

CURRENT THEOLOGY

ASCETICAL AND MYSTICAL THEOLOGY, 1952-1953

The goodly progress achieved during the past quarter-century in the various areas of the theology of the spiritual life has been in large part due to the concerted and scientific study, throughout pretty much the same period, of the history itself of spirituality, biblical, patristic, mediaeval, modern. And it is not difficult to see why. The theologian was thus provided with a salutary counterweight to tendencies which will perhaps always be more or less operative at the interior of such theologizing, namely, a detached theoreticism that is given to the erection of closed aprioristic systems and a pragmatism—zealous, let it be said, and always with the best intentions in the world—inexhaustibly proliferative of *ad hoc* solutions. Mental parochialism became a progressively more difficult thing for one to maintain with any measure of success as traditional doctrinal insights were progressively being recaptured. And, of high importance in a speculative-practical science, something of that mature wisdom which usually comes only from having been around for a long time was made available to the theologian in thus inserting his thought ever more fully within the stream of Christianity's own ageless and manifold experience. A happy business all round, and one would like to see it continue.

It has been decided, therefore, the better to implement this sort of thing, that the present survey should include an evaluative report not merely of doctrinal exposition but of doctrinal history as well.

HISTORICAL

Sacred Scripture

An eyebrow, I find, lifted in something not unlike horror is still the quite frequent reaction when one suggests that in the historical study of Christian spirituality the Bible itself is the first set of documents that should be so considered. Yet even people who react in such fashion, unaware of the gains in depth and clarity that have been achieved latterly in thus following the hardy initiative of Pourrat and Viller-Rahner, should be able to imagine how easily the savorous book of Fr. Paul-Marie might have been more savorous and meaningful still had its biblical texts been interpreted in their literary and historical context and attention accorded the variant *genres littéraires* in which they are found. As it is, the author handles materials that are just so many sticks of theological dynamite as though they were hothouse plants for one to arrange into nosegays and calmly tag, "God and

the Soul," "Divine Love," "Ways to God," etc.¹ It is, at times, almost frightening.

In a brief historical analysis of two biblical themes, desire of heaven and expectation of the Kingdom, present under various formulations in both the Old and New Testaments, Fr. Schierse finds no "graduated line of development, as if revelation of the last things advanced from initially rather earthy and anthropomorphic concepts to concepts progressively more spiritual and 'heavenly'." The earthly and the heavenly are common to both attitudes; they definitively found their unique object in Christ Himself and were expressed by the primitive *marana tha*.² Here, one might add, we likely have the basis of the patristic interpretation of history, which maintained both tensions, the eschatological and the incarnational, in equilibrium; although, if that is so, it is strange that it affected their spiritual anthropology so little.

A few years ago, in his *Les idées mattresses de l'Ancien Testament*, Abbé Gelin brought luminously to the fore that which provides basic continuity to OT and NT spirituality, the doctrine of the *anawim*, the "poor-religious-humble" (in contrast to the "rich-sinful-proud") whom trials and misfortunes had brought close to God, whose voice was especially Jeremiah, and of whose hopes and sorrows the Psalms were frequently the literary formulation: the classic type of OT holiness.³ He now points out how the very term *anawim* was used through OT times in a milieu continually more limited, as though question of preserving an essential religious message.⁴ This revelation attained its peak in our Lady, as her *Magnificat* attests,⁵ and its solidification as basic to NT spirituality in the first of the Beatitudes: "Blessed are the *anawim*."⁶

Another element, usually ignored, in the spiritual continuity that obtains between the two Testaments is brought out by Fr. Potter. Upon love

¹ Paul-Marie de la Croix, O.C.D., *L'Ancien Testament, source de la vie spirituelle* (Paris-Bruges: Desclée de Brouwer, 1952, pp. 930).

² Franz Joseph Schierse, S.J., "Himmelssehnst und Reich-Gottes-Erwartung," *Geist und Leben*, XXVI (1953), 189-201.

³ Albert Gelin, P.S.S., *Les idées mattresses de l'Ancien Testament* (Paris: Editions du Cerf, 1948, pp. 88).

⁴ Gelin, "L'Eglise des 'pauvres,'" *Eglise vivante*, V (1953), 163-87. Doctrinally complementary ideas, presented from a different angle, are to be found in Thomas Sartory, "Das Kindsein im Neuen Testament," *Benedictinische Monatsschrift*, XXIX (1953), 278-84.

⁵ Gelin, "Marie et l'Ancien Testament," *Vie spirituelle*, LXXXIX (1953), 115-23.

⁶ On this last point it has been suggested that what was back of the $\pi\rho\omega\tau\omicron\varsigma$ of Mt. 5:3 and Lk. 6:20 was rather *aniyim*, from the passive *aniy* ("to be depressed, humbled"), than *anawim*, from the active-reflexive *anaw* ("to depress, humble oneself"). See Maria Knepper, "Die 'Armen' der Bergpredigt Jesu," *Bible und Kirche*, 1953, Heft I, 19-27.

depended the Law and the Prophets (Mt. 22:40), so the author makes a compilation of *OT* texts that treat of love and remarks what a novelty it is for him to do so; *OT* commentators normally say nothing about it.⁷ A somewhat more perilous enterprise is engaged in by Don Barsotti, the setting into relief of parallels between the *OT* and the Gospel of St. John, and on the whole it comes off excellently.⁸ However, the cautionary remarks of Gelin are apposite here. The Bible describes the spiritual education of mankind; therefore the spiritual sense is discoverable more in the orienting toward the Christ who is to come than in the figurative correlations between two series of realities that one may uncover.⁹ He has himself recently given a good example of what he means in a study of *OT* "waiting on God" that might well be read as complementary to that of Schierse referred to above.¹⁰ A further example is provided in an article on the doctrinal implications of the presence of Rahab in the Matthaean genealogy of Christ¹¹. One might see in this prostitute and pagan ancestor of our Lord a figure merely of the eventual call of the sinful and unworthy. But she, a Chanaanite, is herself called, while Akan of Juda is destroyed. It is the familiar theme of the lowly, in whom grace can work ("I know that Yahweh has given you this land . . . Yahweh, your God, is God in heaven as on earth"), and of the proud, in whom, normally, it cannot.¹¹

In mutually complementary expositions Fathers Bernard and Bréchet have presented the Johannine doctrine of Christ, the source of the spiritual life: He it is from whom flow "the rivers of living waters," because the divine life of the Word, by the Incarnation, is communicated to His human nature and, by the consecrations of baptism in the Jordan and of the passion-resurrection, extended to the Church.¹² It is worthy of remark how recent advertence to the unity of passion-resurrection in the causality of sanctification has resulted in the deepening of such theological exegesis. Fr. Hum's analysis of the prophetic function of love is another good ex-

⁷ Roland Potter, O.P., "The Love of God in the Old Testament," *Life of the Spirit*, VIII (1953), 58-66.

⁸ Divo Barsotti, "Piccole note di esegesi spirituale al IV Vangelo," *Vita cristiana*, XXI (1952), 17-48.

⁹ A. Gelin, *Problèmes d'Ancien Testament* (Lyons: Vitte, 1952, pp. 111).

¹⁰ Gelin, "L'attente de Dieu dans l'Ancien Testament," *Lumière et vie*, n. 9 (1953), 9-22.

¹¹ S. J. d'A., "La prostituée aïeule du Christ," *Vie spirituelle*, LXXXVII (1952), 471-77.

¹² Rogatien Bernard, O.P., "La révélation de l'Homme-Dieu," *Vie spirituelle*, LXXXIX (1953), 124-41; Raymond Bréchet, "Du Christ à l'Eglise: Le dynamisme de l'Incarnation dans l'Evangile selon S. Jean," *Divus Thomas* (Piac.), LVI (1953), 67-98.

ample.¹³ Similarly, Decoutray's appraisal of abnegation and love. For St. Paul, he points out, the Christian's self-denial and authentic self-fulfillment are as inseparable as the cross and the resurrection, and they are so because of the inseparability of cross and resurrection.¹⁴ Fr. Wulf speaks in like fashion,¹⁵ while in Fr. Rahner's treatment, more broadly conceived and in terms of the Church, the same awareness is everywhere implicit.¹⁶

Identifying mysticism with ecstasy, Fr. Lattey contends that the disjunction maintained between mysticism and prophetism by many contemporary biblical scholars is unjustified; although there is not always ecstasy where there is prophecy, the two are sometimes seen together.¹⁷ Unfortunately his use of the term "mysticism" for what, according to the common findings of research these last three decades, is at most paramystical, is quite as unjustified.

The Fathers

Contributing to the gigantic contemporary effort at deepening the dogmatic foundations of moral theology, Prof. Hörmann has *in obliquo* compiled practically a new history of early spirituality as well. In the Apostolic Fathers, he finds, the norm of morality is the will of Christ, of God, fused with imitation of Christ, of God; a norm that is essentially interior, it is the transposition to the level of action of an underlying ontological reality, the mystical union of Christian with Christ, God, Holy Spirit.¹⁸

A distinction that should be kept in mind in analyzing third-century mystical speculation (wherein, pagan-wise, a correlation is supposed between mystical experience and the structure of the cosmos) is that brought out in Delaruelle's study of the diverse doctrines of the person in Christianity and the ambient paganism of the time. The Gnostic forthrightly debased man before the cosmos, while the Christian was concerned more about the

¹³ J. M. Hum, O.P., "La manifestation de l'amour selon saint Jean," *Vie spirituelle*, LXXXVIII (1953), 227-53.

¹⁴ Albert Decoutray, "Renoncement et amour de soi selon saint Paul," *Nouvelle revue théologique*, LXXIV (1952), 21-29. Compare as well the good brief synthesis of more generic Pauline doctrine in Benedikt Bauer, O.S.B., "In Christus Jesus," *Benedictinische Monatschrift*, XXIX (1953), 357-65, 443-51.

¹⁵ Friedrich Wulf, S.J., "Selbstverleugnung und Abtötung als Uebung der Nachfolge Christi und als Kennzeichen des neuen Lebens in Christus," *Geist und Leben*, XXV (1952), 4-42.

¹⁶ Karl Rahner, S.J., "Zur Theologie der Entsagung," *Orientierung*, XVII (1953), 252-55.

¹⁷ Cuthbert Lattey, S.J., "Old Testament Mysticism," *Clergy Quarterly Review*, CLIV (1953), 315-21.

¹⁸ Karl Hörmann, *Leben in Christus: Zusammenhänge zwischen Dogma und Sitte bei den Apostolischen Vätern* (Vienna: Verlag Herold, 1952, pp. 348).

destiny of the person than about the intelligibility of the cosmos.¹⁹ Later, with controversy abated, the Fathers will present the destiny of the person in terms of cosmic intelligibility with consequences not altogether happy. But that will only be later. So with some reason, against Lebreton, Bardy, and Hausherr, for whom Clement of Alexandria was a pure intellectualist, Völker asserts the authentically Christian character of his spirituality. Admittedly it is difficult to interpret aright because, the better to serve his apologetic purposes, Clement speaks the language of his Gnostic adversaries. Yet for him *γνῶσις* is a knowledge to which moral transformation is linked, and its object is the hidden meaning of Scripture. He calls it *θεωρία τῶν ὄντων*, with *ὄντα* meaning not the Platonic ideas but the mysteries of Christ.²⁰ This, the reader will remark, is pretty much St. Paul's doctrine as recently interpreted by Dom Dupont. With it Stelzenberger's findings on *συνείδησις* in Clement agree. The big influence is Pauline: the word at one time or other means consciousness, deliberation, assent, and the resultant good or bad conscience—the whole gamut, in effect.²¹

To the difficult and needful task of disengaging the dependencies of Origen upon Clement and the diversities between mentalities which superficially appear so similar, Völker has contributed a prefatory essay, noting resemblances and differences revealed in their use of wisdom literature.²² Fr. von Balthasar, in the foreword to a reissue of his highly successful Origen anthology, is more venturesome, attempting to distinguish what in the mentality of Origen derived from his Greek and Gnostic surroundings, what from Christian tradition, and what was distinctively his own; the last he finds to be the sacramental view of the universe.²³

¹⁹ E. Delaruelle, "La doctrine de la personne humaine, signe de contradiction entre christianisme et paganisme au III^e siècle," *Bulletin de littérature ecclésiastique*, LIII (1952), 161-72.

²⁰ Walther Völker, *Der wahre Gnostiker nach Clemens Alexandrinus* (Berlin: Akademie-Verlag; Leipzig: Hinrich, 1952, pp. 672).

²¹ Johannes Stelzenberger, "Ueber Syneidesis bei Klemens von Alexandria," *Münchener theologische Zeitschrift*, IV (1953), 27-33. Also for the Clement file: A. J. Festugière, O.P., "Clément d'Alexandrie, *Protreptique* II, 14, 2," *Revue des études grecques*, LXV (1952), 221-22, and Pierre Nautin's observations upon, and corrections of, the Mondésert-Caster edition, "Notes sur le *Stromate* I de Clément d'Alexandrie," *Revue d'histoire ecclésiastique*, XLVII (1952), 618-31.

