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Apostolic Life

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**Tony Geoghegan,
C.S.Sp.**

A native of Ireland, Tony Geoghegan joined the Spiritans in 1948 and was ordained in 1957. Following studies at the Gregorian University in Rome, he was assigned to The Gambia, West Africa, where he worked in pastoral ministry, and subsequently to Nigeria, where he served as secondary school teacher and lecturer in Theology at the Bigard Seminary, Enugu. He later obtained a doctorate in Theology from the Angelicum University in Rome and returned to Ireland, where he has since been involved in formation and teaching. In addition to serving on the Irish Provincial Council, he has taken part in many international Spiritan meetings.

... it is the consecration of our whole existence to the service of the Kingdom.

INTRODUCTION

Apostolic life “encompasses all the fundamental elements of Spiritan life.”¹ In the Superior General’s letter of Pentecost 1988, entitled “*At the Heart of our Spiritan Vocation – the Apostolic Life,*” we are told that “apostolic life” is a “life in Christ’s footsteps, with three essential dimensions: the proclamation of the Good News, the practice of the evangelical counsels, and a life in fraternal and praying community. It is thus a good deal more than simply apostolic or pastoral activity; it is the consecration of our whole existence to the service of the Kingdom.”

THROUGHOUT THE RULE OF LIFE

We find “apostolic life” occurring in a central position throughout the *Spiritans Rule of Life*. It is indeed a **following in Christ’s footsteps**. It is “that life of love and holiness lived on earth by the Son of God in order to save and sanctify people. By it He continually sacrificed Himself, thereby glorifying the Father and saving the world” (1849 *Rule*, quoted in SRL 3).² So this apostolic life “contains in itself the perfection of the life of Our Lord, on which it is modelled” (*Glose* 7, quoted in SRL 8).

It is for the sake of our apostolic life that we Spiritans **live in community**: “To bring the apostolic life – for which Spiritan life is intended – to its perfection... the Congregation has adopted life in community as its founding principle” (1849 *Rule*, quoted in SRL 27).³ Every member of the community has a part in the apostolic life common to all (SRL 29). The prayer and pain of the aged and the sick are a form of our apostolic life (SRL 39.1).

Again, it is because we are called by God to the apostolic life that we take on lives of **celibate chastity, poverty, and obedience for the Kingdom** (SRL 57, 63, 78). In our celibate lives, true friendships bring our personalities to full development and support us in our apostolic life (SRL 59.2). In asking us to renounce worldly goods, Jesus is calling us, as he once called the rich young man, to the apostolic life (SRL 62). The meaning of our poverty is that all we have and are is at the service of our apostolic life (SRL 72).

Union with the Father who sends him, and with the Holy Spirit who consecrates him, marks the **prayer** of Jesus as well as his entire apostolic life, and in following him in our apostolic life and in our prayer we draw on the same source as he did (SRL 83, 84). Jesus used to go away by himself to pray. The apostolic

TONY GEOGHEGAN, C.S.SP. life demands the same of us too (SRL 90). And daily reading of God's Word nourishes our apostolic life (SRL 92).

Profession is a commitment to Spiritan apostolic life and the total gift of self to God in the service of mission.

Formation, whether initial or ongoing, is the continual deepening of our apostolic life (SRL 100). **Profession** ("consecration to the apostolate") is a commitment to Spiritan apostolic life and the total gift of self to God in the service of mission (SRL 127).

LIBERMANN'S CONFERENCES AT LE GARD IN 1851

Fr. Libermann treats of apostolic life and related topics at some length in conferences given to the novices at Notre Dame du Gard during March and April 1851, less than a year before his death, when he knew his end was not far off. At this time he was very busy with Congregation matters and often sick. "I am so burdened with matters concerning the Colonies that I have hardly time to breathe," he wrote to Mgr. Bessieux in January 1850.⁴ And to Mgr. Kobès, who had invited him to Guinea in April 1851, he responded: "I can't take upon myself to brave such an imprudent undertaking in the present state of the Congregation... With my frequent fevers, my liver complaint that reappears so often, and a certain tiredness of my limbs which never leaves me and which prevents me from taking even a half-hour's walk..."⁵ Two weeks after writing this, the day after he finished his conferences to the novices, "he who had never cried in public since his seminary days at Saint Sulpice was seen weeping abundantly during the Holy Thursday Mass."⁶ And on 24th June he had no longer the strength to write his own letters.⁷

In the case of these conferences, we do not possess a transcript of Libermann's own words, but rather an analysis of his conferences made by one of the novices, M. Le Saout, and by P. Delaplace, at the time assistant superior at Le Gard. He too had attended the conferences and given a finishing touch to the notes. He declared that, though he would not guarantee the word-for-word exactness of the notes, still it was easy to recognize in them the doctrine of Fr. Libermann, his way of speaking, and often even his very own expressions.

