

CANADIAN THESES ON MICROFICHE

I.S.B.N.

THESES CANADIENNES SUR MICROFICHE



National Library of Canada
Collections Development Branch

Canadian Theses on
Microfiche Service

Ottawa, Canada
K1A 0N4

Bibliothèque nationale du Canada
Direction du développement des collections

Service des thèses canadiennes
sur microfiche

NOTICE

The quality of this microfiche is heavily dependent upon the quality of the original thesis submitted for microfilming. Every effort has been made to ensure the highest quality of reproduction possible.

If pages are missing, contact the university which granted the degree.

Some pages may have indistinct print especially if the original pages were typed with a poor typewriter ribbon or if the university sent us a poor photocopy.

Previously copyrighted materials (journal articles, published tests, etc.) are not filmed.

Reproduction in full or in part of this film is governed by the Canadian Copyright Act, R.S.C. 1970, c. C-30. Please read the authorization forms which accompany this thesis.

THIS DISSERTATION
HAS BEEN MICROFILMED
EXACTLY AS RECEIVED

AVIS

La qualité de cette microfiche dépend grandement de la qualité de la thèse soumise au microfilmage. Nous avons tout fait pour assurer une qualité supérieure de reproduction.

S'il manque des pages, veuillez communiquer avec l'université qui a conféré le grade.

La qualité d'impression de certaines pages peut laisser à désirer, surtout si les pages originales ont été dactylographiées à l'aide d'un ruban usé ou si l'université nous a fait parvenir une photocopie de mauvaise qualité.

Les documents qui font déjà l'objet d'un droit d'auteur (articles de revue, examens publiés, etc.) ne sont pas microfilmés.

La reproduction, même partielle, de ce microfilm est soumise à la Loi canadienne sur le droit d'auteur, SRC 1970, c. C-30. Veuillez prendre connaissance des formules d'autorisation qui accompagnent cette thèse.

LA THÈSE A ÉTÉ
MICROFILMÉE TELLE QUE
NOUS L'AVONS REÇUE

THE SIGNIFICANCE OF HOSPITALITY
IN THE ECUMENICAL COMMUNITY OF TAIZE, FRANCE

by Sister Adrienne de Champlain, S.U.S.C.

Thesis presented to the Department of
Religious Studies of the University of Ottawa
as partial fulfillment of the requirements for
the degree of Doctor of Philosophy

Ottawa, Canada, 1984



Sister Adrienne de Champlain, S.U.S.C., Ottawa, Canada, 1985.



UNIVERSITÉ D'OTTAWA
UNIVERSITY OF OTTAWA

CURRICULUM STUDIORUM

Sister Adrienne de Champlain, S.U.S.C., was born May 13, 1922, in Taunton, Massachusetts. She received her Bachelor of Arts degree in Education from Stonehill College, North Easton, Massachusetts, in 1960. She received her Master of Arts degree in Religious Education from Providence College, Providence, Rhode Island, in 1967. She received the Master of Arts degree in Religious Studies from the University of Ottawa, Canada, in 1976.

TABLE OF CONTENTS

Chapter	page
INTRODUCTION	v
I. ROGER SCHUTZ: HIS ECUMENICAL VOCATION AND MINISTRY OF HOSPITALITY	1
A. The Development of His Ecumenical Vocation	2
B. The Evolution of His Ministry of Hospitality	26
C. The Formation of His Conscience	38
D. The Community of Taizé Realized	46
II. ROGER SCHUTZ: <u>THE RULE OF TAIZÉ AND RELATED WORKS</u>	49
A. History of the Rule	49
B. Christian Unity in	
1. <u>The Rule of Taizé</u>	54
2. <u>Spiritual Directives</u>	56
3. <u>Unanimity in Pluralism</u>	60
C. Hospitality in	
1. <u>The Rule of Taizé</u>	65
2. <u>Spiritual Directives</u>	69
3. <u>Unanimity in Pluralism</u>	71
III. ROGER SCHUTZ: ECUMENISM AND HOSPITALITY IN HIS OTHER WORKS	79
A. Ecumenism:	
1. Ecumenical Vocation	79
2. Ecumenical Presence	90
3. Ecumenical Spirituality	104
4. Fruits of Ecumenicity	113
5. Taizé's Response	121
B. Hospitality:	
1. Physical	132
2. Psychological	135
3. Spiritual	139
IV. THE WRITINGS OF OTHER BROTHERS OF TAIZÉ	142
A. Ecumenism:	
1. The Joint Writings of Roger Schutz and Max Thurian ..	143
2. Max Thurian	151
3. Other Brothers	169
B. Hospitality:	
1. The Joint Writings of Roger Schutz and Max Thurian ..	184
2. Max Thurian	188
3. Other Brothers	196

TABLE OF CONTENTS

Chapter	page
V. WRITINGS OF OBSERVERS OUTSIDE OF TAIZÉ	206
A. Historical Notes	206
B. Christian Unity in:	
1. <u>The Rule of Taizé</u>	212
2. <u>The Community's Vocation</u>	216
3. Its Spirituality	224
4. Visible Signs	235
C. Hospitality Concerning:	
1. The Community's Ministry	250
2. <u>The Rule of Taizé</u>	255
3. <u>The Brothers' Vocation</u>	257
4. Their Spirituality	262
5. Visible Unity	268
VI. INTERACTION OF HOSPITALITY AND ECUMENISM AT TAIZÉ, PERSPECTIVES AND INTERPRETATION.....	278
A. Hospitality	
1. A Universal Phenomenon	279
2. The Torah and Rabbinic Literature	283
3. Nine Degrees of Rejection and Acceptance	286
4. Hospitality and Christianity	301
5. New Kinds of Deserts	310
6. Total Hospitality	316
B. Ecumenism	
1. Definition	319
2. Decree on Ecumenism and the Nine Degrees of Rejection and Acceptance	322
C. Taizé	
1. Roger Schutz	329
2. <u>The Rule of Taizé</u> and Related Works.....	300
3. <u>Max Thurian and Other Brothers</u>	334
4. Observers Outside of Taizé	342
5. Council of Youth	344
6. Interaction of Hospitality and Ecumenism	345
7. New Developments	347
CONCLUSION	349
BIBLIOGRAPHY	351

INTRODUCTION

Hospitality, in its most general sense, is obviously part of everyday life for the Brothers of Taizé in France. The purpose of this thesis is to investigate how hospitality and ecumenism interact in the life of this community and to examine to what extent hospitality influences its ecumenical vocation.

The core of this work is to study how Protestant, Catholic, and Orthodox members of the community are trying to recapture a great monastic tradition, and how the Brothers live these values in the context of their commitment to ecumenism. However, this present writer is searching to find out how the community is living a particular value, namely, hospitality. Any new insights from this study could help understand the "Taizé experience" which has sociological and psychological as well as religious significance.

Hospitality as understood in this work does not refer merely to physical hospitality, as a traditional work of mercy. It is taken in a holistic context — the physical, psychological, and spiritual. The essence of ecumenism is precisely hospitality in this sense: to accept the other as a whole person. The object of this dissertation is therefore to show that, in the experience of Taizé, ecumenism is to hospitality as hospitality is to charity.

The investigation was conducted as follows: available documents were examined; some of the Brothers were interviewed at Taizé as well as the Sisters of St. André; and several persons who had particular contacts with Taizé sent in helpful information. However, this thesis is mainly

based on the study of texts, instead of the empirical method of interviews and observations.

The first task was to study hospitality and ecumenism at Taizé. Then, it was necessary to situate the founder, Roger Schutz, in his milieu in relation to his life and vocation. It was decided to use the inductive method, starting with the personal experience of Roger Schutz and progressively encompassing the Community of Taizé in its total environment.

The Community of Taizé discourages historical and other kinds of studies concerning its life and achievements. We are told that records are destroyed. There are no accessible archives or collections of documents related to the community, nor is there a general scholarly history which would provide a starting point for researchers.

It has been necessary, therefore, first to collect all the information that is so widely scattered, and then to sort out what pertained to our subject. The literature from Taizé, used as primary sources, is vast; but, in reality, it could be condensed into a few volumes.

In the works from Taizé, concepts are not always well-formulated, even such fundamental ones as unity, ecumenism, hospitality, and Church. Most of the writings are pastoral in tone, while a number of studies, like those of Max Thurian, are of a more theological character. Taizé has presented its own English translations of several publications. However, linguistic barriers are evident in several cases. When it seemed that the English text had lost some of its original French flavor, the French is

quoted in a footnote. A particular problem arises with the French word, accueil, which is very important for our study but which has no satisfying English equivalent. Also, liberty has been taken to use American spelling in the translations and to change punctuation for clarity.

As the title of this dissertation suggests, the emphasis is placed on the significance of hospitality. The Brothers, however, stress ecumenism in their writings; thus, the material available on hospitality is not proportionate to that on ecumenism. Despite the inequality of data, this research is an attempt to clarify the interaction of these two elements.

Our study follows this general plan: Chapter I, Roger Schutz: His Ecumenical Vocation and His Ministry of Hospitality; Chapter II, Roger Schutz: The Rule of Taizé and Related Works; Chapter III, Roger Schutz: Ecumenism and Hospitality in His Other Works; Chapter IV, The Writings of Other Brothers of Taizé; Chapter V, The Writings of Observers Outside of Taizé; Chapter VI, Interaction of Hospitality and Ecumenism at Taizé, Perspectives and Interpretation.

This thesis was prepared under the supervision of Professor Emilien Lamirande, of the Department of Religious Studies of the University of Ottawa, Canada. Grateful acknowledgments are given to all those who have helped in any way.

CHAPTER I. ROGER SCHUTZ:
HIS ECUMENICAL VOCATION AND HIS MINISTRY OF HOSPITALITY

There are several books and articles supplying biographical information and historical background concerning Roger Schutz and the founding of the Community of Taizé, France.¹ It is not our aim to provide a complete biography of the founder nor a detailed history of the community.

The purpose of this section is to deal exclusively with selective autobiographical and documentary information pertinent to Brother Roger's vocation to Christian unity, his ministry of hospitality, and the actualization of his founding a community and writing The Rule of Taizé.² His later activities are the outcome of an evolutionary process within his conscience, the development of which can be observed in his writings.

The following pages are based mainly on Brother Roger's diaries.³

¹ See Bibliography, especially J. -L. G. Balado, The Story of Taizé, New York, Seabury Press, 1981; Rex Brico, Taizé, Brother Roger and His Community, London, Collins, 1978; John Heijke, An Ecumenical Light on the Renewal of the Religious Community Life, Taizé, Pittsburgh, Duquesne University, 1966; and, Documentation Catholique, from 1959 to the present.

² The Rule of Taizé in French and in English, Taizé, Les Presses de Taizé, 1968. Subsequent references will be simply made to Rule.

³ The diaries of Roger Schutz according to the order of publication: Ta fête soit sans fin, 1971, Festival, 1973; Lutte et contemplation, 1973, Struggle and Contemplation, 1973; Vivre l'inespéré, 1976, A Life We Never Dared Hope For, 1981; Etonnement d'un amour, 1979, The Wonder of a Love, 1981, newly translated in Afire with Love, 1982. English texts are used whenever available. Otherwise, translations of the original French are mine. Roger Schutz's simple style and poetic genre have been purposely retained as much as possible.

However, to supplement the scattered biographical data collected from his memoirs, other sources had to be used, especially the writings of persons who have interviewed him.

We will successively study Brother Roger's ecumenical vocation; his ministry of hospitality; and the development of his conscience which ultimately led him to remain true to his deep inner self, regardless of consequent difficulties.

A. Ecumenical Vocation

Brother Roger Schutz introduces himself simply to his readers: "I am Roger, your brother", and he explains that he likes his name because his seven sisters chose it for him at his birth, May 12, 1915, in Provence, Switzerland.⁴ When interviewed and questioned about the beginnings of his vocation, he replied that it went back to his childhood: "It is to the generosity of my parents that I owe my ecumenical vocation."⁵ His father, Charles Schutz, was a Swiss Protestant pastor. His mother, Amélie Marsauche, was from the province of Burgundy, in southeastern France, and

⁴ Roger Schutz, Festival, Taizé, Les Presses de Taizé, 1973, p. 55-56, 127.

⁵ Robert Giscard, "25 ans de communauté, 25 ans d'oecuménisme", interview with Roger Schutz, special issue of Fêtes et Saisons, January 1965, p. 4. Subsequent references will be "25 ans".

she, too, came from a family of pastors. Recalling his background and religious upbringing, Roger writes in a concise but forceful way: "I was brought up in the old traditions."⁶

According to Roger Schutz himself, the persistent element conducive to his vocation was the visiting of Catholic churches, an apparently rather insignificant event. He mentions that his father, as an ecumenical gesture, entered Catholic churches to pray without fear of shocking anyone.⁷ Evidently, this example influenced his sisters who brought their young brother to a Catholic church when he was only five years old. Roger recalls that it was a late Sunday afternoon, and that he will never forget the glow of the light shining on the Virgin and the Eucharistic Reserve.⁸ Then the day came when he had enough courage to visit a church by himself when Mass was being celebrated. When he returned, the family was surprised that he had gone out so early. He admits that, at that time, he was too embarrassed to say where he had been.⁹

Another contributing element to Roger Schutz's vocation was his parents' broad-mindedness and their respect for the religious beliefs of others. At thirteen years of age, he had to transfer to a school in the neighboring city for his secondary studies. At this time, his parents were undecided with whom he should board: a poor Catholic widow who

⁶ Roger Schutz, Struggle and Contemplation, New York, Seabury Press, 1974, p. 24. Subsequent references will be Struggle.

⁷ Jean-Marie Paupert, Taizé et l'Eglise de demain, Paris, Le Signe/Fayard, 1967; p. 42.

⁸ Schutz, Festival, p. 57.

⁹ Ibid., p. 58.

had many children, or a Protestant family who had few financial problems. The choice was made in favor of the first. A member of this family, Edith, visited Brother Roger in 1972 and they reminisced about her mother's faith, her supportive devotion to the Eucharist, and her celebration of the feast of the Epiphany in particular. Recalling such moments, Roger Schutz writes in his diary: "Do you remember, Edith, the Epiphany celebration of January 6th in 1929 or 1930? Those festive hours challenged and stirred me. Now Epiphany has become one of the chief festivals at Taizé."¹⁰ Brother Roger is convinced that his parents' generosity and openness and his living with a Catholic family during his formative adolescent years were factors that helped his growth in ecumenism and his love for the Catholic faith, with its Eucharistic devotion and its liturgical celebrations.

The time came when Schutz had to come to grips with his own future and try to find out what he expected from life. So, like many young people, he experienced intermittent moments of doubt and unbelief; but, he himself feels that he really never lost his faith completely.¹¹

This crisis coincided with a long tubercular illness. While convalescing, he read Sainte-Beuve's seventeenth century religious history of Port Royal, the birthplace of Jansenism. Such notable persons as Angélique Arnaud and Blaise Pascal were bound to leave a mark on his young impressionable mind.

¹⁰ Roger Schutz, A Life We Never Dared Hope For, New York, Seabury Press, 1981, p. 15-16. Subsequent references will be A Life.

¹¹ Balado, The Story of Taizé, p. 25-26.

Schutz's vocation was maturing with his age. This can be seen especially by his choice of studies. He spent the years 1936 to 1940 at Lausanne University as a theology student. In his third year, he reluctantly accepted the presidency of the Federation of Christian Students. Little by little, some of these young men joined him for prayer in common, study clubs, and retreat.¹² It was to this group that he first publicly explained his intention of founding a monastic community.¹³ Later, he would write about this experience and say that, during this time, the persistent question bothering him was always the same: "How to let people catch a glimpse of Christ, the poor man of Nazareth, whose reflection is present in the heart of every individual?"¹⁴

There have been many beginnings in the life of Roger Schutz; but, August 20, 1940, marks a decisive moment. On that day, Roger definitely took action to buy a house in France as a place of retreat, prayer, and meditation. He decided not to settle in Switzerland where he felt restricted and where he thought his projects would be stifled immediately. So, he chose France, "a land of poverty, a land of wartime suffering, but a land of inner freedom".¹⁵ He bought an old house in Taizé, a small village

¹² Balado, The Story of Taizé, p. 28.

¹³ Paupert, Taizé et l'Eglise de demain, p. 48.

¹⁴ Roger Schutz, The Wonder of a Love, in Afire with Love, New York, Crossroads, 1982, p. 172. Subsequent references will be Afire.

¹⁵ Balado, The Story of Taizé, p. 29.

between the two great medieval monastic centers of Cluny and Cîteaux. The year 1940 also designates the beginning of a long series of ecumenical contacts with personalities like Abbé Couturier, Father Maurice Villain, Bishop Lebrun of Autun, Metropolitan Meliton of Constantinople, Bishop Scharf of the Synod of the German Protestant Church, Reverend Marc Boegner of the Federation of the Protestant Churches of France, Archbishop A. Ramsey of Canterbury, and Popes Pius XII, John XXIII, Paul VI, and John Paul II.

However, Schutz's initial stay at Taizé was short-lived since Taizé became occupied by the Germans in November 1942. He was consequently obliged to return to Switzerland where he remained until October 1944.¹⁶ This forced residence in Genève was profitable and productive, in a way, because it gave him the opportunity to finish the required thesis¹⁷ for a licentiate in theology.

Schutz's work demonstrates the compatibility of monasticism and fidelity to the Gospel, a concept "which was certainly not wholeheartedly received in Protestant circles".¹⁸ Despite opposition, he was able to defend his thesis on April 30, 1943. It was also during this time that he was ordained a pastor of the Reformed Church at Geneva.

¹⁶ Paupert, Taizé et l'Eglise de demain, p. 58.

¹⁷ Roger Schutz, L'idéal monacal jusqu'à Saint Benoît et sa conformité avec l'Evangile, University of Lausanne, [Typewritten thesis], 1943. This unpublished manuscript will be quoted later and referred to as Thesis.

¹⁸ Brico, Taizé, Brother Roger and His Community, p. 15. Subsequent references will be Taizé.

Finally, in the Fall of 1944, Roger Schutz, together with three other young men, Max Thurian, Pierre Souvairan, and Daniel de Montmollin, was able to return to Taizé to begin a cenobitic life within the Calvinist tradition. Although Roger's father did not live to see the full realization of the Community of Taizé, he did observe its preparation and financial struggle until 1946.¹⁹

It is true that the Brothers had little resources at that time. One of their greatest needs was a place to worship. To build a church was out of the question. A practical solution was to use the Catholic church in the village, which had had no resident priest since the French Revolution. The Brothers asked the Bishop of Autun for a simultaneum, a system allowing Protestants to hold their services in a Catholic building. The document granting the permission was signed by Angelo Giuseppe Roncalli, nuncio of Paris, the future Pope John XXIII. Finally, in 1948, the Community of Taizé was able to use the parish church for their common prayer of the office and their celebration of the Eucharist.²⁰ This was an important step in ecumenism at that time.

Roger Schutz's vocation reached a high point of development when the four original Brothers were eventually joined by three other young men: Robert Giscard, Axel Löchen, and Albert Lacour. Later, on Easter Sunday, 1949, the Brothers committed themselves for life to community of goods, celibacy, and acceptance of authority.

¹⁹ Schutz's mother died in 1973 at 93 years old. She is buried in the little cemetery at Taizé.

²⁰ Balado, The Story of Taizé, p. 37-38.

From that time on, vocations increased and the Brothers began new services outside of Taizé. In 1952, some of them were sent to various locations as witnesses to Christ by their works, prayers, and way of life. They went to the very core of the battle for justice, even to the extent of risking their lives.²¹ This was another important step because it meant that the Brothers' spirit of ecumenism was beginning to spread beyond the confines of their small village. This concrete act of reaching out corresponds with the founder's idea of ecumenism, since, in one of his diaries, he defines it as follows: "Ecumenism means 'the whole inhabited earth', all the men who live on earth. There is no search for Christian unity that does not include a desire to go everywhere and to join one with another."²²

After a period of experimentation, the Brothers saw the need for a written rule to preserve unity. Therefore, in 1952-53, Roger Schutz wrote The Rule of Taizé. Later, in 1960, a commentary was published entitled Vivre l'aujourd'hui de Dieu (Living Today for God), and the Office of Taizé. In 1966, the prior also wrote Unanimity in Pluralism as guidelines for the community.

When a brother joins the group today, he is not asked to give up his affiliation with his own Church. From the very outset, there were always members of the community who belonged to the Reformed or Lutheran Church. In 1960, Anglican members were also admitted; and, in

²¹ Schutz, Festival, p. 72.

²² Ibid., p. 21.

1969, the first Roman Catholic was accepted with the approval of Cardinal Marty of Paris.²³ Since then, other Catholics, even priests, have become part of the community. This diversity shows Taizé's ecumenical vocation being first practiced among the Brothers themselves. This "double allegiance", a double appartenance, as Schutz calls it,²⁴ is a provisional plan given in order not to break with one's "family of origin", and he asks:

Will we have enough imagination and courage to reconstitute our unity without asking anyone for a denial of his forebears, and so become ferments of communion in the entire community of mankind throughout the inhabited world?²⁵

As a possible solution, Brother Roger recommends the following:

In his ministry of communion, could today's Bishop of Rome be audacious enough to propose a "double allegiance", without suggesting that anyone deny the faith transmitted to him in all sincerity by his ancestors? It would be unthinkable that a Church whose vocation it is to be universal and catholic should exclude anyone.²⁶

Another important milestone for Brother Roger is his visit to Rome with Brother Max Thurian for an audience with Pope John XXIII, at Cardinal Gerlier's request. The Pope welcomed them with the words: "Oh! Taizé, this little springtime!"²⁷ His other words often appear in Brother Roger's

23 Brico, Taizé, p. 29.

24 Schutz, Violent for Peace, in Afire, p. 77-85.

25 Ibid., p. 85.

26 Ibid.

27 Giscard, "25 ans", p. 20. French: "Il eut cette parole d'accueil: 'Ah, voici Taizé, ce petit printemps!'" "

writings: "We will not put history on trial, we will not ask who was wrong and who was right."²⁸ Moreover, Schutz admired this Pope's courage for inviting non-Catholics to the Second Vatican Council, despite negative opinion. Another example of Pope John XXIII's fortitude, according to Brother Roger, is asking forgiveness for the past:

I realized his hurt on receiving in return, from non-Catholics, nothing but polite words. During that last conversation, I understood that a prophet had been rejected, that ears had been stopped. From that moment on, ecumenism was sure to sink down into a system of parallel roads, each denomination pursuing its separate course in simple peaceful coexistence, and nothing more than that.²⁹

In the struggle for the survival of his vocation, Brother Roger is not afraid to mention moments of darkness and fear which often possessed him:

In my youth, fear sometimes prevailed. I could not see the reason for so many hopeless struggles. Again, from 1948 to 1960, that same fear returned, this time because of the battle for the unity of the Church.³⁰

Schutz often thinks about his interview with Saverio Roncalli, one of Pope John XXIII's brothers, and his last words, "Mai paura" (never fear).³¹

Brother Roger struggled to master this fear, especially when trying to organize the young people who were coming to Taizé. He openly expresses his doubts about this endeavor in his diary.³² But, on Easter

28 Schutz, Struggle, p. 59; Afire, p. 78.

29 Ibid.

30 Id., Festival, p. 163.

31 Ibid., p. 65-66.

32 Ibid., p. 23, 147.

1970, despite misgivings, he announced a worldwide plan of unification. He gives the reason for his decision: "The idea of a Council of Youth was first born out of failure: namely, the impasse in which the ecumenical vocation found itself."³³ Schutz was wondering if, after years of ecumenical work, ecumenism was not coming to a standstill and whether it did not need some kind of driving force.³⁴ Finally, after years of preparation and organization, the Council of Youth officially opened on August 30, 1974. Brother Roger had learned to put aside paralyzing fears. It is interesting to note that the expected criticisms did not arise.³⁵

Another dark period in the struggle for survival was the fact that the Brothers' ecumenical activities were looked upon with suspicion, at first by people of the village or some officials of the Catholic and Protestant Churches, and later by the World Council of Churches at Geneva. Persons of influence were provoked because the Community of Taizé, as a religious group, was not authorized to represent anyone.³⁶ But this "cold winter" did not deter the founder and the Brothers from pursuing their vocation. They countered these attacks by silence and continued to work for unity. Schutz himself tells his reaction: "All my life, when I have been attacked, I have striven within myself to maintain silence."³⁷

33 Schutz, Festival, p. 18.

34 Ibid., p. 18-19.

35 Ibid., p. 163.

36 Balado, The Story of Taizé, p. 54.

37 Schutz, Struggle, p. 86; A Life, p. 68.

Referring to antagonism, Schutz is aware that this reaction is inherent in all human beings, as he shows in Violent for Peace. However, he believes that violence can be directed in positive, creative ways towards peace: "Violence of peacemakers! Could the whole spirit of the Gospel, capable of bringing revolution on this earth, be condensed in this apparent contradiction?"³⁸

If hostility existed in his life, so did benevolence. We have already mentioned his friendship with Pope John XXIII, as well as with others. At this point, Abbé Couturier's love and support for Brother Roger cannot go unnoticed. M. Villain's book on Abbé Couturier, co-founder of an ecumenically-oriented group at La Trappe des Dombes, devotes a section to the Community of Taizé.³⁹ The author recalls this priest's celebration of Mass in the village church at Taizé and his meeting at La Trappe des Dombes with Brother Roger. Abbé Couturier (1881-1953) lived to see the first Brothers make their life commitment in 1949.

