

- and thus by inference to defend the Franciscan Order. See Wadding, *Annales Minorum*, 1636, vol.III, p. 71 and Ferchius, *Oratio in Ionnem Dunsium Scotum*, 1634, p. 10.
- 14 See Otto Langer, *Mystische Erfahrung und spirituelle Theologie*, Munich, 1987, pp. 36—38. R. W. Southern (*Western Society and the Church in the Middle Ages*, Harmondsworth, 1970, pp. 327f) writes: 'of the hundred and sixty-seven individual beguines whose exact address in Cologne is known between 1263 and 1389 a hundred and thirty-six lived in the neighbourhood of the Dominicans and Franciscans'. See also McDonnell, p. 203f.
- 15 D. Phillips, *Beguines in Medieval Strasburg*, Palo Alto, 1941, pp. 90ff.
- 16 McDonnell, pp. 528ff. There is also a good discussion of the situation in Strasburg in Ruh, pp. 112ff and Trusen, pp. 24ff.
- 17 McDonnell, p. 533.
- 18 Trusen, p. 26. See Patschovsky, A., 'Strasburger Beginenverfolgungen im 14. Jahrhundert' in *Deutsches Archiv* 30, 1974, pp. 94—161 for relevant documents from this period.
- 19 See note 13 above.
- 20 H.S. Offler, 'Empire and Papacy: the Last Struggle' in *Transactions of the Royal Historical Society*, series 5, vol. VI, 1956, p. 25.
- 21 *Monumenta Germaniae Historica* Const., v. nr. 729, p. 568 (quoted in Offler, p. 24).
- 22 Offler, pp. 31f.
- 23 Between the years 1320—1 and 1325—6 the papal income advanced from 112,490 to 528,857 florins, of which some 336,000 florins were used for the war in Lombardy. See Offler, p. 27.
- 24 Carl Müller, *Der Kampf Ludwigs des Baiern mit der römischen Curie*, Tübingen, 1879, vol. I, p. 151.
- 25 Müller, *ibid*. Müller's reference for this letter is *Oberbairisches Archiv* I, 64, no. 25f.
- 26 Ruh, p. 173.
- 27 See Koch, p. 321, n. 195.

Brothers in the Church Today: Probing the Silence

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'Sometimes nothing is a pretty cool hand.'

—Luke, in *Cool Hand Luke*.

The years since Vatican II have hit religious brothers hard. Brothers have been leaving religious life in greater percentages than priests or women religious.¹ The brothers' present search for identity in this vocational crisis may take years to work itself out. Meanwhile, brothers need to reflect on a phenomenon not affecting women religious or priests: general silence in the Church about their vocation. The question is: what do we make of the silence?

The Historical Context

Before exploring the silence, I want to first situate the brother's vocation in a historical perspective. Brothers are presently caught between two contradictory historical forces. On the one hand, the lay religious life has an ancient, valid, and venerable tradition in the Church; on the other hand, male religious life has become clericalized since the middle ages.²

In western monasticism, by the ninth century the vocation of the lay monk suffered gradual diminishment as more and more monks were ordained.³ The identity of the brother suffered further obfuscation during the Gregorian Reform. A monastic reform accompanied Gregory VII's battle against the abuses of lay investiture. New communities such as the Camaldolese and Cistercians arose; other monks (e.g. William of Hirsau) attempted to reform Benedictine monasticism without breaking away. During this monastic reform, some orders created a new class of religious: the laybrother (at that time called *conversi*).⁴ Laybrothers were not considered monks. Some orders, particularly the Cistercians, established structures of class distinction. Cistercian laybrothers, for example, had no vote in chapter, wore a habit different from that of the monks, were not allowed into the cloister, and could not be taught reading and writing.

The introduction of class distinctions into religious life has had a devastating impact on the theology of brotherhood. First, some brothers were relegated to the status of second-class citizens, lacking both active and passive voice in the government of their institutes. A whole theology and spirituality arose to justify this subjugation in religious language.⁵ Secondly, two kinds of brother now existed in religious life: those who had full rights of membership in their community, and those who lacked these rights. Theologians dealt with these two types of brother with different theologies and spiritualities.⁶ The theology of the male lay religious life became divided. The evolution of apostolic religious life since the middle ages occurred within this divided theology of brotherhood and did not heal that division.