THE STATES OF LIFE

In the conferences, Fr Libermann distinguishes different vocations or states of life: the natural state, the Christian state, the religious state, and the missionary-religious state or apostolic life. Now, these states are in an ascending order of worth, so that

*what is higher in rank includes in itself what is less so; therefore, it is important for us to know each of these states, since we are placed at the top of the scale, and we must consequently include eminently the holiness special to each of these states.*⁸

He is the vine, we are the branches.

...we are to nourish the farther branches from the super-abundance that we have received.

The *natural state* is governed by natural law, which requires that I love God, myself, and the neighbor. Here one does not go beyond the realm of strict justice.⁹

The *Christian state* adds to the above requirements the grace of Jesus Christ, which gives us a share in his life. He is the vine, we are the branches. A divine sap gives life to the Christian, a sap which flows into us through the sacraments and which we welcome by prayer, especially the prayer of the Church. The Holy Sacrifice is the essence and source of all prayer.

Now, as *priests* (the novices at that time were already ordained priests), God has made us leaders of the Christian community. We are the main branches, the immediate recipients of the sap from the trunk which is Our Lord Jesus Christ and we are to nourish the farther branches from the super-abundance that we have received. We should not be simply uninvolved channels automatically transmitting grace.

As *simple Christians* more is expected of us than is required of us as mere human beings. In loving God we go beyond the forces of nature, since, with the aid of grace, we love God as Jesus Christ loves his Father. With regard to the neighbor, the Christian goes beyond strict justice as far as mercy, making sacrifices for his neighbor's sake.¹⁰

THE RELIGIOUS STATE

In the *religious state* we renounce earthly joys to become attached to God alone. This is a contemplative state, having in view God alone. It is the private life of Our Lord in which he dedicates himself to his heavenly Father. He is the unique religious in himself; all others are so only in him. By the vows of religion we overcome the various forms of concupiscence. The sacrifice begun by the vows is completed in our lives. Happy are those called by God to religious life!¹¹

In those days the novitiate came after ordination, at the end of formation, so that the novices he was addressing were priests, and immediately after their novitiate they would be leaving on mission. He reminded them that during the novitiate they were working for themselves exclusively, but after leaving the novitiate their holiness would grow through their zeal and devotion:

*During the novitiate, it's like a boat moving forward gradually under the power of oars, then, on becoming an apostle, one is launched into the sea and the sail is unfurled, because from now on it is a vessel with a magnificent cargo.*¹²

TONY GEOGHEGAN, C.S.SP. To preserve the religious life of missionaries as they exercise their apostolate in the midst of the world, the Congregation has taken on *community life* as something essential. This is, according to Fr. Libermann, “with the express view of protecting the missionaries from exterior dangers and maintaining their religious fervor, which gives life to the apostolate.”¹³

... it is in working for the salvation of others that we will grow in holiness.

APOSTOLIC LIFE

Apostolic life pre-supposes the perfection of the religious state, the sacrifice of self to God, in order to be free to devote oneself to caring for others and leading them to God. And it is in working for the salvation of others that we will grow in holiness. For this, we must be flexible instruments in the hands of God.

This state is more effective than affective. Having no time to nourish our souls with spiritual delights, we sacrifice the enjoyment of God in order to serve this same God:

*It is as if God were saying: ‘You come to give yourself completely to me. Very well, I accept you; now, you will no longer strictly have to think of yourself, but I am going to make use of you for others, as it seems good to me, and it is in fulfilling my will in this way that you will grow yourself in holiness, in working for the salvation of others.’ Like a father who, in thinking of saving money only for his children’s sake, enriches himself by the very fact, similarly, the faithful missionary, in giving himself entirely to work for the salvation of souls, enriches himself with treasures of holiness and merit.*¹⁴

Of course, Fr Libermann had personal experience of the demands of giving oneself to work for others. In a letter of January 1846 to Fr. Le Vasseur he wrote:

Since God placed me in this work I have never had a moment of peace and consolation...