Among other loyal friends of Taizé was Mgr. Lucien Lebrun, former Bishop of Autun, the diocese in which Taizé is located. J. Chifflet interviewed him and wrote some of his memories: Bishop Lebrun said that, in the beginning, Pius XII, Cardinal Gerlier, and Nuntius A. G. Roncalli did not look favorably on Taizé for reasons of "prudence". But, every time

38 Schutz, Afire, p. 103.

39 Maurice Villain, L'Abbé Couturier, apôtre de l'unité chrétienne, Paris, Casterman, 1957, 2nd Edition, p. 177-185, 241-249.

he had the occasion, Bishop Lebrun spoke highly of the community. As time went on, he had the joy of seeing interest and goodwill mounting towards the Brothers. Bishop Lebrun was grateful for the spiritual climate that was being created by prayer and charity in the environment of Taizé. This atmosphere enabled brothers who had been too long separated finally to come to know, respect, and love one another.⁴⁰

To encourage the rapprochement that was developing, the Brothers organized a special assembly, known as the 1960 Ecumenical Meeting at Taizé. Some authors consider this occasion a decisive moment for the community. The editors of Documentation Catholique report the event in an article which can be summarized as follows. On September 26-28, 1960, about sixty Protestant pastors, eight Catholic archbishops and bishops met at Taizé for talks, not on doctrinal problems, but on apostolic activity, especially on evangelization. This colloquium was the first after four centuries of division. The members present thanked the Lord of the Church for leading them towards visible unity. The Community of Taizé made it known that such a convocation was possible because of the long preceding years of dialogue with priests, religious, pastors, and lay persons who had been searching together for a way to unity. Moreover, the Brothers wanted to make it clear that the success of that assembly was the result of a concerted community effort.⁴¹ Brico agrees that this event was a

⁴⁰ Jacques Chifflet, "Les humbles débuts de Taizé", in Documentation Catholique, Vol. 65, 1968, p. 1344-1344*.

⁴¹ "La rencontre de Taizé des 26-28 septembre 1960", in Documentation Catholique, Vol. 58, 1961, p. 107-110.

memorable one for the whole Church. He observes that this first ecumenical meeting at that level since the Reformation "created so much publicity that the numbers of visitors to Taizé immediately increased".⁴²

Soon the little Church at Taizé became overcrowded. With the help of Aktion Sühnezeichen, a German movement dedicated to reconciliation, the young people erected a new building designed by one of the Brothers. On August 6, 1962, the Church of Reconciliation, with its Catholic and Orthodox places of worship was dedicated. As to be expected, details of the ceremony are given in Documentation Catholique, including synopses of speeches and interviews with some of the dignitaries present at the ceremony. Among these were: Metropolitan Meliton as representative of the Patriarch of Constantinople, Bishop Neill as delegate for the Archbishop of Canterbury, Pastor Marc Boegner as President of the Federation of Protestant Churches of France, Pastor Jean Valette as vice-president of the Reformed Church of France, Catholic Bishop Martin of Rouen, and members of the World Council of Churches.⁴³ Brico comments: "Together the brothers and their guests created an ecumenical event quite unique in the history of the Christian Churches."⁴⁴

⁴² Brico, Taizé, p. 23.

⁴³ "A propos de Taizé, Messages et interviews de chefs d'Eglises", in Documentation Catholique, Vol. 59, 1962, p. 1298-99, 1374.

⁴⁴ Brico, Taizé, p. 23.

Brico records the words of Brother Roger uttered the evening previous to the dedication of the Church of Reconciliation:

Consciously or not, people who come to Taizé are in search of something beyond themselves. When they ask for bread, how can we offer them stones to look at? When they have been in the Church of Reconciliation, it is better for them to remember the call to reconciliation and, with this as a basis, to prepare the daily bread of their lives, rather than to return home with only the memory of stones.⁴⁵

It is impossible to review all that was written about the dedication of the Church of Reconciliation. E. Malatesta's article in America describes the event that led to the building of the new Church and the ceremonies themselves. Interestingly, he concludes by rephrasing François Bernard's words in La Croix, the Paris Catholic daily: "The new church of Taizé is a place of reunion — not of confusion. Out of respect for the practice of the Roman Church, when the monks celebrate the eucharist, a sign is placed at the door requesting Catholics not to enter, because a Protestant service is being held."⁴⁶ This was in 1962!

All in all, the Church of Reconciliation is what its name signifies: a place that reminds the Brothers and all the visitors to reconcile themselves with God and with one another. This is specifically Brother Roger's idea of unity in the Body of Christ and within self. Outside the Church, there is a sign in French, German, and English, which reads:

⁴⁵ Brico, Taizé, p. 23-24.

⁴⁶ Edward Malatesta, "Taizé: An Ecumenical Milestone", in America, October 6, 1962, p. 840-841.

YOU WHO ENTER HERE BE RECONCILED
THE FATHER WITH HIS SON
THE HUSBAND WITH HIS WIFE
THE BELIEVER WITH HIM WHO CANNOT BELIEVE
THE CHRISTIAN WITH HIS SEPARATED BROTHER

It is not necessary to go into details concerning Vatican Council II, Pope John XXIII's influence on Brother Roger and the Community, and Pope Paul VI's continuing friendship. Brothers Roger Schutz and Max Thurian were among the invited observers at Vatican Council II, helping with conversations, texts, letters, and suggestions of all kinds. Another important aspect of their presence at Rome worth mentioning is the development of "Operation Hope", the result of the Brothers' dialogue with the Catholic Bishops of Latin America, especially Dom Helder Camara, Cardinal Silva Henriquez of Chile, Dom Antonio Fragoso of Brazil, and Dom Manuel Larrain of Talca, Chile.⁴⁷ "Operation Hope" was an "ecumenical collection" initiated by the Community of Taizé to help the poor of South America. The proceeds went to different projects with the aim of restoring reconciliation and hope. Among these were agricultural cooperatives, protection of fishermen, and social and educational works.⁴⁸

⁴⁷ Balado, The Story of Taizé, p. 58.

⁴⁸ " 'Opération Espérance' de Taizé en faveur de l'Amérique latine", in Documentation Catholique, Vol. 60, 1963, p. 907-913. Subsequent references will be "Opération Espérance".

15

Later, when a number of Latin American bishops distributed diocesan property among poor peasants and when Pope John XXIII's encyclical Mater et Magistra was published as a sign of solidarity, the Community of Taizé gave their share to COPEX, an agricultural cooperative organized by Brother Alain Giscard.

Another point of particular interest from an ecumenical perspective is when Pope Paul asked Brother Roger to accompany him to Bogota in 1968 for the Eucharistic Congress. Moore describes the event as follows:

History was made when Protestants flew in the papal aircraft with the Holy Father. [...] And though the comfort of the flight cannot be doubted we are not surprised to discover that having arrived there, Schutz refused the hotel accommodation arranged for him and chose instead to stay with a family in a slum area so that he could gain first-hand information about a situation which had long occupied his concern.⁴⁹

The year 1968 was a time of restlessness and anxiety in the whole world: War in Vietnam, campus riots, especially the Paris student revolts of May 1968. These moments of violence brought fear, discouragement, and cynicism. Brico brings out the idea that when the students did not seem to know where to go, they remembered only one place that still remained "where older people seemed to understand them: Taizé".⁵⁰ The Brothers listened, planned liturgies, and encouraged silence. Soon thousands of students began coming to the hill, Christians and non-Christians, which eventually led to organizing the Council of Youth.

⁴⁹ Peter G. Moore, Tomorrow is Too Late, London, A. R. Mowbray, 1970, p. 51. Subsequent references will be Tomorrow.

⁵⁰ Brico, Taizé, p. 28.

A point worth mentioning at this time is that, as soon as Dr. Eugene Carson Blake became Secretary General of the World Council of Churches in 1966, he went to Taizé to express his interest in the Community's ecumenical work. In 1969, he invited Brother Roger to speak at the World Council Assembly in Uppsala. The following year, he asked one of the Brothers to work for SODEPAX, an organization for justice and peace emanating from both the Vatican and the World Council of Churches. Dr. Philip Potter, too, Carson Blake's successor, supported Taizé in its ecumenical endeavors.⁵¹

On August 7, 1971, it was an unexpected event for Brother Roger to receive a telephone call from the Vatican requesting that henceforth there be "a representative of the Prior of Taizé at the Holy See".⁵² On this occasion, Brother Roger expresses his feelings:

For the moment I cannot assess the extent of this agreement signed just three weeks ago. But one thing I know: I love that "pilgrim Church that is at Rome" and its bishop. What can I ask of him? Surely, to give us light, to warm us with a fire, to stimulate communion among all the Churches.⁵³

A fact that is often overlooked in the writings concerning the Community of Taizé is the Center in the nearby village of Cormatin. C. Boyer refers to it when it was under construction, stating that the

51 Brico, Taizé, p. 24.

52 Schutz, Struggle, p. 66.

53 Ibid., p. 67.

purpose of the building was to "house meetings of people from varied backgrounds to deal with reasons for Christian division and Christian responsibility in social, political, racial, and economic problems today".⁵⁴ A spokesman for the community told him that ecumenism was up against prejudices due to historical situations and misunderstandings. This same anonymous person concluded: "All these are obstacles to unity between Christians."⁵⁵ The Cormatin meetings then would try to resolve ecumenical problems.

The Orthodox Patriarchal Center of Taizé is another place used for ecumenical purposes. It consists of a chapel, lodging for guests, and rooms for meetings and study. At the ceremony of the laying of the cornerstone by Patriarch Athenagoras, Bishop E. Timiadis explained that the motivation for such a project was to "awaken dormant consciences" and to emphasize the importance of monastic life in a living Church:

The center will be like a bridge connecting us with our brethren of the West. While ecumenism sets itself to study Orthodox dogma and theology, there arises a further necessity — that of arriving at a knowledge and a deepening of Orthodox spirituality. The knowledge of this spirituality and the liturgy becomes an essential condition for profound ecumenical dialogue.⁵⁶

⁵⁴ Charles Boyer, "A Recent Report on the Ecumenical Endeavors of the Reformed Community of Taizé", in Unitas, Vol. 11, 1959, p. 300.

⁵⁵ Ibid.

⁵⁶ Id., "Orthodox Patriarchal Center Projected at Taizé", in Unitas, Vol. 15, 1963, p. 147.

As usual, a detailed account of the dignitaries present and part of their allocution is given in Documentation Catholique. The text for that happy occasion ends with Brother Roger's statement that Christians are persons of peace and unity for the whole people of God.⁵⁷

Other great ecumenical moments were when Brother Roger was awarded the Templeton prize in London and, the same year, was chosen as the Man of Peace 1974 in Frankfurt.⁵⁸ These honors were given him for advances made in religion and ecumenism. This worldwide recognition was like a public seal of approval on his work.

As a concrete ecumenical gesture, Brothers Roger, Max, and Charles-Eugene went to Rome in 1975, the Year of Reconciliation, to ask Pope Paul VI pardon for the divisions among Christians, as Vatican II had done previously.⁵⁹ At that time Schutz expressed his feelings about Pope Paul VI: "I have an infinite confidence in Pope Paul VI and in the courage which animates him."⁶⁰ He considered him a mystic with a vision of "the plan of God".⁶¹ In a previous audience with the Pope, Brother Roger had confided to him how difficult it was to bear the responsibility of his work

57 "Le centre patriarcal orthodoxe de Taizé", in Documentation Catholique, Vol. 60, 1963, p. 694-696.

58 Schutz, A Life, p. 64.

59 Id., The Wonder of a Love, in Afire, p. 156-157.

60 "Déclaration faite à Rome par le Prieur de Taizé" in Documentation Catholique, Vol. 73, 1976, p. 149.

61 Id., Struggle, p. 83.

at Taizé. The Pope had then replied: "No, the name of Taizé cannot disappear. The first time that we met, you told me that you were pilgrims on the move, and I have always remembered that."⁶² These were encouraging words for Brother Roger.

From 1975 to the present, Brother Roger, other Brothers, and some young people belonging to the Council of Youth have been travelling to slum areas of the world, living in poor conditions, and sending messages through letters. Their ecumenical presence, prayer, and hospitality convey the same theme: to bring the Presence of the Risen Christ to the poor in order to help them believe and hope, thus reassuring them that someone cares and that mankind forms one universal family. Places visited are: Mexico, United States, Canada, Kenya, Zaire, India, Bangladesh, Calcutta, Hong Kong, China, and many others. One can well surmise how difficult these journeys may be, especially for Brother Roger who is now in his late sixties.

One of Brother Roger's main concerns is visible unity in the Church and he asks: "What is unity? Can the visible unity of all Christians be restored without a visible center, without a universal pastor?"⁶³ It is clear that he is referring here to the Pope. In one of his diaries, he states that the ministry of the Bishop of Rome is to be that of a universal pastor.⁶⁴

62 Schutz, Struggle, p. 83.

63 Id., Festival, p. 130.

64 Id., The Wonder of a Love, in Afire, p. 130.

In another book, he speaks of Pope John XXIII as a universal pastor; and as an example he mentions how, at eighty-two, he surmounted the obstacles in his way and finally succeeded in publishing his encyclical, Pacem in Terris:

There were any number of attempts to prevent its publication, shortly before his death; but he managed to see it through. In that, too, he was the universal pastor; taking risks with and ahead of the flock, making no reply to his detractors.⁶⁵

Another of Brother Roger's major concerns is the Eucharist, especially in its actual practice, and he asks: "Why not receive communion at the Catholic Eucharist? It seems everything is ready for it."⁶⁶ As far as Schutz is concerned, the annual week of prayer for unity shared with all Christians only accentuates the denominational inertia: "We live equally close every year. Yet we still remain apart for the eucharist, and we all believe in it with a common belief."⁶⁷

Regarding the Eucharist, one incident that Brother Roger often recalls is a visit to the Patriarch Athenagoras and his words and gesture at the moment of separation:

Until my last hour, I shall see him as he was when we left. He held his hands high as though presenting the eucharistic chalice and once more repeated, "The cup and the breaking of the bread: there is no other solution: remember . . ."⁶⁸

On July 7, 1972, these words were remembered on the day of the Patriarch's death.⁶⁹

65 Schutz, A Life, p. 14.

66 Ibid., p. 13.

68 Ibid., p. 159-160.

67 Id., Festival, p. 145-146.

69 Id., A Life, p. 18-19.

Recently, some bishops have been permitting non-Catholics to receive the consecrated host at ecumenical services. One such example is the ecumenical meeting of the Group des Dombes. With the approval of Bishop Belley, the Abbot of the monastery of Dombes invited everyone to the communion of the Eucharist. Brother Max Thurian was present as representative of the Prior of Taizé.⁷⁰ Yet, Brother Roger's diaries are silent on this issue.

However, Brother Roger admits that, since Vatican Council II, great changes have occurred and that the situation "is far from the point at which ecumenism began".⁷¹ To substantiate this statement, he quotes Protestants, including pastors, who say:

Since the Vatican Council, the Catholic Church has replied to the questions posed by the Reformation, to the point that protestantism has lost its reasons for existing apart; all its best aspirations are henceforth embodied in the Catholic Church. Is it now going to act in consequence or invent new reasons to justify our separation?⁷²

Brother Roger then asks this question: "Is not protest now in the act of taking over in the Catholic Church itself? I would never have thought it, even a few years ago."⁷³ He feels that the Catholic Church answered the Reformers of the sixteenth century who were against the abuses of the time. He is even amazed at the demonstrations of disapproval

⁷⁰ Max Thurian, "Rencontre du Groupe des Dombes: Pour une reconnaissance des ministères", in Documentation Catholique, Vol. 69, 1972, p. 885-886.

⁷¹ Schutz, Festival, p. 34.

⁷² Ibid., p. 33.

⁷³ Ibid., p. 33-34.

within the Catholic Church, as if protesting were an end in itself. He says that, as a Protestant, he does not protest against the Catholic Church. He so justifies his position: "If I sometimes express a refusal, it is just as much against certain Protestant attitudes as against Catholic ones. What a way of programming one's life on protest!"⁷⁴

Brother Roger assents to the fact that the present civilization is one of criticism, "but criticism supposes learning and also knowledge of oneself; otherwise it is nothing more than a continual projecting of one's own inner devastation on to others and the whole people of God".⁷⁵ He warns over and over again that to despise the Church is to destroy self because Christians are members of the Body of Jesus Christ.⁷⁶ He is strongly adverse to polemics because the "Christian can never identify needful criticism with contempt for persons".⁷⁷ He is convinced that Church unity will never be achieved through protest and polemics.

Brother Roger insists that there is no theology proper to Taizé, no spirituality of Taizé and that "Taizé is simply the name of a monastic family".⁷⁸ But he, Brother Max, and other Brothers keep writing. They

74 Schutz, Festival, p. 60.

75 Id., Struggle, p. 81-82.

76 Id., Festival, p. 89.

77 Id., Struggle, p. 36.

78 Id., Festival, p. 21.

certainly have a message to convey, but a message which is not first theoretical. Schütz believes that ideas should materialize and that struggles cannot be lived "in ideas that spin around" without ever becoming concrete.⁷⁹ When a Jesuit asked him if his ecumenical vocation should be lived rather than theologically discussed, Brother Roger replied:

Several times each day, we pray the liturgy, the prayer of the Church of all ages — and gradually we absorb the great themes of the faith, theology soaks into us. You see, without prayer, we would never have sung and lived the Resurrection to such an extent. The celebration of Christ comes first, but the need to express it in theological terms follows automatically, as a direct consequence.

Besides, theology is surely also situated in an intimacy between man and God. If it is knowledge without contemplation, it loses all its creativity. What is more difficult than a man whose theological scholarship is not flooded by the freshness of a communion with an Other?⁸⁰

This quotation answers, from the prior's point of view, a question that is repeatedly put to him. This is his stand from his own diaries. What seems to emerge from them is that he is a person sincerely dedicated to reconciliation and that he has the ability to lay aside the question of who is right and who is wrong.⁸¹ He has the courage to take a risk when convinced that he is right.⁸² Brother Roger is deeply concerned about the unity of the Church and the obstacles in its way. This is the focal point

79 Schutz, A Life, p. 75.

80 Id., Festival, p. 60-61.

81 Id., A Life, p. 76.

82 Ibid., p. 45, 48-49, 65, 78, et al.

of his life as can be seen by his activities and the long list of ecumenical contacts. With him, it is all or nothing — a total commitment — no halfway measure.⁸³ This is his prayer: "Never a pause, O Christ, in your persistent questioning: 'Who do you say that I am?' Until one day I understood: you were asking me to commit myself to the point of no return."⁸⁴ Schutz's determination is also reflected in the following passage: "If so much pain is for Christ, for his body the Church, and for men, then I will continue."⁸⁵ Schutz's perseverance enables him to make life commitments, whether it be celibacy, searching for peace and justice, struggling for Church unity, or merely bearing with himself.

As can be seen here, ecumenism has always played a predominant part in the life of Brother Roger Schutz. His vocation has evolved with his whole being. This ecumenical dimension in his life has been treated first because his name has become synonymous with Christian unity. However, his ministry of hospitality is equally important and will be considered next.

B. Ministry of Hospitality

Roger Schutz's ecumenical vocation and his ministry of hospitality are differentiated for practical purposes of study. In reality, both evolved together.

⁸³ Schutz, A Life, p. 66.

⁸⁴ Ibid, p. 78.

⁸⁵ Id., Struggle, p. 76.

He himself acknowledges this in his diary: "But without unity, how can a real welcome be offered?"⁸⁶

Just as it was important to investigate his family roots to see the development of his ecumenical vocation, so, too, it is necessary to go back to his origins to trace his spirit of hospitality. His father was a hospitable man and very sensitive to evangelical poverty. His ministry was devoted entirely to the lowly and was marked by a great spiritual openness.⁸⁷ Roger Schutz writes that in his early childhood his maternal grandmother and his mother played a prominent role in teaching him how to receive others and to be hospitable:

From them I learned to love vast farm houses. Apparently when I was still only a child I used to say how, one day, I would live in the country and welcome others. I would even plan programs for the days, with much time reserved for reading aloud.⁸⁸

Brother Roger frequently speaks of his maternal grandmother and her spirit of hospitality. During World War I, she long refused to leave her home, in the combat zone in the North of France. She welcomed all those who had been spared, those who were fleeing, and she helped women about to give birth. She consented to leave only at the last minute, when it was impossible to hold out any longer.⁸⁹ Another early incident that

⁸⁶ Schutz, Festival, p. 19; French: "Sans unité pas d'accueil offert", in Ta fête soit sans fin: p. 19.

⁸⁷ Paupert, Taizé et l'Eglise de demain, p. 42.

⁸⁸ Schutz, Struggle, p. 19.

⁸⁹ Paupert, Taizé et l'Eglise de demain, p. 42.

was influential on Schutz's ministry of hospitality was his listening to the day's reading on the multiplication of the loaves. He recalls in his diary:

Ever since my early childhood, I have experienced the reality of this text. My mother used to assure me that we would always have enough to fill us, and much, much more. As a tiny child, I used to wish that there would be an organ in the parish church. She would reply, "One day, you will have one."⁹⁰

One of the predominant signs in Roger Schutz's life is the meal, a sign of hospitality in itself. As a matter of fact, Taizé opened with a meal:

It was noon, I saw an old peasant woman. I asked her where I could go to eat. "At my house, with my family," she replied. And in the course of the meal, this woman said to me: "Buy this house, stay here, we are so alone, so isolated." Now, in the voice of the poor, it is important to always listen to the voice of Christ. From the very beginning, I wished to receive the poor.⁹¹

To give food to the hungry and to welcome the poor were important practices at Taizé, thus, making it a place of hospitality.⁹² Taizé soon became a center where refugees from the occupied zone could find shelter and no identification was asked. This was a very trying time as Roger Schutz himself relates:

⁹⁰ Schutz, Festival, p. 41. On July 25, 1982, at Taizé, the same words were read. His mother's prophecy is a reality today. There were over five thousand people on the hill, every one was fed, and the organ was playing.

⁹¹ Giscard, "25 ans", p. 4.

⁹² Paupert, Taizé et l'Eglise de demain, p. 49; French: "faire de cette maison un lieu d'hospitalité".

Here, at the beginning in 1940, it meant taking political refugees into the house. This, in turn, signified, at that period, withstanding the strongest pressures I have had to bear in my whole life, because I was still quite alone at Taizé.⁹³

Refugees of whatever nationality could come to Schutz's house at any time and always be welcome. With a few of these hunted persons, he began to repair the house and to work in the garden. However, three times a day he set aside time to pray alone, but he never asked his guests to join him, out of respect for their privacy.⁹⁴ Thirty years later, Brother Roger reflected on the first years at Taizé and on his sister Geneviève's words that it had been a time of unbearable sadness. He describes the painful feelings that he experienced, especially when he discovered that his home had been invaded:

It was wartime. The people we were housing were on the run, being hunted. And then certain people in the district, anxious to be on the side of security, took measures against us which could have brought great consequences. A written accusation was drawn up against Geneviève and the worse could happen. It was at that time that I discovered what man is capable of towards man. I can locate the exact moment of that discovery. When I learned the inconceivable, I was at the foot of the wood. I returned to the house and on the stairway beside my room I stopped, frozen with horror. I knew that I would never at any time seek to take revenge.⁹⁵

At another time, Brother Roger relived intensely that summer night of 1942, when he was still alone at Taizé:

93 Schutz, Festival, p. 72, French: "Ici, au départ, en 1940, ce fut l'accueil de réfugiés politiques": p. 72.

94 Giscard, "25 ans", col. 2, p. 4.

95 Schutz, Struggle, p. 38-39.

I was sitting writing at a small table. I knew that I was in danger because of the political refugees I was sheltering in the house. The risk that I would be arrested was considerable. Members of the civilian police force had repeatedly made raids and questioned me. That evening, with fear in the pit of my stomach, a prayer took hold of me. I said it to God without really understanding what I was saying: "Take my life if you think fit, but let what has begun here continue." Yet what had been begun in those two years? Principally, a welcoming house and prayer in solitude.⁹⁶

Nevertheless, the moment came when Schutz was forced to leave this place of hospitality and retreat. The years 1943-1944 were spent at Geneva in the home of his parents, while the family was helping Swiss and Jewish refugees who had managed to cross the border. Roger Schutz describes the hospitality of his family who welcomed many people at this time: the table was always set and prayer was a priority.⁹⁷

During this period in Geneva, as already mentioned, Roger Schutz completed his thesis on Monasticism. We read in his closing chapter:

The love which God communicates, the same as the believer has for Him, must be manifested concretely; and how is it manifested since God is spiritual, a hidden God? "It is manifested here below by the love shown to our brother, to our neighbor, in charity for all" (1 Jn. 4:7-21). It is, then, in contact with men that charity is exercised, and at the same time communion with God.⁹⁸

⁹⁶ Schutz, A Life, p. 43; French: "Avant tout l'accueil et la prière solitaire", in Vivre l'inespéré: p. 83-84.

⁹⁷ Balado, Le défi de Taizé, Paris, Seuil, 1977, p. 50; not in the English, The Story of Taizé.

⁹⁸ Schutz, Thesis, p. 203.

As can be seen, even as far back as 1943, Schutz was aware of the needs of others and of the necessity of responding in a concrete way.

After the war, in the Fall of 1944, when Roger Schutz returned to Taizé with three companions, he continued the policy of welcoming all who sought hospitality. This time, they helped German prisoners who, in turn, were now the victims. The Brothers shared their food with them, and reproaches were not made concerning the past. They also welcomed at Taizé twenty orphans, the product of a war-torn world. Roger Schutz's sister Geneviève was like a mother to these adopted children. The members of the community had been asking themselves, "Where are the poor?"⁹⁹ At that time they found them centered right around Taizé. This corresponded to Schutz's motivation for his activities: "From the start, I told myself that I could not claim to have achieved anything as long as my vocation as a Christian did not find an echo in the part of the world around me."¹⁰⁰

It was in 1952-53 that Roger Schutz wrote The Rule of Taizé, in which he devotes a section to hospitality. This will be treated in full in the following chapter. However, let us note immediately that the basis underlying hospitality in the Rule is summed up as follows: "Let hospitality be liberal and exercised with discernment."¹⁰¹

⁹⁹ Giscard, "25 ans", col. 2, p. 4.

¹⁰⁰ Ibid., p. 11.

¹⁰¹ Rule, p. 115.

Up to 1960, there were not yet too many guests coming to Taizé. The first twenty years were years of solitude, as Brother Roger writes:

For a long period of time, our life was marked by isolation, but it was an accepted solitude. Nonetheless, from the very start, our life at Taizé has been interwoven by encounters with others. After twenty years of common life we were thrown, so to speak, into the public arena.¹⁰²

Elsewhere, Schutz states:

I am amazed to see the constant flood of young people arriving on the hill. When I came to Taizé in 1940, I had no inkling of this. I used to say to my first brothers, "We will stop at twelve brothers." Then, when crowds began to come, we longed to move away.¹⁰³

The Brothers have always balanced their budget by the production of their own work. The Rule states that they must also share the fruit of their labors with others: "The spirit of poverty is to live in the gladness of today. If God gives freely the good things of the earth, it is blessed for man to give what he has received."¹⁰⁴ Brother Roger gives the reason: "To sustain others is to participate in a non-spiritual way in the 'oecumene', that is to say, in the community of men throughout the world."¹⁰⁵

The essential thing, then, is that the community be self-supporting and be generous to others also.

