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Second Vatican Council: Values in Religious Life: The One Bride

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ippines came from those who lived there until they were transferred to Manila. In certain instances, these internees' stories included information on pre-war Japanese living in the place they were first interned and the roles these Japanese played after the Philippines was occupied by enemy military forces. Certain internees engaged in church work were among the author's sources of information on the Japanese plan of using the church as a channel of Japanese war-time propaganda.

Other parts of the account should be of interest to Filipinos today. Among them, the Japanese attempts of establishing a model farm in the Philippines (Vol. I, p. 193); of transferring Philippine economic dependence from the United States to Japan (Vol. I, pp. 207-211); of insisting that the Philippines remain essentially an agricultural country (Vol. I, p. 497) and of establishing an independent Philippines within Japan's Greater East Asia Co-Prosperity Sphere (Vol. I, p. 446).

Because Hartendorp alternated his narrative between the chapters on the U.S.T. internment camp and what he referred to as the "country chapters," it is sometimes difficult to follow the chronological sequence of events without turning back to the preceding pages. The account is at times repetitious but, written by an expert in journalistic reporting, it presents a moving picture of Philippine society during more than three years of Japanese occupation.

JOSEFA M. SANIEL

SECOND VATICAN COUNCIL: VALUES IN RELIGIOUS LIFE

THE ONE BRIDE: The Church and Consecrated Virginity. By Sister Mary Jane Klimisch, O.S.B. New York: Sheed and Ward, 1965. 235 pp.

The purpose of this book is to afford new insights into the meaning of consecrated virginity by re-appraising in the light of the Second Vatican Council the value set that underlies religious profession.

This aim is followed up by exposing the broader and deeper structures into which consecrated virginity has always been inserted but which have become obscured by an overgrowth of individualistic attitudes and practices. The keystone is set within the framework of biblical orientation: the covenantal reality of God's presence among His People is only the prototype of God's invitation to

man and man's response to God, but the covenantal experience of God's People of old is the seed that grows to full maturation in the Church of the new alliance, and that is also present at the heart of the individual's relation to God through the sacrament of baptism and the sacramentals of religious profession and consecration.

Chapters one to four purport to establish the biblical continuum within which the Church as exponent of the New Covenant is seen in continuity with the Israel of old; and it is through the Church that all "mankind is called to share in the New Covenant".

"To seek out the larger light of the Church's nature and in this light to see the lesser", viz., the individual's total dedication to Christ is the all-embracing theme spanning its arch over the book's eleven chapters to give them unity and coherence.

Thus the approach is biblical from the start; motives directly taken from Holy Scripture sustain a fabric of thought that serves as an ascending affirmation of the lived values of religious life. Sister Mary Jane also makes ample use of her easy conversance with patristic and liturgical sources. Contemporary modes of thinking are marshalled into the service of the eternal and age-old truths, e.g. an enriched view of the connotation of person as "ability to relate with others", and elsewhere, here and there, a vocabulary reminiscent of the existentialist contribution.

From modern exegesis the author gratefully accepts basic spiritual insights as is shown, for instance, in the chapter on the anawim, and certain shifts in emphasis; what she herself brings to her book is an admirable working knowledge of Holy Scripture and a turn of mind that readily recalls scriptural texts and events when there is question of illuminating the human situation, thus suffusing Christian existence with the radiance of an inner light.

Generally speaking, Sister rests content to take firmly-rooted traditional views of biblical lore as her point of departure. Throughout, the book imparts the impression of complete renunciation of a critical cast of mind; this is an asset in the sense that explicit critique is not called for in a book such as this: unruffled peace and serenity help to enhance the beauty of the theme, especially since it is developed under the aspect of its ideal realization, of what ought to be; yet an implicit critique has its good points in that it doubtless can serve as safeguard against anachronisms and the ever possible impression of assertiveness. Of the former, there are a few harmless enough examples, as the one on page 199 where the Father of Western Monasticism is hailed as "The great saint and psychologist, Benedict of Nursia". This, to the present reviewer at least, strikes a note of quaintness since speaking of a "psychologist" today would suggest systematized knowledge and the interpretation of data ob-

tained through scientific methods. On page 215, the hilarious remark about work being "not merely an occupational therapy for exiles" must needs endear itself to readers with an ear for deeply humanizing humor, but may as well hurt their apprehensive sensibilities as harking back, if ever so slightly, to a long-abandoned conception of work.

As for the lurking danger of assertiveness let it be said that this has been transcended by the rare blend of what the French mean by *naïveté* plus depth. This *naïveté* stems from sureness of inner conviction and singlemindedness of purpose, the resultant of which is joyous serenity. Does not Nietzsche's *Zarathustra* extol such singlemindedness? Depth is no less evident in the little book. Out of all possible contacts with St. Thomas, the author singles out a phrase borrowed from Dionysius' *Areopagita*: "To suffer divine things..." This is, nucleo, a compendium of the spiritual life, and here, too, that is, in contemplation, is enfolded "the secret of spiritual motherhood in the Church".

It is by knowing her sources, both at the experiential and reflective level, that Sister Mary Jane's book achieves something of the unity of thought and consistency of development we used to admire, not so very long ago, e.g. in the wisdom tract of the Summa. Her book is a witness in its own right; may it serve to make ever more meaningful the "Chiaroscuro of Christian life!" One final observation: on page 235 we read: "Next to Christ and Mary, the virgin-bride is called to lead the procession of Christians who are ascending on high with Christ, the Bridegroom. In the vanguard, if she truly listens, she already hears festive music from the banquet hall..."

Reading these lines one cannot help asking: Should "Christ's comings" that precede the parousia and "are multiple in their manifestations", should they be expressed in univocal and categorical language, which, after all, is too harsh and divisive an instrument to impart the ineffable? Or how would it compare with symbolism of the bible? But then, considerations of style, hermeneutics, and analogy seem to exclude such a comparison.

SISTER MARIA BRUNO, OSB

INTRODUCTION TO PHYSIOLOGICAL PSYCHOLOGY

PHYSIOLOGICAL PSYCHOLOGY. By Clifford T. Morgan. New York: McGraw-Hill, 1965.

Most of us who took a course on physiological psychology ten years ago, or earlier, were initiated in such matters by the Second edition of Morgan's *Physiological Psychology*. The book had been