Since God placed me in this work I have never had a moment of peace and consolation... Think what crushing pain it has to be not to have a moment, a minute in the day to think of the salvation of my soul, and yet you know well that my most burning and continual desires draw me towards retreat and solitude... God binds and chains me to this work – crucifying, but dear to my heart...¹⁵

As instruments in the hands of the Master, we must follow Jesus in submitting ourselves completely to the Father’s will.¹⁶ The good Lord will see to it that we have the needed amount of consolation and strength.

[The missionary] should by no means be upset and think that he is doing wrong because he does not experience enchanting delight. Let us be mature and vigorous soldiers

*in his service, forgetting ourselves and breathing only his glory and the salvation of souls. Amen!*¹⁷

So ended the last conference of Fr. Libermann to his novices.

PRACTICE

Fr. Libermann lays great stress on the practical as distinct from the speculative.

In speaking to the novices, Fr. Libermann lays great stress on the *practical* as distinct from the *speculative*. It must be remembered that the novices had already studied theology and were about to go on mission. They needed to acquire a deep, intimate, personal knowledge of Jesus Christ that would remain with them and grow during their busy missionary activity.

The *speculative* study of God is a kind of theology that is an activity of the *mind* alone, driven by mere curiosity and producing no growth in faith. The *practical* study of God, or research into God, or perhaps better, search for God, is an activity of the *heart*, the core of our being, the seat of the Holy Spirit, and the source of our response in faith. Fr. Libermann wanted to get his novices out of the head and into the heart. The grace of Christ is given, not for speculative purposes, to satisfy our curiosity, but for practical purposes, to enlighten the intellect, warm the heart, and impel the will.¹⁸

Love runs and flies, it likes to have plenty of elbow room; it is a child who plays on its mother's lap...

*Love runs and flies, it likes to have plenty of elbow room; it is a child who plays on its mother's lap; one mustn't let oneself be tied down by dialectic; rather, one must let oneself be moved by this divine Spirit.*¹⁹

The practical research into holiness is a work of the Blessed Trinity. It is done in Jesus Christ, under the guidance of the Holy Spirit. And Fr. Libermann quotes I Cor. 2:10-11: "...the Spirit searches everything, even the depths of God... no one comprehends the thoughts of God except the Spirit of God." So it is the Spirit who is our great teacher in this kind of learning.²⁰

The knowledge of God and his attributes attained through speculation is artificial and leaves the heart cold and blind, as the hearts of the apostles were before the coming of the Holy Spirit upon them. The Spirit is the source of a living knowledge that embraces the heart and sets it ablaze. It is like the knowledge a child has of its mother, not like speculative knowledge which is devoid of attraction or love.²¹

In Jesus Christ we know not only God but human nature as well, since Jesus sums up in himself humanity and the whole of creation, and so it is in him that we know the reciprocal relations between God and human beings.²² But this salvific knowledge is not given to us for ourselves only. We have to share it with others. And so the Holy Spirit has to overflow our souls, so

TONY GEOGHEGAN, C.S.SP. that we can communicate his living knowledge to others. This superabundance of the Spirit is owed to us above all others because of our vocation.²³

PRACTICAL UNION

So far we have considered mainly Fr Libermann's teaching concerning the *practical* pursuit of holiness by means of contemplative prayer. *Practical* here is contrasted with *speculative*. But when we begin to communicate to others, by means of apostolic activity, the experience of God we have acquired in contemplation, we still need to be united to God. This union with God in the apostolate Fr. Libermann calls *practical union*. Here *practical* is contrasted with *contemplative*. So there are two forms of union with God, namely, *contemplative union* and *practical union*. Both unions are *practical* in the sense that they advance my relationship with God and right conduct towards my fellow human beings. And nothing could be more *practical* or sensible, if the whole purpose of life and the attainment of happiness consist in a network of loving relationships between God and myself and the whole of creation in the risen Christ, through the working of the Holy Spirit!

...the whole purpose of life and the attainment of happiness consist in a network of loving relationships...