¹⁰² Schutz, Festival, p. 27-28.

¹⁰³ Id., Struggle, p. 15-16.

¹⁰⁴ Rule, p. 93.

¹⁰⁵ Roger Schutz, Unanimity in Pluralism, Chicago, Franciscan Herald Press, 1967, p. 21. Subsequent references will be Unanimity.

The community refuses all gifts from whatever source. When reading a widow's will, a notary notified Brother Roger that she had left her house and estate to the community. The reaction of Brother Roger was radical: "We wrote quickly to say that we refused this bequest, in the same way as the community has always refused to accept gifts."¹⁰⁶

One of the reasons for refusing donations seems to be that the Brothers want to keep their freedom:

Freedom has a high price. Recently, with much generosity, certain church officials wished to show their support by offering us the means to pay for many of the journeys which young people are making to visit one another throughout the world. We preferred to refuse these gifts, rather than risk losing something of our freedom.¹⁰⁷

The Brothers are self-supporting and their main source of revenue comes from books, pottery, ceramics, paintings, and other crafts sold at their bookstore. Their expenses include hospitality, the different ministries of the community, studies or research, and expensive worldwide communication and transportation.

In 1974, Brother Roger was awarded the Templeton prize. When informed of the news, he jotted this note in his typical distinctive style: "This is only the second time the Templeton Prize is being awarded. When I learned that I had been chosen, I thought of Mother Teresa receiving it last year, and of my brothers working with her among the dying in Calcutta."¹⁰⁸ Writing at greater length on this event, Brother Roger continues:

¹⁰⁶ Schutz, A Life, p. 33-34.

¹⁰⁷ Id., Struggle, p. 9.

¹⁰⁸ Id., A Life, p. 64.

Accept this award for reconciliation in simplicity of heart. The large sum of money attached to the award will not be for the community. We have always refused gifts, living by our work alone, without any capital reserves. Neither can I accept it to offer better hospitality to people coming to Taizé, even though our funds have given out for the time being.¹⁰⁹

Then he adds that part of the sum will be distributed among "young people in the British Isles who are working to provide a welcome to immigrants from Africa and Asia, and to others struggling for reconciliation in Northern Ireland".¹¹⁰

After many years of experience and budgeting, the financial problem linked with hospitality is somewhat alleviated.¹¹¹ Since the Council of Youth in 1975, the youth program is self-financing to a certain extent. Also, visitors are asked to contribute a nominal fee or whatever they can afford, more or less. These donations help defray the cost of food and overhead expenses, such as the purchase of tents, utilities, and hospitality to young people coming from distant countries. No accounts are kept; collections are not taken up. All matters concerning money are private and left to the discretion of the individual, fully respecting the conscience of the guests.

Even though funds have been very low at times, Brother Roger has always maintained confidence in the providence of God. In one of his diaries, he uses as an analogy the woman of Sarepta who was visited by

¹⁰⁹ Schutz, A Life, p. 64.

¹¹⁰ Ibid., p. 64-65.

¹¹¹ On the question of finances, see Balado, The Story of Taizé, p. 84-85.

Elijah at the time of the famine, and God's intervention because of her trust. From then on, the flour and the oil never gave out. In the year 1974, the Brothers of Taizé themselves had little flour in their sacks and little oil in their jars. And, yet, in spite of this shortage, they felt an overabundance of God's gifts. Brother Roger comments: "Committed to venture into the unknown for Christ, we can tell him already: I took you at your word, I regret nothing, if I had to begin all over again, I would take the same path."¹¹²

Despite financial problems related to the ministry of hospitality, the Brothers place a great deal of emphasis on welcoming everyone: people from all over the world bring a plurality of cultures, colors, and creeds. All are received and invited to a meal.¹¹³ The meal is very significant for the community, no matter how frugal it may be, and even if the sheet serving as a tablecloth has not been ironed and the ham is as thin as cigarette paper.¹¹⁴ The Rule states:

Each meal should be an agape in which our brotherly love is manifest in joyfulness and simplicity of heart. The occasional moments of silence at meal-time bring you refreshment when you are weary or communion in prayer for the companion who partakes the same bread.¹¹⁵

¹¹² Schutz, A Life, p. 54-55.

¹¹³ Id., Struggle, p. 6, 15, 18, 25, 34, 51-52, 56, 65-66, 68, also in A Life, p. 28, 31, 33, 46. All these pages and many others indicate persons with whom Brother Roger shared a meal.

¹¹⁴ Id., A Life, p. 28. Ironically, our last meal at Taizé, July 25, 1982, consisted of thick slices of ham, served to over five thousand!

¹¹⁵ Rule, p. 35.

When asked what is the most beautiful thing in his life, Brother Roger answers: "The most beautiful thing in my life, here it is [...], to gather around the table for a meal."¹¹⁶

On another occasion, Schutz explains further why a meal is so significant in his life:

Festivity in the midst of struggle; and festivity around a meal. Tiny community poised in expectation, knowing the importance of a presence hidden in our midst. Before me flashed all the meals that Christians have shared in the last two thousand years. A sharing, simplicity of heart, and we are ready to face new combats.¹¹⁷

Brother Roger sees Christ present at every meal, and he is particularly sensitive to Christ's presence reflected on the faces of the poor. He would not want to reproach himself for overlooking Christ's poor, not even one:

One of Christ's questions hits home: When that poor person was hungry, did you recognize me in him? Where were you when I was sharing the life of the utterly destitute? Have you been the oppressor of even one single human being?¹¹⁸

Justice and love of neighbor are always Brother Roger's predominant motives for his actions in his ministry of hospitality, as he himself explains:

¹¹⁶ Schutz, A Life, p. 66.

¹¹⁷ Id., Struggle, p. 44.

¹¹⁸ Id., A Life, p. 75.

Share all you have for greater justice. Make no one your victim. Brother to all, a universal brother, run to whoever is despised and rejected. "Love your neighbor as yourself." If you hated yourself, what damage that would do!¹¹⁹

The aim of Schutz's efforts is to bring hope and festival to those whose human condition makes them unable to see beyond. He gives this advice: "Break the oppressions of the poor and the exploited, and to your astonishment you will see signs of resurrection springing up, here and now."¹²⁰

From the point of view of hospitality, Brother Roger portrays himself in his diaries as a warm person who loves people and enjoys sharing a meal with others. His love of neighbor is all-embracing, reaching out to the poor, the oppressed, the tired, and the weary all over the world, beginning with his own community and the young.¹²¹ He is aware that he, too, is a pilgrim and his "means are poor".¹²¹ He possesses a sense of humor and is able to laugh at himself. Moreover, as can be seen from photographs, he sees the importance of physical touch, a form of hospitality, to bring hope to the world. He relates the following anecdote:

Easter morning, April 2, 1972. After the eucharist, the crowds coming to give the Easter greeting were so great that I had to laugh to myself at my limits. I found a gesture: I would lay on my shoulder for a second the head of each person as they passed in an unbroken stream. Some would say a few words, sometimes something grave. In two hours, so many faces!¹²²

¹¹⁹ Schutz, A Life, p. 75.

¹²⁰ Ibid.

¹²¹ Id., Struggle, p. 83.

¹²² Ibid., p. 98.

As we have seen, ecumenism has always been a major force in the life of Roger Schutz since his early childhood. Later, as Taizé evolved, ecumenism was practiced concretely by prayer, the liturgy, and ecumenical contacts. Also, the ministry of hospitality has been a part of Schutz's life, though there was little need for physical hospitality the first twenty years at Taizé, these years being immersed in solitude and prayer. Regardless of numbers, however, Taizé has always been a center of hospitality (un lieu d'accueil).

After presenting the material aspect — physical hospitality — in the life of Roger Schutz, the following will consider hospitality at a deeper level, namely, psychological and spiritual hospitality as openness to self and others, the acceptance of differences, and reconciliation. A deep inner spiritual life is a necessary prerequisite for this level of hospitality. We will try to show, in this perspective, how Roger Schutz became aware of his own spiritual needs and how he was led to found the Community of Taizé and to write its Rule.

C. Formation of Conscience

The first part of the present chapter studies the development of Roger Schutz's ecumenical vocation, and the second, his ministry of hospitality. We will now try to get a glimpse into his conscience as revealed by himself in his writings.

So far, ecumenism and hospitality have been for us two distinct topics in our discussion of the writings and activities of Brother Roger. But, an element common to both ecumenism and hospitality is a deep interior life. However, Brother Roger insists that this essential element is never for self entirely, but also for others as a means of bringing about a collective awakening of conscience without manipulating the conscience of anybody. Schutz himself had first to follow his own conscience in spite of oppositions and struggles, and to concretize his convictions by forming a cenobitic community and by writing The Rule of Taizé. He himself had to go through successive stages in order to be able to verbalize the dictates of his own conscience: individual or collective.

I. Personal: The Necessity of a Deep Spiritual Life

A characteristic that comes through the writings of Brother Roger is his sensitivity. He himself knows this and he recalls how sensitive he was even as a child:

Struck as a small child by all my parents' great worries, I used to make them mine and be tormented by them. I became aware of life, a large family, a father anxious about having to provide for everything. It was at that time, so as not to add to my parents' existing burdens, that I grew into the habit of not telling them of my own difficulties. And, even now, afraid of overburdening my brothers with my preoccupations, I observe silence which must, in fact, be hard for them.¹²³

¹²³ Schutz, Struggle, p. 34.

After years of self-mastery, Brother Roger easily recognizes the possible oversensitivity of one Brother to the reaction of others or his capacity for compassion towards his neighbor.¹²⁴ Compassion means accepting others. To accept others as they are is a prerequisite for ecumenism and hospitality.

But, sensitiveness in itself is a gift if directed properly. To be able to channel these tendencies involves a whole process of conversion and renewal, as Brother Roger states:

The first thing to get to work on is oneself: to purify oneself from within with respect to those who are responsible for the injustices, so as to be able, once the bitterness has been consumed and transfigured in the love of Christ, to put forward a just solution which does not spring from reactions such as anger, spite, or discouragement.¹²⁵

Brother Roger had to get rid of his anger and bitterness before he himself could begin his own process of renewal. He explains: "All ministry of reconciliation has to begin with ourselves so that having been once given peace we are able to bring peace to others. [...] So that I can be a peace-bearer, a conversion of attitude needs to take place in me."¹²⁶

¹²⁴ Roger Schutz, Living Today for God, New York, Seabury, 1981, p. 28. Subsequent references will be Living Today.

¹²⁵ Id., Unity Man's Tomorrow, Great Britain, Faith Press, 1962, p. 77. Subsequent references will be Unity.

¹²⁶ Ibid., p. 70.

For a genuine conversion to take place, inner discipline is also necessary. In his thesis, Brother Roger mentions that discipline should not be an end in itself and that Christian ascetism is not merely a list of abstentions, but a means of responding to grace.¹²⁷ For him, the purpose of discipline is always to lead to Christ and to be submissive to the action of the Spirit of God manifested in the present moment.

Moreover, Brother Roger emphasizes the point that it is not necessary to multiply acts of self-denial: "Instead of doing more than God asks of us, it is better to carry out in all simplicity what is necessary in our present circumstances."¹²⁸ This process is extremely difficult and it requires a great deal of patience. The idea of "infinite" and "ardent" patience is reiterated several times in the Rule, as well as in Schutz's books and articles. His convictions are the underlying strata in the following letter: "It is always from within and with an infinite patience that one rekindles what has to be."¹²⁹ On the other hand, he mentions that the danger of escapism must be avoided.¹³⁰

¹²⁷ Schutz, Thesis, p. 101.

¹²⁸ Id., Living Today, p. 24; also, Thesis, p. 104.

¹²⁹ "Lettre de la Communauté de Taizé à des religieux", in Documentation Catholique, Vol. 59, 1962, p. 1211.

¹³⁰ Schutz, Thesis, p. 131.

The gauge of conversion, for Schutz, can be measured by love of neighbor; love for Christ is bound to show itself concretely through love of neighbor. This theme will be resumed throughout the sections on hospitality. In other words, the personal inner conversion is bound to have collective effects as well; and, as we shall see, one is also bound to abide by conscience even to the point of standing alone at times if necessary.

2. Collective: Monasticism, A Matter of Conscience

Brother Roger's own personal renewal eventually led him to reach out to others and to be interested in their renewal. He gives his reason: "Ask God for our conversion and we shall build together."¹³¹ But how was he to do this? In his thesis (1943) he has written that, after many struggles and a long period of maturing has taken place, one's vocation must be followed once it is clearly discovered.¹³² He adds that, considering a vocation as a call from God, the Christian wants to respond to this calling as his conscience dictates.¹³³

For many years, Roger Schutz himself was searching for a way to respond to his vocation: to dedicate his life in the state of celibacy within Protestantism. So, he decided to go contrary to his own tradition, and he gives the reason why:

¹³¹ Schutz, Dynamic of the Provisional, in Afire, p. 13.

¹³² Id., Thesis, p. 115.

¹³³ Ibid., p. 116.

We had to know if we were going to constitute a community as a sign of unity and ecumenicity, capable of assuring a continuity through the spiritual sons that the community would be begetting. That is the reason why we made the serious decision to go counter to a tradition well established for centuries.¹³⁴

It is understandable that Schutz would meet opposition after four hundred years of silence within the Reformed tradition concerning religious life. He tells us how Taizé became a sign of contradiction:

It has often been protestant pastors who have tried to discourage us from our life commitments. Of course, these commitments were abolished at the Reformation. When certain Catholic Religious abandon their promises, these pastors betray a reaction: "The Reformation was right!" They condemn the ecumenism of "return to the fold" that some Catholics profess, and yet they practise an ecumenism that says "come and be like us". What is the distinction? Luckily there are other pastors whose generosity knows no bounds.¹³⁵

One French pastor of the Reformed Church has this comment to make:

The Taizé Community does not represent French contemporary Protestantism; and neither, despite the diverse nationalities of its members, the European or world Protestantism. [...] The Community of Taizé is not juridically attached to any ecclesiastical organization, nor to the World Council of Churches. In this regard, it is perfectly free, an exultant freedom, I think, but also full of dangers.¹³⁶

However, for this pastor, the Community of Taizé is not only a sign of contradiction, but it is also a prophetic sign of reconciliation.

¹³⁴ Giscard, "25 ans", col. 2, p. 4.

¹³⁵ Schutz, Struggle, p. 7.

¹³⁶ "Lettre de la Communauté de Taizé à des religieux", col. 2, footnote 2, p. 1209-1210.

Undoubtedly, there have been difficult periods in the life of Roger Schutz. At such time, he refused to pass judgment on others: "Ever since I was a youth, my desire has been never to condemn. For me the essential, in the presence of some other person, has always been to understand him fully. When I manage to understand somebody, that is festival."¹³⁷

Moreover, to help him through serious moments in his life, Brother Roger had to learn not to rely on the changeable approval of others:

In my life as a man, labeled by christians unable to understand our vocation at Taizé, it takes all my watchfulness not to look for compensations. As with blame, praise also poisons. It stimulates for a moment, when one has been humiliated, by seeing one's intentions distorted.¹³⁸

Brother Roger was aware of the risks involved in the founding of Taizé because new ideas are not always well received. However, he maintains that the first goal of the Brother's vocation is a common service to Jesus Christ by an active/contemplative way of life. He explains that it was not the goal nor the form of Christian service that aroused questions in the Reformed Churches. It was rather the definitive commitment of the Brothers: goods in common, the acceptance of authority, and celibacy. This last point in particular was actually the subject of misunderstanding.¹³⁹

¹³⁷ Schutz, Festival, p. 134.

¹³⁸ Ibid., p. 58-59.

¹³⁹ Id., "Naissance de Communautés dans les Eglises de la Réforme", in Verbum Caro, Vol. 7, 1953, p. 20. Subsequent references will be "Naissance".

Yet, Schutz writes: "No trace of bitterness. Not that the fire is extinguished. It will keep burning on until the chill of death."¹⁴⁰ In an interview to commemorate Taizé's 25th anniversary, Brother Roger refers to the passing from the "cold winter" of former years to the "springtime", a sign of new hope.¹⁴¹

By way of observation, it may be pointed out that Brother Roger has many passages in his diaries expressing forcibly never to manipulate the conscience of others in any way and not to wound the conscience of others, especially the young.¹⁴² One of the chief aims of Taizé, though, is to "awaken the conscience of Christians".¹⁴³ Brother Roger says that "today those who try to awaken the Christian conscience are still scattered and minute in number".¹⁴⁴ By their own example, the Brothers of Taizé are trying to show respect for the conscience of others, and paradoxically, how to awaken the conscience of others! Brother Roger explains what he means by that: "For our part, we refuse to allow ourselves to be enclosed in a complacent confessional conscience, and are seeking according to our means to open a breach in the barriers which separate Christians."¹⁴⁵

¹⁴⁰ Schutz, Struggle, p. 87.

¹⁴¹ Giscard, "25 ans", p. 22.

¹⁴² Schutz, Struggle, p. 44; Festival, p. 15, 145; A Life, p. 76; et al.

¹⁴³ Id., Violent for Peace, in Afire, p. 99, 107; Dynamic of the Provisional, in Afire, p. 5, 21; Festival, p. 39.

¹⁴⁴ Id., This Day Belongs to God, London, Faith, 1972, p. 23.

¹⁴⁵ Id., Living Today for God, Baltimore, Helicon, 1962, p. 89.

D. The Community of Taizé, A Reality

As we have seen, Taizé was founded because, as Roger Schutz himself says, it was a matter of conscience. There were no monasteries in the Reformed Churches, yet, he felt called to lead a life of prayer and celibacy. His dilemma was: How could he live in a Catholic monastery and yet be true to his family and religious origins? On the other hand, how could he live a cenobitic life and yet be true to the Reformed tradition? In his thesis, he was trying to justify monasticism and the Gospel. However, he received little help from Protestant colleagues, "who felt his acceptance of the ancient vows of chastity, poverty, and obedience was bowing too deeply towards Rome".¹⁴⁶

How then did everything develop? Did the founding Brothers know from the start how to organize such a community? It does not seem so because Taizé's way of life evolved gradually from daily living over a period of years. This is not an indication that the Brothers were wavering in their vocation. They simply consulted one another, and searched for all possible information to help discern God's will. Their main concern was to follow whatever form of life to which the Holy Spirit was inspiring and leading them. Brother Roger is often asked if he had intended to imitate traditional cenobitic life. He apparently would like to think that he had

¹⁴⁶ Bob Reilly, "Living Ecumenism in a French Monastery, Taizé", in St. Anthony Messenger, August 1982, p. 22.

not been influenced by past experiences in the Church. However, the similarity with monastic tradition is evident. To justify the resemblance Brother Roger says that it seemed impossible for the community to hold on to its vocation without a total commitment of goods in common, the acceptance of authority, and celibacy.¹⁴⁷ Schutz himself gives the reason why he founded a community:

We wanted nothing else than to gather men. By prayer and common research, we would pray for reconciliation among Christians, and through them, reconciliation among all men. It is so true that unity of all men passes through the unity of Christians.¹⁴⁸

In one of his first articles, in 1953, Roger Schutz defines in the following manner community life as lived at Taizé:

By cenobitic communities, is meant, in the traditional language of the Church, groups of men and women having responded to the vocation of the total community of spiritual and material goods, having consented to remain celibate, and having joined a spiritual family subjected to a rule of life, of prayer and obedience for the service of Christ and His Church.¹⁴⁹

For Schutz, as well as for the ancient tradition, what distinguishes a cenobitic community from other groups or organizations is that the members are required to make a definitive commitment of poverty, celibacy, and obedience. These vows bind the Brothers in a common goal.

Taizé is now an established fact. Roger Schutz has succeeded in founding a cenobitic community dedicated to ecumenism despite centuries

¹⁴⁷ Schutz, "Naissance", p. 97.

¹⁴⁸ "Opération Espérance", p. 907.

¹⁴⁹ Schutz, "Naissance", p. 14.

of prejudice and misunderstandings. For his energy and efforts, he has received worldwide recognition. He can now look back with a sense of accomplishment. The community numbers approximately eighty Brothers who belong to about eighteen denominations, including Catholics and Orthodox.¹⁵⁰ Some of the Brothers are living with the poor in many countries. The Church of Reconciliation at Taizé is a center of prayer for unity. Tens of thousands come to Taizé each year, and the Council of Youth is now established. Moreover, pilgrimages of reconciliation and hope are organized on many continents. But Schutz's greatest personal reward is that he remained true to himself: "This morning I was trying to think which single word best characterizes my life. I found only one: fidelity."¹⁵¹ The community does not keep archives, but The Rule of Taizé will be a written monument to Brother Roger's loyalty to self.

The present chapter can be seen as informational background leading to the writing of The Rule of Taizé. The following chapter will examine this Rule and the works which interpret it, spell out its content, or indicate directions that remain conformable to the Rule, but may be modified.

¹⁵⁰ Latest statistics available taken from Patrick Samway, "An Interview with Brother Roger of Taizé", in America, January 22, 1983, p. 46.

¹⁵¹ Schutz, Festival, p. 106.

CHAPTER II. ROGER SCHÜTZ:
THE RULE OF TAIZÉ AND RELATED WORKS

The first chapter presented the background of Brother Roger Schutz's ecumenical vocation, his ministry of hospitality, and his deep convictions concerning the realization of a Protestant cenobitic community. First, he recognized its need, and then acted according to his conscience in reviving Protestant community life after four hundred years of suppression. We will now give a history of The Rule of Taizé and study ecumenism and hospitality as they appear in the document and in the founder's supplementary treatises, namely, Spiritual Directives¹ and Unanimity in Pluralism. These two commentaries are rather detailed concerning both ecumenism and hospitality. Moreover, they are authoritative interpretations of the Rule since written by the founder himself. Consequently, they will be used extensively in conjunction with the Rule.

It is not our purpose to scrutinize the Rule in the light of traditional monastic life or to give a critical analysis of its strengths or weaknesses. This section focuses exclusively on ecumenism and hospitality.

Ecumenism and hospitality merged and formed the underlying basic principles on which Taizé was founded and eventually led to the writing of The Rule of Taizé. Roger Schutz's former study of monasticism was also

¹ Spiritual Directives, in The Rule of Taizé in French and English, Taizé, Les Presses de Taizé, 1965, p. 81-136. Subsequent references will simply be Directives.

a contributing factor. "For years", he tells us, "I had read enormously about monastic orders, and my thesis for a license treats premonasticism up to Saint Benedict. But study is worthless if it doesn't lead to a concrete and practical gesture."²

At Lausanne, Schutz organized meetings with students and formed a prayer group called the "Community of Cluny".³ Their directives, written by Schutz, eventually became incorporated in the Rule: Joy, Simplicity, and Mercy.⁴ Later, Schutz asked this "Community" in Geneva to dissolve when other young men began joining him at Taizé.

In 1940, while at Taizé, Roger Schutz wrote primitive guidelines which also became part of the Rule.⁵ In 1941, he composed an eighteen-page brochure for students entitled, La Communauté de Cluny, Notes explicatives. It contains a program for establishing a cenobitic community. Paupert quotes the entire booklet⁶ from which these three essential elements are extracted: The Benedictine motto, Ora et labora, enlivened by the Word; interior silence; and, the Beatitudes of joy, simplicity, and mercy.

2 Giscard, "25 ans", p. 5.

3 Paupert, Taizé et l'Eglise de demain, p. 59.

4 Rule, p. 61, 67, 71.

5 Ibid., p. 123-133.

6 Paupert, Taizé et l'Eglise de demain, p. 54-58.

While making a retreat, Max Thurian, a theology student at Geneva, read this pamphlet. He contacted Schutz but was unable then to go to Taizé due to his studies. However, Max assured him of his approval and support. Later, when Schutz returned to Geneva because of the war, Thurian met him there, and they were joined by two other young men. During 1942-43, the group lived in an apartment in Geneva where prayer had first priority. Finally, in 1944, the four were able to go to Taizé.

The developing community had yet no specific rule but, for the next five years, the Brothers renewed the promise to live together. These men continued to evaluate their lives, to question their goals, and above all, to pray together. As time went on, others were admitted to the small community. On Easter Sunday, 1949, seven Brothers made their commitment for life. The same formula is still used by the Brothers at profession today:

Will you, through love of Christ, consecrate yourself with your whole being to Him?

I will.

Will you henceforth, fulfill the service of God in our community, in communion with your brothers?

I will.

Will you, in renouncing all ownership to property, live with your brothers not only in the community of material goods but also in the community of spiritual goods, while striving for openness of heart?

I will.

Will you, in order to be more available to serve with your brothers and to give yourself completely to the love of Christ, remain celibate?

I will.

Will you, in order that we may be but one heart and one soul and that our unity of service may be fully realized, assume the decisions made in community and as expressed by the Prior?

I will.

Will you, while always discerning Christ in your brothers, be watchful with them on good days as well as bad, in abundance as in poverty, in suffering as in joy?
I will.⁷

By 1951, the community had increased. The time had come to send Brothers "on mission" as witnesses to Christ. This new venture became part of the Rule which states: "Let them be a sign of his presence among all men and bearers of joy."⁸ However, the Brothers do not form an autonomous community; they always remain part of the original foundation at Taizé under the authority of the prior.

After these years of praying, searching, and testing, The Rule of Taizé was put in its final form during the winter of 1952-53. This undertaking was completed by the founder, Roger Schutz, during long months of retreat and prayer. The task had not been accomplished without some apprehension. One author mentions that Schutz experienced fear because he did not want the Rule to obstruct an individual's creativity. His intention was rather to sustain the interior life of the community.⁹ For this reason, the founder left out non-essential details and juridical regulations.

The tone of the Rule is Scripture-oriented, and this characteristic is evident at the very outset.¹⁰ The preamble states its purpose: "This Rule contains only the minimum necessary for a community seeking to build

⁷ Rule, p. 135-139.

⁸ Ibid., p. 107.

⁹ Balado, Le défi de Taizé, p. 55. This sentence is not in the English, The Story of Taizé.