Church history indicates, then, that male religious life evolved from a lay-dominated to a clerically-dominated movement. Thus today, lay religious men, who have an ancient tradition in the Church, are perceived as anomalies (the old questions: 'When are you going to be ordained?' or, 'Why aren't you going to be ordained?'). Lay religious are relegated to a subjugated position when a clerical class system is introduced into religious life.⁷ This development has not been without bitter cost for religious life, at times even leading to laybrother revolts.⁸

Levels of Silence

This brief historical review sets the context for the present silence regarding the brother's vocation. The silence exists at several levels: in general Catholic consciousness; in the press, both popular and academic; in official church structures; and among brothers themselves.

1. General Awareness

First, the silence in general Catholic consciousness. Many parts of the world contain so few brothers that some Catholics don't even know brothers exist.⁹ 'I never even knew there were such people until I met you.' In the United States I have more than once encountered these words—and I'm sure that the brothers in other countries could add other examples! Further, most Catholics, even if they have heard of brothers, are unclear about the brother's vocation. Some, for example, may think that brothers are seminarians. This probably comes from the custom (in some places) of referring to seminarians as 'brothers'. Others may assume that brothers are uneducated. In saying this I in no way wish to denigrate those brothers who serve God's people through various kinds of manual labour. I wish, rather, to emphasize the narrowness of some Catholics' vision in contrast to the diversity of ministries in which brothers are engaged. Some brothers do not have a lot of formal education, but many others do. At any rate, a significant percentage of Catholics either don't know about the brother's vocation or don't understand it.

2. The Press

Second, the silence in the press, both popular and academic. Here is an example from the popular press: 'The *Detroit Free Press* has conducted a poll of attitudes of all 2,600 priests and women religious in the Detroit archdiocese.'¹⁰ Apparently the *Free Press* was not aware of the 132 brothers (as compared with 447 priests) who ministered in the Archdiocese of Detroit.¹¹ But sometimes the Catholic press is not much better. The following observation was made in the *National Catholic Reporter* in a story on the financial crisis facing some religious orders:

Franciscan Father Richard Faler, executive director of the National Conference of Major Superiors, said male orders have been hit 'nowhere near as drastically' as women's orders. 'I don't know of any that are in dire straits,' he said, adding that elderly religious priests, unlike sisters, can still earn money through mass stipends and other basic services.¹²

The quote gives the impression that 'male orders' are composed of priests. And John A. Weafer, in his excellent article on church vocations (where he admits that 'it is probably accurate to say that confusion exists among the laity as to what a brother is or does'), says that in the Killaloe diocese 'one third of the students had seriously considered becoming a priest or a nun.'¹³ Apparently students were not asked if they had considered becoming brothers. Again, brothers have disappeared from consciousness.

Academic publications sometimes display the same blindness regarding the brother's vocation. For example, Jay P. Dolan's *The American Catholic Experience* is a widely used history of American Catholicism.¹⁴ Dolan is more careful than most writers to include

brothers in his treatment of the American church, but sometimes even he falls into that silence into which brothers disappear. In discussing religious formation in the post Vatican II church, for example, he says:

Men interested in the priesthood enter the seminary at a later age, most often after graduation from college; seminarians are less cut off from the rest of society than was previously true and also have become more pastorally involved. For women entering religious life, the years of preparation have also changed.

In discussing the civil rights movement, he comments, 'Eventually a priest or nun standing on the picket line or participating in a protest march became quite a common sight.'¹⁵ Thus even Dolan can slip into the 'priest and nun' mentality which often typifies academic writing.

Catholic periodicals have generally given little treatment to the brother's vocation. One survey, taken between 1971 and 1982, yielded the following count of articles printed in Catholic periodicals: 925 on the topic of priesthood, 250 on religious women, and 25 on brothers.¹⁶

3. *The Institutional Church*

Third, the silence in the official church. By definition, the church's hierarchy consists of ordained ministers. Many of these ministers have had limited exposure to brothers and do not understand the brother's vocation very well. Understandably, they usually image a 'male minister' as an ordained person.