²² Walther Völker, "Die Verwertung der Weisheit-Literatur bei den christlichen Alexandrinern," *Zeitschrift für Kirchengeschichte*, LXIV (1952-53), 1-33.

²³ Hans Urs von Balthasar, *Origenes: Geist und Feuer. Ein Aufbau aus seinen Schriften* (2nd ed.; Salzburg: Müller, 1952, pp. 542). On the newly discovered Origen texts, see J. Fischer, "Neues von Origenes," *Münchener theologische Zeitschrift*, III (1952), 256-71; also B. Capelle, O.S.B., "Origène et l'oblation à faire au Père par le Fils, d'après le papyrus de Toura," *Revue d'histoire ecclésiastique*, XLVII (1952), 163-71.

Just about everybody in the fourth century seems to have written a treatise *De virginitate*, and the most extraordinary conclusions can be, and unfortunately often are, drawn from the unhistorical use of them in the twentieth. A general introduction to the literature has been provided by Fr. Camelot, acutely perceptive of the rankly pagan milieu in which they came into being and to the Platonic, rather than Manichean, exaggerations with which they are sometimes marked.²⁴ To it one should add Dom Amand's edition and discussion of a fourth-century Greek sermon on the subject. A precious witness to the family-asceticism that preceded the monastic period, it is clearly encraticist in tendency; virginity is portrayed as the first and most indispensable of the virtues.²⁵ According to the Abbé d'Izarny, examination of the liturgical ceremonies of this time makes it clear that the term *sponsa* (which suggests "engagement," *sponsalia*) did not mean that the virgin was not bound to Christ in absolute fashion, because the *velatio virginum* was a simple transposition of the *velatio coniugalis*, and the latter was a true marriage, for all that it did not mark the beginning of life together. The virgin accordingly is bound irrevocably to Christ although she does not as yet live with Him. "Consecrated to Christ she lives in expectation of union with Him; the expression *sponsa Christi* is essentially eschatological."²⁶

Central to an understanding of what individual Fathers hold on the nature of mystic experience is what they say about man as the image of God. With this in mind Miss Graef has discussed a number of texts from the Greek Fathers on *εἰκών* (and *ἡγεμονικόν* as well), but the value of the enterprise is somewhat diminished by lack of advertence to individual doctrinal differences.²⁷ Monographs, however, that bring out those differences continue to appear. According to Bernard, St. Athanasius alone among the Fathers seems to have distinguished between *εἰκών* (from Col. 1:15)—which he applies exclusively to the Word—and *κατ' εἰκόνα* (from Gen. 1:26), which he applies exclusively to man and which, unlike Irenaeus, Clement, and Origen, he does not distinguish from *ὁμοιωσις*. *Εἰκών* is the same as

²⁴ Thomas Camelot, O.P., "Les traités 'de virginitate' au IV^e siècle," in *Mystique et continence* (Bruges: Desclée de Brouwer, 1952), pp. 273-92. Historically unperceptive is François Bourassa, S.J., "Excellence de la virginité: Arguments patristiques," *Sciences ecclésiastiques*, V (1953), 29-41.

²⁵ David Amand, O.S.B., "Une curieuse homélie grecque inédite sur la virginité adressée aux pères de famille," *Revue bénédictine*, LXIII (1953), 18-69, 211-38.

²⁶ Raymond d'Izarny, P.S.S., "Mariage et consécration virginal au IV^e siècle," *Vie spirituelle: Supplément*, VI (1953), 92-118. And compare O. Harrison, "The formulae *Ad Virgines Sacras*: A Study of the Sources," *Ephemerides liturgicae*, LXVI (1952), 252-73.

φύσις, that which constitutes man as such. By tarnishing the mirror of the soul sin makes it impossible that God be reflected therein, and, Athanasius seems to say, it is question only of removing the tarnish for God to be seen.²⁸ It seems very much the Plotinian *κάθαρσις*; need of divine intervention is in no wise evident. For St. Gregory of Nyssa, according to Dom Merki, *εἰκών* and *φύσις* are synonyms for man in his supernatural ordination toward God, an ordination, however, not implying a connaturality of the soul itself with the divine, as in Platonism, but which is an effect of grace.²⁹ Merki's interpretation has been independently confirmed by Gaith while, in his discussion of the Gregorian concept of liberty, he puts in strong relief the importance of asceticism in the teaching of Gregory, for all that it is often cloaked in Plotinian terms.³⁰

Fr. Leys pointed out a few years ago the importance of understanding Gregory's doctrine of sexual differentiation for a correct appreciation of his teaching on *εἰκών*.³¹ Floeri, taking issue with Leys on its alleged originality, studies it anew and summarizes it as follows: "Man" in general was created to the image of God and without sexual differentiation; "Adam" in particular was created sexually endowed but was without sexual instinct until after the Fall; the first point alone is original with Gregory.³²

Modifications in the general interpretation of Gregory will be in order if Prof. Jaeger succeeds in proving that the *De instituto christiano* is really Gregory's. In his critical edition of the ascetical works, in which for the first time the complete text of the *De instituto* is provided, he promises to return to the question of its authenticity.³³ But given its primarily practical character, determination of its authenticity will modify not at all Fr. Daniélou's exposition of a doctrinally basic concept in Gregory, *ἀκολουθία*, the coherence and analogical resemblance of all things one with another,

²⁷ H. C. Graef, "L'image de Dieu et la structure de l'âme d'après les Pères grecs," *Vie spirituelle: Supplément*, V (1952), 331-39.

²⁸ Régis Bernard, *L'image de Dieu d'après saint Athanase* (Paris: Aubier, 1952, pp. 155).

²⁹ H. Merki, O.S.B., 'Ομοιωσις Θεῷ: *Von der Platonischen Angleichung an Gott zur Gottähnlichkeit bei Gregor von Nyssa* (Freiburg [Switzerland]: Paulusverlag, 1952, pp. xx + 188).

³⁰ Jérôme Gaith, *La conception de la liberté chez Grégoire de Nysse* (Paris: Vrin, 1953, pp. 210).

³¹ Roger Leys, S.J., *L'image de Dieu chez saint Grégoire de Nysse: Esquisse d'une doctrine* (Paris: Desclée de Brouwer, 1951, pp. 146).

³² Fernand Floeri, "La 'division des sexes' chez Grégoire de Nysse," *Revue des sciences religieuses*, XXVII (1953), 105-11.

³³ *Gregorii Nysseni: Opera ascetica*, Greek text and introduction by Werner Jaeger, John F. Cavarinos, and Virginia Woods Callahan (Leiden: Brill, 1952, pp. vi + 416).

particularly biblical events and the *Heilsgeschichte*.³⁴ It is a notion not irrelevant to Gregorian mystical theory, which Daniélou has now admirably analyzed within brief compass.³⁵

The faultiness of our editions of St. Basil the Great to which Dom Amand alerted scholars some years ago³⁶ has resulted in a comprehensive study by his confrère, Dom Gribomont, of what he prefers to call *Asceticons*, rather than the more usual *Rules*, given their merely hortatory character.³⁷ An initial fruit of his labor on the texts had already appeared the year previous, a discussion of the notion of obedience in St. Basil. In contrast to the Pachomian tradition of an absolute and centralized obedience, of which tradition he seems to have been unaware, Basil teaches obedience to God and submission to all one's brethren; only once is the superior considered as somehow intermediary between Christ and His followers, and then as one who should be a model to imitate. The "head" of the community is not the superior but Christ. The superior is its "eye," his office being to discern the will of God for each in function of the common good. Initially, Gribomont holds, obedience had been the free play of the charism proper to each member of the community, but gradually under threat of deviations one of the charisms came into clearer relief, that whose function it is to clarify the whole body. It never, however, came to the point of incarnating divine authority, of giving religious value to actions indifferent in themselves.³⁸

The identity of the man whom history knows as Dionysius the Areopagite, and of whose mystical doctrine Roques has perhaps presented the definitive exposition,³⁹ continues to engage the attention of scholars; and well it might, given the enormous impact he has had upon Christian thought, especially in the West. The latest theory is that of Honigsmann: he was Peter

³⁴ Jean Daniélou, S.J., "Akolouthia chez Grégoire de Nysse," *Revue des sciences religieuses*, XXVII (1953), 219-49.

³⁵ Daniélou, "Mystique de la ténèbre chez Grégoire de Nysse," *Dictionnaire de spiritualité*, II (Paris: Beauchesne, 1952), 1872-85.

³⁶ David Amand, O.S.B., *L'ascèse monastique de saint Basile* (Maredsous: Editions de l'Abbaye, 1948).

³⁷ J. Gribomont, O.S.B., *Histoire du texte des ascétiques de S. Basile* (Louvain: Institut orientaliste, 1953, pp. 348).

³⁸ Gribomont, "Obéissance et Evangile selon saint Basile le Grand," *Vie spirituelle: Supplément*, V (1952), 192-215.

³⁹ René Roques, "Contemplation, extase et ténèbre chez le Pseudo-Denys," *Dictionnaire de spiritualité*, II (Paris: Beauchesne, 1952), 1885-1911.

the Iberian, the fifth-century Monophysite Bishop of Maïôuma.⁴⁰ It is a theory not lightly arrived at, and Fr. Hausherr has justly remarked that, although more proof is needed for the statement that he was Peter, Honigmann has been looking for "Dionysius" in the right milieu.⁴¹ The chase, it would seem, must continue, but at least the field is perceptibly narrowing.

Hausherr, for his part, has provided an admirable study of the man most responsible for the wide acceptance of the Dionysian writings, St. Maximus the Confessor. *Philautia* for the ancient Greek philosophers was of two sorts, the love of self at the expense of reality, which was considered perverse, and the love of the better things in one, which was not considered perverse—a distinction which the Fathers did not recognize; as for Philo before them, self-love was always perverse and the root of all evil. The achievement of Maximus, according to Hausherr, lay in his rediscovery of the ambiguity of self-love: there is a good self-love and a bad, and the second requires an entire curative regimen which Maximus provides and Hausherr summarizes.⁴² All sorts of valid insights into the relations of Agape and Eros, which continue so to exercise our contemporaries, are compressed within that summary.

The doctrinal rapport of Maximus to Evagrius, first put in evidence by Marcel Viller, remains a profitable area of investigation. It is becoming progressively clearer, however, even admitting the dependence, that Maximus was much more original than ever Viller imagined.⁴³ Fr. Dalmais, for instance, points out the christological complement which Maximus brought to the psychological methods of Evagrius,⁴⁴ and in a study of the *Orationis dominicae expositio* he has adduced further, detailed instances.⁴⁵ How the

⁴⁰ Ernest Honigmann, *Pierre l'Ibérien et les écrits du pseudo-Denys l'Aréopagite* (Brussels: Académie royale, 1952, pp. 60).

⁴¹ Irénée Hausherr, S.J. "Le pseudo-Denys est-il Pierre l'Ibérien?", *Orientalia christiana periodica*, XIX (1953), 247-60.

⁴² Hausherr, *Philautie: De la tendresse pour soi à la charité selon saint Maxime le Confesseur* (Rome: Istituto Orientale, 1952, pp. 178).

⁴³ On Evagrius himself see A. and C. Guillaumont, "Le texte véritable des *Gnostica* d'Evagre de Pontique," *Revue de l'histoire des religions*, CXLII (1952), 156-205; and J. Muyldermans, "A propos d'un feuillet de manuscrit arménien (*Brit. Mus. Cod. arm. 118*)," *Muséon*, LXV (1952), 11-16, who edits and translates a fragment of the *Mirror of Monks*.

⁴⁴ I. H. Dalmais, O.P., "La doctrine ascétique de saint Maxime le Confesseur d'après le *Liber Asceticus*," *Irénikon*, XXVI (1953), 17-39.

⁴⁵ Dalmais, "Un traité de théologie contemplative: Le Commentaire du Pater de S. Maxime le Confesseur," *Revue d'ascétique et de mystique*, XXIX (1953), 123-59. Fr. Dalmais has also attempted to trace the chronological development of Maximus' doctrine: "L'oeuvre spirituelle de saint Maxime le Confesseur: Notes sur son développement et sa

asceticism of the West contrived to inherit an almost pure Evagrianism that resulted in a psychological, rather than a dogmatic, Christocentrism might profitably be investigated. The line may well go through Cassian.