¹⁰ Rule, p. 9.

itself in Christ, and to give itself up to a common service."¹¹ The goal is evident in subsequent actions flowing from the Rule. Its spirit and ecumenical comprehensiveness are expressed as follows: "Be consumed with burning zeal for the unity of the Body of Christ."¹² The community is totally centered on Christian unity. Moreover, the Brothers consider their life commitment of goods in common, celibacy, and the acceptance of authority as an ecumenical sign of reconciliation in itself. François Biot observes:

This spiritual document lays down the fundamental directives of a vocation which combines the monastic experience of Christians of both West and East, and plunges its roots through the Reformation into the life of the Church's first centuries.¹³

Despite obstacles, tensions, and struggles, Roger Schutz and the Community of Taizé revived cenobitism in the Reformed Church of France. There are other Protestant communities elsewhere, but Taizé has received worldwide publicity, thus calling general attention to religious life within Protestantism. The Rule of Taizé has also been adopted by other communities, such as the Protestant Sisters at Grandchamp, in Switzerland.

The next section will study passages pertinent to the community's ecumenical vocation, as found in The Rule of Taizé.

¹¹ Rule, p. 12.

¹² Ibid., p. 21.

¹³ François Biot, The Rise of Protestantism, Baltimore, Helicon, 1963, p. 86.

I. The Rule Itself

As mentioned, the striking character of The Rule of Taizé is its evangelical overtone. There are at least twenty-five references to the Gospel.¹⁴ Therefore, it is not surprising that the Rule begins and ends with references to Christ and to the Good News. The opening words immediately state the purpose of Taizé's existence: "Brother, if you submit to a common rule, you can do so only for the sake of Christ and the Gospel. Henceforth your worship and your service take place in a community of brothers within the body of the Church."¹⁵ And, the conclusion expresses to what extent this service is to be carried out: to give even one's life "for the sake of Christ and the Gospel".¹⁶

However, if emphasis is put from the beginning on community and on the body of the Church, there is no chapter devoted specifically to Christian unity in the Rule. The only direct reference to the Brothers' ecumenical vocation is in the preamble: "Never resign yourself to the scandal of the separation of Christians, all who so readily confess love for their neighbor, and yet remain divided. Be consumed with burning zeal for the unity of the body of Christ."¹⁷

14 Rule, p. 141-142.

15 Ibid., p. 9.

16 Ibid., p. 121.

17 Ibid., p. 21. French: "Ne prends jamais ton parti du scandale de la séparation des chrétiens confessant tous si facilement l'amour du prochain, mais demeurant divisés. Aie la passion de l'unité du Corps du Christ": p. 20.

Although Taizé's ecumenical commitment is not explicitly mentioned elsewhere in the Rule, yet the idea of unity underlies several passages in different ways. To practice mercy is to "be a ferment of unity".¹⁸ There can be "no hope for a bold and total service of Jesus Christ without unity".¹⁹ At profession, the Brother is asked to abide by the decisions of the community and of the prior in order that his service of unity may be fully realized.²⁰

Connected with Church unity is the idea of reconciliation. In the chapter on mercy, the Brothers are told to forgive one another with Christ's gentleness.²¹ The Rule states: "As peace with Christ implies peace with your neighbor, be reconciled and make amends where possible."²²

The Rule of Taizé does not define what is meant by the ecumenical vocation of the Brothers. Nor does it offer any clear solution to the problems of the division of Christians. But then, Roger Schutz said that he wrote "only the minimum necessary for the common life".²³ It is necessary, therefore, to turn to Spiritual Directives as a complementary source.

18 Rule, p. 75.

19 Ibid., p. 95.

20 Ibid., p. 137.

21 Ibid., p. 73.

22 Ibid., p. 71. French: "Comme la paix avec le Christ implique la paix avec ton prochain, réconcilie-toi, répare ce qui peut l'être": p. 70.

23 Ibid., p. 119.

2. Spiritual Directives

Like the Rule, the Directives revert to Christ and the Gospel several times, as for example, in the following text: "Little by little, what is confused and unavowed will be carried away in spite of us, through contemplating the living Christ in the Gospel, the Christ of glory in the prayer of the Church."²⁴ Schutz maintains that discipline is a means and not an end to charity. Such restraint is sensible only if undertaken for Christ and the Gospel.

The founder states his purpose for writing the Directives: "The following directives are not orders but rather a direction which far from hindering the Rule, confirm several years of experience of life in common. They are not norms and therefore may always be modified."²⁵ The community endeavors to live in the provisional, subject to change at all times in order to adjust as Church unity enfolds the People of God. Besides, Brother Roger stresses that unity does not happen by itself; it is attained through discipline and patience.

It is quite clear from the Directives that the Community of Taizé must be consistently dedicated to an ecumenical vocation, that the Brothers are expected to form but one heart and one soul, and that they ought to

²⁴ Directives, p. 86.

²⁵ Ibid., p. 81.

be "men seeking unity in all things, to show forth fellowship in their daily life".²⁶

The basic point of the section on Christian unity reads as follows: "If we want to call all Christians to visible unity, let us begin with ourselves, realizing unity daily within ourselves and among ourselves."²⁷ This means that each Brother is to be completely committed to ecumenism with his whole being.

The Community of Taizé actually practices ecumenism in several ways, such as: special prayers, liturgies, and specific ministries. No matter what activity in which a Brother is engaged, he is involved in the mission of unity. He responds to his vocation "by feeding the flame kindled for unity throughout the world, by placing himself in God's presence".²⁸

A heavy responsibility is placed on each Brother by reminding him that "he either leads the people he meets onto this road or he holds them back".²⁹ This would seem to stress the human element very much, although the Brothers must consider "unity to be the supernatural work of God".³⁰ They are made aware that all their efforts are useless unless their activity is a continuation and an extension of their prayer life and communion with God.

²⁶ Directives, p. 101.

²⁷ Ibid.

²⁸ Ibid., p. 103.

²⁹ Ibid., p. 102.

³⁰ Ibid., p. 103.

For the community, common prayer is one of the surest ways to unity. For example, even though a Brother is personally disturbed or upset at office, the prayer is continued by the group, thus giving him support and continuity. The chapter on prayer states that an intense prayer life is the best sign that the Brothers can give in regard to ecumenism. It is "a sign of a community praying for unity of the Body of Christ, visible image of men united for Christ's sake, in view of Christian unity".³¹

The Brothers know that their commitment often means meeting up with opposition and being a sign of contradiction. To endure trials for the sake of unity is part and parcel of their ecumenical vocation. Concerning suffering, the Directives warn: "It may become intolerable, giving rise without our knowledge to reactions of fear, sometimes even sorrow."³²

Still, this struggle indicates precisely the time to unite, to be men of peace with everyone and particularly with Brothers of the same confessional family.³³ But it is important to remember that many different denominations are represented at Taizé. The Directives declare that the Brothers are to go to the extreme, if necessary: "Giving our lives for those we love, sometimes means to bless those who curse us while they are separated from us by confessional barriers."³⁴ Another way of giving up part of self is to pray for persecutors. By blessing someone, the Brothers mean to speak well of the other, to judge him favorably, and to ask God's blessings on him.

31 Directives, p. 116.

33 Ibid., p. 105.

32 Ibid., p. 104.

34 Ibid.

The Brothers are warned of the opposition they will encounter as they struggle against the world and Church tensions. In such instances, it is important for them to keep peace within their whole being and to have recourse to God. The idea of peace is mentioned several times throughout the Directives. It is a prerequisite for unity as the section on contemplative life states: "Since there is no unity without peace, let us seek to pacify our hearts and our minds."³⁵

The last paragraph of the Directives summarizes the community's commitment: "Yet if this tension does not lead us to support struggles and if we continue to be factors of fraternal unity, this will already be a great deal on the road to reconciliation."³⁶ Therefore, unity has to begin with the Brothers who are to learn how to cope with problems of disunity among themselves if they expect to bring reconciliation to others. The idea of reconciliation is even more explicit in Unanimity in Pluralism. This particular work of Roger Schutz is studied next because the Rule itself states: "There is a book which actualizes the Rule and, with it, expresses the guiding lines of our vocation: Unanimity in Pluralism."³⁷

³⁵ Directives, p. 120.

³⁶ Ibid., p. 107.

³⁷ Rule, p. 141.

3. Unanimity in Pluralism

Roger Schutz's Unanimity in Pluralism must be studied in conjunction with the Rule and the Directives because it is a commentary on the Rule and "a fragment of this book is read every day in the community".³⁸ The main thrust of this work is to situate human beings in the contemporary society with its "plurality of expression" and to bring them to live in unanimity, thus binding everyone "to that which continues to be primary for every community and for the community of communities, namely the Church".³⁹

For Roger Schutz, the profound meaning of life is "to live Christ for the world".⁴⁰ This is accomplished by enhancing spiritual progress as well as human advancement.⁴¹ What motivates the Brothers today is discovering ways to communicate with others,⁴² and, together to find solutions to twentieth-century problems.

To counteract the disunity in the modern world, the Brothers live a common life as a sign of unity in the world and in the Church.⁴³

38 Unanimity, p. 75.

39 Ibid., p. ix, x.

40 Ibid., p. 3.

41 Ibid.

42 Ibid.

43 Ibid., p. 9.

They believe that "a community forms a microcosm of the Church",⁴⁴ and that the denominational diversity at Taizé has not brought about division within the community: "That we are seventy men, and soon to be more, belonging to many Protestant Churches, has not in any way marked a separation between us."⁴⁵ Hence, by their way of life, the Brothers want to show that it is possible to live in unity even if the members belong to different Churches.

The status of the community is clear: "Taizé is an ecumenical community and, as a community, does not belong to any confession."⁴⁶ By their ecumenical vocation, it is understood that the Brothers are seeking in all things to unite and to actualize a simple life of fraternity wherever they are in the world.⁴⁷ Also, ecumenism is not limited only to those who are directly involved with it: "Every Brother is a bearer of the mission of unity", and he guides or holds back others along the road to unity.⁴⁸

⁴⁴ Unanimity, p. 9.

⁴⁵ Ibid., p. 10.

⁴⁶ This sentence is strangely omitted in the English translation. See Frère Roger, Unanimité dans le pluralisme, Taizé, Les Presses de Taizé, 1972, p. 21-22: "Taizé est une communauté oecuménique et, en tant que communauté, n'a pas d'appartenance confessionnelle."

⁴⁷ Unanimity, p. 11.

⁴⁸ Ibid., p. 12. This same idea is expressed in Spiritual Directives, p. 102. See footnote 29 of this chapter.

In the struggle for unity, the Brothers are sustained by common prayer and by continued efforts to develop their spiritual life: "To dare to call all the baptized to visible unity, let us first begin by achieving unity daily within ourselves and among ourselves."⁴⁹ The founder maintains that it becomes possible to work for and to await unity among Christians to the extent that inner unity is able to counteract disunity: "This balance is acquired through successive steps to the degree that we tend to be consequential with what is highest and most interior in us, with Christ in us."⁵⁰

Brother Roger warns not to mistake unanimity for uniformity which is merely an appearance of unity, whereas, the former is compatible with a diversity of expression.⁵¹ It is also important not to confuse the secondary with the essential, the provisional with the fundamental.⁵² Schutz recognizes that "the pluralism of spiritual families in the Church is a factor of health and unity". For him, those who are really opposed to unity "are those whose particularisms can only subsist at the price of separation".⁵³

49 Unanimity, p. 12.

50 Ibid.

51 Ibid., p. 14.

52 Ibid., p. 15-16.

53 Ibid., p. 14-15.

Brother Roger thinks that common life exists when all involved have the same aim, namely, building together as a sign of unity: "In the great community of the Church, as in every community, day by day, each member participates in the re-creation of the whole body."⁵⁴

Finally, the founder shows the ecumenical aspect in the Brothers' threefold commitment. Goods in common frees a person and helps him to live the Gospel.⁵⁵ To accumulate goods is contradictory to the hope of "the community of the Poor of Yahweh". The Virgin Mary is an example of fidelity and hope in "the impending fulfillment of the Promise".⁵⁶ Authority exists in the Church "to gather together and to re-unite those who are separated and opposed to one another".⁵⁷ The prior has the responsibility of maintaining unity, and of helping the community to reach unanimity.⁵⁸ Celibacy has an ecumenical dimension because it allows the person to be open to the universal and to be receptive to whatever happens.⁵⁹

The last two pages of the book contain questions that Brother Roger poses but does not answer: "Why is there trouble among Christians? [...] Will Christ still find faith on earth if pluralism goes contrary to unanimity?"⁶⁰ He challenges the Christian community to go beyond

54 Unanimity, p. 15.

55 Ibid., p. 59-62.

56 Ibid., p. 61.

57 Ibid., p. 63.

58 Ibid., p. 63-65.

59 Ibid., p. 66-70.

60 Ibid., p. 72-73.

appearances and, in faith, to proclaim "the certainty of the presence of the Risen One".⁶¹

Unanimity in pluralism is important for this study because of its relation to ecumenism. At this stage, Brother Roger is starting to see distinctions between ecumenism and hospitality. As we shall see in the next section, he is beginning to combine both in a vague way; and, according to his writings, the main link between the two is a deep personal interior life.

Although The Rule of Taizé does not stress the community's ecumenical vocation, Spiritual Directives and Unanimity in Pluralism are explicit on this point. The Brothers seek exterior and interior unity in all things, in all places, and at all times for the sake of Christ and the Gospel. Common prayer is essential. And, for the founder, one of the solutions to Christian disunity is individual inner unity and peace which are in themselves contributing factors to reconciliation.

We have just studied how the Brothers of Taizé are to practice and foster unity according to The Rule of Taizé in the light of Spiritual Directives and of Unanimity in Pluralism. The next section will now approach hospitality in this same order as the previous section on ecumenism.

⁶¹ Unanimity, p. 72.

I. The Rule Itself

To understand The Rule of Taizé, it is important to notice how cenobitism as found in the Community of Taizé is linked with preceding centuries of monasticism. As mentioned, Roger Schutz's thesis examined early monasticism up to Saint Benedict, the patriarch of western monasticism. Evidence of his research is found particularly in the chapter of the Rule concerning hospitality.

It is possible to place the chapter on "Guests" in The Rule of Taizé⁶² side by side with Chapter 53, "On the Reception of Guests" in The Rule of Saint Benedict.⁶³ There appears a clear similarity of order and content between the hospitality of Taizé and that of St. Benedict. The relationship can be paralleled as follows:

62 Rule, p. 115-116.

63 Justin McCann, The Rule of Saint Benedict in Latin and English, London, Burns and Oates Limited, 1969, Chapter 53, "On the Reception of Guests", p. 118-123.

The Rule of Taizé:

It is Christ himself whom we receive in a guest.

Let us learn to welcome;

let us be willing to offer our leisure time;

let hospitality be liberal and exercised with discernment.

During meals, let the brothers be attentive to the presence of a guest, and be careful not to disconcert him by private conversation.

Never monopolize a guest. Certain brothers are designated to take care of guests; they will take charge while the other brothers will accomplish their work; this is to avoid dilettantism which threatens us, and which is helpful neither to the guests nor to the brothers.

The Rule of Saint Benedict:

Let all guests that come be received like Christ, for he will say: "I was a stranger and ye took me in." [..]

As soon, therefore, as a guest is announced, let the superior or some brethren meet him with all charitable service.⁶⁴

Let the superior, or a monk appointed by him sit with them. [..] And then let all kindness be shown to him.⁶⁵

In the reception of poor men and pilgrims special attention should be shown, because in them is Christ more truly welcomed.

Let there be a separate kitchen for the abbot and guests, so that the brethren may not be disturbed when guests — who are never lacking in a monastery — arrive at irregular hours.⁶⁶

The guest-house will be assigned to a brother whose soul is full of the fear of God. Let there be a sufficient number of beds ready therein. And let the house of God be administered by prudent men in a prudent manner. Let no one, without special instructions, associate or converse with guests.⁶⁷

⁶⁴ The Rule of Saint Benedict suggests ways of showing hospitality, such as prayer, kiss of peace, and prostrations on the ground.

⁶⁵ Other rules are given concerning fasting, water for the guests' hands, and washing of the feet.

⁶⁶ Here we find opposition with The Rule of Taizé. The responsibilities are then listed in the Benedictine Rule for the monks appointed to the kitchen for guests.

⁶⁷ This is not either the spirit of Taizé. However, both Rules have a chapter on silence and on respecting others.

Even though some signs in The Rule of Saint Benedict are not explicitly stated in The Rule of Taizé, like the salutation and the kiss of peace, it does not necessarily follow that these acts of hospitality are completely omitted at Taizé. Let us remember that the Rule contains only essentials, leaving wide scope for creativity.

Taizé and ancient Benedictine monasticism stress that to welcome a guest is to welcome Christ himself. Both make provisions for the care of guests at table. Both also specify that, in order to preserve order in the community, the care and the reception of guests are assigned to particular members of the community. The divergent points are that the Benedictine Rule provides for separate kitchens and it does not encourage association and conversation with guests. But, the significant point is still that the spirit of Taizé's hospitality is deeply rooted in centuries of occidental and oriental monasticism.

The first essential element of hospitality according to The Rule of Taizé is, of course, "to receive". That means not only to open one's home, but to open one's self to the needs of others and to welcome them, their ideas, and their convictions. There are several references in the Rule to openness. It is true that these passages are not found in the chapter on guests, but they do refer to hospitality in some way. The preamble states: "Open yourself to all that is human."⁶⁸ One goal of the commitments made at profession is "striving for openness of heart."⁶⁹ Elsewhere purity

⁶⁸ Rule, p. 19. French: "Ouvre-toi à ce qui est humain": p. 18.

⁶⁹ Ibid., p. 137.

and openness of heart are said to be "closely linked".⁷⁰ Openness is therefore related to transparency, limpidity, and simplicity. We read about the latter: "Simplicity is also loyalty toward oneself in order to achieve limpidity. It opens the way towards one's neighbor."⁷¹

Availability is another necessary constituent of hospitality inasmuch as one is willing to share, not only material goods but time, and consequently, one's whole being. To be available means to be accessible for service, to be always ready to welcome others. Again, the Rule has several passages pertinent to availability. The preamble states that gaining mastery of oneself has no other aim than to be more available.⁷² The Rule stresses the reason why this availability is desirable: "If celibacy brings greater availability to concern oneself with the things of God, it is acceptable only in order to give oneself more fully to one's neighbor with the very love of Christ."⁷³ Celibacy makes one more available for the service of others and fosters a complete commitment to Christ.

In summary, then, it can be said that the greatest resemblance to traditional monasticism is found in the chapter of the Rule on hospitality.

⁷⁰ Rule, p. 85. French: "La pureté du coeur est en rapport étroit avec la transparence": p. 84.

⁷¹ *Ibid.*, p. 69. French: "Elle est un chemin d'ouverture envers le prochain": p. 68.

⁷² *Ibid.*, p. 13.

⁷³ *Ibid.*, p. 81.

⁷⁴ *Ibid.*, p. 137.

The Rule of Taizé emphasizes openness and availability which are necessary components of hospitality. However, if hospitality is clearly stated in the Rule, Spiritual Directives are even more explicit as will be shown in the following section.

2. Spiritual Directives

In the Directives, hospitality is placed under "Living the Cenobitic Life" which includes the Brothers' commitments. This placement shows hospitality's importance and significance.

Because of the growing numbers of visitors at Taizé, the Brothers are warned not to use solitude as a defense mechanism to separate themselves from their guests. The purpose of an ecumenical vocation is not to shun visitors but to intensify one's spiritual life and to discern between extremes of seclusion and excessive distractions, cold indifference and overfamiliarity with guests. However, the general rule of hospitality is always to "remember on every occasion how to be open and hospitable".⁷⁵ Hospitality takes on a new spiritual dimension in the last paragraph of the chapter on guests: "They seek in us men who radiate God. This implies a life hidden in God, so that the presence of Christ which is borne by each Brother, may be renewed within us."⁷⁶

⁷⁵ Directives, p. 100.

⁷⁶ Ibid.

Moreover, the Brothers would not be true to their ecumenical vocation if people who come to Taizé expecting bread were given stones to look at.⁷⁷ To give bread to eat is physical hospitality. But to say that people expect bread has deep psychological and spiritual overtones as well. The need for bread can also mean a hunger to be accepted, to be understood. Psychological hospitality requires an openness which we have met in the Rule and which is also mentioned several times in the Directives: "Let us remember on every occasion how to be open and hospitable."⁷⁸ On being present today, we read: "The essential task on mission is to pray much, to live the joy of the Office, to be fraternally open to those about us."⁷⁹ Being in God's presence is also a requisite for openness: "Cenobitic life contains, by its very principle, a will to open oneself to other men and the contemplative lives his prayer as a function to men."⁸⁰

Bread can also refer to a spiritual hunger, searching for God, being true to one's conscience, and respecting the conscience of others.

Joy, as explained in the Directives, can be applied to hospitality in psychological and spiritual ways: "Our joy goes on increasing, multiplied by self-giving. And all these gestures of friendship and gratefulness reveal

77 Directives, p. 100.

78 Ibid.

79 Ibid., p. 108.

80 Ibid., p. 123.

that even in silence we never remain indifferent to him who comes in or passes by."⁸¹

The Rule of Taizé and Spiritual Directives are specific concerning hospitality and the way to welcome guests. These writings do not explicitly combine ecumenism and hospitality, which are rather treated as two separate realities. It is difficult to know from the Rule and the Directives alone if Brother Roger is aware of any connecting link between ecumenism and hospitality. It must be mentioned that, in the Rule and in the Directives, a common bond exists: regarding ecumenism, a person begins with self, and a deep inner life is necessary; and, as for hospitality, this same principle holds. The concept is more obvious in Schutz's commentary on the Rule, Unanimity in Pluralism, which is the next part of our study.

3. Unanimity in Pluralism

Like the Rule and the Directives, Unanimity in Pluralism contains a whole segment on hospitality. We find here, for the first time, an explicit connection between ecumenism and hospitality.⁸² Roger Schutz links the two by saying:

⁸¹ Directives, p. 130-131.

⁸² Unanimity, p. 23-24, "Men of Openness". The original French is "Hommes d'ouverture": p. 38-40.

Year after year, our ecumenical vocation has opened up further to all that is human. This calling has created our interest in those who were the farthest away from us. Without ardent fervor for the unity of the Body of Christ, we would never have discovered this dimension of friendship which extends to so many men throughout the world.⁸³

Concerning hospitality, Brother Roger is precise in Unanimity. He challenges the community by stating that if Taizé does not offer bread, the Brothers will know that they have failed in their ecumenical vocation.⁸⁴

The importance of interior life is emphasized again: "They are seeking men who radiate God. This implies a life hidden in God, so that the Presence of Christ may be re-animated in us."⁸⁵ This is made possible if the Brothers know how to remain, on all occasions, men of hospitality and openness.⁸⁶

Also, for the first time, women of religious and secular institutes are mentioned here as co-partners, because they, too, bear a "hidden offering of their lives".⁸⁷ Brother Roger admits that without these women, hospitality would have been impossible, because when thousands of visitors

83 Unanimity, p. 23.

84 Ibid.

85 Ibid.

86 Ibid. French: "Sachons rester en toutes occasions des hommes d'accueil et d'ouverture": p. 39.

87 Ibid., p. 24.

began to arrive at Taizé, the need for welcoming such crowds became a problem.⁸⁸

However, the accent of the whole book is on God and the human person living in the twentieth century, in this particular milieu. The Brothers living in community wish to show that common life contains in itself a force enabling them to be open to others. One of the elements of their own conversion is found in the answer to the question: Who is my neighbor?⁸⁹

For this reason, prayer plays an important part in the lives of the Brothers, not to isolate them from the world, but to lead them towards human development, as stated in Unanimity: "Christians today well understand that they cannot separate man's spiritual from his human advance."⁹⁰ Consequently, the Brothers seek to work at spiritual and human development by sharing their prayer and bread with the poorest in every corner of the world, and this, too, is, for them, part of hospitality. They are to serve Christ in the poor because this is charity in action:

We can accomplish works to be admired, but those, which will count, will be those which proceed from the merciful love of Christ within us. At the end of our lives, we will be judged according to our love, the love which we have allowed to grow little by little and to open out in compassion for every man.⁹¹

88 Unanimity, p. 24. French: "Voilà que l'accueil est rendu large et ample. Sans elles, il eut été impossible": p. 40. The author is referring to the Protestant Sisters of Grandchamp and the Catholic Sisters of Saint André who serve the guests at Cormatin and Taizé.

89 Ibid., p. 4.

90 Ibid., p. 6.

91 Ibid., p. 18.

At Taizé, occasions to practice mercy and kindness are invitations to reach out to others, to offer them hospitality, and to accept them as they are. This kindness extends to all without exception, because the Brothers recognize the signs of Christ in each person: "To love your neighbor as yourself, it is necessary to have much good-will toward oneself in order to grasp the friendship and the kindness of God, and, thus to fill others in our turn with kindness."⁹² Thus, it is important to know how to accept oneself and others.

A combination of many factors disposes the members of Taizé to be brothers to everyone, but hospitality is mentioned first of all: "Hospitality, constancy in common prayer, priority to fraternal life over the ministries, an exchange in depth among brothers, all these dispose men to be brothers of all."⁹³

The Brothers are to radiate joy. Again, prayer and openness are stressed as important factors conducive to it.⁹⁴ Brother Roger describes joy by saying that it is an "attentive presence, side by side with one's brothers."⁹⁵ If joy is to be considerate of one's neighbor, then peace is the result of being actively involved with others:

⁹² Unanimity, p. 19.

⁹³ Ibid., p. 26. Last phrase in French: "tout cet ensemble dispose des hommes à être frères de tous": p. 43.

⁹⁴ Ibid., p. 25.

⁹⁵ Ibid., p. 46.