The Second Vatican Council, however, revolutionized thinking about ministry by asserting the universal call to holiness: all Christians (both clerics and lay people) are called to 'one and the same holiness.'¹⁷ Lay people also participate in Christian ministry; 'they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ.'¹⁸ But discussions of this broadening of ministry beyond ordained ministry have focused (rightly) on the role of the laity rather than lay religious in the Church.

In *Perfectae Caritatis*, its decree on the renewal of religious life, the Vatican Council did address the issue of brothers in clerical institutes. 'To strengthen the bond of brotherhood between members of a community, those who are called lay brothers, assistants, or some other name, should be brought into the heart of its life and activities.'¹⁹ In response, several religious communities established commissions on brothers. At times, brothers may have been unprepared for the changes which resulted. Some of them had their accustomed symbols of identity (such as a special habit or separate prayers) taken away. They were told that they were now choir monks or full-fledged community members, yet they may not have been theologically or psychologically prepared for such changes. Thus efforts intended in all good will to draw coadjutors closer to the heart of the community resulted rather in alienation for some.²⁰

Among religious congregations, the role of brothers has received attention at the highest levels. In May of 1985, for example, the Union of Superiors General held a meeting on the topic of 'The Brothers in Clerical Institutes'. An excellent resource booklet resulted from this meeting.²¹ In recent years the Vatican, too, has recognized the uneasiness which exists among some brothers, especially brothers in clerical orders. In January of 1986 the Congregation for Religious and Secular Institutes (CRIS) (now the Congregation for Institutes of Consecrated Life—CICL) held a Plenaria on the topic of brothers in clerical institutes. Members of the Plenaria included twenty-six Cardinals, seven Bishops, and four Superiors General, all of whom were priests—a Plenaria convoked to discuss the brother's vocation had no brothers among its members.²² The Plenaria acknowledged 'widespread incomprehension, even in ecclesial circles, of their vocation.' It spoke of 'a superficial knowledge of this vocation ... an obscure definition of this type of ecclesial presence ... a widespread limited appreciation of the lay brother.' It established two commissions, one 'theologico-juridical' to 'delve into the specific nature of the lay brother,' and the other 'theologico-liturgical' to 'examine the theme of lay ministries.'²³ To date, no documents have been forthcoming from these commissions.

One basic indication that even today the Church profoundly misunderstands brothers is the manner in which it counts them. Brothers may feel that they do not count much because of the way they are counted. The *Statistical Yearbook of the Church*, the official publication of Vatican statistics, categorizes male religious into priests and 'non-priest religious'. To be defined as a non-something is offensive. Further, in some categories 'non-priests' includes brothers, seminarians, or novices. In these instances, brothers do not even exist as a separate category. The Church's view of membership in male religious orders is focused on priesthood.²⁴

The submission of new constitutions to the Congregation for Institutes of Consecrated Life provides a second example of official uneasiness about brothers. At least two religious orders which had been designated 'clerical'²⁵ have tried to open all offices within the institute to brothers: the Capuchins and the Congregation of the Holy Cross. But the results are not encouraging. CICL would not accept the Capuchins' proposal:

... an article prescribed by the Vatican and reluctantly accepted by the Franciscans as part of their new general constitutions defines the religious fraternity as 'clerical' and makes it clear that priests are ordinarily to be superiors at local, provincial and general levels. It was considered a setback for the order's attempt to promote equal roles for its brothers and sisters.²⁶

And similarly in its response to the new Constitutions of the Congregation of Holy Cross, CICL, while admitting that the

congregation cannot be classified as either clerical or lay, has indicated that only a priest can serve as general superior.

In his address to Pope John Paul II of September 17, 1987, on behalf of the U.S. Conference of Major Superiors of Men, the Rev. Stephen Tutas SM said, '... in our United States context, which highlights equality of rights, opportunities and duties for all, we believe that effective promotion of the vocation of the brother is best realized when brothers have the possibility of equal access to positions of governance.'²⁷ But for the time being, the official Church seems reluctant to affirm the equality of brothers in clerical institutes. The Plenaria admitted that 'a difficulty arises here because some offices imply power that is connected with the sacrament of Holy Orders It seems, however, that the theological, juridical and historical aspects of this problem should be studied more thoroughly.'²⁸ Further developments await the reports of the Plenaria's two commissions.