A helpful survey of Latin patristic theologizing on Adam as made to the image of God is available in a place one would hardly expect, Dürig's study of the ancient Roman liturgy. *Imago* and *similitudo*, it is asserted, were synonyms; the question that remains is whether, on the historical evidence, *imago* should be considered as *Gott-* or as *Christusebenbildlichkeit*, and it would appear to be the second.⁴⁶

Christ is the focal centre of the theology of priesthood of St. Ambrose: He immolates, resurrects, and presents to the Father in the heavenly sanctuary His own human nature and, as well, all men whom He contains in His Mystical Body. "The difficulty," says Fr. Lécuyer, "of explaining philosophically such an inclusion of the human race in Christ should not make us neglect in our theological teaching a datum which is one of the central elements in Catholic tradition."⁴⁷ And for his disciple, St. Augustine, Christ is the road and the destination of the spiritual life,⁴⁸ from whom alone humility can be learned,⁴⁹ in whom alone the Christian makes his joyful prayer.⁵⁰

That "joyfulness" is one of the qualities, according to Fr. Olphe-Gaillard, that characterizes even the mystical prayer of Augustine and distinguishes it from that of Plotinus.⁵¹ The literary dependencies upon Plotinus in his mystical doctrine have been catalogued once more by Fr. Connolly,⁵² while, *chemin faisant*, Lorenz asserts that the familiar *frui Deo* of Augustine derived from the philosophic doctrine of the good which was transmitted

signification," *Vie spirituelle: Supplément*, V (1952), 216-26, with which one will wish to compare Polycarp Sherwood, O.S.B., *An Annotated Date-List of the Works of Maximus the Confessor* (Rome: Herder, 1952, pp. ii + 64).

⁴⁶ Walter Dürig, *Imago: Ein Beitrag zur Terminologie und Theologie der Römischen Liturgie* (Munich: Zink, 1952, pp. xx + 190).

⁴⁷ J. Lécuyer, C.S.Sp., "Le sacerdoce chrétien selon saint Ambrose," *Revue de l'Université d'Ottawa: Supplément*, XXII (1952), 104-26.

⁴⁸ Marie Comeau, "Le Christ, chemin et terme de l'ascension spirituelle d'après saint Augustin," *Recherches de science religieuse*, XL (1952), 80-89.

⁴⁹ Pierre Adnès, S.J., "L'humilité, vertu spécifiquement chrétien d'après saint Augustin," *Revue d'ascétique et de mystique*, XXVIII (1952), 208-23.

⁵⁰ J. Delamare, P.S.S., "La prière à l'école de saint Augustin," *Vie spirituelle*, LXXXVI (1952), 477-93.

⁵¹ M. Olphe-Gaillard, S.J., "Contemplation (chez saint Augustin)," *Dictionnaire de spiritualité*, II (Paris: Beauchesne, 1952), 1912-21.

⁵² S. Connolly, C.S.S.R., "The Platonism of Augustine's 'Ascent' to God," *Irish Ecclesiastical Record*, LXXVIII (1952), 44-53; LXXX (1953), 28-36.

to him, along with the couplet itself of *uti-frui*, by Varro and previous, therefore, to his contact with Neoplatonism.⁵³

An exceptional interest attaches to Andrien-Guitrancourt's study of the *De laude sanctorum* of Augustine's contemporary, St. Victrix, re-situated in its historical milieu. The basic thing is orthodox faith, a faith that is lived and draws its inspiration from the martyrs, an austere and militant faith, the act of the whole man who thus cleaves to God; it implies a continual warfare with oneself because question of effecting the complete donation of man—body and soul together—to God; whence Victrix proceeds to the various ascetic practices that are therefore required.⁵⁴ The interest lies in the transposition to faith of what is more conventionally said of charity, a transposition that is no less valid and fruitful for its being so rare.

A reflex of doctrinal spirituality is always the way Christians pray. From Fr. Hamman's anthology the dominance of the concept of God as Father in the early ages of the Church is luminously revealed,⁵⁵ while recent studies of the prayerful use of the Psalms attest to marked modifications in the Christian's attitude to Christ. Balthasar Fischer pointed out several years ago that for the earliest Christians the Psalms constituted a prophetic book fulfilled in Christ, the *Kyrios* raised upon the Cross, and its songs speak of Him or to Him or show Him speaking to the Father.⁵⁶ Dom Vandenbroucke has since worked out the historical dossier in more detail. Until around 200, the Psalms were regarded as a prophetic book speaking to the Christian of Christ or prophetically expressing His sentiments; during the two succeeding centuries, as prayers addressed to Christ, reading "Christ" where literally the Psalmists spoke of Yahweh (the divinity, accordingly, was emphasized); after 400, as prayers of Christ with whom the Christian was identified (the humanity, therefore, emphasized), and in this form psalmody came into the temporal cycle of the Roman liturgy.⁵⁷ Thus may Salmon speak of the "Christianization" of the Psalms as somehow a constant tradition which must be recovered in order to penetrate the in-

⁵³ R. Lorenz, "Die Herkunft des augustinischen 'frui Deo'," *Zeitschrift für Kirchengeschichte*, LXIV (1952-53), 34-40.

⁵⁴ P. Andrien-Guitrancourt, "La vie ascétique à Rouen au temps de S. Victrice," *Recherches de science religieuse*, XL (1952), 90-106.

⁵⁵ A. Hamman, O.F.M., *Prières des premiers chrétiens* (Paris: Fayard, 1952, pp. 477).

⁵⁶ B. Fischer, *Die Psalmenfrömmigkeit der Märtyrerkirche* (Freiburg: Herder, 1949, pp. v + 31).

⁵⁷ F. Vandenbroucke, O.S.B., "Sur la lecture chrétienne du Psautier au Ve siècle," *Sacris erudiri*, V (1953), 5-26.

tentions of the Church in her liturgy;⁵⁸ and thus, too, may we speak our thanks to Fr. Merton for a volume that should aid greatly in that recovery.⁵⁹

The Middle Ages

Study of the prayer of the Middle Ages can be quite as instructive as that of the period preceding. Haimertl's research on the "prayer-books" current from around the middle of the ninth century up to the Reformation has thus resulted in practically a history of the spirituality of one particular area, southern Germany, as seen from one particular angle, "private" as distinguished from "liturgical" prayer.⁶⁰ Significant is the increased individualism of doctrinal piety in the period preceding the Reformation. The late Dr. Meertens (in religion, Mother Imelda, Ursuline), who performed a similar chore on the Lowlands of the fifteenth and sixteenth centuries, was similarly brought to remark upon the individualistic, non-liturgical character of such prayer from the fourteenth century on.⁶¹ But methodic meditation began much later than, thanks to the assertion of Watrigant, people have conventionally thought. According to Fr. Goosens it was unknown to the *devotio moderna* in its first period. Characteristic, however, of the *devotio* was the preparation of points ahead of time, and that paved the way for the methodic meditation of the end of the fifteenth century.⁶²

Important sources for the study of doctrinal currents in mediaeval spirituality are the ascetical anthologies of the early Middle Ages. Rochais, apparently hoping to start a trend, gives a list of them together with an analysis of one, the *Liber scintillarum*, as illustration of how informative they can be.⁶³ The anonymous *Speculum virginitalis* of the early twelfth

⁵⁸ P. Salmon, "De l'interprétation des psaumes dans la liturgie aux origines de l'office divin," *Maison-Dieu*, n. 33 (1953), 21-55.

⁵⁹ Thomas Merton, *Bread in the Wilderness* (New York: New Directions, 1953, pp. 146).

⁶⁰ F. X. Haimertl, *Mittelalterliche Frömmigkeit im Spiegel der Gebetbuchliteratur Süddeutschlands* (Munich: Zink, 1952, pp. xv + 185).

⁶¹ Maria Meertens, C.S.U., "Over de Gebedenboeken der 15e en 16e eeuw," *Ons Geestelijk Erf*, XXVII (1953), 113-27.

⁶² L. A. M. Goosens, O.F.M., *De Meditatie in de eerste tijd de Moderne Devotie* (Haarlem-Antwerp: Gottmer, 1952, pp. 260). This is as good place as any to call attention to a volume that roams over every period and place: Herbert Thurston, S.J., *Familiar Prayers: Their Origin and History*, Selected and Arranged by Paul Grosjean, S.J. (London: Burns Oates, 1953, pp. 200).

⁶³ H. M. Rochais, "Contribution à l'histoire des florilèges ascétiques du haut moyen âge latin: Le *Liber scintillarum*," *Revue bénédictine*, LXIII (1953), 246-91.

century has been acutely analyzed by Bernards. Aside from its doctrine of man the image, which is Greek rather than Latin in origin, of special interest is the curious counterbalance the *Speculum* provides to a possible "angelism" in insisting on reason's need of *sensualitas*, in the general, non-moral sense, in order to carry on outside of contemplation.⁶⁴

The work of Gilson and Le Bail has perhaps exhausted the field. In any case, precious little in the way of significant scholarship came out of the St. Bernard centenary in 1953. Was Bernard "the great Catholic Puritan" in the matter of art, as Lorain and Vacandard have contended? Fr. Fracheboud says no; what he was against was art that got in the way of people saying their prayers properly.⁶⁵ Two studies by Dom Leclercq should serve to modify certain simplistic characterizations of Bernard. For all that he had such great influence on the *Leidenstheologie* of subsequent centuries, the mystery upon which he preached most often was not the crucifixion but the ascension; the Son of Man he always saw in the radiation of the Son of God.⁶⁶ And of our Lady he spoke well, but rarely.⁶⁷ His doctrine of friendship, according to Bouton, burst the bonds of the Ciceronian definitions that he used; *amicitia* comes from God, and Christ it is who links friends together.⁶⁸ His exegetical method, although he held St. Jerome in high favor,⁶⁹ was considerably less scientific.⁷⁰ And his concept of monastic sanctity admitted no dichotomy between action and contemplation.⁷¹

Upon the Flemish mystics from Hadwijch on, the influence of Bernard was marked,⁷² but upon no one more than Ruysbroek, who read widely

⁶⁴ Matthäus Bernards, "Das *Speculum virginum* als Ueberlieferungszeuge frühgeschichtlicher Texte," *Scholastik*, XXVIII (1953), 69-78.

⁶⁵ A. Fracheboud, O.C.S.O., "Saint Bernard est-il seul dans son attitude face aux oeuvres d'art?" *Collectanea Ordinis Cisterciensium Reformatorum*, XV (1953), 113-30.

⁶⁶ Leclercq, "Le mystère de l'ascension dans les sermons de Saint Bernard," *Collectanea Ordinis Cisterciensium Reformatorum*, XV (1953), 81-88.

⁶⁷ J. Leclercq, O.S.B., "Sermon pour l'Assomption restitué à saint Bernard," *Recherches de théologie ancienne et médiévale*, XX (1953), 5-12.

⁶⁸ Jean de la Croix Bouton, "La doctrine de l'amitié chez saint Bernard," *Revue d'ascétique et de mystique*, XXIX (1953), 3-19.

⁶⁹ A. Dimier, O.C.S.O., "Saint Bernard et saint Jérôme: Contribution à l'étude de la pensée bernardienne," *Collectanea Ordinis Cisterciensium Reformatorum*, XV (1953), 216-22.

⁷⁰ P. Dumontier, O.C.S.O., *S. Bernard et la Bible* (Paris: Desclée de Brouwer, 1953, pp. 187).

⁷¹ Adolphus van der Zeijden, O.C.S.O., "Het Vroomheidsideaal van H. Bernaardus," *Ons Geestelijk Leven*, XIX (1953), 65-72.

⁷² J. Van Mierlo, S.J., "De Heilige Bernardus in de Middelnederlandse Letterkunde," *Ons Geestelijk Erf*, XXVII (1953), 231-58.

and well in Bernard and was especially close to him in what he says of devotion to the humanity of Christ, of the role of love in mystical union, and of the excellence of mystical experience which here on earth is realized beyond the vision illuminated by faith.⁷³ Did he influence Pascal? In an article which I mention here only because of the light that it casts upon Bernard (and the degree of illumination is quite extraordinary), Flasche concludes that the similarities in their doctrine of the knowledge of God was the result of an affinity of minds rather than of literary dependence.⁷⁴

On the basis of verbal quotations from it which he found in that compilation from his works, the *De septem septenis*, Fr. Lascić has restored the *De contemplatione et eius speciebus* definitively to Hugh of St. Victor.⁷⁵ The doctrine of love in Richard of St. Victor has been excellently disengaged, so far as the essentials are concerned, by Fr. Dumeige.⁷⁶ And scholars are already profiting from Delhaye's edition of the *Microcosmus* of Godfrey of St. Victor.⁷⁷ All this is very much to the good, because the Victorines set the pattern of speculative spirituality for pretty much the next two centuries, and the better we know their doctrine the better our understanding of the giants who came after.

But of even greater importance, of course, is an appreciation of the contribution made by the Pseudo-Dionysius. That is now more easily possible thanks to the labors of Fr. Dondaine. His concern is with Dionysius as he was known to the theologians of the thirteenth century, and it turns out that he was a Dionysius "clarified, rethought by Latin minds, and to some extent Augustinized."⁷⁸ The Commentary on the *Mystical Theology* which some MSS attribute to Peter of Spain, and others to Eriugena, and Fr. Théry to Thomas Gallus, Ruello suggests should be attributed to Adam Marsh, one of the possible sources of Franciscan mysticism.⁷⁹

The Pseudo-Dionysius has always been an excellent foil for setting in

⁷³ A. Ampe, S.J., "Bernardus en Ruusbroec," *Ons Geestelijk Erf*, XXVII (1953), 143-79.