Peace is neither inner passivity nor escape from our neighbor. [...] There is no peace in forgetting one's neighbor. Everyday the same question resounds: What have you done with your brother? The peace that does not encourage communication and fraternal unity is but an illusion. Pacification leads man to his neighbor.⁹⁶

Brother Roger knows that there can be no hospitality and openness without reconciliation. Moreover, he realizes that every road that leads to reconciliation has to go through indefatigable dépassements: "All roads to reconciliation go forward untiringly."⁹⁷ It is important to reach out because, as he says, "all gestures of friendship never leave us indifferent, even in silence, to him who comes in or passes by."⁹⁸ It is his hope that Christians will become totally reconciled and will partake of the Eucharist together: "There exists between man and Christ an irreplaceable element of covenant: how is it possible to live the Risen Christ without the Eucharist as sacrament and dynamic of unity?"⁹⁹

Schutz's ultimate solution to the problem of division is in the sharing of the Eucharist:

There is no hope of unanimity among the baptized without this meeting together with the Risen One in the Eucharist. We may overlook the fact that meeting is expressed through a plurality of liturgical forms. What matters is the fundamental certainty of the real presence of Christ.¹⁰⁰

⁹⁶ Unanimity, p. 48-49.

⁹⁷ Ibid., p. 49. French: "Tout chemin de réconciliation passe par d'inlassables dépassements": p. 76.

⁹⁸ Ibid., p. 46.

⁹⁹ Ibid., p. 50.

¹⁰⁰ Ibid., p. 50-51.

One section of Unanimity is devoted to sharing with others and sharing with God, and for the author, this interchange is the summation of the whole Gospel.¹⁰¹ The key idea is to discover Christ "incarnated" in every person. To be able to share with God means that one has to learn how to share with other people and, as Schutz says, "he who does not know how to listen to man does not know how to listen to God".¹⁰² To share with God involves contemplation, silence, and inner growth:

In intimate connection with the love of Christ, contemplation leads us to love of neighbor. John, the contemplative apostle, looks wearily on the hypocrisy of anyone who professes with his lips to love God while at the same time he hates his brother.¹⁰³

Contemplation is concretized by sharing. Love for others remains the distinctive mark of a true follower of Christ. Brother Roger states it succinctly by saying that "love which is not consuming is not charity".¹⁰⁴ So, the Christian has the obligation to do everything in his power to promote better humane conditions in the world, especially for the poor.

Hospitality is also implied in the Brothers' triple commitment: goods in common, authority, and celibacy. The Brothers hold all their goods in common, not only material but also spiritual goods, such as talents and sharing one's self in friendship. Brother Roger makes this comment:

¹⁰¹ Unanimity, "Share with God, Share with Men", p. 50-53.

¹⁰² Ibid., p. 50.

¹⁰³ Ibid., p. 51.

¹⁰⁴ Ibid., p. 52.

"Friendship between brothers is never neutral. Friendship either makes man grow or makes him regress."¹⁰⁵ Another aspect of this commitment is love, for "without charity, the spirit of poverty is nothing".¹⁰⁶ It would be a mistake to give up all things and not practice charity which includes, of course, hospitality.

Concerning authority, the Prior of Taizé mentions that his first assigned duty is to serve others:

He who has received a function of authority is first of all a servant. [...] His service is to stimulate the community — this microcosm of the Church entrusted to him — to strain towards unanimity, to have but one mind, una anima. If the Church is an institution, it is first of all a fraternal community.¹⁰⁷

In other words, as a form of hospitality according to the Rule, the person in charge of a community has the responsibility to serve others as Christ himself.

Hospitality is an integral part of celibacy since one of its purposes is availability. Brother Roger writes:

There is here an exercise in openness to the universal which makes it possible to assume, with a ready heart, everything that happens to us. Is it not to live Christ for others that counts in the end?¹⁰⁸

While stressing the evangelical call to chastity, the founder is aware of the dignity of the whole person, body and spirit: "Man, as he is

¹⁰⁵ Unanimity, p. 59.

¹⁰⁶ Ibid., p. 62.

¹⁰⁷ Ibid., p. 63.

¹⁰⁸ Ibid., p. 67. The words celibacy and chastity are used interchangeably in Schutz's writings.

constituted, is not only inserted into the world wherein he can act through the strength of his spirit, but by the expression of himself through his body, he enters into dialogue with other men."¹⁰⁹ To the objection that celibates cannot be fully human, Brother Roger retorts, using hospitality as his line of defense:

Called through celibacy lived for Christ and for Him alone, to openness without limit and to a completely human understanding of each situation and of each neighbor, how could such men not be entirely men, how could they be less than men?¹¹⁰

Unanimity closes with a soliloquy in which Brother Roger questions the Church of Christ and its future. He asks the Christian community to consider if it will eventually become a place where human beings will no longer be capable "of welcoming, of communicating Christ to modern man and of living the Gospel in its freshness".¹¹¹

The next chapter will study Roger Schutz's ideas on ecumenism and hospitality in his other writings.

¹⁰⁹ Unanimity, p. 68.

¹¹⁰ Ibid., p. 71-72.

¹¹¹ Ibid., p. 72.

CHAPTER III. ROGER SCHUTZ:
ECUMENISM AND HOSPITALITY IN HIS OTHER WORKS

The two previous chapters concentrated mainly on ecumenism and hospitality in the life of Roger Schutz and on his visible deeds as a man of action. Chapter III will analyze his writings (other than the Rule and related works) to further extract his ideas on ecumenism and hospitality. This chapter stresses his beliefs and his teachings as a Christian.

In his writings, Roger Schutz situates the Christian in a twentieth-century setting. Then, he tries to answer where and how the Christian fits in today's world, and he gives the Community of Taizé as an example of a Christian response.

Roger Schutz defines ecumenism as "a movement provoked by the Holy Spirit in order to bring together all Christians visibly and clearly within the existing order of time and space".¹ He claims that the vocation of Christians is to bring unity into the world, thereby making Christ present to all. The Christian vocation is a calling which is "universal, ecumenical, and catholic and given to every Christian in his baptism".² Concerning this ecumenical vocation, Schutz explains:

All Christians, through their baptism, belong to Christ and His mystical body. Orthodox, Catholic, Protestant, we are marked with a universal seal by the same baptism, chosen to become men who can discern in every creature the very image of the Creator.³

1 Schutz, Living, p. 43. All footnotes in this chapter refer to this same author, unless specified otherwise.

2 Unity, p. 18.

3 Id., Power of the Provisional, Boston, Pilgrim, 1969, p. 48-49. Subsequently referred to as Power.

For this reason, Schutz recognizes that all who are baptized are called to form a solidarity and "to hold fast an unshakable brotherhood".⁴ Thus the most important questions challenging every Christian in this century are:

In what way can we realize our vocation to what is universal, catholic, worldwide? How is it possible to go to this world, which in its own way is longing for a worldwide brotherhood and yet still remains so alienated from the Christians?⁵

To respond to their vocation, Brother Roger recognizes that Christians have to face the tensions that exist in the world and in the Church. His ideas on this point can be summarized by stating that, despite tensions, Christians have the following duties: to participate in a common creation by living today for God; to build together a new world by risking to live in the provisional; to be aware of their responsibilities to the world and to the Church without reacting by violence; and to live in peace, in a spirit of festival and of hope.

Brother Roger maintains that this vocation demands an inner transformation of each individual.⁶ For him, this means that the Christian must get rid of personal bitterness and must be "transfigured in the love of Christ, to put forward a just solution which does not spring from reactions such as anger, spite, or discouragement".⁷ The necessary condition to bring about this ecumenical presence in the world is a mature response to the call to holiness.⁸

4 Power, p. 48.

5 Unity, p. 19.

6 Ibid., p. 76.

7 Ibid., p. 77.

8 Ibid., p. 77-80.

Roger Schutz is aware of the risks and difficulties involved in trying to cope with world/Church tensions. He mentions how the meaning of distance has evolved in just a few decades due to space travel and quick methods of transportation and communication. He maintains that while Christians are increasingly devoid of any sense of the universal, the masses of mankind are in quest of unity on a planetary scale.⁹ He regrets that Christians are not keeping up correspondingly with world developments, and "they lag far behind",¹⁰ instead of facing and accepting present conditions in the world. He has this to say:

Christians are being indirectly called to realize one essential aspect of their vocation: the catholicity, the universality of the Church. Finally, it is up to us to find a mode of Christian presence valuable for all time, by situating our life in the midst of the "church and world" tension.¹¹

Encouragingly, Schutz tells Christians to "hasten forward to meet mankind's tomorrow, a technical civilization charged with potential for human progress".¹²

In the eyes of some Christians, according to our author, the Church "is seen as an outdated social structure, incapable of keeping up with the times".¹³ Others are afraid of new experiences and hold on too rigidly to their spiritual heritage, while some seek refuge in the outside world.¹⁴

⁹ Living, p. 13.

¹⁰ Ibid., p. 13-14.

¹¹ Ibid., p. 14.

¹² Power, p. 79.

¹³ Living, p. 14.

¹⁴ Ibid., p. 51.

Therefore, Schutz suggests: "Let us hasten towards institutions grown weary through time, to support their reforms, and to put everything in motion so that the tide of ecumenism may not ebb away."¹⁵ However, he states that there can be no reform of the Church without the reform of the individual:

Every process of bringing up to date begins with the conversion of the person to Christ, the Lord of the Church and its institutions. Obsessed with the desire to reform, we run the risk of forgetting that updating has its beginnings in the depth of our being.¹⁶

Different persons react to these tensions in a variety of ways:

Some struggle in a life lived at the heart of the masses. Others strive to know better and to explain to others the world of which Christ is Lord. Others enter upon the way of prayer, since contemplation too can be a means of being authentically present in the world.¹⁷

For Schutz, the real answer is to respond to the call of Christian unity, to discard non-essentials, and to conform to the Gospel as the basic priority. He believes that the Christian profession of love is so powerful that, one day, denominational barriers will be broken down.¹⁸ He explains:

This is why today, inspired by an awareness of the Church, the quest for the visible unity of all Christians, Catholics, Orthodox, Anglicans and Protestants, there are some Christians who, seeing one member of the body suffer, wish to suffer with him.¹⁹

This is what Schutz means by actively witnessing to unity: to be

¹⁵ Power, p. 79.

¹⁶ Ibid., p. 21.

¹⁷ Living, p. 15.

¹⁸ Ibid., p. 52.

¹⁹ Unity, p. 88.

present to the Church, the world, and one another in order to achieve a common creation together. The founder of Taizé claims that it is by a concerted effort that Christians will participate in re-creation. Young people are warned against thinking that they alone are going to build everything anew. He states emphatically: "But the genius of the Church is to construct with the help of all its members: do not sign its death warrant. Do not forget yesterday. Nothing lasting is accomplished without a common creation."²⁰

Schutz insists that common life exists only when each member shares in the re-creation of the whole body and when all members share the single aim of building together.²¹ A common creation means for him, above all, a participation in what God is preparing for mankind:

God is preparing for us a Church restored in its unity, which will offer to the insecurity of men throughout the world a firm foundation for all. Violence is not necessary to achieve this unity. No one will be torn away from the family of his Church or his home. To act in this way would not be creation in common. It would be to wound love, and he who wounds love does not build the Church of God.²²

For this common creation to happen, continuity must be part of the process, and reform has to take place. Schutz is optimistic as he watches Christians deliberate to see if they can afford "to build the tower", following the advice of the Gospel (Luke 14:28). He comments:

20 Power, p. 22.

21 Ibid., p. 22-23.

22 Power, p. 23.

Nevertheless an immense, a rare hope is given to us. Certain methods of this very technology are coming into existence to support as never before the missionary activity of Christians. By radio and television, by methods of rapid travel, communication is stimulated between Christians and also with those who do not believe, and this is happening on a global scale.²³

Schutz considers this an essential factor in order to guarantee the unity and catholicity of the Church. However, he warns of the danger of materialism:

Yet the man of today needs the Gospel just as much as the man of the Middle Ages. For just when he feels he has everything, this man remains dissatisfied. He has, without knowing it, a hunger and thirst for being close to God.²⁴

In his writings, the author stresses over and over the need for continuity, especially when referring to the young/old tensions:

The older generation should not make decisions with reference to themselves alone, but neither must the younger generation be concerned only with the interests of their own age group. [...] The split between the generations is a contradiction of the meaning of ecumenism.²⁵

He adds: "To allow oneself to be isolated is contrary to the ecumenical venture which always binds together, without ever breaking."²⁶

Besides building together and maintaining continuity, Roger Schutz sees that complete renewal has to take place. He uses the French word réenfantement whose meaning is lost in the translation. It is usually put

²³ Unity, p. 73.

²⁴ Ibid., p. 74.

²⁵ Power, p. 16.

²⁶ Ibid., p. 17.

into English as "reform", and sometimes rendered by the Italian equivalent, aggiornamento.²⁷

The founder of Taizé also acknowledges that Christians have to go along with the changes in today's world, such as, population and famine explosions, acceleration of processes, worldwide unifying factors, and the emergence of the two rival superpowers of the East and the West.²⁸ Concerning problems of this century, he gives the following advice:

Christians are not entitled to opt out of the world's tensions. [...] More than ever they are called to be people of peace. How else can they be "in the world but not of the world"? When our hearts are at peace before God, we will help others to forget their fear, the source of hatred and wars.²⁹

Moreover, Schutz makes it clear that Christians have to see where their responsibilities lie, while at the same time, remember that the Gospel is "a call to live to the full each present day, given by God".³⁰ Simply to understand facts is not enough, he says; active steps must be taken: "Uncovering the true scale of the dramatic questions confronting us today must serve to stimulate us to become men and women who are called to put concrete solutions into practice."³¹

As a means to this common creation, Schutz strongly advocates the redistribution of goods. Throughout his writings, he maintains that if "Christians want to show that they are serious about creating communion among all, they must begin by searching for ways of promoting a just

²⁷ See Power of the Provisional, p. 17, 18, 21, 55-57; and Dynamique du provisoire, equivalent, p. 27, 29, 35, 75-77.

²⁸ Living, p. 11-20.

³⁰ Ibid., p. 20.

²⁹ Ibid., p. 18.

³¹ Ibid., p. 16.

distribution of the products of the earth".³² Many such passages could be quoted, but, in general, Schutz's idea is "a strong concern to see the wealth accumulated in a few privileged regions of the globe shared out among all peoples".³³

Another factor detrimental to the common creation is confusing unity in diversity with conformity. The writer claims that conformity does not contribute to a common creation and may even be a hindrance. Moreover, respect for the diversity of persons and of cultures helps to bring about the desired unity, but excludes truly divisive elements:

The variety of spiritual families in the Church is an element of health and unity. But those whose idiosyncrasies can only survive at the price of separation, are opponents of unity.³⁴

Due to the urgency of the times, Brother Roger asks the members of his own denomination "to abandon a conformism which is rooted in the past".³⁵ On the other hand, there is one kind of conformity which is, for him, acceptable and is the principal means to unity, and that is the "desire to conform wholeheartedly to the Gospel". And "the Gospel insists on love towards all".³⁶ So the unifying bond is charity in spite of the diversity of Christian families. The Prior of Taizé is waiting for the time when the various spiritual groups "will discover in each other the best of what each has to offer and their evangelical values".³⁷

32 Living, p. 11, 67: Unity, p. 28, 59, 62, 64.

33 Ibid., p. 67.

34 Power, p. 43.

36 Living, p. 52.

35 Ibid., p. 19.

37 Power, p. 49.

Another way to build a common creation is to reach out to non-believers also:

We will never go out to meet those who do not believe unless we are together. Not that we must turn our backs on the truth. [...] A new dynamism is promised to those who find each other again after having been separated. Reconciliation brings with it an openness of spirit and of heart to every man.³⁸

Therefore, ecumenism is a prerequisite to the pastoral care of the masses; and, for Schutz, this means that Christians need a great deal of patience:

Await the unity of the Church, and through it the unity of all men. Await the springtime of the Church. Await above all and despite all the spirit of mercy, for a love which is not consuming is not charity, and without it we would profess an ecumenism without hope.³⁹

To achieve this visible unity through patience, Schutz stresses the importance of listening as part of any dialogue: "Let us know how to listen, so as to understand and grasp the inner meaning and positions of the other side. Let us have mutual exchange."⁴⁰ By this, he means the opposite of polemical arguments; there has to be a reciprocal love for the other and a sincere love for truth. Brother Roger makes it clear that it is not sufficient merely to know the other person's views but it is a question of going beyond and recognizing the image of Christ even in those who profess

38 Power, p. 25.

39 Ibid., p. 78-79.

40 This Day, p. 43.

no faith,⁴¹ since it is possible that they too "carry Christ within them without knowing it".⁴²

Schutz stresses unanimity as opposed to uniformity, especially when applied to the liturgy. He considers this topic so noteworthy that he devoted a whole book to this question, Unanimity in Pluralism. Several passages have already been quoted, but what is relevant at this point is that unanimity is not to be confused with sameness in "the corporate building together",⁴³ and the author explains the difference:

Uniformity creates the appearance of unity. It weaves a superficial attire and thus the Gospel is lived on the surface. Unanimity requires an inner harmony. Unanimity supposes a pluralism of personal expression.⁴⁴

The creation of a community is not something completed at the beginning once and for all, Schutz contends.⁴⁵ However, he feels that it is important to know the essential element by which a community recreates itself by "no longer confusing what is secondary with what is essential or what is provisional with what is fundamental".⁴⁶ All in all, there should be unanimity only in what is essential, together with "a pluralism of expression, and an adaption to the particular".⁴⁷

The Prior of Taizé advises those in authority in the Church to be careful of pride, ambition, and authoritarianism which are all detrimental to unity:

41 Power, p. 29.

42 Ibid., p. 27.

43 Unanimity, p. 15.

44 Ibid., p. 14.

45 Ibid., p. 15.

46 Ibid., p. 15-16.

47 Ibid., p. 16.

The function of authority in the Church is to create unity. [...] He who is given authority is first of all a servant. His pastoral task, his service, is to help the Christian community entrusted to him to move towards unanimity, that is to say literally to have one soul, una anima. The Church is a structured society, but above all it is a brotherly one.⁴⁸

Schutz acknowledges that pride and vanity do exist in the Church and that humility is certainly one of the great struggles one has with oneself, especially in a person who takes on authority.⁴⁹ Also, he states that authoritarianism worms its way everywhere and that some in authority abuse their ecclesiastical power. It is important, however, to be aware of existing problems in this area because understanding these human situations helps to live the mystery of the Church.⁵⁰

Encouraged by Vatican Council II, Brother Roger sees a promising future for Christianity: "A new dynamism has been revealed, an event of God has burst from the heart of the Catholic institution."⁵¹ And he asks the members of his own denomination to help in bringing about an aggiornamento and to "recognize the need to bring Protestantism up to date, to rediscover the dynamics of the provisional, which originally was the reason for its existence: not to set itself up to last for ever".⁵²

⁴⁸ Power, p. 45.

⁴⁹ Ibid., p. 46.

⁵⁰ Ibid., p. 47.

⁵¹ Ibid., p. 55.

⁵² Ibid., p. 55-56.

In summary, it may be stated that, by an ecumenical vocation, Schutz means that all baptized Christians have to recognize existing world/Church problems, to participate in a common creation, to accept responsibility, and to foster dialogue.

As we have seen, according to Schutz, all Christians, through their baptism, have an ecumenical vocation. They must be aware of existing tensions, recognize their universal mission, and acquire a basic sense of catholicity if they are to be a missionary presence in the world. On this point, he comments:

What Christians are being called to live with those not sharing their beliefs, on the worldwide scale, is sure to profit from this search for unity. From the very beginning, the Church has been called to fulfill a universal mission, because of its conviction that every person should be given the possibility of following in the footsteps of Jesus. Unity and mission cannot be dissociated.⁵³

Regarding catholicity, Brother Roger reminds Christians that they must understand what it means to belong to "the Church, the Body of Christ, the whole Body. He explains: "Increasingly generous and open, and truly caring for all, those who believe will come to recognize what universal values are implicit in the Church's unity."⁵⁴

⁵³ Living, p. 40.

⁵⁴ Ibid., p. 41.

Above all, Schutz reiterates the importance of prayer as an effective preparation for a missionary presence:

To pray for all who live without God in the world is already a preparation of the ground for mission. But in the last resort, our response will only be completely adequate if the Christians living at the heart of the expanding populations are seeking a truly missionary style of presence.⁵⁵

But, in each of his books, Schutz deplors the divisions of Christians⁵⁶ as a hindrance to the Christian's first vocation and missionary presence. The following passage expresses his views:

Under the circumstances how can we keep alive our hope in the universality of the Church's mission, a matter of life and death for the Gospel today as never before? The Gospel summons us to reach out towards every human being; in each one of us it sets a leaven of universality. But our divisions, by imprisoning us in Christian ghettos, have robbed us of all strength to face up to these demands.⁵⁷

This missionary presence is compared to yeast throughout all of the writer's works: the yeast and the dough are intermingled but it is the yeast that has the power to transform.⁵⁸ Brother Roger carries this analogy to the Christian's missionary presence: "Yeast must always be well mingled with the dough. And each of us must be present at the heart of the Church and of the world, with that discreet presence characteristic of every life hidden with Christ in God."⁵⁹

55 Living, p. 16.

56 On divisions, see Power of the Provisional, p. 9, 24-25; Unity Man's Tomorrow, p. 14, 17-18, 25, 28, 35, 43, 45, 47, 75, 81, 86, 93; et al.

57 Living, p. 40.

58 Ibid., p. 80.

59 Ibid.

Schutz's works are summarized in the last paragraph of Living Today for God:

We may achieve marvels, but only those will really count which result from Christ's merciful love alive within us. In the evening of life we shall be judged on love, the love we allow gradually to grow and spread into merciful kindness towards every person alive, in the Church and throughout the entire world.⁶⁰

However, Schutz is aware that not every presence is desirable and conducive to ecumenism, even if intentions are good. He differentiates between positive and negative factors that are either helpful or harmful to ecumenism. He claims that a missionary presence presupposes the fostering of positive attitudes, and, on the other hand, the disciplining of negative ones.

We will first examine the positive aspects of ecumenical presence that are stressed in the works of Roger Schutz, such as adaptation to change, ability for self-criticism, acceptance of others, the awakening of conscience, and respect for conscience.

Concerning adaption to change, Brother Roger mentions that he has seen many transformations in his own lifetime and he believes that the conditions of life are going to be fundamentally changed in the years to come.⁶¹ It is up to "Christians to foresee how to orientate the thinking of those who, far from letting themselves be bypassed, actually want to adopt this new way of life which is coming upon us".⁶² Every Christian

⁶⁰ Living, p. 80.

⁶¹ Unity, p. 15.

⁶² Ibid.

must contribute in proportion to his/her capacity and it would be wrong to think that one has nothing to offer.⁶³ In a world of rapid social change, Schutz encourages Christians not to lose the sense of urgency because "the world has need of men and women who, without detaching themselves from the work of building the city of man, are primarily in the world as signs of the coming kingdom".⁶⁴

Among the qualities that ought to flourish among Christians, our author lists clear-sightedness and the ability to criticize oneself because, in trying to adapt to change, some would resist it and others would move too quickly. A necessary balance is maintained by constant self-criticism to avoid "a slow death by suffocation".⁶⁵ Schutz adds: "Often we have found it possible to make a fresh start out in the world, simply because we were able to breathe freely there."⁶⁶

Besides self-criticism, Schutz realizes that, if ecumenism is to progress, it is important for the Christian to accept the other person and to reach out to others, especially to the young, the non-believers, and the poor.

Concerning the young, Brother Roger says that it is time to offer them a united Church, a united brotherhood:

63 Unity, p. 5.

64 Ibid., p. 79.

65 Living, p. 53.

66 Ibid.

They are apprehensive about an abstract ecumenism which would only be one more idea, an ideology. They would not support an ecumenism which only served as a smokescreen to disguise the malaise of separation.⁶⁷

On the other hand, let us remember that Brother Roger warns the younger generation not to be "concerned only with the interests of their own age group".⁶⁸ Again, it is a question of balance.

Concerning non-believers, he asks: "How can they take us seriously as long as our brotherly love is not a visible reality?"⁶⁹ It is by the visible sign of oneness that Christians will go out to meet those who do not believe; but, as Schutz affirms, this must be done without injuring truth. He explains how this is to be done: "When we agree on a fundamental truth, the necessity for visible unity, we discover the possibility of one day coming to agreement over the other truths of faith."⁷⁰

Referring to the poor, Schutz ascertains that the expression "The Church of the Poor" has become popular and has made some impact.⁷¹ Those who practice evangelical poverty, whether "poor in talents" or "poor in means", depend on God as provider.⁷² Besides rediscovering the sense of God's providence, Schutz suggests that Christians make "a fresh search

67 Power, p. 18.

68 Ibid., p. 16.

69 Ibid., p. 24.

70 Ibid., p. 25.

71 Ibid., p. 31.

72 Ibid., p. 36.

for a social doctrine of ecumenism" so that they can go together to meet the world of the poor.⁷³ This doctrine will include, "sharing, working together, meeting together, participating in the advancement of mankind".⁷⁴ To accomplish such an ecumenism, Schutz emphasizes the importance of reawakening the Christian's conscience concerning the condition of Christ's poor all over the world. He feels that too often the Christians' "blunted consciences" have remained indifferent when confronted with the poor.⁷⁵ However, Brother Roger is encouraged by the fact that the conscience of the world is waking up to serious questions such as overpopulation, hunger, and economy.⁷⁶

For Schutz, to reawake the conscience of Christians and to respect the conscience of others are two separate concepts. From his writings, one can infer that it is permissible to awaken the conscience of others for a greater good; but, on the other hand, it is intolerable to treat their conscience with disrespect. This differentiation has been treated already in Chapter I. Nevertheless, it seems important at this point to bring out another of Schutz's comments: "Then there will be times when our only course is to refuse, for motives of conscience; to be drafted into any system or party."⁷⁷ Therefore, to remain true to self is part of the

73 Power, p. 34. Italics are the author's.

74 Ibid., p. 38.

76 Unity, p. 63.

75 Ibid.

77 Living, p. 19.

Christian's ecumenical vocation also, no matter how difficult and painful the process is in making a decision and in remaining faithful to one's conscience.

Besides the above positive factors conducive to ecumenism, Schutz mentions general basic attitudes that lead to search for visible unity, namely, dialogue, purity of intention, prayer, poverty before God, and patience.