4. *Brothers Themselves*

Finally, the silence among brothers themselves. Here, I suggest, the 'silence' exists on two levels: religious imaging of the brother's vocation and a vagueness about what a brother is.

The last twenty years have brought an expansion of studies of the role of language, metaphor, story, and parable in shaping human consciousness.²⁹ Metaphor, story, and parable establish images through which we interpret God, the world, and ourselves, as recent studies of sexist language have demonstrated.³⁰

By and large, brothers have not authored their own theology, nor have they generated their own self-images in religious language. The theology of brothers has generally been written by priests (just as until recently the theology of woman has been written by men). A certain presbyterocentrism in religious imagery understandably results: the priest is equated with Jesus, and the brother becomes someone *other* than Jesus. Two examples illustrate this dynamic.

First, the religious imagery of Basil Moreau, the founder of the Congregation of Holy Cross. In France during the nineteenth century a number of founders attempted to establish religious orders with a tripartite structure.³¹ Perhaps Moreau was most successful at doing this, establishing the Congregation of Holy Cross with three branches: priests, sisters and brothers. The three branches were modelled on the Holy Family. Jesus was patron of the priests, Mary of the sisters, and Joseph of the brothers. The centrality of priests in the community's administrative structure mirrored the centrality of Jesus in the Holy Family.

The second example is an article on coadjutor brothers in the widely-used *Dictionnaire de Spiritualité*. In discussing brothers involved in catechetical work, the article suggests that the brother functions as 'John the Baptist', who prepares the way for 'Jesus', represented by the

priest.³² This sort of religious imagery (in which the brother is someone other than Jesus) contrasts with the writings of John Baptist de La Salle. De La Salle's vision is profoundly Christocentric. The brother as teacher is a minister of the Word. The brother, through his contemplative prayer and his 'eating' of God's Word, becomes a witness and ambassador for Christ.³³

What has been the effect of this 'non-Jesus' religious imagery upon the brothers' self-understanding? What happens when brothers are discussed in terms of 'secondary' scriptural figures (be that Joseph or John the Baptist) while priests are identified with Jesus? One of the Vatican's arguments against ordination of women is that woman cannot image Jesus. Female theologians have pointed out the devastating impact of such imagery upon woman's consciousness. Similarly, presbyterocentric theology suggests that the brother does not image Jesus. Yet the impact of such religious imagery upon brothers' self-worth has not been studied.

A second type of 'silence' among brothers themselves is suggested by the vagueness with which they describe their vocation. The 1979 'Washington Statement on a Call to Brotherhood', published by the National Assembly of Religious Brothers, provides one example of this vagueness.³⁴ The statement presents the reflections of twelve brothers from twelve different communities upon their experience of being brother. The statement represents a positive step beyond 'non-Jesus' imagery by asserting the Christocentric nature of brotherhood ('Jesus walked this earth as brother') and by describing the religious brother as a 'sacrament of Jesus the brother'. The statement also takes the intriguing step of changing 'brother' from a noun to a verb: 'to brother'. 'To brother' then implies a wide variety of actions:

To brother is to participate deeply in the sacramental life of the Church ... to minister ... to understand and appreciate the working of the Spirit in the world and in the lives of men and women ... to embrace and empower the marginalized and the powerless ... to reconcile, unify, and heal every kind of disorder ... to passionately proclaim, in word and deed, the prophetic utterance of a God who continuously calls us to love ... to listen to the Spirit and the cry of the earth.... (The text lists a total of sixteen activities.)

I suggest that a problem exists with this approach even though using 'brother' as a verb holds creative possibilities. It is this: the activities listed above (even assuming one person could incarnate all of them) apply to a variety of Christians, not just religious brothers. Indeed, some of the activities, such as participating deeply in the sacramental life of the Church or listening to the Spirit, are goals for all Christians. If so, then what is unique about the religious brother? The post-medieval traditions of religious life often give brothers images and metaphors that foster a poor self-image. Is that tradition strengthened or weakened by describing

the brother in terms of activities which apply to many Christians? Such a description may further weaken brothers' self-concept. In explaining their role in the ecclesial community, brothers, it seems to me, must start with their identity as male lay persons whose primary commitments are structured by the religious vows (or some form of commitment to a community, such as the oaths taken by members of Maryknoll).