Contemplative union is a thirst for Our Lord, an elevation of the soul to God, that we call mental prayer. This is as necessary for the life of the soul as air and sunlight are necessary for the life of the body.²⁴ But contemplative union is not as necessary as practical union. Better have a perfect practical union with a less than perfect contemplative union than vice versa. Still, as Fr. Libermann remarks: "Contemplative union ought to predominate naturally in the contemplative orders; practical action ought to be characteristic of the missionaries of Jesus Christ."²⁵

... practical action ought to be characteristic of the missionaries of Jesus Christ.

Practical union "will consist in sacrificing oneself for the glory of God and the salvation of souls, without habitually experiencing great interior delights."²⁶ It involves stripping oneself of natural feelings to open the soul to feelings of divine origin.

[The soul thus] becomes spiritual and transparent, of the same nature as the divine truth, which then percolates through the soul without obstacle and, as it were, naturally.²⁷

From all this it follows that

One must work at contemplative union and practical union jointly, for their mutual perfection, and their combination results in bringing about the complete life.²⁸

Indeed, the exterior activity of the apostolate has a favorable effect on prayer life, as a walk, or some similar moderate exercise, helps the digestion.²⁹

... Fr. Libermann presents us with an integrated missionary spirituality.

... missionary activity grows organically from religious-contemplative life, as its fruit and perfection.

In his understanding of apostolic life, then, Fr. Libermann presents us with an integrated missionary spirituality. It is initiated through encounter with God in contemplative prayer, and it comes to perfection in the apostolate which is carried out in practical union with God, through habitual fidelity to the inspiration of the Holy Spirit.³⁰ The contemplative-religious life, then, is not to be regarded as a closed system, cut off from the world and its corrupting influences. Nor is missionary activity simply added on, as a risk to be undertaken for the sake of others, a foray into the wicked world from the fortress of religious life, to which we return regularly to be cleansed and topped up with the supernatural energy we have lost in our apostolic efforts. Rather, missionary activity grows organically from religious-contemplative life, as its fruit and perfection. This is both upsetting and liberating for those of us still influenced by a certain Platonic way of thinking.

PLATONIC DIFFICULTIES

This Platonic mindset appears in the traditional understanding of contemplative religious life as superior to active religious life. Often this has been justified by reference to the incident in St. Luke's Gospel (10:38-42), where Martha complains to the Lord that her sister Mary, who is sitting at his feet and listening to him, is not helping her with the domestic tasks. Jesus responds that Mary has chosen the better part. "Mary and Martha represent Christian contemplation and Christian activity," states the fourteenth-century anonymous author of *The Cloud of Unknowing*.³¹ For him, the active and contemplative lives are contrasted as follows: "Both activity and contemplation are essential and interrelated. You cannot fully experience one without the other... The effectively active person is also contemplative. A contemplative person engages in Christian activity. The distinction between the two is that the active life begins and ends in this world, while the contemplative life begins here and continues eternally... In the beginning of the active life, we look beyond ourselves and work for others... but we remain within ourselves. But in the higher degree of contemplative life we rise above ourselves. We arrive by grace where we cannot go by nature. We unite with God in spirit..."³² So, activity and prayer mingle imperfectly. "Our Lord did not say that Mary had chosen the best manner of life, but rather that she selected the best part of two respected lives. This best part is eternal because heaven has no need for acts of mercy. No one will be hungry or thirsty..."³³

Indeed, traditionally we have imagined heaven as consisting in "the beatific vision," that is, in the contemplation of God.

TONY GEOGHEGAN, C.S.SP. It would therefore seem to follow that the heavenly life of contemplation is superior to a life dedicated to works of love and mercy that are confined to this world. Furthermore, the life of silence and mortification within the confines of a monastery, cut off from the evils and temptations of the world, would seem to be holier and more heroic. An active religious life would seem to be a compromise, half in and half out of the wicked world. To such thinking Fr. Libermann's insistence that apostolic life is not only not inferior in any way to contemplative life, but holds a higher rank, is quite revolutionary. The clue to this reversal is to be found in the Christological basis of all Fr. Libermann's thinking. Jesus did not neglect contemplation and was always united by love to the Father, yet his apostolate was that of a busy missionary. And the Christian way of life, as well as its perfection in the religious and apostolic life, is a following of Jesus and a sharing in his life.

...this risen Christ in all his fullness embraces all human relationships.

... these relationships surely include the risen form of the relationships of effective love and compassion in the present age.