According to Brother Roger, the purpose of dialogue is to reveal the mystery of a hidden presence, especially to a non-believer:

To be able to discern the image of God in every man, this is the mark of true dialogue. A Christian who senses in his neighbor truly ecumenical values, and who seeks in him the man whom God created, can benefit from the mutual re-creation which is part of all dialogue.⁷⁸

Schutz believes that only the Christian who continually renews himself by the Word of God and the Eucharist can really dialogue in this way. He realizes that unity can only be achieved by an act of faith consisting in the visible manifestations of our solidarity, bringing us all together at the heart of the same ecclesial reality.⁷⁹ Elsewhere, he mentions that dialogue is not just a one-sided and self-complacent monologue. It is a difficult process that requires mutual encounter and much study of the different theologies, philosophies, and spiritualities. It would even sometimes mean coming face to face with a whole different scale of values.⁸⁰ This kind of dialogue is acquired only after much time

78 Power, p. 28.

79 Ibid., p. 59.

80 Living, p. 45.

and discipline, motivated by a sincere love of neighbor in truthfulness.⁸¹

Brother Roger makes it clear that love has to be the foundation for this type of dialogue:

That means taking the time needed, finding the right tone, reducing mistrust and suspicion, showing ourselves as we really are. [...] It is the attempt to love the reasons underlying them, the processes involved, and the end results. Loving the others' positions as they have evolved in the course of Church history. Trying to enter into their praying and their thinking, so as to know why my neighbor thinks and prays in ways which are different from mine.⁸²

Another basic attitude is purity of intention:

Purity of intention opens the way to balanced thoughtful exchange, the forerunner of great new things in the Church of Jesus Christ. When trust is complete, we can undertake the honest exchanges which will allow our comprehension to deepen.⁸³

Again if comprehension is to become total, it must be rooted in love. To arrive at this level, Brother Roger insists that prayer and thanksgiving are necessary elements for unity within self first of all, and then, within a wider context:

Prayer also obliges us to see the full dimensions of the Church, by placing us within the communion of saints. And thanksgiving has its place, too, when we think of all that God, who alone is the author of our communion, has already brought about. His promises offer us a sure resting-place.⁸⁴

Poverty before God is also another basic attitude pertinent to a positive ecumenical presence. The Prior of Taizé reminds Christians that unity will be achieved by combining the gifts of the Spirit:

81 Living, p. 45.

82 Ibid.

83 Ibid.

84 Ibid., p. 46.

Each person receives his or her own share, the charism by means of which they can contribute to the mind of the Church. But all must be attentive to the faith which completes their own, because all together compose that perfect harmony of the great choir of the communion of saints.⁸⁵

It would be a mistake, Schutz says, to overlook the poor who form the People of God. Among the humblest is the Virgin Mary, the handmaid of the Lord, and Schutz recalls "the prophetic vision which allowed the Virgin Mary to proclaim that by Christ's coming the weak and poor are lifted up, the strong and impressive set down".⁸⁶

Our author has written a great deal on prayer in a spirit of poverty and "ardent patience" which go hand in hand. Here are some of his thoughts on this subject:

All prayer and all action must always be set under the sign of God's patience. We know that God's ways are not ours. If we are to discover them, then patience has to be a fundamental value of ecumenical dialogue. How could all our centuries-old divisions simply vanish overnight?⁸⁷

Positive elements leading to an ecumenical presence represent only one side of the issue. It is equally necessary to know Schutz's views concerning negative factors that impede progress in ecumenism. Both run parallel, and as such, they are unable to intersect at any given point, although it is possible at times to recognize similarities between them. The author makes this observation:

85 Living, p. 46-47.

86 Ibid., p. 47.

87 Ibid., p. 46.

It is strange to find how often, on one side and on the other, there is a resemblance, deep down, between certain negative reactions as there is between certain great and high aspirations. The depth psychology of one and the other is marked with the same stamp.⁸⁸

Among negative aspects, Roger Schutz mentions fear, bitterness, judgments, condemnation, pessimism, resistance to change, and triumphalism. There are many passages referring to these destructive elements in his writings, especially in Violent for Peace.⁸⁹

In Unity Man's Tomorrow, Schutz devotes a segment⁹⁰ to fear in which he explicitly states:

But we cannot live in fear. The man who wants to work for unity, and with this in view wishes to become part of the coming civilization, must first of all shut out fear. When a man's foundation is God he has nothing to fear.⁹¹

Christians who profess faith in Christ, says Schutz, must give up the "quasi-physical fear" they may feel when confronted by different ideologies.⁹²

Brother Roger is not afraid to bring out what he calls a "deceptive ecumenism" or a "two-faced" deceiving attitude.⁹³ By this, he means that there are some who "show much goodwill and balanced judgment in dialogue with Christians of another denomination, but criticize them as soon as they

88 Unity, p. 87.

89 Violent for Peace, in Afire, p. 75, 77, 80, et al.

90 Unity, p. 56-58.

91 Ibid., p. 56.

92 Ibid.

93 Ibid., p. 50.

are back among themselves".⁹⁴ He attributes this characteristic to fear of unity.

It seems contradictory to Schutz that Christians profess love for all and yet harbor bitterness within themselves. He asks them to try to overcome this negativism in order "to be able, once the bitterness has been consumed and transfigured in the love of Christ, to put forward a just solution which does not spring from reactions such as anger, spite, or discouragement".⁹⁵ Above all, he does not approve of any argument that arises from pent-up bitterness.⁹⁶

Schutz advises Christians to avoid passing judgments on others:

And if only these united Christians could simply live without passing judgment on those who are travelling by other paths than theirs! For it is essential to see every man in the light of pure intentions, even those who are desperately defending an outdated attitude.⁹⁷

When making judgments, the spirit of revolt is often aroused. For this reason, Schutz states emphatically that the road to unity is never through protest.⁹⁸

Another negative factor linked with judgments is condemnation. Brother Roger asks: "Why exhaust oneself with condemnation? Why tire oneself out by despising tendencies different from one's own? Arguments which stem from blind hatred prove nothing."⁹⁹ He disapproves of the

⁹⁴ Power, p. 50.

⁹⁵ Unity, p. 77.

⁹⁶ Ibid., p. 87.

⁹⁷ Power, p. 11.

⁹⁸ Ibid., p. 64.

⁹⁹ Ibid., p. 57.

competitive situation in some missionary localities, where Christians of different denominations sometimes waste the best of their energy in condemning one another.¹⁰⁰ One reason is lack of respect for the person:

There are equally the narrow-minded men who, not from lack of culture, have an irresistible desire to put labels on their neighbor, to twist the meaning of his words, attempting by this means to break up the dialogue with other people. There are stupefyingly jealous people, who are a cancer in the Church of God.¹⁰¹

With condemnation comes pessimism. Schutz lists some of the reasons for pessimism in the world: the day to day trials, fatigue, and discouragement. But, these struggles should take on new dimensions for Christians who are trying to live in the "contemplative expectation of God",¹⁰² and then, "pessimism is dissolved and gives way to the optimism of faith".¹⁰³

Among the several "isms" that Brother Roger mentions, sectarianism and integrism are specifically underlined as being incompatible with ecumenism. He defines sectarianism as "seeing oneself in the light of one's own religious beliefs, having a personal conviction of a superiority due to the truth".¹⁰⁴ As for integrism, it is "integral conservatism", that is, "claiming to be exclusive possessor of all truth".¹⁰⁵

100 Unity, p. 79.

101 Power, p. 70.

102 Ibid., p. 78. French: "l'attente contemplative de Dieu": p. 120.

103 Ibid., p. 78.

104 This Day, p. 42. See also, Schutz, "Pour un bon oecuménisme", in Unitas, Vol. 12, 1954, p. 233-237.

105 This Day, p. 42.

But just as sectarianism, under the pretext of defending the truth, hardens into a fierce opposition towards others, so integral conservatism also becomes rigid, brutal, categorical. The scene turns into a battlefield — there is no question of truthfulness in love — where a war is constantly being waged to defend what is seen as an inviolable spiritual heritage. In every denomination this attitude can be found.¹⁰⁶

These two undesirable factors usually bring with them resistance to change. One of Schutz's constant theme is that the world is changing and the Christian must adjust to it in order to become fully human, and thus have an influence on the world and on the Church. The Christian who is too preoccupied with the past is not living "the today of God". One should not be constantly referring to the history of divisions among Christians. Schutz gives the following reasons:

To look back at these past struggles paralyzes our energies. We soon pass beyond being sensitive. We become touchy, and to avoid being hurt, take refuge by withdrawing into ourselves. The only way out is to refuse to pay attention to past and present wounds.¹⁰⁷

Brother Roger often quotes Pope John XXIII's words that there is no use in "trying to find out who was wrong and who was right".¹⁰⁸ Schutz, also, certainly does not approve of the spirit of triumphalism: "The unity of Christians will not involve the triumph of one group over another. No one would accept a unity which involved the victory of some and the defeat of others."¹⁰⁹ He clearly states elsewhere: "Anyone who sets out on the quest for unity with the premeditated intention of winning others over to his or her side betrays the whole ecumenical spirit."¹¹⁰

106 Living, p. 44.

107 Power, p. 58.

108 Unity, p. 81.

109 Power, p. 56.

110 Living, p. 45-46.

All the above negative factors,¹¹¹ are, for Schutz, detrimental to unity. But, the most serious one, in his opinion, is that Christians themselves are not united and do not love one another: "For in so far as we are not looking at our neighbor, and all the more our brother in the faith, with the eyes of Christ, we are condemned to understanding nothing of those we meet."¹¹²

The whole question of love of neighbor, presence, and unity, as presented from a negative point of view by Brother Roger can be summed up in three words: lack of mercy. He asks: "How does it happen that so many Christians, while claiming to know God, live as if they had never found Him, and remain without mercy? They use the name of the God of Jesus Christ and yet their hearts stay hardened."¹¹³

Christians are challenged by Schutz:

A God-given moment is offered us today. Can we take it in simplicity of heart and in humility? Are we going to retreat again into self-justification or can we advance to encourage, convince, sustain and carry through the reform of the Church of God?¹¹⁴

¹¹¹ See also Roger Schutz, "The Role of Non-Theological Factors with Reference to Bodies Separated from the Roman Catholic Church — A Communication from Taizé", in *Unitas*, Vol. 7, 1955, p. 95-99. Some of these factors are: the hardening effect of a "status quo" as seen in parochialism, the creation of a different mentality and culture affecting biblical and liturgical spirituality, and imperialism with its degenerating spirit of rivalry. The theological factors will be studied in Chapter IV under Max Thurian.

¹¹² *Unity*, p. 87.

¹¹³ *Power*, p. 27.

¹¹⁴ *Ibid.*, p. 57.

The preceding section studied some of the positive and negative factors of ecumenical presence. This presence, according to Brother Roger, encompasses a wide scope: begin with self to reach out to others. The process of renewal is the same for individuals as well as for the whole Church. His steps of ecumenical spirituality include the following: 1. Reconciliation; 2. Self-discipline; 3. The Dynamics of the Provisional; 4. Renewal within the Church; and, 5. Living in the Today of God.

I. Reconciliation

For Schutz, unity will be restored only when Christians live in peace, in a spirit of reconciliation:

Because Christ has reconciled us, we in our turn have to reconcile all men. And because Christ has forgiven us we must in turn forgive: "Forgive us — as we also forgive." This is the new fact: reconciled by Christ, forgiven, clothed in peace, men can now live together as a single body in the Church.¹¹⁵

Christians have a special ministry of reconciliation in serving others, as Schutz claims. But they have to begin with themselves if they want to bring peace to others. He is emphatic concerning the ecumenical quest for peace and visible unity: "To accept the first, peace, and to reject the second, unity, would be to make the Word of God into a lie."¹¹⁶ So, peace is a condition of unity and it presupposes reconciliation. Therefore,

¹¹⁵ Unity, p. 68.

¹¹⁶ Ibid., p. 71.

for the Prior of Taizé, it is important to live in the present, in the today of God: "The unity of Christians has to be lived out today. One does not argue about unity — one lives it."¹¹⁷ And, it is lived from day to day, moment to moment. Moreover, reconciliation cannot happen without mercy.

Schutz says that a sense of mercy must enable Christians to accept others as they are, if transformation through the charity of Christ is to take place: "The spirit of mercy disposes a heart of stone to be transformed into a heart of flesh. It makes room for a strong charity."¹¹⁸

This spirit of mercy is essential if fraternal love is to be maintained. Schutz demonstrates that there are two principal elements of mercy that make community living possible, namely, the demand for pardon on the part of the offender, and mercy given by the one who has been hurt. But, our author questions where fraternal love is, in the first place, if a member is offended.¹¹⁹

Besides a sense of pardon, Schutz often repeats that there can be no realistic and effective ecumenism without an interior conversion:

It is not sufficient to wish for any kind of dialogue with our separated brothers in order to be able to call oneself ecumenical. We need to want this patient dialogue which demands from others the necessary purifications and first of all commits us ourselves to this path.¹²⁰

¹¹⁷ Unity, p. 72.

¹¹⁸ Power, p. 27.

¹¹⁹ Thesis, p. 179-180.

¹²⁰ Unity, p. 75.

Above all, Christians are to accept this conversion in its totality if Christ is to reach their very being.¹²¹

Regarding wholeness as "unity in self" in the process of spiritual growth, Brother Roger expresses himself in his own simple style:

All that goes to make up the human personality is founded on the indivisible unity of an organism in which body, mind and spirit form a complete whole. [...] For the Christian the way to such unity is by harmonizing his actions with the thought of Christ who lives within him, by living the faith he professes.¹²²

Schutz agrees that the unity within each person is a condition for unity among men:

Unity among Christians therefore presupposes that we are agreed on the prior necessity of each man being at a man's fidelity to his initial solemn promises so that on every occasion he is able to take upon himself his personal decisions.¹²³

Therefore, unity in a person has favorable consequences towards visible unity. The end result of the unifying process of growth is holiness.

The writer reminds his readers of the need for saints:

The people the world is needing are those men who are exceptional for the attention they give because they love. It is saints that the world is waiting for. Such is the secret appeal which rises from the depths of the suffering of mankind.¹²⁴

¹²¹ Power, p. 21.

¹²² Unity, p. 16.

¹²³ Ibid., p. 17.

¹²⁴ Ibid., p. 77.

2. Self-Discipline

The founder of Taizé often cautions Christians not to make self-discipline an end in itself instead of simply a means to respond to grace, keeping in mind the real goal, Christ Jesus himself:

Otherwise we begin to mistake the means for the end, and find ourselves thinking more about ourselves than about God. We remain in sorrow over our faults instead of experiencing a constant wonderment at God's forgiveness.¹²⁵

Moreover, Schutz advises not to go out looking for heroic acts of discipline: "We respond to God's grace by submitting ourselves to his Spirit. We do not have to worry about what we ought to be giving up. Self-mastery is a big enough program in itself."¹²⁶ He encourages Christians to follow patiently the development of daily events as they occur: acceptance of one's situation in life, growing old, lost opportunities, and failures.¹²⁷ And the spiritual basis for the Christian's struggle is to remain open for God to act: "The aim is to maintain the creature in a constant communion with his Creator, with one purpose in view: the lordship of Christ Jesus over our entire being."¹²⁸

¹²⁵ Living, p. 24.

¹²⁶ Ibid.

¹²⁷ Power, p. 76.

¹²⁸ Living, p. 129.

3. Dynamics of the Provisional

Roger Schutz has written a whole book on the Power of the Provisional, Dynamique du provisoire, and his main thoughts on this subject are presented throughout this thesis. Problems involved with the provisoire are tensions that arise between institutionalization and renewal engendered by the Holy Spirit. Some permanency is inevitable as can be seen by the stability of the original foundation at Taizé, the observance of the same Rule since 1952, the profession of perpetual commitments, the fixed underlaid walls of the Church of Reconciliation, and the governance of the community by the first and only prior, Roger Schutz.

The true sense of renewal for the Brothers, however, means to return to the simplicity of the Gospel in a contemplative expectation of God who speaks in the Today, and thus to live the dynamics of the provisional. This includes such concepts as solidarity, dialogue, and coming to terms with Today. The Brothers think that the provisional is also manifested by pluralism and individualism existing within the community itself, a sign of unity in legitimate diversity.

Concerning ecumenical spirituality of the provisoire, it seems in order to add the following passage:

Those who, though still separated, live in the expectation of unity, know that their situation is only provisional. This is what keeps them going. [...] The price of Christian unity is this: to be always willing to go beyond one's present position towards the fullest realization of ecumenism.¹²⁹

This dépassement is important to keep ecumenism moving.

¹²⁹ Power, p. 59.

4. Renewal within the Church

As necessary components for renewal, the founder of Taizé often insists on moments of silence, prayer, contemplation, and the Eucharist.

Our author has written at great length about interior and exterior silence and the need for long periods of retreat. The following quotation embodies his thoughts on this point:

Life in the midst of the non-believing world is only endurable if a man is firmly incorporated into the body of the visible Church. It is therefore necessary to provide for periods of silence and of renewal in the course of one's life — to make retreats in some community which is visibly united in prayer in the light of the Transfiguration. [...] Men and women who are worn out need to be restored by the prayer of the Church — to be sustained by the fellowship of those who have the ministry of prayer within the Church.¹³⁰

Among the varied forms of prayer for unity within the Church, Schutz suggests an all-inclusive prayer of repentance:

In prayer for unity, we ask the Lord for mercy, humbling ourselves for our own wrongs and the obstacles we set in the way. We pray for all the people in the world working for unity, so as to see them become in God and by God instruments of his communion.¹³¹

Communion with God through silence and prayer leads to contemplation. Schutz explains contemplation in this way: "What are we to understand by contemplation? Nothing other than the state of being in which we are totally seized by the reality of the love of God."¹³² For him, contemplation strengthens one's love for God; it is the mind resting on a truth which grasps every fiber of one's being.¹³³

¹³⁰ Unity, p. 78. See also Thesis, p. 110.

¹³¹ Living, p. 27.

¹³² Ibid.

¹³³ Ibid., p. 29.

Contemplation is not to be confused with quietism or passivism. On the contrary, Schutz says that contemplation of God involves the totality of one's being and that it is bound to show itself by love of neighbor:

As we enter upon love of God, contemplation refers us back to the love of our neighbor. John is the contemplative apostle and he reminds himself of the hypocrisy of all those who say that they love God, but at the same time hate their fellows.¹³⁴

The sign which proves the authenticity of the Christian's contemplative relationship with Jesus Christ is, for Schutz, how present one is to others.¹³⁵ He maintains that Christians are capable of merciful love which overflows towards their neighbor.¹³⁶ He expresses this same thought in another manner: "A contemplative life also means a way of looking at our neighbor; a way of looking which is transfigured by reconciliation."¹³⁷

Above all, Brother Roger says that unity will be achieved through the supernatural power of the sacrament of unity, the Eucharist, which paradoxically is now dividing Christians:

As a sacrament of unity, it is offered to us in order that in us and around us, all that makes for separation may be dissolved. In it, those, who through mutual ignorance, despised one another, are brought together.¹³⁸

It is, then, through the Eucharist that the baptized will discover the living truth. On the other hand, Brother Roger foresees that the

¹³⁴ Living, p. 27.

¹³⁵ Ibid., p. 28.

¹³⁶ Ibid., p. 30.

¹³⁷ Power, p. 76.

¹³⁸ Ibid., p. 59.

ecumenical movement will come to a halt if the day does come soon when all who believe in the real presence of Christ in the Eucharist, though of separate denominations, are reunited round the same table.¹³⁹

5. Living in the Today of God

Brother Roger's idea of living in the today of God is so significant to him that he has also written a book on this topic, Living Today for God, from the French Vivre l'aujourd'hui de Dieu. Moreover, this theme permeates all his other writings as well. Living in the present moment is seen as essential to an ecumenical spirituality:

Do not look back, even at the day just past. Once we have considered how fundamental the demand for visible unity is for us, for the Church, for the world, and then having put our hands to the plough, it is no longer possible to go back and look at the humiliations, the wounds of the past, even of yesterday.¹⁴⁰

From an ecumenical point of view, living in the present moment has another spiritual meaning for Schutz:

Keeping ourselves in God's presence means letting God penetrate us without our knowing how; it means to agree to his changing our own viewpoint little by little, and giving us the same viewpoint as Christ from which to look at our separated brother, and even at the brother who belongs to the same confession as ourselves.¹⁴¹

¹³⁹ Power, p. 60.

¹⁴⁰ Unity, p. 89.

¹⁴¹ Ibid., p. 86.

Brother Roger asks the Brothers and, in fact all Christians, to "understand everyone as they are" in order to be "at the heart of the human situation in this present age".¹⁴² Again, he stresses the need for patience: "Unity now! We are impatient. The Lord knows the need for patience. There are maturing processes which take time."¹⁴³ Moreover, waiting silently in expectation is part of patience. The author reminds the reader that when the inner flame seems dead one can still wait in silence, remembering that "from the hardened ground a rose has sprung".¹⁴⁴ Contemplative waiting "makes it possible to preserve that inner vitality which comes from our love of the Church, the Body of Christ",¹⁴⁵ as Schutz mentions. To be patient in this way requires an understanding of the dynamics of the provisional.

Schutz stresses the importance of living in the present, "Do not look back"; and, of living in the provisional, "There is nothing lasting". He claims that these two basic ideas, if taken seriously and put into practice in an ecumenical context, should contribute to un dépassement, a "letting go" of the past and moving on beyond the temporary sphere.

¹⁴² Living, p. 33.

¹⁴³ Ibid., p. 43. Italics are his.

¹⁴⁴ Ibid., p. 26.

¹⁴⁵ Power, p. 69.

The whole thrust of Brother Roger's ecumenical spirituality is reconciliation, love of neighbor, and solidarity. This is his message to everyone. And, above all, there must be no retaliation: "We must abandon once and for all the self-righteousness of separation, in order to find each other again in a completely new solidarity."¹⁴⁶ This means to re-create self and others:

The aim is to create a central unity for us to persevere in, on the basis of which we can accept the need to keep starting all over again. Christian living is an endless beginning, so we return in grace day by day, or even hour by hour, to him who forgives after every lapse and so makes all things new.¹⁴⁷

Schutz's constant spiritual message is: Christians must strive for visible unity, especially through reconciliation, renewal, and re-creation, if their ecumenical spirituality is to bear lasting fruit.

We will now analyze the fruits produced by ecumenicity. The main points will be: 1. Presence; 2. Visible Unity; 3. Transfiguration; and 4. Mission of Christ-bearers.

1. Presence

A Christian presence is reflected in the world, in the neighbor, and in self when a person has interiorized Christ's own prayer for unity, as Schutz believes:

¹⁴⁶ Power, p. 59.

¹⁴⁷ Living, p. 25.

25

We can take as our inspiration the prayer of Christ which serves as the basis for all our work towards outward-looking unity: "May they be one, as we are one . . . so that the world may believe that you have sent me."¹⁴⁸

This sense of unity should permeate all the Christians' activities. Moreover, visible unity is the condition of the Christian's effective presence in the world. For this reason, Brother Roger keeps coming back to Christ's prayer for unity:

This means that if we seek visible communion between Christians, it is purely in obedience to the will of Christ expressed in his last prayer: let them be one, so that the world can believe. Only in this spirit does it become possible to investigate what the conditions for real ecumenism are, a search for communion involving a purification on all sides, in a common love for Jesus Christ.¹⁴⁹

Schutz reminds Christians of the words of St. Paul: "One day the gift of tongues and the gift of prophecy will disappear, knowledge will cease, but love never passes away. We may perform heroic deeds, [. . .] yet, without love, it will all be in vain."¹⁵⁰ This applies to all efforts to defend truth. But, as Brother Roger says: "There can be no truth without love."¹⁵¹ For reconciliation and solidarity to exist, Christ must be present with his love: "If we are to keep our fire, in God's today, then the living charity of Christ must come to feed the flames with constantly renewed friendship for every human being, all our brothers and sisters."¹⁵²

¹⁴⁸ Living, p. 40.

¹⁴⁹ Ibid., p. 41.

¹⁵⁰ Ibid., p. 80.

¹⁵¹ Ibid., p. 77.

¹⁵² Ibid.

2. Visible Unity

Besides being a scandal to non-believers, Schutz considers division among Christians, "a scattered flock", a threat to the Church:

If there is one certain truth of the Gospel which cannot possibly be denied, it is indeed this unity between those who confess the name of Christ. To defend divisions in the name of truth, and then to go on living in separate sections is to expose ourselves to the risk of losing all authority needed for teaching the basic truths of Christian doctrine.¹⁵³

Schutz stresses love of the Church even though there is mediocrity in its members: "It is loving her as Christ loved her, and accepting that she will always have to make her way across the deep-worn ruts of her children's sinfulness — their spirit of divisions and self-righteousness."¹⁵⁴ Nevertheless, the Church of Christ exists in time and space, and the author asserts that it is up to the members of the Church to "inspirit" her by their love:

It is strong when its members are themselves, day after day, with the endless patience of faith. It is humble when its people, far from condemning with smug bitterness, are prepared to love it to the point of giving their lives, today and every day, in the attempt to renew.¹⁵⁵

Moreover, the writer emphasizes the importance of renewing within the Church, since "any other road can only lead to the spirit of self-sufficiency and schism".¹⁵⁶ Schutz gives the classic example of St. Francis of Assisi as an authentic reformer within the Church:

¹⁵³ Unity, p. 80.

¹⁵⁵ Ibid.

¹⁵⁴ Living, p. 78.

¹⁵⁶ Ibid.

He suffered for the Church, loving it as Christ loves it. It would have been easy for him to pass harsh judgments on the institutions, the customs and the callous attitudes of some of his fellow Christians. But that is precisely what he refused to do. He chose instead to die to himself, waiting with burning patience until at last his love-filled waiting brought about renewal.¹⁵⁷

The founder of Taizé has been asked several times to found a new Church. But he says that such a creation would be a lie to the Brothers' ecumenical vocation in their search for reconciliation and love of the Church. Schutz admits that the Brothers have suffered too much from past divisions to use such a process in turn. A better solution, according to him, is to acknowledge a universal pastor as an agent of unification in the Church rather than to keep multiplying new churches.¹⁵⁸

3. Transfiguration

In this same spirit of renewal within the Church, Schutz shows that each Christian has gifts to contribute to build up the Church, and hence contribute to visible unity. However, Christians have to go through the process of transfiguration. They may understand their vocation and may work hard at renewal; but, in the end, it is only Christ who, in Schutz's view, can kindle the fire of his love in persons and transfigure them:

¹⁵⁷ Living, p. 79. See also "Un dialogue entre Mgr Chevrot et le Frère prieur de Taizé", in Documentation Catholique, Vol. 56, 1959, p. 160-162.