⁷⁴ H. Flasche, "Bernhard von Clairvaux als Geistesahne Pascals: Ein Beitrag zur Erhellung der abendländischen Kultureinheit," *Sacris erudiri*, V (1953), 331-60.

⁷⁵ Dionysius Lascić, O.F.M., "Hugo de S. Victore auctor operis 'De contemplatione et eius speciebus,'" *Antonianum*, XXVIII (1953), 377-88.

⁷⁶ Gervais Dumeige, S.J., *Richard de Saint-Victor et l'idée chrétienne de l'amour* (Paris: Presses Universitaires, 1952, pp. 196).

⁷⁷ G. F. Rossi, "Il *Microcosmus* di Goffredo di San Vittore," *Divus Thomas* (Piac.), LV (1952), 238-44.

⁷⁸ H. F. Dondaine, O.P., *Le corpus dionysien de l'Université de Paris au XIII^e siècle* (Rome: Edizioni di Storia e Letteratura, 1953, pp. 153).

⁷⁹ F. Ruello, "Un commentaire dionysien en quête d'auteur," *Archives d'histoire doctrinale et littéraire du moyen âge*, XIX (1952), 141-81.

clearer relief the mystical doctrine of Meister Eckhart; and Della Volpe uses him so in his second penetrating study of Eckhart within thirty years.⁸⁰ The thing that needs doing, of course, is for someone to ferret out the reasons why in Eckhart it is a Dionysius un-Augustinized and, for that matter, un-Thomasized. The lectures of the late Prof. Steinbüchel, despite their title, are devoted to Eckhart and will be more comprehensible for the general reader than Della Volpe's compact pages.⁸¹

Blessed Jan van Ruysbroek, a more orthodox representative of the same current as Eckhart, is given pride of place in the second volume of Fr. Axters' history of spirituality in the Lowlands.⁸² Particularly fine is his evocation of the mystical atmosphere of the time, which, tributary of the University of Paris, was strongly Neoplatonist. Long familiarity with Neoplatonism, as well as with Ruysbroek, has allowed Fr. Henry to provide in the space of two articles a brilliant synthesis of Ruysbroek's mystical doctrine,⁸³ and it could serve as a propaedeutic to Fr. Ampe's monumental studies, which have reached three volumes so far.⁸⁴ The less ambitious may consult Eric Colledge's very perceptive preface to his translation of the most basic writing of Ruysbroek.⁸⁵ Of our own Walter Hilton, unhappily more Dionysian, we now have good popular editions of both the *Goat of Love*⁸⁶ and the *Scale*,⁸⁷ the latter enriched with extremely acute notes.

Whence, asks Prof. Pickering, who has just given us an edition of one of the most famous,⁸⁸ whence comes the Christ who is found in the mediaeval

⁸⁰ Galvano della Volpe, *Eckhart o della filosofia mistica* (Rome: Edizioni di Storia e Letteratura, 1952, pp. 275).

⁸¹ T. Steinbüchel, *Mensch und Gott in Frömmigkeit und Ethos der deutschen Mystik* (Düsseldorf: Patmosverlag, 1952, pp. 255).

⁸² S. Axters, O.P., *Geschiedenis van de vroomheid in de Nederlanden*, II: *De eeuw van Ruysbroec* (Antwerp: De Sikkels, 1953, pp. 600).

⁸³ Paul Henry, S.J., "La mystique trinitaire du bienheureux Jean Ruysbroek," *Recherches de science religieuse*, XL (1952), 335-68; XLI (1953), 51-75.

⁸⁴ Albert Ampe, S.J., *Kernproblemen uit de leer van Ruysbroec* (Tiel [Belgium]: Lanoo, 1950-52, pp. ix + 232, vii + 303, vi + 220).

⁸⁵ Blessed Jan van Ruysbroek, *The Spiritual Espousals*, trans. Eric Colledge (London: Faber and Faber, 1952, pp. 193).

⁸⁶ Walter Hilton, *The Goat of Love*, trans. Claire Kirchberger (New York: Harpers, 1952, pp. 195). Attention should also be called to Miss Kirchberger's wholly wonderful *The Coasts of the Country*, An Anthology of Prayer drawn from the Early English Spiritual Writers (Chicago: Regnery, 1953, pp. xiii + 266).

⁸⁷ Walter Hilton, *The Scale of Perfection*, trans., with an introduction and notes, by Dom Gerard Sitwell (London: Burns Oates, 1953, pp. xx + 316).

⁸⁸ F. P. Pickering, *Christi Leiden in einer Vision geschaut* (A German Mystic Text of the Fourteenth Century), A critical account of the published and unpublished manuscripts

passion narratives, this "Gothic Christ" who is portrayed, in detail, as undergoing the most harrowing sufferings and indignities and who is such a far cry from the awesome, remote, priestly figure of the Orient, reigning in triumph from the cross? In a preliminary study he indicates that some of it seems to have come from a literalizing of patristic symbolic exegesis.⁸⁹ The further question is, of course, why the literalizing? Pickering, fortunately, intends continuing his researches. Perhaps it would help if he cast his net more widely. Rather than a "Gothic" would he perhaps find it to have been originally an "Irish" Christ.⁹⁰

Modern Times

There are two ways of expounding the spirituality of St. Ignatius. The more usual is to begin, and end, with the book of the *Spiritual Exercises*, compensating for its doctrinal meagerness by reading into it what one will,⁹¹ or making no compensation and thus implicitly identifying the Saint's spirituality with a programme for the inculcation of certain fundamental practices of the spiritual life⁹² and creating thereby all sorts of mirages of Ignatian stoicism, etc.⁹³ The less usual method is that followed by Fr. Nicolau.⁹⁴ He seeks the spirituality of Ignatius in the amplitude of all the writings and checks his interpretations, further, against observations from

with an edition based on the text of MS. Bernkastel-Cues 115 (Manchester: University Press, 1952, pp. lx + 81).

⁸⁹ Pickering, "Das gotische Christusbild: Zu den Quellen mittelalterlicher Passionsdarstellungen," *Euphorion*, VII (1953), 16-37.

⁹⁰ Ignazio Bonetti, *Le Stimate della Passione: Dottrina e Storia della Devosione alle Cinque Piaghe* (Rovigo: Istituto padano, 1952, pp. 258).

⁹¹ Friedrich Wulf, S.J., is not unliable to this reproach. See his "Grundzüge ignatianischer Frömmigkeit," *Geist und Leben*, XXV (1952), 166-84. So learned is he, however, in things spiritual that the end product is worthwhile in its own right.

⁹² Cf. Joseph Schierse, S.J., "Uebung und Ernstfall in den ignatianischen Exerzitien," *Geist und Leben*, XXV (1952), 305-13.

⁹³ Julien-Eymard d'Angers, who is engaged in a vast programme of research upon the Stoicism of the seventeenth century, exonerates Ignatius from the insinuations of Bremond: he was, rather, the father of Christian humanism, while St. Francis of Sales was its doctor. See "Le stoïcisme en France dans la première moitié du XVII^e siècle: Les origines, 1576-1616," *Etudes franciscaines*, III (1952), 133-57. On Spain, see M. J. González-Haba, "Séneca en la espiritualidad española de los siglos XVI y XVII," *Revista de filosofía*, XI (1952), 287-302.

⁹⁴ Miguel Nicolau, S.J., "Notas de la espiritualidad jesuítica," *Manresa*, XXV (1953), 259-88.

Nadal, and concludes that the essential point of Ignatian spirituality is "the loving *service* of God—with Christ."⁹⁵

The work proceeds whereby it is becoming easier to check Ignatius against his sources; it now appears he was affected by the *Arte para servir a Dios* in compiling the *Exercises*.⁹⁶ Fr. Calveras continues, with fine historical instinct, his "exegetical" studies, with the notation that the "mortal" sins, whose deformity and malice *in themselves* one is told to consider as the second point of the meditation on sin, are the "capital" sins, whether mortal or venial, the which are particularly a subject for personal shame.⁹⁷ The psychological acuity of Ignatius in thus presenting things is further brought out, it is suggested, if one consider the particular type of Christocentrism that characterizes the *Exercises*; their double purpose is the stripping of one's own will and the finding of the divine will, and the second is achieved, conformably to abstract notions of means and ends, in immersing oneself in the concrete instances of the life of Christ.⁹⁸ Thus far St. Ignatius the psychologist.

St. Ignatius the mystic is being studied by Fr. Haas, and the essentially trinitarian character of his experience is meticulously described in an introductory article which does good service as a complement to the pioneering work of the late Fr. de Guibert.⁹⁹ In a second article he disengages what he calls the "degrees" of that mystical ascent: "From the Divine Persons to Their Oneness," "From Christ-Man to Christ-God," "From the perichoretic Oneness of the Persons to the Divine Ground," and "The mysticism of reverential love."¹⁰⁰ It would seem, however, that rather than degrees it is question here of diverse experiences.¹⁰¹

⁹⁵ A good manual edition of the writings of Ignatius is now available: *Obras completas*, Edición manual en un solo volumen; transcripción, introducciones y notas del P. Ignacio Iparraguirre, S.I., con la Autobiografía de San Ignacio editada y anotada por el P. Cándido de Dalmases, S.I. (Madrid: Biblioteca de autores cristianos, 1952, pp. 1078).

⁹⁶ Pedro Meseguer, S.J., "Fray Alonso de Madrid y San Ignacio de Loyola: Discusión de una posible influencia," *Manresa*, XXV (1953), 159–83.

⁹⁷ José Calveras, S.J., "Notas exegeticas sobre el texto de los Ejercicios," *Manresa*, XXIV (1952), 177–87.

⁹⁸ Salvador Gómez Nogales, S.J., "Cristocentrismo en la teleología de los Ejercicios," *Manresa*, XXIV (1952), 33–52.

⁹⁹ Adolph Haas, S.J., "Die Mystik des hl. Ignatius nach seinem Geistlichen Tagebuch," *Geist und Leben*, XXVI (1953), 123–35.

¹⁰⁰ Haas, "Aufbau und Entwicklungslinien im Geistlichen Tagebuch des hl. Ignatius," *Geist und Leben*, XXVI (1953), 333–38.

¹⁰¹ B. Collins, S.J., makes a singularly unconvincing case for the *Contemplatio ad amorem* as a sort of transcription of Ignatius' own mystical experience, an aid to obtain (*alcanzar*) love, a love which is that of St. Teresa in the VII Mansion. See his "La contemplation

So far as the other Spanish mystics are concerned, the late Prof. Peers has underlined the durable and clarificatory influence of Bernardino de Laredo on St. Teresa,¹⁰² and in his *St. Teresa and Other Essays and Addresses* he has a very nuanced discussion of why, and in what sense, there was a mystical revival in those days which Spain has never approximated since.¹⁰³ And the late Fr. Gabriele has left us a solid introduction to her *Camino*.¹⁰⁴ But the most significant recent work is that of Sanson on St. John of the Cross, reminiscent of Baruzi in the subtlety of its analysis.¹⁰⁵ A *praticien de la contemplation* (Maritain's phrase), the Saint is shown by Sanson to have been primarily a director of souls, distrustful of affective representations,¹⁰⁶ distinct from St. Teresa in the mode of his experience and in his manner of writing of it, different from everybody that preceded him;¹⁰⁷ the only literary source he seems ever to have used was the Bible.¹⁰⁸ The opinion, still widely held on this continent apparently, that "a mystic is a mystic," is being rendered daily more disreputable by studies such as this. The historical reading of the available evidence is making it progressively clearer that it is not the unity but the variety of mystic experience that is especially notable.¹⁰⁹

The heart of the spirituality of de Bérulle, according to Dagens, and its novelty as well consisted in its showing that

all the deeds and degrees of mankind which had been corrupted and made base in the person of the first man have, by the Incarnation, been deified in the person of

ignatienne et les quatre demeures mystiques de Sainte Thérèse: Analyse et comparaison," *Revue d'ascétique et de mystique*, XXVIII (1952), 305-16.

¹⁰² See the Introduction to his translation of *The Ascent of Mount Sion* (London: Faber and Faber, 1952, pp. 275).

¹⁰³ London: Faber and Faber, 1953, pp. 315.

¹⁰⁴ Gabriele di S. Maria Maddalena, O.C.D., "Introduzione al 'Cammino di perfezione' di S. Teresa di Gesù," *Rivista di vita spirituale*, VII (1953), 389-406.

¹⁰⁵ Henri Sanson, *L'esprit humain selon saint Jean de la Croix* (Paris: Presses Universitaires, 1953, pp. 336).

¹⁰⁶ Cf. Jean Mouroux, "Note sur l'affectivité sensible chez s. Jean de la Croix," *Recherches de science religieuse*, XL (1952), 408-25.

¹⁰⁷ Cf. Conrad Pepler, O.P., "The Mystic's Love: St. John of the Cross," *The Life of the Spirit*, VIII (1953), 76-86.

¹⁰⁸ Cf. Barnabas Mary Ahern, C.P., "The Use of Scripture in the Spiritual Theology of St. John of the Cross," *Catholic Biblical Quarterly*, XIV (1952), 6-17.