Effects of Silence

The cumulative effect of these four levels of silence (in general Catholic awareness, in the press, in the institutional Church, and among brothers themselves) places a great deal of pressure upon the brother's vocation. Brothers have generally been left out of the contemporary dialogue about ministry in the Church. Vatican II's redefinition of the Church as the People of God³⁵ and assertion of the universal call to holiness have led both clergy and laity to reassess their roles in ministry. These same developments have produced an explosion of lay ministry. The ministry of the laity will in all likelihood receive greater and greater attention as the ageing clergy become increasingly unable to fulfil their current ministerial obligations. Meanwhile, the women's liberation movement has brought a new self-awareness to religious women. Clergy, laity, women religious—all are 'players' in the current discussion of ministry in the Church. But brothers seem to be generally left out of this discussion. Such an omission is unfortunate because, as non-ordained male ministers, brothers have an important contribution to bring to the discussion.

Throughout this article I have drawn parallels between the status of women and the status of brothers in the Church today. In general, men have theologized about women; in general, clerics have theologized about brothers. Women are excluded from the Church's hierarchy; so are brothers. Traditional religious imagery has tended to present woman as 'non-Jesus'; religious imagery has tended to present the brother as someone other than Jesus. But one crucial difference exists: women in the Church have been given tools for analyzing their situation by the women's liberation movement. Brothers, however, are male and in that sense beneficiaries of cultural prejudice. Thus many of them have not consciously used the tools of a wider critical analysis to explicate their situation. This is not to say that potential analytical models do not exist (liberation theology immediately comes to mind), it is only to say that brothers as a whole have not appropriated an analytical methodology. Today women's role in ministry is widely discussed and debated; the brothers' role is generally not considered.

The task for brothers in the contemporary church is, I suggest, three-fold.

First, brothers need to interpret theologically the widespread silence about their vocation. What is wrong with the current theology of ministry which seems to be blind to the role of the brother? A study of

the relationship between ordination and religious profession remains central to this task. Historically, the clericalization of male religious life shifted the attention of theologians away from lay brothers. And contemporary writing about religious life seems schizophrenic on this issue. On the one hand, some writers (whose numbers seem to be growing) affirm that religious are, in the words of Marcello Azevedo, 'structurally farther from the position of the hierarchy and the clergy.'³⁶ Then could not the internal governance of an order be separated from ordination? Other writers, while acknowledging this structural difference, suggest that 'the clerical institute is, essentially, sacerdotal in its life, ministry and purposes,' thus implying that only priests could be major superiors.³⁷ If religious profession is 'structurally farther' from the clerical state, then what is the ecclesial significance of ordaining professed religious? This is, I suggest, a serious ecclesiological question buried beneath the current uncertainty about the role of brothers in clerical communities.

Second, brothers need to strategize ways of becoming 'players at the table' in the ongoing discussion of ministry in the Church. As non-ordained ministers, they have an important contribution to make to this discussion, which so often focuses on who can and who can't be ordained. They bring a special gift: the perspective of those who could be ordained but who choose not to be. Brothers as males could benefit from a system of patriarchy and hierarchy but have chosen another way. They have a significant addition to make to the dialogue about ministry. The first step of evolving a strategy involves a critical analysis of brothers' present marginalization from both official ecclesiastical power and popular consciousness.

Third, brothers need to theologize about the future of their vocation. Re-imagining the brother's vocation is, I suggest, a vital dimension of this task. Brothers' self-images have often focused on brother-as-consecrated-servant (flowing from the institution of *conversi* during the Gregorian reform) or on brother-as-professional (flowing from John Baptist de La Salle). Perhaps in the future a new image will emerge: brother-as-prophet. As lay male religious, brothers can be among the freest ministers in the Church. They are encumbered neither by the obligations of family nor of ordained ministry. They can critique injustice both in its social and its ecclesial manifestations. Like the prophets, their claim to ministry is rooted in a personal call from the Lord rather than in an office. Such a re-imagining can occur, of course, only when brothers gather, both within their own orders and intercongregationally, to reflect upon what excites, motivates, and challenges them about being brothers in today's world. By reflecting on the gift of their vocation they may also generate thinking among men who are attempting to redefine maleness in today's cultural context and who are seeking a way out of patriarchy.