¹⁵⁸ Roger Schutz, "Déclarations du Fr. Roger sur l'Eglise", in Documentation Catholique, Vol. 74, June 19, 1977, p. 595.

Only when our eyes are fixed on Christ is the slow transformation possible, gradually our natural human-love turns into a living Christ-love; we find ourselves on the far side of the difficulties. Our heart, our affections, our senses, our human nature are all present and fully alive, but with Another than ourselves transfiguring them.¹⁵⁹

Schutz reminds the Christians of the Easter Vigil ceremony. He explains the significance of the lighted paschal candle, the Light of Christ, and the response of the faithful, "Thanks be to God": "It is a thanksgiving for the resurrection. Now the light of the Transfiguration of Christ means for us that already today the work of the resurrection has begun in us."¹⁶⁰ Then, Brother Roger adds that, although "we are in the night", there is a lamp shining in the darkness:

The light of Christ transfigures in us the shadows themselves. [...] Nothing is lost on this earth because God is strong enough to give us back all things, reshaped, changed, revitalized, transfigured by him.¹⁶¹

Referring to the fact that some of the apostles contemplated Christ transfigured, Schutz explains that they had to come down from the mountain and from then on to see the light of Christ shining in the growing Church, in themselves, and in the world.¹⁶² He applies this experience to every Christian by saying that each person too must come down and re-evaluate his/her faith in Christ's light in order to radiate the glory of God in such a way that everyone will have an insight into the very source of visible unity.¹⁶³ This radiance will bring hope in God, especially to

¹⁵⁹ Living, p. 61.

¹⁶⁰ Unity, p. 91.

¹⁶¹ Ibid., p. 94.

¹⁶² Ibid., p. 94.

¹⁶³ Ibid.

non-believers. The Prior of Taizé then presents his idea of what he calls "households of light", as agents of transfiguration:

These households will take on the non-believing world. In the same way, as, according to the apostle, the unbelieving husband is sanctified by the believing wife, so the world which is unable to believe, is adopted, transfigured by some Christians, who are Christ-bearers. However, it is still necessary to provide for this sort of presence.¹⁶⁴

For Schutz, this light of Christ encompasses the whole of creation, the Christian, and the neighbor. Referring to the whole of life, the writer makes this comment: "Consider all life and see all creation in this light of God since, in its origin, all creation was intended for the very fullness of God himself."¹⁶⁵ Consequently, the Christian must see himself in the same light, and become aware that darkness does not lead to growth in Christ.¹⁶⁶ Finally, concerning the neighbor, Schutz has this to say:

We have to think about our neighbor in this light — to know that in every man, even in the man who does not confess Christ, there shines the reflection of the very image of the Creator. Our neighbor is not just the man whom we like but the man whom life has wounded and deposited at the side of our path. He is not only the man for whom we feel an immediate friendship but also the man who just because he is indifferent to us deserves all the more to be looked at with the very gaze of Christ.¹⁶⁷

¹⁶⁴ Unity, p. 80.

¹⁶⁵ Ibid., p. 93.

¹⁶⁶ Ibid.

¹⁶⁷ Ibid., p. 92.

4. Mission of Christ-bearers

Brother Roger explains what he means by Christ-bearers: "By living in the midst of human beings who cannot believe, a Christian is a Christ-bearer; with the utmost discretion he communicates the very presence of God."¹⁶⁸ Schutz thinks that some Christians witness to the Gospel simply by their quiet presence and good judgment: "We know that we are bearers of Christ, his ambassadors. This we can be humbly living hidden at the heart of the masses."¹⁶⁹

For the author, Christ-bearers can bring three main fruits to the world, namely, peace, hope, and ecumenicity. Schutz devotes many pages to peace. He states that peace is not something that is acquired once and for all. To maintain peace is a maturing process that needs a great deal of time.¹⁷⁰ As usual, Brother Roger stresses inner renewal: "So that I can be a peace-bearer, a conversion of attitude needs to take place in me."¹⁷¹ Peace is never just for self: "A man of peace is himself a prefigurement of unanimity. He draws others along with him."¹⁷² The following passage seems to sum up his views on peace:

God gives a place of peace and joy to every Christian community in order that they should rest on Him alone, and go through the days of trials as well as the days of joy. Conversation with God inflames our zeal. It takes place in the Communion of all Saints, witnesses of Christ, living or departed. It is a preparation and nourishment for communication with all men by enabling us to radiate God and to be bearers of peace.¹⁷³

168 Unity, p. 94.

169 Living, p. 17.

170 Power, p. 71.

171 Unity, p. 70.

172 Power, p. 72.

173 Ibid., p. 70.

Brother Roger says that to maintain peace it is necessary to live in the present. And living the today of God brings hope, a hope that flows from peace "to which everyone has been called with the purpose of forming one body — the body of Christ, the Church".¹⁷⁴ The Prior of Taizé is optimistic and he sees that at this point a great hope is dawning: A new awareness of unity is coming to pass and is inspiring large assemblies.¹⁷⁵ However, if progress is to continue in visible unity, Schutz believes that Christians must keep up a firm hope in Christ's power to bring about this communion,¹⁷⁶ because visible unity will not be the result of human aspiration and external circumstances but of obedience to Christ in faith. Brother Roger states the reason for this hope: "Whether we will it or not we are all part of the same lump and that in itself is why we can hope."¹⁷⁷

As part of the lasting fruit of ecumenicity, Schutz believes that those who remain faithful to chastity and to marriage unity are bearers of ecumenicity.¹⁷⁸ This fidelity to a commitment implies living in the expectation of God, a contemplative waiting for God.¹⁷⁹ And Brother Roger is waiting patiently for the Event to happen to restore life, as he himself says: "God is preparing a new Pentecost for us which will kindle all men with the fire of his love."¹⁸⁰ But, until that day comes, he believes that Christians have to find a way of getting involved in society and of

¹⁷⁴ Unity, p. 72.

¹⁷⁵ Ibid., p. 85.

¹⁷⁶ Living, p. 78.

¹⁷⁷ Unity, p. 87.

¹⁷⁸ Power, p. 74.

¹⁷⁹ Ibid., p. 72, 74.

¹⁸⁰ Ibid., p. 79.

reflecting the presence of Christ. Moreover, concerning this Christian form of involvement, Schutz comes right to the point:

It obliges us to take people as they are, piercing below the surface so as to understand them from within, from the heart. From that moment on there can no longer be any question of judging and condemning others, but only of loving them with a love which understands everything. The worldly-wise know little of what the Gospel says, but they do know that we stand for brotherly love. Sometimes they expect us to practice to such an extent the Gospel we profess that we are taken aback, but we must be attentive to their attitude and try to live up to it.¹⁸¹

Having studied how Schutz understands the ecumenical vocation and its presence, spirituality, and lasting fruits, we will try now to expose how Taizé has responded to this ideal. The Community of Taizé considers itself a microcosm of the universal Church. On a small scale, the Brothers are trying to give an image of the whole reality of the Church,¹⁸² including existing tensions and needs for solidarity.

According to Schutz, many efforts are being made today in all directions to solve world/Church tensions. But, he thinks that because there is no continuity and a great deal of wasted energy, the seed cannot take root, due to the lack of soil: "What is missing is a Christian front visibly united so that the world may believe."¹⁸³ Brother Roger would like to think that the Community of Taizé is a link giving continuity, and that the community made up of different denominations is demonstrating this Christian front to help the world believe. As witness to the Word, the community has two dominant themes, he says: "The quest for Christian unity and the determination to be present at a certain number of

181 Living, p. 34.

182 Power, p. 60.

183 Unity, p. 74.

contemporary focal-points. The whole balance of our vocation as a community lies in the tension between these two poles."¹⁸⁴

Schutz realizes that Taizé does not have all the answers to the world/Church problems. He merely states that being present in the world and searching for Christian unity is Taizé's response:

It may seem pretentious to talk here about the very modest answers emerging from Taizé. We see clearly the lack of proportion between our searching, as the fragile persons we are, and the horizons which stretch out before us, horizons so vast that we are troubled at the very sight of them. It is important to remain modest here.¹⁸⁵

Then Schutz adds that the Word became man; and, the community is trying to witness to Christ.¹⁸⁶ One way is by sending brothers "on mission", thus being present in the world and praying with the Church. Since the aim of Taizé's vocation is service of Christ to the whole community of human beings, the locus of ministry can be anywhere in the world.

Schutz explains:

We want our service to be daring, going to places where many Christians would be unable to go because of their responsibilities, taking our place at the forefront, in the strategic front lines of history-in-the-making. Our vocation has taught us to find a balance in a life set at the crossroads of the Church and world.¹⁸⁷


Therefore, the Brothers have to be ready to move anywhere and accept the consequent uncertainties, inconveniences, and demands. This is part of their understanding of the dynamics of the provisional, as the founder himself says: "We are in a state which is always provisional, and

¹⁸⁴ Living, p. 51.

¹⁸⁶ Ibid.

¹⁸⁵ Ibid.

¹⁸⁷ Ibid., p. 53.



'provisional' has the same root as 'provide'; to provide the necessary measure for the present, while awaiting another state of affairs."¹⁸⁸ Schutz goes on to say that what is peculiar to the Community of Taizé may one day have to disappear when visible unity is realized.

For him, the opposite of the provisional would be to institutionalize present structures for future generations. This would be setting up new barriers for centuries to come, repeating the history of stifling Christian institutions that have lost their original provisional usefulness.¹⁸⁹ Schutz is, however, always careful to bring out the factor of continuity whenever change occurs: "It must be stressed that only he who has the sense of continuity can benefit from the dynamics of the provisional. Enthusiasm, meaning fervor, is a positive force; but it is not enough."¹⁹⁰ And he explains that although enthusiasm is a powerful impetus at times, nevertheless, it can be intermittently inactive. So, it is important for the Brothers to maintain continuity.¹⁹¹

Regarding change, Schutz relies a great deal on adherence to the Church: "Reverence for the mystery of the Church has come to help us see that Taizé is only a simple shoot grafted on to a great tree, without which it could not live."¹⁹² He feels that his foundation at Taizé is but a part of a long historical process: "I am a useless servant; what I do not accomplish myself others will do after me. Others will be able to gather the ripened fruit from what is now unready."¹⁹³

188 Power, p. 66-67.

189 Ibid., p. 67.

190 Ibid., p. 68.

191 Ibid.

192 Ibid., p. 61.

193 Ibid., p. 63.

Schutz regards the Community of Taizé woven into history and thus, giving continuity to the Church. The very fact that Taizé is situated between Cluny and Cîteaux has some significance: Cluny, the great Benedictine abbey which was a medieval capital of monasticism, and Cîteaux, the cradle of the Cistercian order from which stemmed another form.¹⁹⁴ Brother Roger compares Taizé with these two great communities:

Called to the same commitment, we are grateful to those who have preceded us for having remained steadfastly loyal to the great call of the Gospel. [...] They have been obedient to God, shown by their humble faithfulness from day to day, by the continuity of their praise through the centuries.¹⁹⁵

Schutz expresses his appreciation of the many qualities continued down through history by generations of monks.¹⁹⁶ But, above all, he believes that within diversity, religious spiritual communities have "kept the unity necessary for building up the body of Christ".¹⁹⁷ The author feels that community life is still a powerful force capable of bringing Christ's presence to the world today by being a living example of the Church's unity.¹⁹⁸ He thinks that Taizé is such a sign: "To be honest in our ecumenical vocation means that there is in our common life a real demand for unity."¹⁹⁹ He claims that the interdenominational character of a community of about eighty men has in no way caused separations, although

194 Power, p. 61-64.

195 Ibid., p. 63.

196 Ibid.

197 Ibid., p. 64.

198 Ibid., p. 65.

199 Ibid., p. 60.

he does admit that Taizé is "not exempt from difficulties, because the struggle is fierce".²⁰⁰

Taizé considers itself a "parable of community", even though there are tensions there also. Another source of tension is the fact that the community is made up of Brothers of all ages. The Prior handles the young/old relationship in this way:

To these young people I often say: in the brotherly unity which brings two generations together at Taizé today, we want to listen to the Holy Spirit in you, and so enlarge our minds, our spirits and our hearts. Pray to the Lord of the Church for our conversion, and we will build together.²⁰¹

The Prior then asks the young Brothers to pray with him:

Look, Lord, upon your Church; consider mankind, our brothers throughout the world. We have become separated, we no longer succeed in coming together to build your Church. Break our self-sufficiency. Kindle in us all the fire of your love.²⁰²

These two quotations summarize Schutz's positive and negative feelings concerning some of the tensions that arise in the process of building a community.

The Community of Taizé does not follow strictly any particular school of spirituality. The founder merely refers to St. Paul's idea of "running the race":

200 Power, p. 60.

201 Ibid., p. 22.

202 Ibid.

If there were a spirituality proper to Taizé, it would simply be the desire to "run" in St. Paul's sense of the word. Running together, not each one on his own any longer, means giving up any idea of looking only for one's individual salvation, in order to strive for the salvation of all. And our race leads towards a finishing line: we can only run when we, all of us together, are focused on Christ in glory.²⁰³

The idea of running is also expressed in Schutz's thesis, quoting St. Benedict's Rule: "It is necessary to run and to act in a manner profitable for eternity."²⁰⁴

The community's form of service and continuity is action and contemplation, that is, an active life among human beings combined with a life of prayer and silence.²⁰⁵ The Rule of Taizé is a tool which helps the Brothers remain faithful in this service.²⁰⁶ Brother Roger quotes this document in nearly all his books and articles. As stated previously, he says that the purpose of a rule is to create unity and to perceive life as "a constant re-beginning".²⁰⁷ The Rule of Taizé provides for the traditional threefold commitment which, in Schutz's mind, assumes an ecumenical significance.

Concerning celibacy, he comments:

203 Living, p. 54.

204 Thesis, p. 66, 68, 85.

205 This Day, p. 47.

206 See also, Roger Schutz, "Déclarations faites par le prier de Taizé à Montserrat", in Documentation Catholique, Vol. 69, 1972, p. 348-349. "Naissance" is also about the nature of Taizé's Community.

207 This Day, p. 47.

At Taizé, we have found that the commitment to the chastity of celibacy is intimately bound up with our contemplative waiting upon God. How else can we make genuine the sign of a love of God which wants to be undivided?²⁰⁸

And, for him, the only driving force for such a commitment is love of Jesus Christ. Moreover, he feels that the observance of chastity in his community creates some kind of unity among all others who are committed to celibacy:

Today men who are committed to life in community, or to the priesthood, seek to find a confirmation of the call to chastity in our existence at Taizé, since there was no obligation which turned us in this direction. If there is a solidarity between us, it is precisely in this common venture to convey authentically the mysterious call of Christ.²⁰⁹

Another commitment of the Taizé Community is to hold goods in common. The meaning of the "vow of poverty" is given this perspective:

It is a joyful waiting for the return of Christ, and a genuine solidarity with all those, throughout the world, who do not have their daily bread. It is also the protest of the Christian conscience against those who abuse the good things of the earth. The earth is given to man for him to use. It is his way to freedom, never, never a means of destroying the freedom of others.²¹⁰

Schutz realizes how hard it can be for individuals to let go of things which make one feel secure. He expresses his views in a definite manner: "Accumulating securities of every kind gives the lie to our confidence. To abandon them is to be in search of God, and to have no unshakable security except in Him."²¹¹ The passage, however, that seems

208 Power, p. 72.

209 Ibid., p. 73.

210 Ibid., p. 37.

211 Ibid., p. 36.

to express most accurately the idea behind Taizé's community of goods is the following: "By sharing, our prayer for daily bread becomes real, and we enter into the sense of the provisional, and the child-like spirit of the Beatitudes."²¹²

Schutz recognizes that this sharing and detachment can be a powerful incentive for ecumenism: "In one and the same action, the separated Christians¹ of the West will be brought together in close co-operation and will be linked with the poor of the southern hemisphere."²¹³ One of Schutz's most forceful passages concerning sharing of goods is the following:

In joining together to bring material improvement to those who could no longer hope for it, we shall have returned to the universal vocation of the baptized. The past will be left far behind, with our blind struggles for power, our unacknowledged craving to be right in face of everyone else. In return, those with whom we have shared our bread, will return to us a hundredfold what we have tried to give them; they will give us our visible unity, rediscovered by working together with one another and with them.²¹⁴

The Brothers of Taizé also seek God's will through the community and ultimately through the Prior:

A Christian community which is a visible image of unity needs a leader to fulfill its purpose, a man who is given the task of reuniting, encouraging when necessary, and above all of reminding everyone of the spirit of mercy without which no Christian community can exist.²¹⁵

The role of the Prior is described as follows: "As servant of communion, the prior's charge is to lead towards Christ, to mark with the

²¹² Power, p. 39.

²¹³ Ibid.

²¹⁴ Ibid., p. 40.

²¹⁵ Ibid., p. 45.

greatest possible continuity the whole community's advance towards Christ, and to preserve the community from inner division."²¹⁶ We read further: "This ministry has nothing to do with human constraint, or the imposing of one's own will. It can never take the place of another's conscience; its role is to recall the will of Christ."²¹⁷ Then, on a universal scale, Schutz suggests that a shepherd of the shepherds be accepted as a servant of unity:

A Christian community which is a visible image of unity needs a leader to fulfill its purpose, a man who is given the task of reuniting, encouraging when necessary, and above all of reminding everyone of the spirit of mercy without which no Christian community can exist. If the Church demands at the head of each community a man who encourages unanimity, who gathers together those who always drift apart, should she not also accept a shepherd of the shepherds and of the various communities, who will work tirelessly to bring them together?²¹⁸

This quotation, written in 1969, seems to indicate that Schutz accepts the universal pastor as a visible leader of the Church. However, five years later, he clarified his position:

It is true that every local community needs a pastor to renew the communion between people ever inclined to scatter. How can there be hope of a visible communion between the Christians of the whole world without a universal pastor? Not at the top of a pyramid, not set at the head (the head of the Church is Christ), but at the heart.²¹⁹

²¹⁶ Living, p. 71.

²¹⁷ Ibid., p. 73.

²¹⁸ Power, p. 45. See Roger Schutz, "Le ministère d'unité de l'évêque de Rome", in Documentation Catholique, Vol. 68, 1971, p. 749-750. Also, Id., "Un pasteur universel", in Documentation Catholique, Vol. 71, 1974, p. 68.

²¹⁹ Struggle, p. 59-60.

Besides acceptance of shared goods, celibacy, and authority, another element of continuity for the Community of Taizé is prayer:

We draw the energy needed for such mutual training from the Church's treasury of centuries of prayer. Prayer together, wherever we are, morning, noon and evening, has been the framework for our whole common life. It is that prayer, too, which has driven us out into the world to bear witness to the joy and love of Christ.²²⁰

Schutz is aware that prayer and silence are a necessity for continuity. In spite of the ups and downs of spiritual life, one must not get discouraged: "It is one of life's laws: intermittent periods of rest and emptiness are all part of going forward."²²¹ For this reason, he stresses the need for regular prayer and perseverance in the contemplative expectation of God:

Often, gathered together with my brothers for common prayer in the Church, I have been astonished how these men, my companions in life, remain faithful in expectation of God. They stand before God without seeing, and in a sense without knowing, what responses their expectation will have. I marvel at the determination of these men, their dedication and the joy which prevails over the inner struggles.²²²

The liturgical life at Taizé is, therefore, also a unifying factor: "Little by little, unity of faith is created among us through our liturgical prayer."²²³ Elsewhere, Schutz is still more explicit on this point: "Our liturgy leads us to a unanimity in faith and supports a strong hope. It makes us live, as on the evening of Emmaus, in the presence of the Risen One whom our eyes are kept from seeing."²²⁴

220 Living, p. 54.

221 Power, p. 68.

222 Ibid., p. 66.

223 Ibid., p. 60-61.

224 Ibid., p. 67.

Finally, the following quotation demonstrates how Taizé is trying to live in unity among the diversity found within Protestantism in general and within the community itself as well:

At Taizé, we try to live this solidarity with the whole of Protestantism. We consider ourselves to be united not with one confessional family alone, but with all those denominations which make up Protestantism, whatever they may be. By first of all accepting this solidarity on the level of confessional families, we are able to identify ourselves with all those who have received baptism. This calls for goodwill and serenity. To remain in solidarity with all those who have been baptized demands a mastery of oneself which has to be renewed day by day. Generosity to those baptized in another denomination can never be a mistake.²²⁵

Schutz makes it clear that there are no easy ways to visible unity among Christians. To achieve this goal supposes a creative intuition, a great deal of imagination, and an inventive spirit. The solution is not to separate oneself from others but to struggle together within the Church.²²⁶ One point that has to be emphasized, however, is that, in attaining visible unity, Schutz always mentions the importance of concrete gestures of reconciliation and love of neighbor, which are forms of hospitality, the matter of our next consideration.

For reasons of study, hospitality, as concrete acts of charity, will be divided into three main headings: 1. Physical, 2. Psychological, and 3. Spiritual. These forms of hospitality correspond to the traditional corporal and spiritual works of mercy with a new emphasis on the psychological aspect which will be developed more fully in the last chapter. Presently,

²²⁵ Power, p. 50.

²²⁶ See Roger Schutz, "Nous sortons d'une impasse de l'œcuménisme", in Documentation Catholique, Vol. 72, 1975, p. 796-797.

however, the main point is to relate hospitality with charity towards the whole person. And, as Brother Roger says, to practice charity is "to go beyond oneself", and these acts "are already signs of Christ, signs of an implicit faith".²²⁷

I. Physical Hospitality

In this section, by physical hospitality we understand only the points brought out in Brother Roger's writings, namely, hospitality as welcome (accueil), love of the poor, sharing food, and Taizé's response to the practical needs of others.

To begin with, for Schutz, the Christian has to learn to welcome (accueillir), and even to welcome God's today. He claims that it is impossible to live "today" without accepting "tomorrow":

"Tomorrow" must be thought of only for the sake of our neighbor. For ourselves we should live in "God's Today". But we must help our neighbor to understand his "Tomorrow" so that in this way we can help him to enter what will soon be his "Today".²²⁸

"The Christian of today," Brother Roger affirms, "must use violence against himself in order to meet and know his neighbor, where he is to be found — in the world."²²⁹ On the matter of physical hospitality, Schutz distinguishes between North American and European hospitality. He makes this comparison:

²²⁷ Power, p. 28.

²²⁸ Unity, p. 13.

²²⁹ This Day, p. 16; Living, p. 12.

All the same on this subject of North American Christians it is important to emphasize the joyful welcome they give you, their hospitality, their generosity, which contrasts with a certain puritanical reserve of European Christians.²³⁰

Welcome by itself does not always have a positive meaning. We can speak of a poor welcome (un accueil froid). Schutz refers to this kind of welcome as selfishness because it generates division among people. On a wider scale, Schutz shows that Christians also set themselves against each other thereby bringing disunity in the whole Church. As already quoted, he says: "Ecumenism is very simply a welcome to everyone."²³¹ He seems to discern some connection between ecumenism and hospitality, but it is not expressed as a clear-cut relationship.

In order for hospitality to be part of charity, love of neighbor and the poor has to be active. However, human limitations are always present, as Schutz points out:

Realizing that our possibilities are limited, and recognizing the thorns in our flesh, we always remember that in Christ we are victorious, so as to live in the joy of the Kingdom. This will bring us closer to the weak of this world. The Kingdom is theirs. Happy the poor.²³²

Brother Roger urges Christians of different denominations to carry out an aggiornamento for the sake of the poor:

230 Unity, p. 34.

231 Power, p. 17.

232 Living, p. 35.

Their very existence calls us to transform our attitudes. Through our contact with them we are able to take a step back and look at ourselves. It is with them that we shall undergo a reconversion.²³³

Schutz claims that lust for power through money and disrespect for the person of the poor are forms of tyranny, a disguised violence.²³⁴ Another distressing factor, for him, is materialism: "So great is our ease that it drugs us until we lose all concern for our neighbor."²³⁵ For Schutz, welcome (accueil) normally has a positive meaning. He stresses the significance of common meals and sharing food. World hunger is one of his major concerns which appears in nearly all his writings. However, in an interview with an economist, he was reassured that, due to technological developments, a day is coming when world hunger will be alleviated and the poor will "free themselves from the present situation".²³⁶ But, in the meantime, he sees the Christian as a sign of living hope in the present world filled with injustice, segregation, and starvation. This presence, if rid of all hatred, can be constructive and creative.²³⁷ Schutz challenges Christians:

²³³ Power, p. 34.

²³⁴ Violence, p. 106.

²³⁵ Living, p. 243.

²³⁶ Violence, p. 100.

²³⁷ Ibid., p. 107.

How are we going to change the existing state of affairs so as to share our bread with those who are starving? Can we pray for people who are destitute without doing something about our excess wealth? The Gospel challenges us to respond: Are we going to share our food with those who are hungry? The Christians of the twentieth century will be judged in large part by future generations on the solution which they find, or stimulate others to find, to this problem.²³⁸

Schutz demonstrates how the poor also practice hospitality and how a family is capable of giving food to the stranger even to the point of privation.²³⁹

As a reaction to present needs, at a given moment, it has been necessary for the Brothers to leave their solitude to welcome strangers who came to the hill of Taizé, especially the young.²⁴⁰ On the other hand, today, the Brothers go out to the poorest areas in different parts of the world.