¹⁰⁹ It is rather surprising that, given the thoroughness of his volume, Sanson has avoided becoming embroiled in the question of the double redaction of the *Cántico espiritual*, but he has, simply opting for the shorter version along with Chevalier, Vilnet, and Krynen. Chronicles of the debate are provided in *Analecta Bollandiana*, XXX (1952), 334-43; *Vie spirituelle: Supplément*, V (1952), 495-99; *Revue d'ascétique et de mystique*, XXVIII (1952), 181-88; XXIX (1953), 276-81.

Christ. . . . The coming of Jesus is not only an historic event, for events pass; by the perpetuity of His mysteries Jesus continues present. To live as Christians is to make these mysteries live again within us. The great means of sanctification accordingly will be the meditation on, and the imitation of, the life and states of Christ which will raise us with the aid of grace to adherence, Christian perfection being at its highest an identification with Christ.¹¹⁰

The novelty of such doctrine might be questioned. The presence of Christ by the perpetuity of His mysteries was a beautiful commonplace of the Fathers.¹¹¹ And, as Fr. Van Schoote has pointed out, it is the Christocentrism of the *Evangelische Peerle* that we have here and the mode of elevation of the *Breve Compendio*.¹¹² Authors do their subjects dubious service in speaking of the "novelty" of their spiritual doctrine. Granting the happy power of synthesis that was Bérulle's and the salutary impact he had upon the spiritual thought of his time, his achievement was not, fortunately, that of a doctrinal innovator. Dagens, who is doing monumentally significant work on Bérulle these days, was briefly victimized, perhaps, by his own understandable enthusiasm.

A helpful specification of that Christocentrism has been suggested by Théron.¹¹³ Call it "theandrist," a term which, without the invidiousness of Bremond's "theocentrism," distinguishes the doctrine of Bérulle from that, say, of St. Ignatius, which is also "Christocentric," and brings into focus the primary concern of Bérulle: "the fact of the double reality, human and divine, in Christ."¹¹⁴

Novelty is claimed for Louis Chardon by Don Mangini, but with more justification. "Grace," Chardon said, "gravitated Christ to the cross." It did so for three reasons: because it was *gratia Redemptoris*, it pushed to

¹¹⁰ Jean Dagens, *Bérulle et les origines de la restauration catholique (1575-1611)* (Paris-Bruges: Desclée de Brouwer, 1952, pp. 457).

¹¹¹ Cf. J. Lécuyer, C.S.Sp., "La pérennité des mystères du Christ," *Vie spirituelle*, LXXXVII (1952), 451-63, who limits himself here to the patristic interpretation of the mysteries of the Infancy.

¹¹² Jean-Pierre Van Schoote, S.J., "Bij het boek van Prof. Jean Dagens, *Bérulle et les origines . . .*," *Ons Geestelijk Erf*, XXVI (1952), 411-22. On the fascinating history of the *Breve Compendio*, see F. Cavallera, S.J., "Sur le *Breve Compendio*, la Dame Milanaise, et A. Gagliardi," *Revue d'ascétique et de mystique*, XXVIII (1952), 141-48.

¹¹³ H. Théron, P.S.S., "Le théandristisme spirituel de Bérulle," *L'année théologique augustinienne*, XII (1952), 187-90.

¹¹⁴ Against Dagens (and Bremond), Gouhier is for removing Bérulle from the camp of the *humanistes*, and his reasons—over and above the strictly historical question involved—are worth pondering. See Henri Gouhier, "Note sur l'antihumanisme à propos de Bérulle," *Dieu vivant*, n. 23 (1953), 145-50.

suffering; because grace is a sharing of the divine sanctity, it separated from all that was not God, "consequently no joys, no pleasures, even innocent ones"; because it was such a separation, it separated from the created as well. Chardon speaks in the same fashion of the Christian, merely putting the verbs in the present tense.¹¹⁵

Two MS discoveries have brought Claude Martin, the son of Marie of the Incarnation, back into the limelight. One, his retreat for superiors, Dom Hesbert has published¹¹⁶ and discussed.¹¹⁷ Interesting is its doctrine of moral being. Every superior has distinctive moral "being" proper to him as superior and accorded him by God, a "being" of mediator. For that reason he is mediator of truth, holiness, prayer (like Moses), and love. Of more permanent interest is his defense, in the second MS, of contemplation as something traditional against the anti-mystical attacks of the Jansenist, Nicole; he especially sets himself to justify the "prayer of simple regard."¹¹⁸ Fr. Rayez, who edits large sections, is of the opinion that, had the work seen publication, it might have been able to halt the *retraite des mystiques*.

Rediscovery of the MS which served as basis for Ramière's edition of the writings of Pierre de Caussade¹¹⁹ will make possible in the new edition, which I believe Fr. Olphe-Gaillard is contemplating, a text freed not only of Ramière's doctrinal and literary "improvements" but of an arbitrary and deceptive system of presentation which the letters never had.¹²⁰

As a complement to, and corrective of, the studies of St. Paul of the Cross by Gaïtan de Saint-Nom-de-Marie, who sought to make the Saint's mystical experience uniform with that of Tauler, John of the Cross, Teresa, and Francis of Sales, one must read the article of Viller. The Saint's mysticism is distinguished by the fact that it was "a contemplation at one and the same time amorous and painful which had as object the tortures them-

¹¹⁵ Lino Mangini, "La grazia nella dottrina spirituale di Luigi Chardon," *Sapienza*, VI (1953), 102-6; "Luigi Chardon e la sua dottrina spirituale," *Vita cristiana*, XXI (1952), 505-14.

¹¹⁶ Claude Martin, O.S.B., *Perfection du chef: Retraite aux Supérieurs*, Texte publié avec Préface et Notes par Dom René-Jean Hesbert (Paris: Alsatia, 1952, pp. lxxx + 268).

¹¹⁷ Hesbert, "Dom Claude Martin et sa *Retraite aux Supérieurs*," *Revue d'ascétique et de mystique*, XXVIII (1952), 149-64.

¹¹⁸ André Rayez, S.J., "Le 'Traité de la contemplation' de Dom Claude Martin," *Revue d'ascétique et de mystique*, XXXIX (1953), 206-50.

¹¹⁹ M. Olphe-Gaillard, S.J., "Un manuscrit retrouvé des lettres du P. de Caussade," *Revue d'ascétique et de mystique*, XXVIII (1952), 165-72.

¹²⁰ In the meantime, E. J. Cuskelly, M.S.C., has provided an excellent exposition of a neglected doctrinal point in his "La grâce extérieure d'après le P. de Caussade," *Revue d'ascétique et de mystique*, XXVIII (1952), 224-42, 337-58.

selves of Christ infused into the soul."¹²¹ That fits into none of the conventional theories. But theories should be made conformable to facts. Here is one of them.

Perusal of the printed editions of the *Histoire d'une âme* of St. Thérèse gives the impression, say, of iron interspersed with treacle. I am reliably informed that the autograph note-books of the Saint, all iron and no treacle, which were so extraordinarily rewritten by her editors, are at last in process of publication. No sentimental editing this time. They are to be reproduced *tels quels*, photographically. In the meantime, those who have not had the opportunity to follow the gradual revelation of the real Thérèse by Abbé Combes can catch up by reading the article by Moré, which gives many texts in their original form,¹²² or the retreats by the Abbé himself, which give even more,¹²³ or the study of the concept of merciful love by Fr. Camillo, which supposes them.¹²⁴

EXPOSITORY

General

A recurrent occupational hazard in the spiritual life is a sort of psychic sclerosis, a swift hardening of one's spiritual arteries after the reception of this or that grace, or, more pernicious still, after the reception of this or that piece of advice, with consequent loss of resiliency amid the continued, variant, detailed, moment-to-moment solicitations of grace. So the value of Fr. Brunner's insistence upon what he calls the essential "discipleship" of Christian living.¹²⁵ There must somehow be, in accord with the theological factors involved, a perpetual pliancy and openness in the Christian's sanctifying jointure with Christ; no one grace gives the entire answer nor any generic state of life the necessarily detailed pattern. One is always interiorly learning; one never fully understands. "Discipleship"—discipleship to grace—seems as felicitous a way to express the essential Christian situation as any.¹²⁶ That it is a discipleship to grace fully within the more

¹²¹ Marcel Viller, S.J., "La mystique de la Passion chez saint Paul de la Croix," *Recherches de science religieuse*, XL (1952), 426-45.

¹²² Marcel Moré, "La table des pécheurs," *Dieu vivant*, n. 24 (1953), 13-104.

¹²³ André Combes, *En retraite avec sainte Thérèse de Lisieux* (Paris: Editions du Cèdre, 1952, pp. 175).

¹²⁴ Camillo del S. Cuore di Gesù, O.C.D., "Il fondamento della spiritualità teresiana," *Revista di vita spirituale*, VII (1953), 204-18.

¹²⁵ August Brunner, S.J., *Eine neue Schöpfung: Ein Beitrag zur christlichen Lebens* (Paderborn: Schöningh, 1952, pp. 216).

¹²⁶ Friedrich Wulf, S.J., provides an analysis of the lack of such "discipleship" in "Die Grundstunde des Christen," *Geist und Leben*, XXV (1952), 241-47.

generic patterns provided by state of life, vocation, obedience, and the rest, Brunner, aware of the anomian and subjective possibilities of such a concept if taken in isolation, is at pains to make clear.

Welte analyzes the tendency of man to escape the seriousness of religion by flight into formulae, ritualism, and religious exercises.¹²⁷ The essence of the religious act he finds to be in the stark recognition of total dependence upon God. Man, however, is fitted with a body and so needs the intermediary of external religious forms for expression. The author, who seems not a little put out at this state of things, insists that *faute de mieux* its expression should be something similarly stark and serious.¹²⁸

What one is supposed to be about in all this, whether in the New Creation of a Brunner or the mausoleum-like cosmos of a Welte, Fr. Truhlar has attempted to state in a definition to end all definitions because, of set purpose, it includes them all: "Christian perfection is the unitive latreutic assimilation to the Blessed Trinity, realized in the domination of charity, through Christ, in communion with Mary, the angels, the saints, within the Church, and in accord with the vocation to which each one is called."¹²⁹ Worthy of note is the qualifying conclusion, "in accord with the vocation to which one is called." It is a factor that is being accorded increased attention lately. Fr. Roberto works it out in terms of the Divine Will,¹³⁰ Balducci in terms of stable human condition (specifically, the changing of one's situation as a being immersed in time is not required),¹³¹ Dirks according to the changed human conditions of our day.¹³² But both Balducci and Dirks seem to favor the idea—prevalent enough, it is true—that it is ultimately question of "doing ordinary things extraordinarily well," as though to the accomplishing of God's will (*sc.*, the "ordinary" things, the fulfilling of the duties of one's state in life) there should be added a further,

¹²⁷ Bernhard Welte, *Vom Wesen und Unwesen der Religion* (Frankfurt: Knecht, 1952, pp. 44).

¹²⁸ A novel counterbalance to that mentality has been made more generally available by the publication in book form of lectures which appeared in *Eranos-Jahrbuch* a few years ago: Hugo Rahner, S.J., *Der spielende Mensch* (Einsiedeln: Johannes Verlag, 1952, pp. 80). Delicately provocative, it is a study of the "playfulness" of God (from Proverbs 8:30) and of the corresponding "playful" response that should be man's.

¹²⁹ K. Truhlar, S.J., "De notione totali perfectionis christianae," *Gregorianum*, XXXIX (1953), 252-61.

¹³⁰ Roberto di S. Teresa del B. G., O.C.D., "La volontà di Dio e la perfezione morale dell'uomo," *Revista di vita spirituale*, VII (1953), 162-78.

¹³¹ E[rnesto] B[alducci], "Santità e condizione umana," *Vita cristiana*, XXI (1952), 3-16.

¹³² Walter Dirks, *Die Antwort der Mönche* (Frankfurt: Verlag der Frankfurter Hefte, 1952, pp. 394).

human modality—a stormy exercise of one's volitional muscles, which, unless stormy, does not really count. This is the Aristotelian notion of virtuous living, but it is not, if I may be permitted the distinction for a moment, the Christian. For the Church, virtuous living—heroically virtuous living—consists in the habitual fulfillment of all the duties of one's state in life. Nothing beyond that is required, because nothing beyond that is relevant. In accord with that standard the Church raises certain of her children to the honors of the altar and proposes them to the imitation of all the rest of her children; it is the sole valid standard in the spiritual life. And even from the psychological point of view it might be better to speak of "heroic virtue" so understood than of "perfection."¹³³ People have been known to be attracted by heroism, especially as exemplified in One who was "as a giant eager to run his course." But who wants to be an abstract idea? "Perfection" as proposed even in so thoughtful a synthesis as that of Dr. Greenstock is not immune to this criticism.¹³⁴ It is difficult to see how it could be. The mystery of man's sanctification is great, and the range of man's capacity for understanding it is small. If a seeming identification of sanctity with the easily understandable Aristotelian notion of perfection is proffered, as it usually is in the use of Mt. 5:48, then it is the second, the wholly understandable, that lingers in the mind. But the provocative mystery has been eliminated. (Actually, of course, *τέλειος* in the *Koine* of the translation of Matthew preserves the mystery, not meaning "perfect" in our every-day, much less the Aristotelian, sense.) That it need not necessarily be so, Fr. Hughes has demonstrated.^{134b} But your "even-Christian" will not have the theological acumen of a Fr. Hughes. And that is my point.