The present status of religious brothers in the church seems

ambiguous. 'Sometimes nothing is a pretty cool hand'—and sometimes it is just that: nothing. The powerlessness of nothing can invite a minister to a creative freedom beyond defined roles, but it can also stifle the minister's creativity. The present ambiguity, it seems to me, holds the promise of an exciting new theology of male religious life. But the silence must be broken before such a theology can emerge.

- 1 Worldwide, between 1980 and 1985 the number of brothers dropped by 11%. For the same period women religious dropped by 4.5% and priests (both religious and diocesan) by 2%. See John A. Weafer, 'Vocations—A Review of National and International Trends', *Furrow* 39 (August 1988): 501—502. The decreases are even greater if one goes back to years closer to Vatican II. In the United States, for example, in 1964, there were 22,707 religious priests in the United States; in 1985 there were 22,265, a drop of 2%. For the same period the number of brothers went from 12,271 to 7,544, a drop of 39%. Sisters went from 179,954 to 115,386, a drop of 35%. See the *Official Catholic Directory* (Wilmette, IL: P. J. Kenedy & Sons) for 1965 and 1986. In Ireland the number of brothers dropped from 2,195 to 1,230 between 1970 and 1986, a loss of 44%. During the same years religious priests went from 4,019 to 2,789 (a loss of 31%) and women religious from 15,145 to 11,397 (a loss of 25%). See Weafer, 'Vocations', 502.
- 2 A full treatment of the historical development of the place of the brother in religious life lies beyond the scope of this article. For brief overviews see James Fitz, 'Historical Development of Brother-Priest Relationships', *Who are My Brothers? Cleric-Lay Relationships in Men's Religious Communities*, ed. Philip Armstrong (New York: Alba House, 1988), 3—33; Giancarlo Rocca, 'Fathers and Brothers in Religious Institutes', in *Brothers in Our Institutes* (XXI Meeting of Union of Superiors General, May 1985), 1—19. See also Augustinus Thiele, 'Laienbrüder—Mönchpriester, —eine Entwicklung', *Studien und Mitteilungen zur Geschichte des Benediktiner-Ordens* 89 (1978): 301—345, 577—596.
- 3 Flann Markham gives the following figures: by the end of the eighth century 20% of monks were clerics; by the end of the ninth century this figure had risen to 60%; by the end of the tenth to 75%. See 'Religious Brotherhood: An Historical Sketch', *Brothers Newsletter* (Association of Religious Brothers of Southern Africa) 1 (May 1989): 2. This article is a reprint from *Religious Life Review*.
- 4 The most thorough study of the emergence of laybrothers is Kassius Hallinger, 'Woher Kommen die Laienbrüder?' *Analecta Sacri Ordinis Cisterciensis* 12, fasc. 1—2 (1956): 1—104. See also my article, 'Laybrothers: Questions Then, Questions Now', *Cistercian Studies* 23, No. 1 (1988): 63—85.
- 5 See the discussion below on the traditional religious imagery of the brother.
- 6 Compare, for example, the spirituality of teaching brothers with the spirituality of coadjutor brothers in *Dictionnaire de Spiritualité*, s.v. 'Ordres Enseignants', t. 11, cols. 894—901, and s.v. 'Frères', t. 5, cols. 1231—1240.
- 7 I am making a distinction here between the presence of ordained members in a religious community and the introduction of a *system* of class distinctions.
- 8 For laybrother revolts among the Gilbertines see M.D. Knowles, 'The Revolt of the Lay Brothers of Sempringham', *English Historical Review* 50 (July 1935): 465—487; among the Order of Grandmont see *Dictionnaire de Spiritualité*, s.v. 'S. Étienne de Muret', t. 4, cols. 1504—1514; among the Cistercians see Thiele, 'Laienbrüder, 587—591.
- 9 This remark reflects my experience of conditions in the United States; conditions may be different in other parts of the world. The outlook in this article generally reflects conditions in the northern hemisphere. I acknowledge this cultural limitation.