Furthermore, "the Christological orientation alleviates the excessive individualism of the scholastic notion of beatific vision by situating the individual in the context of the Body of Christ... In its corporate dimension, heaven means the fulfillment of all human relationships in the depth of the final relation with God ...the Christological orientation includes a cosmic dimension. Salvation is not an escape from the world but the salvation precisely of the world of God's creation."³⁴ Heaven for me, therefore, is my participation in the risen Christ, as a member of the human race, imbedded in the cosmos. And this risen Christ in all his fullness embraces all human relationships. And these relationships surely include the risen form of the relationships of effective love and compassion in the present age. So it is that Fr. Libermann's *apostolic life* meets the criterion of enduring beyond death, even better than mere contemplation alone.

CONTEMPLATA ALIIS TRADERE

The phrase "apostolic life" is not unique to Fr. Libermann but goes back at least to the Middle Ages. The ideal of the apostolic life, understood as a return to the simple style of living together and of evangelizing practiced by the primitive Christian community, inspired the reform movements in the Medieval Church, as well as the rise of the mendicant orders.³⁵ In 1198, St. Dominic, the future founder of the Order of Preachers (Dominicans), became a member of the community of regular canons attached to the cathedral of Osma in Spain. These canons led a community life in imitation of the early Jerusalem Church as depicted in Acts (where the apostles and their followers formed "cor unum et anima una"). This style of living was dubbed *apostolic life*. Then, "...at the turn of the 12th and 13th centuries, the true *vita apostolica*

was a life of itinerant preaching to all and sundry, to anybody and everybody. The Dominicans combined two senses of apostolic living. By integrating the new sense of apostolic mission with the older sense of shared, apostolic community, they became in effect the first missionary order in the Church's history."³⁶

From the early days of the order, the device "contemplata aliis tradere" (we pass on to others the fruit of our contemplation) has been used to indicate an essential core of Dominican apostolic life. As in Libermann's understanding of apostolic life, there is a continuous flow from contemplative prayer to apostolic activity and mutual influence of one activity on the other. The French Dominican theologian Yves Congar writes:

My action, then, consists in handing myself over to my God, who allows me to be the link for his divine activity regarding the world and other people.

If my God is the God of the Bible, the living God, the 'I am, I was, I am coming,' then God is inseparable from the world and from human beings... My action, then, consists in handing myself over to my God, who allows me to be the link for his divine activity regarding the world and other people. My relationship to God is not that of a cultic act, which rises up from me to Him, but rather that of a faith by which I hand myself over to the action of the living God, communicating himself according to his plan, to the world and to other human beings.³⁷

THE FRENCH SCHOOL OF SPIRITUALITY

The so-called French School of Spirituality, which arose in the seventeenth century under the leadership of Cardinal de Bérulle, had great influence on Libermann, since he spent ten years in Sulpician houses of formation and two in the Eudist novitiate at Rennes. Fr. Olier, founder of St. Sulpice, formulated what William M. Thompson describes as "a sort of Christological *mantra* for the French school."³⁸ Olier himself presents his method of meditation thus: "It consists in *having our Lord before our eyes, in our heart, and in our hands.*" He adds: "Christianity consists in ...regarding Jesus, uniting ourselves to Jesus and acting in Jesus... joined to the power of Jesus Christ... The first is called adoration; the second, communion; the third, cooperation."³⁹ Olier here speaks of penetrating to the depths of one's being, to the heart, there to find Christ and gradually become "Christified," and consequently capable of Christifying all that one touches.⁴⁰

These two spiritualities (the Dominican and the French School), which begin with attention to God in the depths of the soul and result in fruitful apostolic activity, bear striking resemblance to Fr. Libermann's spirituality of *apostolic life*, which may be seen as the culmination of the expression of this missionary mindset and way of life. At the same time, they confirm Fr. Libermann's

TONY GEOGHEGAN, C.S.SP. understanding of spirituality and help us, I think, to grasp it better.

Fr. Libermann's God...is a Trinitarian God, who is close to us, on our side, within us...