Charity

Fr. Cella takes up once more the problem of reconciling the desire of one's own good and Christian charity, which, pure donation, looks not to one's own good but to the good of the beloved. Pure donation he finds to be the proper form of love, desire of one's own good its metaphysical foundation. The first necessarily includes the second, so that the desire of man can be supernaturally satisfied only in the pure donation of Christian charity.¹³⁵

¹³³ Fr. Brauns has provided a popular exposition, in an unpopular language, of "heroic virtue": M. Brauns, S.J., *Christelijke heldhaftigheid* (Bussum [Holland]: Paul Brand, 1952, pp. 75).

¹³⁴ David L. Greenstock, *Be Ye Perfect* (St. Louis: Herder, 1952, pp. 362).

^{134b} Dominic Hughes, O.P., "The Dynamics of Christian Perfection," *Thomist*, XV (1952), 247-88.

¹³⁵ Gioacchino Cella, O.F.M. Conv., "Dall'amore di speranza all'amore di carità," *Miscellanea francescana*, LIII (1953), 153-89.

Perhaps he speaks too generally; for what he says of the two loves is not true in the area of love between creatures. Yet his is the rare merit of not taking, as the basis of an analysis of supernatural love, a mere extrapolation from what is true of the merely human. Nor does Fr. Plé, in his acute analysis of the ecclesial dimensions of charity, make that error; he has sharp things, in fact, to say of people who do.¹³⁶ The speculative highways and byways into which the other and more usual procedure has led theologians in the past are noted, apparently with approval, by Pepin¹³⁷ and Balducelli.¹³⁸

A generic analysis of the revelational data results in one's being initially confronted with the cyclic rhythm of charity. Like a living flood it comes from the Father to us through the Son by virtue of the Holy Ghost; it passes through us to all men and ends once more in the Father.¹³⁹ It is because of this that Nothomb can speak of God being source, motive, and object of one's love of one's fellow men, because such love is a sharing in God's love for them,¹⁴⁰ and if supernatural qualities can in no wise enter into the formal motive of charity, then they should come in as a *conditio sine qua non*, allowing the divine goodness to specify a true benevolence toward one's fellow men.¹⁴¹

It is a veritable treatise on love that Fr. Hérís has written and it would be an impertinence to give it the capsule-treatment here.¹⁴² I would call attention, however, to the useful terminology he introduces as an aid to the probing of the mystery: physical love (that between the sexes), sensible love (that of passion), human love (that of altruism), spiritual love (that of the desire of God), supernatural love (that which raises man out of himself and renders him truly capable of loving God). Thus conjugal love is a synthesis of all these loves; virginal love leaves out the physical and renders the sensible more exquisite, etc. And, speaking of terminology, in the writings of the great Byzantine theologian of the fourteenth century,

¹³⁶ Albert Plé, O.P., "Eglise et charité," *Vie spirituelle*, LXXXVII (1952), 339-47.

¹³⁷ Andrien Pepin, *La charité envers Dieu* (Paris: Nouvelles Editions Latines, 1952, pp. 413).

¹³⁸ R. Balducelli, *Il concetto teologico di carità attraverso le maggiori interpretazioni patristiche e medievali di I Cor XIII* (Rome: Officium Libri Catholici, 1953, pp. ix + 244).

¹³⁹ H. Schillebeeckx, O.P., "L'amour vient de Dieu: La charité fraternelle, mystère de salut," *Vie spirituelle*, LXXXVIII (1953), 563-79.

¹⁴⁰ D. Nothomb, S.M.A., "Le motif formel de la charité envers le prochain," *Revue thomiste*, LII (1952), 97-118.

¹⁴¹ Nothomb, "La charité fraternelle et les autres amours humains," *Revue thomiste*, LII (1952), 361-77.

¹⁴² C. V. Hérís, O.P., *Spiritualité de l'amour* (Paris: Siloë, 1952, pp. x + 343).

Cabasilas, an alternative vocabulary has been noted that would be useful in the establishment of a more nuanced thematic of charity: *πόθος*, *φιλία*, *ἀγάπη*, but especially *φίλτρον*: *fol amour*.¹⁴³

Given the essays at rapprochement these days between theology and depth-psychology, it might be well to note that Dr. Zilboorg has established with considerable subtlety and exemplary scientific probity that the data which Freud gathered and the method which he followed postulated a lofty concept of love, the *caritas* in fact of St. Paul (to whom Freud makes explicit reference), the transcendent altruistic love of the Christian ascetics (to whom also Freud explicitly refers).¹⁴⁴

States of Life

If there is any problem involved in the concept of a lay spirituality (and to judge by the output of the presses these days there is one, real or pseudo), the first step in its resolution would be to determine what a layman is. And thus, happily, Fr. Congar proceeds in a volume which, despite its modest title, is almost a *Summa theologiae* of the lay state.¹⁴⁵ However, what he finally decides a layman is seems something less than adequate, and from it, naturally, all else derives. One might think him unfamiliar with all the relevant data, were it not that he always seems to have read everything bearing on anything he treats. Or one might think him hesitant about giving the data their full theological value, but, again, hesitancy of that sort has never been his defect. Whatever the reason, mediation is banished from the generic notion of priesthood (the immediate reasons he assigns are simply not probative), and "lay" and "profane" are identified on semantic grounds that are historically questionable. From this comes a theological pattern less in keeping with the available theological data than with that French clerical spirituality of a previous day which, making a virtue of progressive withdrawal from "the world," ended, it would seem, in establishing that chasm between cleric and lay which the frantic and costly efforts of a "priest-worker" movement sought artificially to bridge. Of course, it may be that the spirituality itself, loitering unnoticed about the corridors of Fr. Congar's mind, was responsible for the theological pattern. That would be the final irony. Few in our day have been so alerted

¹⁴³ M. Lot-Borodine, "La doctrine de l'amour divin dans l'oeuvre de Nicolas Cabasilas," *Irénikon*, XXVI (1953), 376-89.

¹⁴⁴ Gregory Zilboorg, "L'amour et Dieu chez Freud," *Vie spirituelle: Supplément*, VI (1953), 3-30.

¹⁴⁵ Yves M.-J. Congar, O.P., *Jalons pour une théologie du laïc* (Paris: Editions du Cerf, 1953, pp. 683).

as Congar to the unhappy influence of the Pseudo-Dionysius, and it is the teaching of the same "Dionysius" on the status of the cleric that was at the back of such spirituality. I do not mean that Fr. Congar is another Fr. Granero who, perched on a loftier rung of the Dionysian ladder, misinterprets Hebrews to his own advantage and applies Lk. 10:16 to himself and all other residents on the same rung; even were a layman (lower rung) to get a doctorate in theology he would be, we are told, the doctrinal inferior of Granero & Co.¹⁴⁶ Rather do there seem to remain in Congar's thought Dionysian conclusions, the while Dionysian principles are repudiated, which conclusions in turn become the directive principles of his theology of the lay state. It is the same thing, to mention only a few, with Chevasse-Denis-Frisque,¹⁴⁷ Dale,¹⁴⁸ Schillebeeckx,¹⁴⁹ and Guitton,¹⁵⁰ for Congar's influence is wide. For Guitton, the layman does not belong to the ecclesial community; yet he is somehow a prophet. Piolanti, for his part, repeats a doctrine that has gained favor of late. The Petrine text means passive priesthood: "the faithful are not themselves priests but the object of the care and government of the priests."¹⁵¹

Perhaps if Congar were to enlarge his dossier on the semantics of *laikos*,¹⁵² and accept the essentially mediatorial character of all priestly sacrifice, he would produce the theology of the lay state that we have been awaiting so long. In the meantime, work is being done by other hands that will be relevant to his purpose.

The function of the *laikos* as member of the chosen *laos*, which is mediational, is itself essentially mediational, the re-communication (in a sense to be explicated later) to others, not of the *laos*, of the life communicated to

¹⁴⁶ J. M. Granero, S.J., "Sacerdocio y laicado," *Razón y Fe*, CXLVIII (1953), 325-50.

¹⁴⁷ Antoine Chevasse, Henri Denis, and Jean Frisque, "Le laïc chrétien dans le dessein de Dieu," *Eglise vivante*, IV (1952), 155-81.

¹⁴⁸ Romeu Dale, O.P., "A Posição do Leigo no Corpo Místico de Cristo," *Revista eclesiástica brasileira*, XIII (1953), 14-25.

¹⁴⁹ H. Schillebeeckx, O.P., "Le forme fondamentali dell'apostolato," *Revista di vita spirituale*, VII (1953), 368-77.

¹⁵⁰ Jean Guitton, "Le laïc peut-il être prophète?", *Vie spirituelle: Supplément*, V (1952), 66-73.

¹⁵¹ A. Piolanti, "Il sacerdozio dei fedeli," *Euntes docete*, VI (1953), 166-87.

¹⁵² I might mention here two studies which, although not directly on the point, are not wholly irrelevant. According to C. Mohrmann, "Encore une fois: *paganus*," *Vigiliae christianae*, VI (1952), 109-21, *paganus* meant "profane," in the sense that they were "profane" who did not belong to the Christian community; no Christians were "profane." In the twelfth century *clericus* did not have an exclusively ecclesiastical meaning; a *clericus* was anyone, man or woman, who was educated. Thus A. Landgraf, "Zum Gebrauch des Wortes 'Clericus' in 12. Jahrhundert," *Collectanea franciscana*, XXII (1952), 74-78.

him by the Son.¹⁵³ As member of the *laos* he is a "living stone" of that New Temple, the Body of Christ, which has been substituted for the Temple of Jerusalem, and he is joined to the Eternal Priest and Victim. Whence comes it that he, in a derived but real sense, Stone-Priest-Victim, can offer that *λογικὴ λατρεία* by which the subjective redemption is brought about, making up in his body the things that are lacking to the sufferings of Christ for His Body which is the Church.¹⁵⁴ This derived capacity for mediatorial sacrifice is grounded in baptism. Has confirmation any relevance in this connection? Is this sacrament, which is usually most in evidence in the discussion of the role of the laity, limited to the function of defending citadels?¹⁵⁵ According to Haneveer it is also, and basically, for mediatorial witness,¹⁵⁶ and for this view there is excellent warrant in tradition.¹⁵⁷ This prophetic function, which (if the term will be forgiven) is "ontic" rather than "noëtic" (that is, by the effective witness of his *being*), renders operative the Church's role as the visible sign of invisible grace,¹⁵⁸ drawing men to itself by the traction of its mystery, witnessed to by such living. This twin priestly function, the sacrificial and the prophetic, the layman, as any one else, achieves in fulfilling the duties of his state in life, whatever it may be.¹⁵⁹

In his explosive little book Fr. von Balthasar points out the materially wider ambit of the layman's witness; he has a larger audience than the priest, not because he is destined to the profane, but because he rubs elbows

¹⁵³ Estêvão Bettencourt, O.S.B., "Os Fundamentos Bíblicos de Apostolado dos Leigos," *Revista eclesialística brasileira*, XIII (1953), 1-14.

¹⁵⁴ F. M. Braun, O.P., "In Spiritu et veritate," *Revue thomiste*, LII (1952), 245-74. Cf. Beniamino della SS. Trinità, O.C.D., "Siamo cooperatori di Dio," *Revista di vita spirituale*, VII (1953), 354-67.

¹⁵⁵ Luis M. Alves Sartori, O.F.M., "Fundamento Sacramental do Apostolado dos Leigos," *Revista eclesialística brasileira*, XIII (1953), 294-322.

¹⁵⁶ P. Haneveer, "Het sacramenteel merkteken en de sacramentele genade in de afzonderlijke Sacramenten," *Studia Catholica*, XXVIII (1953), 20-38, especially pp. 24-28.

¹⁵⁷ J. Lécuyer, C.S.Sp., "Pentecôte et épiscopat," *Vie spirituelle*, LXXXVI (1952), 451-65. For the practical exhortations see A. V. Seumois, "L'apostolat laïc de l'antiquité selon les témoignages patristiques," *Evangelium docet*, V (1952), 126-53.

¹⁵⁸ O. Semmelroth, S.J., "Die Kirche als 'Sichtbare Gestalt der unsichtbaren Gnade,'" *Scholastik*, XVIII (1953), 23-39; H. Stirnmann, "Die Kirche und der Geist Christi," *Divus Thomas* (Fr.), XXXI (1953), 3-17.