- 10 *National Catholic Reporter*, 14 August 1987, 3.
- 11 Statistics from *Official Catholic Directory* for 1986, 267.
- 12 *National Catholic Reporter*, 20 March 1987, 26 and 28. In all fairness, one must note that the *National Catholic Reporter* has at times given brothers more coverage, and one hopes that this trend will continue. See, for example, 'Real Brothers Don't Pose for TV Ads', *National Catholic Reporter*, 18 December 1987, 12, and '1988 Promises Crowded Calendar of Catholic Life', *National Catholic Reporter*, 8 January 1988, 17 and 20.
- 13 Weafer, 'Vocations', 509 and 508.
- 14 Jay P. Dolan, *The American Catholic Experience: A History from Colonial Times to the Present* (Garden City, NY: Doubleday and Company, Inc., 1985).
- 15 *Ibid.*, 439 and 447.
- 16 Adrian Gaudin, 'The Identity of the Religious Brother in America Today' (M.A.T. Thesis: School of Applied Theology, Berkeley, CA, 1982), 9.
- 17 *Lumen Gentium*, 41. See Walter M. Abbott, ed., *The Documents of Vatican II* (New York: The America Press, 1966), 67.
- 18 *Lumen Gentium*, 31. *Ibid.*, 57.
- 19 *Perfectae Caritatis*, 15. *Ibid.*, 477—478.
- 20 Published material regarding the effects of Vatican II on laybrothers is virtually nonexistent. See *Brothers* (Publication of the National Assembly of Religious Brothers in the U.S.) 8 (May—June 1989): 4 for two letters from Cistercian Brothers expressing unease at the loss of their vocation. For an overview see David F. O'Connor, 'The Changing Role and Image of Brothers in Clerical Institutes', *Review for Religious* 41 (March—April 1982): 286—298.
- 21 See *Brothers in Our Institutes* (Rome: Union of Superiors General, 1985).
- 22 For the English text of the Plenaria's report see 'The Lay Brother—His Active Role in the Sanctity of the Church', *Consecrated Life* 12 (No. 1, 1988) 98—100.
- 23 For quotes, see *ibid.*, 99 and 100.
- 24 See *Statistical Yearbook of the Church* (Vatican City: Typis Polyglottis Vaticanis, 1985), 348—349.
- 25 Canon 588 designates religious institutes as either 'clerical' or 'lay'. See James A. Coriden, Thomas J. Green, and Donald E. Heintschel, eds. *The Code of Canon Law: A Text and Commentary* (New York: Paulist Press, 1985), 460—461.
- 26 News release, National Catholic News Service, 12 August 1987, 9.
- 27 Stephen Tutas, 'Religious Life Today', *Origins* 17 (15 October 1987): 316.
- 28 'The Lay Brother', 100.
- 29 See, for example, Philip Wheelwright, *Metaphor and Reality* (Bloomington, IN: Indiana University Press, 1962) and Gordan D. Kaufman, *The Theological Imagination: Constructing the Concept of God* (Philadelphia: The Westminster Press, 1981).
- 30 See, for example, Sandra M. Schneiders, *Women and the Word: The Gender of God in the New Testament and the Spirituality of Women* (New York/Mahwah, NJ: Paulist Press, 1986).
- 31 See *Dictionnaire de Spiritualité*, s.v. 'France — 19^e Siècle, t.5, col. 985.
- 32 *Dictionnaire de Spiritualité*, s.v. 'Frères t.5, col. 1239.
- 33 For example, see *Dictionnaire de Spiritualité*, s.v. 'Ordres Enseignant', t. 11, cols. 894—901.
- 34 See brochure entitled 'Washington Statement on a Call to Brotherhood', published by the National Assembly of Religious Brothers; 1307 S. Wabash Ave., Suite 201; Chicago, IL 60605. All quotes are taken from this brochure.
- 35 See Chapter II of the *Dogmatic Constitution on the Church*. Abbott, *Documents*, 24—37.
- 36 Marcello Azevedo, *Vocation for Mission: The Challenge of Religious Life Today*, trans. John W. Diercksmeier (New York/Mahwah: Paulist Press, 1988), 5. See 3—12 for a fuller discussion.
- 37 O'Connor, 'The Changing Role', 296.