A TRINITARIAN SPIRITUALITY

We are still influenced by a rather deist concept of God – the unitary God who is outside us, remote from us, dominating and judging us, a God of structures rather than of personal relations. Fr. Libermann's God, however, is a Trinitarian God, who is close to us, on our side, within us, through Christ and in the Spirit, whose presence we experience, and in whose mission we participate. For Libermann,

The apostolic life contains in itself the perfection of the life of our Lord upon which it is modeled; more than any other life, it gives us conformity to Jesus Christ; it demands an absolute and continued sacrifice and is based on that perfect love which transforms us into our Lord.⁴¹

Transformed into Jesus, we carry out his mission:

Jesus sends us as he was sent; our mission is his. It is he who suffers in those he sends, who draws souls to God his Father and communicates his graces to them through those he sends. But so that Jesus may live in his envoys, and do all things in and through them, they in turn must live in him, be united to him in their life, sufferings, and apostolic activity.⁴²

United with Jesus, it is in the power of the Spirit that we draw people to the Father:

The missionaries' strength must not be based on their character and natural fervor, but must come entirely from the grace of the divine Spirit and be drawn from intimate union with Jesus.⁴³

THE COMPLETE LIFE

Fr. Libermann pities young missionaries who neglect religious life and give themselves too much to an external life.⁴⁴ Holiness springs from the interior life of the missionary and spreads outwards:

The holiness of Jesus Christ must dwell in the missionary, a holiness which must be grounded in his interior life and show itself in his conduct by his work and suffering. In that way, after the example of Jesus Christ, he begets souls to God...⁴⁵

In thus begetting souls to God, missionaries grow in holiness as, in the throes of their active lives, communion with God through Christ and in the Spirit becomes ever more intimate. *Practical union*, through the self-discipline it involves in turning away

from creaturely attractions and distractions, has removed their opacity to the divine light. They have become transparent to the divine truth that penetrates their inmost being and nourishes them abundantly. As spiritual beings, they are in their element, the divine light, which enables them to see the things of God, effortlessly and clearly.⁴⁶ This is not a passing glimpse as might happen in prayer, but a lasting enlightenment, an enduring taste for supernatural values.⁴⁷

Our mission is thus a participation in God's Trinitarian mission.

In both mystical and practical union, we allow God the initiative, clearing the way for him through self-discipline, and then cooperating with his action. "Active receptivity" of the Spirit's guidance might sum up our part in mission. Our mission is thus a participation in God's Trinitarian mission. In this way too, we avoid an aggressive, not to say colonialist, self-starting rather than God-starting way of evangelizing.

However, not only does our missionary activity originate in God, it also seeks union with God, as it completes the work of contemplative union in carrying us towards God. In 1841, Fr. Libermann wrote to a seminarian:

*The divine Spirit, while acting with great force, fills your soul with gentleness and peace. He establishes Jesus' life in you, Jesus' desires, affections, and loves... When the divine Spirit is acting in us, our soul is on fire and, in the midst of this fire, it is carried along and united to God effortlessly and calmly and unperturbedly...*⁴⁸

To serve the poor cannot be desired unless we can find among them the compassionate God who is drawn to their plight...

In his last talks to the novices, as we have seen, Fr. Libermann insists that they must search for holiness where it is to be found, that is, in Jesus Christ, with the Holy Spirit as teacher.⁴⁹ This search for God and holiness does not cease with apostolic activity. To serve the poor cannot be desired unless we can find among them the compassionate God who is drawn to their plight and reveals himself in their midst. We find God in people and in a life of missionary sacrifice for them. Driven by our faith in Christ, this search for God, whom we cannot possess or confine in any formula, is in the mystical tradition.⁵⁰

In this way, theology and spirituality, which split apart in the Middle Ages, are rejoined to form a heartfelt, living theology and an intellectually satisfying spirituality, all put at the service of an effective missionary activity, which incarnates God's love for the world in our present age. This is the integration that many seek nowadays. This is Fr. Libermann's complete life. This is *apostolic life*.