¹⁵⁹ J. Grangette, O.P., "Autour d'une spiritualité des laïcs," *Vie spirituelle: Supplément*, V (1953), 49-65; Ernesto Balducci, "Il laico e la perfezione," *Vita cristiana*, XXI (1952), 231-36; J. Todoli, "Teología del trabajo," *Revista española de teología*, XII (1952), 559-79. And it is the supposition underlying all the practical counsels of A. Wallenstein, O.F.M., *Praktischer Führer zur christlichen Vollkommenheit* (Freiburg: Herder, 1952, pp. xii + 256).

more intimately with our separated brothers than ever a priest, Roman collar and all, would be allowed to—by our separated brothers.¹⁶⁰

I have been deliberately using the term *laikos* pretty much throughout this section because what is being said would seem relevant to all members of the *laos*, of which lay-people are some and clerics are others. Unless one wishes to out-Dionysius Dionysius, one is pretty well forced to admit that basically sacerdotal spirituality can be no different than lay. Unlike baptism and confirmation, orders does not sanctify the action by sanctifying the agent. The spirituality of the priest, quite as that of any other Christian, consists in working out, through the fulfilling of the duties of his state in life, the virtualities of baptism and confirmation.¹⁶¹ But what of the grace conferred in the reception of orders? Drawing an analogy from what Trent says of spiritual communion, in which by one's desires one can receive the "benefit and fruit" of a sacramental Communion, Fr. Rahner affirms that similarly may one renew the grace of one's ordination and thus significantly act in accord with Paul's advice to Timothy.¹⁶² And the advice given the young ordinand by the ordaining prelate, "Agnoscite quod agitis; imitami quod tractatis," is being savorously discussed on various sides: Fr. Roguet does so in general terms,¹⁶³ M. Glandour in regard to baptism,¹⁶⁴ and Fr. Bonduelle in regard to penance.¹⁶⁵ Fr. Roguet discusses as well the self-sanctifying implications there may be in preaching.¹⁶⁶

Priesthood and virginity, it has been asserted, are the "specific" consecrations of a man and of a woman. Priesthood perfects man in his quality as priest of creation. In the consecration of her virginity the woman achieves

¹⁶⁰ Hans Urs von Balthasar, *Schleifung der Bastionen* (Einsiedeln: Johannes-Verlag, 1952, pp. 80).

¹⁶¹ For the reply of the Segreteria di Stato regarding infelicitous interpretations of the Holy Father's discourse to the International Congress of Religious (Rome, Dec. 8, 1950), see *Commentarium pro religiosis et missionariis*, XXXII (1953), 48-51. The literature on sacerdotal spirituality has been enormous latterly. The following might be mentioned as representative: A. Vander Peere, "Notae fundamentales 'spiritualitatis cleri diocesani,'" *Collectanea Mechliniensia*, XXIII (1953), 343-47; W. Bedard, O.F.M., "Unitas sacerdotalis: The Priesthood and Its Spirituality," *THEOLOGICAL STUDIES*, XIII (1952), 583-87; Giovanni Calabria, "La santità sacerdotale," *Revista di vita spirituale*, VII (1953), 349-53.

¹⁶² K. Rahner, S.J., "Priesterweihe-Erneuerung," *Geist und Leben*, XXV (1952), 231-34.

¹⁶³ A. M. Roguet, O.P., "La sanctification du prêtre par l'administration des sacrements," *Vie spirituelle*, LXXXIX (1953), 8-14.

¹⁶⁴ Maodez Glandour, "Le ministère du baptême," *Vie spirituelle*, LXXXVII (1952), 8-17.

¹⁶⁵ J. Bonduelle, O.P., "Porteurs d'esprit," *Vie spirituelle*, LXXXVII (1952), 18-36.

¹⁶⁶ Roguet, "La sanctification du prêtre par sa prédication," *Vie spirituelle*, LXXXIX (1953), 227-43.

on a higher plain her vocation as spouse and mother. Scripture, the Fathers, and the liturgy are arbitrarily solicited in proof of the assertion.¹⁶⁷ In his defense of a celibate clergy Fr. Gonsette remarks that the mediaeval argument (celibacy preferable because contemplation thus unhindered) and that of the nineteenth century (celibacy preferable because action thus unhindered) no longer carry conviction. So he proposes a new one, which, I fear, is no great improvement: Christian marriage cannot be inspired by charity as can virginity, because of itself it involves the natural, the sentimental, the irrational, and is thus of itself (this state established freely by God!) an obstacle in the way of one's getting to God.¹⁶⁸ According to Barsotti, just as asceticism continues the battle of Christ against the devil, and martyrdom continues His death, so virginity continues His resurrection. "Such ones," we are told, "already pertain to the world to come."¹⁶⁹ Arbitrary, too, seem the jointures that Häring makes between virginity and Eucharist.¹⁷⁰ Surely so good a thing can be defended better than this. It is, for the most part, in Fr. Bourassa's nuanced treatment.¹⁷¹

Obedience

There are not two doctrines of obedience, Fr. Henry writes, one of citizens to state, workers to employers, the faithful to civil and ecclesiastical powers, and another of religious to Rule and superiors. There are hierarchies, laws, "obediences," but only one doctrine, for the theology of obedience reposes on the principle that all authority comes from God. Accordingly, so long as the authority is legitimate, one obeys—in God's name.¹⁷² However, Dom Rousseau insists, there are different types of religious obedience. The "charismatic" character of monastic obedience¹⁷³ became modified in the course of history into something more "institutional," that is, situated

¹⁶⁷ R. de Tryon-Montalembert, "L'Etat religieux chez l'homme et chez la femme," *Vie spirituelle*, LXXXVII (1952), 38–52.

¹⁶⁸ J. Gonsette, S.J., "Sacerdoce et virginité," *Nouvelle revue théologique*, LXXIV (1952), 244–58.

¹⁶⁹ Divo Barsotti, "La virginité," *Vie spirituelle*, LXXXIX (1953), 145–53.

¹⁷⁰ Bernhard Häring, C.S.S.R., "Eucharistie und Jungfräulichkeit," *Geist und Leben*, XXV (1952), 355–64.

¹⁷¹ François Bourassa, S.J., *La virginité chrétienne* (Montréal: Editions de l'Immaculée-Conception, 1952, pp. 174). Certain practical aspects are soberly treated by César Vaca, O.E.S.A., "Evolución físico-psíquica y castidad," *Revista de espiritualidad*, XII (1953), 13–23, and in that small encyclopaedia on the subject, envisaging especially the female religious, *La chasteté* (Paris: Editions du Cerf, 1953, pp. 320).

¹⁷² A. M. Henry, O.P., "Obéissance commune et obéissance religieuse," *Vie spirituelle: Supplément*, VI (1953), 249–82.

¹⁷³ See above, note 38.

within the hierarchization of the Church, hedged about with rules, and resulting (he says) in a frequent confusion of *potestas dominativa* and *potestas iurisdictionis*. One should not blind oneself, he concludes, to the different types of obedience in religious orders founded at different periods of the Church.¹⁷⁴

The Sacraments

The vow of obedience means liberty, say Camelot, Dirks, and Nicolau.¹⁷⁵ It does so because baptism has initially made us free and the vow of obedience is nothing else than a putting into operation of means best calculated to increase that liberty, provided, however, it be animated by faith and love.¹⁷⁶ And similar correlations might be established in other areas of ascetic endeavor. Yet in Germany these last few years a dichotomy has been alleged between "personal" and "sacramental" spiritualities. Fr. Rahner, in opposition, asserts that an interior oneness joins the two; all is ordered to the sacraments (spiritual communion is taken as an example) and is so because all grace, being the grace of the God-Man, has an incarnational tendency, a sensibly manifestive dynamism which reaches its high point in its infusion beneath a sensible sign.^{176a} Fr. Boismard puts it otherwise. It is question in the spiritual life of our being united to Christ, in His death which brings us pardon and in His resurrection which transforms us into His image and likeness; but this union with the mystery of His death and resurrection is given us by our sacramental life, particularly by baptism and Eucharist, and by our participation in the Church's lit-

¹⁷⁴ Olivier Rousseau, O.S.B., "Obéissance et hierarchie d'après l'ancienne tradition monastique," *Vie spirituelle: Supplément*, VI (1953), 283-98.

¹⁷⁵ P. Camelot, O.P., "Obéissance et liberté," *Vie spirituelle*, LXXXVI (1952), 154-68; G. Dirks, S.J., "Notes sur la vie religieuse," *Revue d'ascétique et de mystique*, XXVIII (1952), 193-207; M. Nicolau, S.J., "Obediencia y personalidad," *Manresa*, XXV (1953), 145-57.

¹⁷⁶ On the origin of a familiar theme in the spirituality of religious obedience an interesting light has been provided by B. Fischer, "Zu Benedikts Interpretation vom Röm. 8, 15," *Colligere fragmenta* (Dold Festschrift [Beuron: Beuronischer Kunstverlag, 1952]), pp. 124-26. In affirming that the monk should recognize Christ in the abbot, Benedict bases himself on Rom. 8:15: "dicente Apostolo: 'Accepistis spiritum adoptionis filiorum in quo clamamus: Abba Pater.'" Paul speaks here not of Christ but of the Father. Benedict, wishing to identify abbot and Christ, misuses the Pauline text, and the whole incident has been considered but another example of arbitrary exegesis. But Fischer calls attention to an ancient Syrian prayer which addresses Christ: "Ad te clamamus: Pater, Pater noster." There is the possibility, therefore, that in the Benedictine Rule, and in the spirituality of obedience deriving from it, we have the echo of a strange and ancient practice.

^{176a} K. Rahner, S.J., "Persönliche und sakramentale Frömmigkeit," *Geist und Leben*, XXV (1952), 412-29.

urgy.^{176ter} The social character—ontological, if you will, and not merely psychological—of sacramental spirituality is manifested in especial fashion in penance. Pardon is asked of, and in, the Church, for the Church has been sinned against.¹⁷⁷ Of this there is indication in the *Confiteor*, a comparatively late truncation of the Litanies, wherein one expresses one's contrition in the name of another's virtue.¹⁷⁸ The Church it is that forgives, through the absolution of the priest, Rahner points out; and Charles adds that thus a member, out of place, is restored to its functioning in the Mystical Body.

It is thought that practice of the double Communion of which the Fathers speak (active uniting with Christ "in the likeness of our sinful flesh" and in the Word) would increase the recipient's awareness of the social character of receiving Communion;¹⁷⁹ but more commendable because theologically better founded would appear to be the insights expressed by Chatelain,¹⁸⁰ Puso,¹⁸¹ and Salaverri.¹⁸² According to the last, the Eucharist symbolizes and effects the mystery of a threefold oneness: that of man with divinity, of Christian with Christ the Mediator, and of the members of the Mystical Body one with another. The first is the supreme purpose of the Eucharist, the second is essentially ordered to it, and the third is more or less the fruit of the other two. Because it is the sacrament of unity it brings about true peace of soul.¹⁸³

This unity is manifest in the "prayer of the Church," which, Fr. Pepler says, is not the divine office, or the liturgy, which somehow gives praise to the Father independently of individuals. It is rather the prayer of all the

^{176ter} M. E. Boismard, O. P., "L'union au Christ par l'action liturgique," *Vie spirituelle*, LXXXVIII (1953), 372-85. To which add A. M. Roguet, O. P., *Les sacrements, signes de vie* (Paris: Editions du Cerf, 1952, pp. 196).

¹⁷⁷ K. Rahner, S. J., "Vergessene Wahrheiten über das Buss sakrament," *Geist und Leben*, XXVI (1953), 339-64.

¹⁷⁸ Pierre Charles, S. J., "Doctrine et pastorale du sacrement de pénitence," *Nouvelle revue théologique*, LXXV (1953), 449-70.

¹⁷⁹ Franz Maier, "Die zweifache Kommunion mit Christus nach der Lehre der Kirchenväter," *Geist und Leben*, XXV (1952), 365-75.

¹⁸⁰ T. Chatelain, O. P., "L'Eucharistie, sacrement de l'unité," *Vie spirituelle*, LXXXVIII (1953), 20-29.

¹⁸¹ F. Puzo, S. J., "La unidad de la Iglesia en función de la Eucaristía," *Gregorianum*, XXIV (1953), 145-86, treats of Eucharist and altar as the dynamic centre to which all men must be drawn, and in the Ecumenical Movement thus far such an attraction has already manifested itself.

¹⁸² Joaquín Salaverri, S. J., "La Eucaristía, sacramento de unión," *Estudios eclesiológicos*, XXVI (1952), 453-65.

¹⁸³ Baldomero Jiménez Duque, "La Eucaristía y la paz del alma en la literatura espiritual," *La vida sobrenatural*, LV (1953), 173-81; S. M. Ramirez, "La Eucaristía y la paz," *Ciencia Tomista*, LXXIX (1952), 163-228.

individuals who compose the Church, yet not the sum total of all the prayers of all the individuals. We have been told to say "*Our Father . . .*," and St. Paul teaches that it is the Spirit who makes the cry from the heart of every child of God, "*Abba, Father.*" There is therefore one Spirit who prays in the one Church, and the prayer is a prayer of petition.¹⁸⁴

The advances of science, particularly of medical science, it has been pointed out, can cut down on the amount of praying people do; e.g., since the advent of penicillin the advent of pneumonia results in less prayer than it used to.¹⁸⁵ And they can introduce even more basic changes in the spiritual temper of mankind. Dr. Jores notes that in eliminating illnesses science has not eliminated the ill; rather has there been a transfer from the physically ill to the mentally so, with the over-all proportion of the population under treatment remaining constant. Why this transfer? Man, Dr. Jores answers, must come to spiritual maturity, man in whom original sin is still operative and in whom perhaps the residual effects of his own personal sins are still present, either in terms of malorientations or of obligations of divine justice to be fulfilled. By physical illness that maturity can be, and often is, brought about.¹⁸⁶ Now, no one is against the advances of medical science. But one should be wholeheartedly for an alertness to changing situations, so that needed compensations may be made. If occasions of prayerful dependence upon God and of purifying suffering for God are eliminated in one area, they should, it would seem, be conscientiously re-introduced in others. It might well be providential, therefore, that in these days we are witnessing a revival, in the West, of awareness of what might be called "resurrection spirituality." That which was so much to the fore in the primitive *kerygma*,¹⁸⁷ which reveals itself in the double etymology the Fathers found in *pascha*, the "passion" (of the crucifixion) and the "passing" (of the resurrection-ascension),¹⁸⁸ in which twofold nature of the *pascha* of Christ they saw Christians, by baptism-confirmation, contained,¹⁸⁹ and in which the syn-

¹⁸⁴ Conrad Pepler, O.P., "The Prayer of the Church," *Cross and Crown*, V (1953), 127-40.

¹⁸⁵ John Fenton Donnelly, "Penicillin and the Urge to Pray," *Cross and Crown*, V (1953), 163-68.

¹⁸⁶ Arthur Jores, "Du sens de la maladie," *Vie spirituelle: Supplément*, VI (1953), 31-46.

¹⁸⁷ Joseph Rupert Gieselmann, "Das Oestermysterium im Lichte der urapostolischen Verkündigung," *Geist und Leben*, XXV (1952), 85-98. Cf. L. Lochet, P.S.S., "Présence du Christ ressuscité," *Vie spirituelle*, LXXXVIII (1953), 339-71.

¹⁸⁸ Christine Mohrmann, "Pascha, passio, transitus," *Ephemerides liturgicae*, LXVII (1952) 37-52.

¹⁸⁹ Soeur Bathilde, O.P., "La croix et la gloire," *Vie spirituelle*, LXXXVIII (1953), 386-97.

thesis,¹⁹⁰ anguish of sin and anguish of the cross, are fruitfully wed,¹⁹¹—all this can provide a structured theology of mortification particularly meaningful and relevant to this changed and changing civilization of ours.

Mysticism

It may be just as well, as I believe Maritain was the first to suggest some years ago, to use the word "mystical" for both the progressive extension of the influence of the Holy Ghost upon the soul through His Gifts (the mystical "life") and for the experiential awareness of the soul's union with God (mystical "experience"). It is what the late Fr. Gabriele concluded by doing.¹⁹² Especially, given our activist North American mentality, it would be advantageous to use for spiritual progress a term that clearly implies, as does "*mystical life*," the primacy of the increased pliability by, and to, grace in any such progress. It is this last which one could have in mind in saying, without further qualification, that "all souls are called to the mystical life."¹⁹³ Whether it should be identified simply with the "contemplative" life is something else again; for then one ends, as does Mlle. Goichon in her otherwise excellent book,¹⁹⁴ in a confusion of contemplative life and sanctity, to which, rightly, the *Vie spirituelle* takes exception.¹⁹⁵

What is "mystical experience"? For Aegerter it is "a use of hitherto unused forces within us," and Eckhart, Teresa, and John of the Cross "have shown us the key" whereby to get at them, and Chateaubriand, Lamartine, and Victor Hugo did so;¹⁹⁶—the key, apparently, to successful authorship! As one would expect, Bernhart,¹⁹⁷ Léonard,¹⁹⁸ and the twenty-three contributors to the giant article in the *Dictionnaire de spiritualité*¹⁹⁹

¹⁹⁰ J. A. Jungmann, S.J., "Oesterliches Christentum," *Stimmen der Zeit*, CLII (1953) 1-8.

¹⁹¹ Hans Urs von Balthasar, "Le chrétien et l'angoisse," *Dieu vivant*, n. 22 (1952), 21-40.

¹⁹² Gabriele di S. Maria Maddalena, O.C.D., "La vita spirituale," *Revista di vita spirituale*, VII (1953) 254-95.

¹⁹³ The Abbot of Downside, "Mystical Prayer," *Clergy Review*, XXXVIII (1953), 450-64.

¹⁹⁴ A. M. Goichon, *La vie contemplative est-elle possible dans le monde?* (Paris-Bruges: Desclée de Brouwer, 1952, pp. 263).

¹⁹⁵ LXXXVIII (1953), 331.

¹⁹⁶ Emmanuel Aegerter, *Le mysticisme* (Paris: Flammarion, 1952, pp. 250).

¹⁹⁷ Joseph Bernhart, *Das Mystische* (Frankfurt: Knecht, 1953, pp. 47). Cf. M. J. Gonzalez-Haba, "Algunas notas de la personalidad en los místicos," *Revista de espiritualidad*, XI (1952), 16-17.

¹⁹⁸ Augustin Léonard, O.P., "Recherches phénoménologiques autour de l'expérience mystique," *Vie spirituelle: Supplément*, V (1952), 430-94.

are considerably more perceptive and proceed, in the main, with a happy awareness of the distinctive concrete elements involved. In the general conclusion which he attempts at the end of the *Dictionnaire* article, Fr. Baumgartner adopts the definition of John of the Cross: "the infused amorous knowledge of God," a knowledge which, as Ortegat points out,²⁰⁰ is "a-conceptual" or "super-conceptual," a qualification that felicitously underlines its experiential character. For, as Fr. Veuthey excellently shows, it is a knowledge had by conscious contact with the Infinite.²⁰¹ This last excludes the agency of infused species.

Fr. Isidoro is disturbed by people in the Iberian Peninsula who persist, apparently, in identifying sanctity with such experience, and he is especially distraught at their misreading his father, St. John of the Cross, in order to do so. The misinterpretations of Garrigou-Lagrange he is charitably prepared to condone because, unless one knows Spanish well, such errors are easy. But the subjects of his complaint, who although they are not Carmelites at least have Spanish as their native tongue, he is at a loss to explain.²⁰² As, when it comes right down to it, am I.

Fr. Gabriele, in the article already referred to, suggests that one speak of infused contemplation as "connatural" to the development of the life of the virtues rather than "normal," because the term "normal" implies a certain necessity, whereas the intensity-duration of the actuation of the gifts which produces infused contemplation depends uniquely upon the divine benevolence.

A too familiar pastoral experience is the encounter with those who believe they are called to mystical experience and then, with not a little good will, proceed to produce an imitation of it. Such *ersatz* mysticism is clinically examined by Dr. Lhermitte,^{202b} as well as such paramystical occurrences as stigmatization.²⁰³ On the most famous stigmatist of our day, Teresa

¹⁹⁹ "Contemplation," *Dictionnaire de spiritualité*, II (Paris: Beauchesne, 1950-52), 1643-2193.

²⁰⁰ A. Andrés Ortegat, "Conceptuación y mística," *Revista de filosofía*, XI (1952), 381-400.

²⁰¹ Leone Veuthey, O.F.M. Conv., "Teologia mistica dell'amore," *Miscellanea francescana*, LIII (1953), 45-72.

²⁰² Isidoro de San José, O.C.D., "Sobre la teología de la perfección cristiana," *Revista de espiritualidad*, XII (1953), 451-506.

^{202b} Jean Lhermitte, *Mystiques et faux mystiques* (Paris: Bloud et Gay, 1952, pp. 254).

²⁰³ It would have been better, since it treats exclusively of non-mystical experiences, had the editor found a different title for his collection of articles by the late Herbert Thurston, S.J.: *The Physical Phenomena of Mysticism* (London: Burns Oates, 1952, pp. 419). In the days when Thurston wrote the articles such a nomenclature was still admissible. It is not any more.

Neumann, Fr. Van der Veldt has written perhaps the most balanced and penetrating pages to date. Correcting both Graef and Siwek on some points of science, and of logic, he concludes that "the attitude that seems to recommend itself concerning the happenings at Konnersreuth is one of wholesome skepticism."²⁰⁴ Such a lack of credulousness, of course, leaves one fair game for the imputation of a lack of faith, as Fr. Nicolas sadly avers in the course of his honest essay at clarifying the theology of extraordinary divine interventions. And he deplores, as the Church has had occasion to do before him, the contemporary appetite for recitals of private revelations, both because of the inherent unhealthiness of such an appetite, as St. John of the Cross pointed out, and because of the unreliability of such revelations, as science is making increasingly clear.²⁰⁵ A goodly prudence is required, as Dr. Rousset makes clear, in the reading of such things as, say, the revelations of Josefa Menendez.²⁰⁶ One simply cannot conclude from the virtue of the subject to the authenticity of the experience, as, for instance, Dr. Giscard attempts to do.²⁰⁷ Unconscious psychological mechanisms, which need not be pathological, are enough to give a person the illusion that certain "interior words" are from God. The entire situation is too complex for either simplist acceptance or simplist solutions. The diversity—in fact, the exact psychological oppositeness—of ecstasies and trances, has been recently brought out by Waldmann.²⁰⁸

And so it goes. The doctrine of St. John of the Cross is as relevant as ever, as are the traditional rules for the discerning of spiritual influences, whether in alleged mystical experiences²⁰⁹ or in the general spiritual life.²¹⁰ But they must be supplemented by the added precisions which contemporary psychology provides. The relevance of psychiatry to the curing of scruples has been pointed out;²¹¹ its necessity for the solution of all sorts of problems of direction which spiritual direction itself is incapable of solving has been

²⁰⁴ James H. Van der Veldt, O.F.M., "An Evaluation of the Konnersreuth Controversy," *American Ecclesiastical Review*, CXXVIII (1953), 401–20; CXXIX (1953), 38–57.

²⁰⁵ J. M. Nicolas, O.P., "La foi et les signes," *Vie spirituelle: Supplément*, VI (1953) 121–64.

²⁰⁶ Suzy Rousset, "Paroles intérieures: Remarques psychologiques," *Vie spirituelle: Supplément*, VI (1953), 165–75.

²⁰⁷ Pierre Giscard, *Mystique ou hystérie: Le problème de Marie-Thérèse Noblet* (Paris: Colombe, 1953, pp. 273).

²⁰⁸ Michael Waldmann, "Trancen und Ekstasen in ihrer psychologischen Gegen-sätzlichkeit," *Geist und Leben*, XXV (1952), 54–67.

²⁰⁹ J. de Tonquédec, S.J., "De la certitude dans les états mystiques," *Nouvelle revue théologique*, LXXXV (1953), 399–404.

²¹⁰ Jean Clémence, "Le discernement des esprits dans les 'Exercices spirituels' de saint Ignace de Loyola," *Revue d'ascétique et de mystique*, XXVIII (1952), 64–81.

most suavisly put.²¹² The value of non-directive counseling in spiritual direction has been luminously urged.²¹³ And, withal, it has been emphasized by Ringel-Van Lun, and more recently by Fr. Salman, that the priest as such is incapable of engaging in any of it; he is as unfitted to undertake such psychotherapy as he is to undertake a medical cure. Only one professionally trained in psychology and with a previous clinical apprenticeship can safely, and with a fair promise of success, do so.²¹⁴

The wisdom of the traditional procedure, whereby the activities of the spiritual director were severely limited, because it was obscurely recognized that his capacities were limited too (on which see Philippe,²¹⁵ Fuchs,²¹⁶ Gabriele²¹⁷), is daily being put more clearly in evidence.

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²¹¹ Albert Barbaste, "Le scrupule et les données actuelles de la psychiatrie," *Revue d'ascétique et de mystique*, XXVIII (1952), 3-18, 97-120.

²¹² E. Ringel and W. Van Lun, *Die Tiefenpsychologie hilft dem Seelsorger* (Vienna: Herder, 1953, pp. 144).

²¹³ C. Curran, *Counseling in Catholic Life and Education* (New York: Macmillan, 1952, pp. xxvi + 462).

²¹⁴ D. H. Salmon, O.P., "Direction et psychologie clinique," *Vie spirituelle: Supplément*, VI (1953), 469-75.

²¹⁵ Paul Philippe, O.P., "The Submission Due to a Spiritual Director," *Doctrine and Life*, II (1952-53), 304-9, 323.

²¹⁶ Josef Fuchs, S.J., "Das Gehorsamsgelübde gegenüber dem Seelenführer," *Geist und Leben*, XXVI (1953), 142-48.

²¹⁷ Gabriele di S. Maria Maddalena, O.C.D., "Le voeu d'obéissance au directeur," in *Direction spirituelle et psychologie* (Paris-Bruges, Desclée de Brouwer, 1952) pp. 129-56.