- ¹ *A Handbook for the Spiritan Rule of Life*, The Generalate, Rome, 1987.
- ² N.D. X, p.505.
- ³ N.D. X, p.454.
- ⁴ N.D. XII, p.21. Translations from the French are my own, except where excerpts are taken as quoted in other works in which they are already translated.
- ⁵ N.D. XIII, p.101.
- ⁶ Jean Gay, *Libermann, juif selon l'Évangile (1802-1852)*, Beauchesne, Paris, 1977, p.247.
- ⁷ *Ibid.*, p.256.
- ⁸ N.D. XIII, p.706.
- ⁹ *Ibid.*
- ¹⁰ N.D. XIII, p.707.
- ¹¹ N.D. XIII, p.708.
- ¹² N.D. XIII, p.709.
- ¹³ N.D. XIII, p.710.
- ¹⁴ N.D. XIII, pp.708-9.
- ¹⁵ N.D. VIII, pp.29-30; quoted in Bernard Tenailleau, "Father Libermann's Spirituality," *Spiritans Today*, No.4, pp.57-58.
- ¹⁶ N.D. XIII, pp.710-711.
- ¹⁷ N.D. XIII, p.711.
- ¹⁸ N.D. XIII, pp.692-3. Some authors, for example, contrast speculative or theoretical atheism with practical atheism, since there are some who argue themselves into an atheism which they verbally proclaim, yet their morally good lives and compassionate hearts declare a hidden faith in God. Others might be speculative theists, but in their living practical atheists.
- ¹⁹ N.D. XIII, p.694.
- ²⁰ N.D. XII, pp.691-2. Scripture quotation from R.S.V., Nelson, 1965.
- ²¹ N.D. XIII, p.690.
- ²² N.D. XIII, p.691.
- ²³ N.D. XIII, p.688.
- ²⁴ N.D. XIII, p.697.
- ²⁵ N.D. XIII, pp.697-8.
- ²⁶ N.D. XIII, p.698.
- ²⁷ N.D. XIII, p.699.
- ²⁸ N.D. XIII, p.700.
- ²⁹ N.D. XIII, pp.698-9.
- ³⁰ SRL 5.
- ³¹ Bernard Bangle (editor and modernizer), *The Cloud of Unknowing*, Paraclete Press, Mass., U.S.A., 2006, p.29.
- ³² *Ibid.*, pp.18-19.
- ³³ *Ibid.*, pp.32-33.
- ³⁴ Zachary Hayes, O.F.M., "Heaven," *The New Dictionary of Theology* (eds: J.A. Komonchak, M. Collins, D.A. Lane), Gill & Macmillan, 1987, p.456.
- ³⁵ Cf. Henri Holstein, "The History of the Development of the word 'Apostolic'," Ronald Halstead (translator), *Apostolic Life* (originally *L'Apostolat*, Les Editions du Cerf), Blackfriars Publications, London, 1958, pp.39-43.
- ³⁶ Aidan Nichols, O.P., "Dominican Spirituality," *The Search for Spirituality* (ed: Stephen J. Costello), Dublin, 2002, p.141; cf. pp.135-137.

- ³⁷ “Action et contemplation. D’une lettre du père Congar au père Régamey” (1959), *La Vie Spirituelle*, 152, 727 (1998), p.204; quoted in Paul Murray, O.P., *The New Wine of Dominican Spirituality*, Burns & Oates, 2006, pp.22-23.
- ³⁸ William M. Thompson, *Jesus, Lord and Savior*, Paulist Press, New York, 1980, p.141.
- ³⁹ Jean-Jacques Olier, *Introduction à la vie et aux vertus chrétiennes*, Migne, Paris, 1886, Chapter 4 ; quoted in William M. Thompson, op. cit., p.241.
- ⁴⁰ William M. Thompson, op. cit., p.242.
- ⁴¹ *Commentaire de la Règle Provisoire*, p.7, F. Nicholas (ed.), polycopied manuscript, 1967; quoted in Paul Coulon, *Libermann 1802-1852*, Les Editions du Cerf, Paris, 1988, p.64. My translation.
- ⁴² *Instructions to Missionaries*, p.15, edn. 1872; quoted in J.M.R. Tillard, “Father Libermann’s Missionary Intuition,” *Spiritans Today*, No.4, 1985, p.89.
- ⁴³ *Spiritans Rule* (1840) no.51; quoted in Tillard, op. cit., p.91.
- ⁴⁴ Cf. N.D. XIII, 353; Tillard, op. cit., p.91.
- ⁴⁵ *Instructions to Missionaries*, edn. 1872; quoted in Tillard, op. cit., p.90.
- ⁴⁶ Cf. N.D. XIII, p.699.
- ⁴⁷ Cf. N.D. XIII, p.701.
- ⁴⁸ N.D. III 87-88; quoted in Bernard Tenailleau, op. cit., p.70.
- ⁴⁹ Cf. N.D. XIII, pp.689-692.
- ⁵⁰ Cf. Pierre Schouver, *L’Eglise et La Mission*, Le Centurien, Paris, 1975, no.7: «La Mission Aujourd’hui.»