2. Psychological Hospitality

Besides physical hospitality, there are other forms of welcome that refer to the psychological dimension of human beings and which include openness, fellowship, acceptance of others, and respect for the person. In Schutz's writings, openness is the key to psychological hospitality. He defines openness as follows: "Being open to everyone means to let our self-centeredness be overcome, so that the Other than ourselves can penetrate into the depths of our being."²⁴¹ Moreover, he observes that the words



238 Living, p. 18.

240 Ibid., p. 72.

239 Violence, p. 101.

241 Power, p. 10.

catholic, ecumenical, and universal are synonymous and they stand for openness to everything that concerns humans.²⁴² He considers celibacy as a means of being open to all that is human.²⁴³ In fact, he states that any struggle for self-mastery increases man's capacity to understand human situations, because, as a person learns to rise above difficulties, the more one's sensitivity to others develops.²⁴⁴ The existence of such openness is encouraging for Schutz. He has hope for the Church of tomorrow. As long as it remains open, it will experience a new creation (un enfantement), "a springtime".²⁴⁵

To be able to welcome (accueillir), as treated in the first section of this chapter, is a requisite for dialogue. The present segment considers dialogue as openness, also a form of hospitality. Schutz expresses his concern for dialogue which, for him, implies an awareness of everything that is human:

Who would not be consumed with a desire to understand his fellow-being in the struggle of his existence: to see in his expression either an extinguished flame, or a serenity achieved through self-conquest; to see in him either an attitude of recollection drawing together his whole being, or the scars of contradictory impulses, either the generous gift of himself or the ardent desire to withhold himself?²⁴⁶

Anything that is human certainly is related to love of neighbor, as Schutz says: "If our neighbors vanish from our dialogue with Christ, then

242 Violence, p. 79.

243 Ibid., p. 52.

244 Ibid., p. 90.

245 Ibid., p. 89.

246 Power, p. 26-27.

our love for God has more to do with some mythical deity completely detached from human concerns than with the Christ of the Gospel."²⁴⁷ He sees a kind of welcome allowing "dialogue, one day, to turn into sharing".²⁴⁸

Dialogue and fellowship go together. Brother Roger has a passage showing how fellowship was already "bursting forth" in the primitive Church. He retains from the Acts of the Apostle this idealized image: The early Christians welcomed one another, shared meals, prayed together, and held everything in common, even work and worry, thus manifesting unanimity in their pluralism. Above all, they formed a spiritual community where the Risen Lord was present.²⁴⁹ Also, Christians today must extend this fellowship to non-believers, because, according to Schutz, this dialogue with them makes Christians more human.²⁵⁰

Again, for the author, it is a question of accepting others as they are, searching out the best that is in them, and respecting them for what they believe. He applies this to the relationship of Protestants with Catholics: "This gaze prepares us to respect and to love the Catholic brother and at the same time to discover in him the unsuspected riches that God himself has given."²⁵¹

247 Living, p. 28.

248 Violence, p. 76.

249 Ibid., p. 110.

250 Ibid., p. 97. French: "Oui, le dialogue avec eux nous humanise": p. 131.

251 Unity, p. 78.

Acceptance of others and respect for their convictions in Schutz's writings, is usually connected with ecumenism. The following quotation, although in an ecumenical context, can be applied to psychological hospitality as well:

Ecumenical work is made up of patience and charity. It's only of any use if we expect our brothers to make steps which they find possible — instead of asking them to make those which their faith makes impossible; if we are ready ourselves to make those that do not contradict our fundamental convictions.²⁵²

Brother Roger mentions that the Community of Taizé has been appreciated "for its openness, for its dialogue with so many different people".²⁵³ Moreover, he explains the reason for this openness to all that is human:

At Taizé, our ecumenical vocation has made us more open, year by year, to all that is human. This calling has aroused our interest in those who were farthest from us. Without an ardent fervour for the unity of the Body of Christ, we should never have discovered this dimension of friendship for so many men throughout the world.²⁵⁴

There is no doubt that Schutz recognizes openness as a necessary factor for ecumenism. On the other hand, he does not directly consider it as an essential component of psychological hospitality.

252 Unity, p. 75.

253 Violence, p. 65.

254 Power, p. 26.

3. Spiritual Hospitality

There is another form of hospitality which can be classified as spiritual hospitality. Brother Roger often mentions two aspects, namely, reconciliation and concern for the salvation of others.

With openness of spirit comes reconciliation.²⁵⁵ Like ecumenism, hospitality also encompasses reconciliation and a spirit of mercy. "This spirit of mercy," Schutz says, "welcomes with quiet confidence whoever, and whatever, it may meet."²⁵⁶ He asks: "If we are not reconciled how can we approach God, how can we approach his altar?"²⁵⁷ Then he reminds the Christian to leave his gift and first try to reconcile himself with his brother.

For Schutz, reconciliation brings about peace, not passivism nor escapism from neighbor:

There is no peace where our neighbor is forgotten. Every day the same question is repeated: What have you done with your brother? The peace which does not foster communication and unity between brethren is nothing but an illusion. The man who has found peace is drawn to his neighbor; he encourages reconciliation and peace between those who are separated.²⁵⁸

255 Power, p. 25.

256 Ibid., p. 27. French: "Il invite à accueillir avec une paisible confiance l'événement et le prochain, quels qu'ils soient": p. 46.

257 Unity, p. 29.

258 Power, p. 71.

To emphasize reconciliation, Schutz gives the example of Pope Paul VI and the Patriarch Athenagoras, accepting mutual forgiveness for past divisions.²⁵⁹

Our author has written a great deal on inner peace or "unity of the personality", as he calls it. By this, he means "reconciliation of the self with God",²⁶⁰ to attain a unified personality.

The purpose of the spirit of welcome, openness, and reconciliation is for Christians, according to Schutz, to build together and not to put obstacles to the common creation. He says that, within the People of God, solidarity with the whole body is acquired by the cooperation of the ensemble — that is the meaning of the Christian's vocation to live the catholicity of the Church.²⁶¹

As stated previously, Brother Roger claims that every true relationship with Christ always leads to the neighbor and every reimmersion in the Gospel should give the freshness of human brotherhood.²⁶² He repeats over and over that Christians must unite if this common creation is to be accomplished. When confidence becomes friendship, then security grows, thus making a common creation possible. It is necessary to build together, not for self but for others, and what counts is not so much a personal faith as the faith of the Church: "Look not upon my sins — my

259 Violence, p. 87. Brother Roger was in Rome for the occasion.

260 Ibid., p. 89.

261 Ibid., p. 72.

262 This Day, p. 16; Living, p. 12.

lack of faith — but on the faith of your Church."²⁶³

It is true that all these forms of hospitality are mentioned in Roger Schutz's works and that welcome is certainly being practiced at Taizé. But, he has not yet learned to verbalize the different steps involved in the triple form of hospitality. This would enable him to better understand all the needs of the whole person, and hence the needs of ecumenism as well. From the writings of Brother Roger Schutz, it can be concluded that he has not separated the different basic elements of hospitality as related to the physical, psychological, and spiritual works of mercy. Some ecumenical problems, such as experiences of prejudice and selfishness, concern hospitality more directly than ecumenism.

The next chapter will study what the other Brothers of Taizé are also saying about ecumenism and hospitality.

²⁶³ Violence, p. 96.

CHAPTER IV. THE WRITINGS OF OTHER BROTHERS OF TAIZE

The three preceding chapters studied ecumenism and hospitality in the life, works, and writings of Roger Schutz, founder and prior of the Community of Taizé. This chapter follows the same approach concerning ecumenism and hospitality in the writings of other Brothers of Taizé. It is divided into three parts: 1. The joint writings of Roger Schutz and Max Thurian, especially their book on Revelation¹; 2. The writings of Max Thurian as co-founder and theologian; and 3. The writings of other Brothers of the community.

Before developing each point, it seems appropriate to situate Brother Max Thurian in the Community of Taizé, especially in relation to the founder, Brother Roger. Both Thurian and Schutz have the same Swiss Calvinistic background. Thurian joined Schutz after he himself had received a degree and been ordained pastor. Later, both committed themselves for life on Easter, 1949. Thurian was at one time editor of Verbum Caro, an ecumenical quarterly, which is now discontinued. Both Brothers have been invited as observers at Vatican Council II. They have written extensively, and their writings are in perfect agreement, even when not presented as a joint endeavor. This similarity of content makes it difficult to

¹ Roger Schutz and Max Thurian, Revelation, A Protestant View, The Dogmatic Constitution on Divine Revelation, A Commentary, New York, Newman Press, 1968, 104 p. Subsequent reference will be Revelation.

differentiate between the ideas of each author.² However, one specific characteristic enables the reader to make a clear distinction: Thurian's style of writing is rigid and theological whereas Schutz's is poetic and pastoral. For example: Revelation is a joint authorship work, but pages 6-10 are written in Schutz's style and the rest of the book is Thurian's. This is more noticeable, of course, in the original French edition.

Their views are in harmony on all topics: on the scriptural basis for monasticism, Mary, bishops, the mission of the Church, and reading the signs of modern times. However, their dedication to Church unity is the strongest common bond that permeates their writings and their whole lives. For this reason, they stress visible unity of Christians, unanimity in pluralism, intercommunion, reconciliation, and ecumenical dialogue and study. This same spirit of ecumenicity is also found in the writings of other Brothers of Taizé.

In their book on Revelation, Brothers Roger Schutz and Max Thurian think that Revelation, Liturgy, The Church in the World Today, and Ecumenism are the most important documents of Vatican Council II to promote visible unity of Christians.³ They presented a specific commentary

² Many books could be mentioned here but only the following two are given because the introduction and the preface to Thurian's works are written by Roger Schutz. Max Thurian, The One Bread, New York, Sheed and Ward, 1969; French: Le pain unique, Paris, Éditions du Seuil, 1967, Introduction by Roger Schutz. Id., Marriage and Celibacy, London, SCM Press, 1959; French: Mariage et célibat, Neuchâtel, Delachaux et Niestlé, 1964, Preface by Roger Schutz.

³ Schutz, Thurian, Revelation, p. 9.

on the Constitution on Divine Revelation because they consider this document as a particularly important step in ecumenical dialogue: "It attempts to restore a common language, the language of the Bible, as the expression of the new foundation of our common faith."⁴

The authors go to great length to explain Tradition and its relation to Holy Scripture, showing that chronologically Tradition came first and that Scripture came later. They also demonstrate that these two forms of transmitting the Gospel in the one Church are "the sole source of truth and life".⁵ The authors distinguish between Tradition, tradition, and traditions, in accordance with the World Conference of Faith and Order at Montreal in 1963. They quote:

By Tradition we mean the Gospel itself, handed on from generation to generation in and through the Church, Christ himself present in the light of the Church. By tradition we mean the process of tradition. The term traditions is used in two ways: to indicate the diversity of forms of expression and of what we call confessional traditions.⁶

According to Schutz and Thurian, Tradition has a vital and dynamic character that was also stressed by Vatican Council II, and they emphasize this similarity of concept as great strides in ecumenism.⁷

They consider #5 on Revelation as a remarkable and unexpected paragraph because it deviates from the usual pattern (the Church receiving

⁴ Schutz, Thurian, Revelation, p. 9.

⁵ Ibid., p. 27, #7.

⁶ Ibid., p. 28, #8. Italics are in the text as quoted from the Final Report, Fourth World Conference on Faith and Order, Sec. 2, No. 39.

⁷ Ibid., p. 32, #8.

revelation, handing it down, and then accepting it in faith). The change of sequence seems very important to them:

The Council, free from an apologetic or polemic attitude to Protestantism, first states very simply how personal faith accepts God's revelation and second, explains how the Church hands on this revelation.⁸

For Schutz and Thurian, the paragraph on the role of the Holy Spirit, grace, faith, and other gifts marks a particular convergence of theological ideas especially with Protestants accustomed to this kind of explanation.⁹ Another important point for the authors is the consideration of "the role of Tradition and of the Church at the time of the recognition of the New Testament canon".¹⁰

Schutz and Thurian point out another step toward ecumenical advancement:

Revelation is found wholly in Scripture and wholly in Tradition, which are, therefore, not two distinct sources but two conjoined forms, both of which yield the whole revealed truth, the Gospel of Christ, according to modes that are different and proper to each.¹¹

The Conciliar text did not choose between two positions. Thus it was able to go beyond them, moving towards a new solution. The authors encourage theologians to study the positive elements of the text in the spirit of the Council.

8 Schutz, Thurian, Revelation, p. 19.

9 Ibid., p. 20, #5.

10 Ibid., p. 38, #8.

11 Ibid., p. 41, #9.

One sensitive point for ecumenists is the question of authority in interpreting Scripture, the magisterium of the Church. Although this topic was discussed at Montreal and at Vatican Council II, Schutz and Thurian feel that it still divides Christians and that the Council did not offer a satisfactory and acceptable answer to Protestants. They see the danger that the magisterium "will eventually be placed above Scripture and cannot itself be judged by the Word of God, the supreme norm of faith and doctrine".¹² The authors note that, as an ecumenical sign, "the Constitution on revelation now tries to indicate the relation between the magisterium and the Word of God in a new way",¹³ that is, the magisterium is not above the Word of God but at the service of the Word. On the same page, they mention this service with its heavy responsibility at least eight times.

The next dividing factor in this connection is infallibility. The authors are adamant in their views:

Traditional Protestantism also believes in a ministry that is divine in origin and is aided by the Holy Spirit for the service of the Word of God. This ministry, regarded as an instrument of God, searches. But, because of its human condition, it may be deceived, and does not enjoy infallibility which is the possession of the Word of God which it serves.¹⁴

¹² Schutz, Thurian, Revelation, p. 50, #10.

¹³ Ibid., p. 51, #10.

¹⁴ Ibid. However, Thurian speaks of the "infallible assistance of the Holy Spirit" in the transmission of the Word of God: Visible Unity, p. 57.

Even if the document affirms the magisterium's fidelity towards the Word of God which it serves, for Schutz and Thurian, the problem of infallibility is still unresolved and open to ecumenical dialogue.

For the authors, another conciliar statement that is rich in ecumenical consequences is the fact that the magisterium, which includes the pope and the bishops, can propose as a matter of belief what is contained in Scripture and transmitted by Tradition. This brings up the problem of ministry and interpretation. However, Schutz and Thurian admit that a step has been taken towards resolving this problem:

There is a better understanding of the relation between Scripture and Tradition. Another step is now of importance in ecumenical dialogue: the understanding of what the magisterium is in the Church, the ministry of the authentic interpretation of Scripture and Tradition, by way of proposing divinely revealed truth for belief.¹⁵

There are many judgments concerning "salutary truth" that need clarification by ecumenical dialogue and study. The authors agree that Scripture is God's Plan of Salvation for mankind, and all the truths necessary for salvation were revealed and are contained in Scripture, written under the inspiration of the Holy Spirit. They comment:

Scripture therefore teaches firmly, faithfully and faultlessly the truth that God wished there to be put down for our salvation. [...] The Council preferred to say that inerrancy concerns the truth that God consigned to Scripture for the sake of our salvation.¹⁶

¹⁵ Schutz, Thurian, Revelation, p. 53, #10.

¹⁶ Ibid., p. 56, #11.

Another concept of ecumenical importance is the affirmation of the close union between the Word and the Eucharist. The authors feel that paragraph 21 of Revelation clarifies to a certain degree the place of the Word in the liturgical mystery: "It [the Word] is like the body of Christ, a presence, an act, food. Admittedly the eucharist remains a unique presence, act, and food, but to it the Word is indissolubly united to manifest Christ's work in his Church."¹⁷

The above points highlight what Schutz and Thurian think will enhance ecumenical relationships and foster dialogue among the different Christian traditions. However, the authors are aware that Vatican Council II did not resolve the many problems which it faced, but Brothers Roger and Max approve of the ecumenical method of transcendence which the Council used to clarify or develop the Catholic position. They agree that this method of procedure had been influenced by the biblical, liturgical, and ecumenical renewal. They explain that the method of ecumenical transcendence "might be symbolized by the phrase una cum which replaces the polemic or antithetical words alone or and".¹⁸

Brothers Roger Schutz and Max Thurian were encouraged when the Council recommended "editions of the Bible with notes adapted to non-Christians".¹⁹ Moreover, they were pleased that the Council had approved the idea of future joint translations between Catholics and non-Catholics:

¹⁷ Schutz, Thurian, Revelation, p. 68-69, #21.

¹⁸ Ibid., p. 70, #21. On pages 70-71, the authors show the significance of this method and the spirit of the Council. Examples will be given in the last chapter.

¹⁹ Ibid., p. 78, #25.

This is an ecumenical gesture of the Council which has already resulted in common translations being made in different places. The use of an identical text can contribute much to the unity of Christians in giving them a common tongue.²⁰

The authors conclude their commentary on a final ecumenical note:

One of the triumphs of Vatican II will be to have increased the love of the Word of God in the Catholic Church: "a new impetus to her spiritual life may also be expected" and a new impetus to ecumenical life which can lead to the visible unity of all Christians, thanks to "a greater veneration of the Word of God which remains forever".²¹

Although Thurian's article, "La communauté de Cluny"²² and Schutz's "Naissance de communautés dans les Eglises de la Réforme"²³ are not written as joint authorship, there is between the two a similarity worth mentioning. This seems to be the pattern of interdependence: First of all, Schutz's thesis on monasticism was written in 1943, Thurian's article in 1948 depended on it at the time that the Rule was developing, and Schutz's article in 1955 relied on Thurian and the Rule written in 1952-1953.

Both begin by giving the biblical foundation for monastic life, as in Schutz's thesis. Thurian expounds the three commitments in accord with the future Rule. Schutz writes the Rule, and then, in his article, the concept of the commitments appears identical to Thurian's. The pattern is broken at one point when Thurian refers to the community's ecumenical

20 Schutz, Thurian, Revelation, p. 75, #22.

21 Ibid., p. 79, #26.

22 Max Thurian, "La communauté de Cluny", in Verbum Caro, Vol. 2, No. 7, 1948, p. 108-124. Subsequent references are "Cluny".

23 Schutz, "Naissance de Communautés dans les Eglises de la Réforme", in Verbum Caro, Vol. 9, 1955, p. 14-28. Subsequent references are "Naissance".

vocation, whereas Schutz does not mention it but speaks of unity only in reference to the prior's function.²⁴

Relevant points on ecumenism in Thurian's essay are: Taizé's vocation as a community, a sign of fraternal love which unites the members of the body of Christ; the Brothers' fundamental ministry as a sign of the parable of community; and, human unity as a possible reality in Christ only.²⁵ In trying to justify cenobitism, Thurian says that a community becomes an ecumenical dwelling.²⁶ Moreover, he strongly advocates renewal within the Church as a unifying factor and not as a divisive one.²⁷ Like Schutz, he demonstrates that one of his most valid reasons for cenobitic life in the Churches of the Reform is that it was for him a serious problem of conscience; it meant obeying his vocation and reinstating community living in Protestantism.²⁸

Schutz and Thurian collaborated on other works, such as Le pain unique²⁹ and Mariage et célibat.³⁰

24 Schutz, "Naissance", p. 22.

25 Thurian, "Cluny", p. 111.

26 Ibid., p. 115, 120, 123; French: "un lieu oecuménique".

27 Ibid., p. 121.

28 Ibid., p. 112.

29 Id., Le pain unique, Introduction by Roger Schutz.

30 Id., Mariage et célibat, Preface by Roger Schutz. Footnotes 29 and 30 are given in French because the English translations do not have Schutz's introduction and preface.

Chapter III treated the non-theological factors that, according to Schutz, are causes of division. The following section treats major theological differences relevant to ecumenism as found in the writings of Max Thurian. It manifests his positions on these issues which are in agreement with Brother Roger's but not necessarily with the diversified theological background of the other Brothers of the community.

Brother Max Thurian has already been introduced in relationship to Brother Roger Schutz. A few more biographical facts may be summarized as follows: Max Thurian was born in Geneva, Switzerland, August 16, 1921. At twenty-three years of age, he joined Roger Schutz to found Taizé. Two years later, he was ordained a pastor. On April 17, 1949, he professed for life celibacy, community of goods, and acceptance of an authority. His particular manner of dedication to the ecumenical vocation characteristic of the Taizé Community is doing research and writing about theological and liturgical matters. Some of his other ecumenical activities include being representative of the Prior of Taizé at Rome and being adviser to the Faith and Order department of the World Council of Churches.

The writings of Max Thurian will be presented into four main headings, although the list could be much longer: 1. Mary, 2. the Church, 3. the Eucharist, and 4. Visible Unity.³¹ We will follow our usual procedure of studying ecumenism, then hospitality.

31 Cf. Edward Davis' unpublished doctoral dissertation: The Ecumenical Ecclesiology of Max Thurian, Brother of the Community of Taizé: ..., Washington, D.C., The Catholic University of America, 1970. It will be referred to as Max Thurian.

I. Mary

Mary is studied first because, for Max Thurian, she is a transitional sign of the passage from Israel to the Church.³² This section is not a critique of his writings on Mary, but merely an attempt to extract pertinent passages concerning the Virgin from an ecumenical point of view.

Thurian sees Mary as "a cause of rejoicing and prayer, rather than division".³³ Although in his writings, he tries to come to some ecumenical agreement, it is obvious that there are areas of disagreement that need study and research, such as, Mary's role in the Church today, the Immaculate Conception, and the Assumption.

Regarding Mary's place in the Church, Thurian uses the Old Testament title, "Daughter of Zion", to convey the idea that a remnant had endured through centuries of infidelity to God's covenant, and Mary is "the ultimate, the quintessential Remnant".³⁴ For Thurian, "Mary, the Daughter of Zion, is the 'Incarnation' of Israel";³⁵ and, after her consent as handmaid of the Lord, she becomes the "Ark of the New Covenant".³⁶ He adds: "Mary gathers up in herself the whole people of Israel in

³² Max Thurian, Mary, Mother of All Christians, New York, Herder and Herder, 1963, p. 180. Referred to as Mary. All books in this section are Thurian's, unless specified otherwise.

³³ Ibid., p. 7.

³⁴ Davis, Max Thurian, p. 85. See also p. 84-93.

³⁵ Mary, p. 16.

³⁶ Ibid., p. 18.

its expectation, and symbolizes in herself the whole mystery of the Church in its fulfillment."³⁷

Thurian alludes to Mary as the figure of the Church, but it is difficult to know if he refers merely to her historical role. It would seem so, according to this passage:

Mary has completed her role as the human mother of the Messiah, and the Mother of God. [...] The temporary and maternal function of Mary in regard to the historic Christ makes way for the final, motherly function of the Church, in regard to the mystical Christ, the Body of Christ and its members. [...] The motherhood of the Church is perpetual, whereas that of Mary was only temporary.³⁸

However, Thurian gives Mary a pre-eminent place in the communion of saints.³⁹ Davis comments: "What Mary was, the Church now is. Mary now, therefore, is merely the foremost member of the communion of saints and has, now, no typological or ecclesial function."⁴⁰ Thus, for Davis, "Thurian appears to hold the idea of Mary as a purely historical figure".⁴¹

Concerning Mary's Immaculate Conception and Assumption, Thurian accepts neither. He strongly affirms, of the Assumption especially, that he cannot accept this Catholic dogma.⁴² However, referring to Roman

37 Mary, p. 52.

38 Ibid., p. 141.

39 Ibid., p. 184.

40 Davis, Max Thurian, p. 314. Underlined in the text.

41 Ibid.

42 Max Thurian, "Le dogme de l'assomption", in Verbum Caro, Vol. 5, 1951, p. 1-41.

Catholic mariology, Thurian advises the average Protestant who is not accustomed to making a place for the Virgin Mary in his piety "to divest himself of an attitude too exclusively anti-Catholic".⁴³ On the other hand, he hopes "that mariological development in the Roman Church will undergo some restraint, and that the importance Marian piety has assumed will become gradually tempered [...] and conformable to the New Testament".⁴⁴ Thurian is referring here to Marian devotion, and not to doctrine. On the latter, he is adamant when expressing his view: "Nevertheless, he [a Protestant] will find no room for docility towards doctrines he judges incompatible with his evangelical belief."⁴⁵

Thurian assures that it is not his intention "to wound Catholic feelings in these matters. In fact, prayer for unity is impossible if unaccompanied by great respect for the belief of our separated brethren".⁴⁶ Despite differing convictions, he shows that prayer for unity is possible because it "remains a prayer in Christ, submitted to the will of Christ and expressing readiness to accept whatever Christ wills".⁴⁷ As for Thurian, this docility enables the believer to submit to the Holy Spirit working in the whole Church, and that it is Christ himself leading to truth, even if one "is not here and now conscious".⁴⁸

⁴³ Max Thurian, Visible Unity and Tradition, Baltimore, Helicon Press, 1962, p. 130. Subsequent referrals are Visible Unity.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ Ibid., p. 130-131.

⁴⁷ Ibid., p. 131.

⁴⁸ Ibid.

2. The Church

What is the Church? It is difficult to come up with a clear-cut definition of what Max Thurian means by "Church". He describes its different aspects but does not give a concise definition. However, according to one of his affirmations, the Church is the universal gathering of all who profess Christ; it is the congregation of all believers, the mystical Body of Christ, according to St. Paul's theology.⁴⁹

The next question is: Who belongs to the Church? Thurian differentiates between the two distinct concepts of Catholic and Protestant membership in the Church. Both denominations agree, however, that the Church is first of all the community of the baptized; baptism is the means to enter in the communion of the Body of Christ.⁵⁰ But, the author stresses the juridical aspect of Catholic doctrine, that is, the institutional belonging to a concrete ecclesial community.

For Brother Max, the Body of Christ is concretized in local churches where the baptized gather because of the proclamation of the Word, of unity in faith, and of the sacraments, especially in the celebration of the Eucharist. The universal Church is the formation of local Churches into

⁴⁹ Max Thurian, Tradition et renouveau dans l'Esprit, Taizé, Les Presses de Taizé, 1977, p. 18. Subsequent referrals will be Renouveau. Davis, Max Thurian, p. 52, agrees with the above statements.

⁵⁰ Renouveau, p. 25.

one large universal community. Potentially, everyone is a member of the Church, as Thurian says, because Christ died for all mankind:

All authentic truth and all real holiness, even in those who do not acknowledge Christ as Savior, must come to him because there can be neither truth nor sanctity without him, and because he, as Lord of the world, has the governance of all men.⁵¹

Thurian states that the Church is a society divinely founded in which the Holy Spirit is continually present. The author recalls the indispensable value of the Church:

Without fixation, without stability, without organization, and without technique, a society, and the Church like all others, engenders dishonest confusion, prevents true freedom, favors the strong, and encourages overbearing individuals to take power over others.⁵²

Brother Max does not deny the value of diverse forms of institutions. He considers it important, however, for the Church to accept "only the necessary minimum of institution if she wants to remain the Church of Christ, the Word of God incarnate".⁵³

It is Thurian's conviction that the Bible contains the written work of the Word of God, and it is the "memory-book of the living community of the Church". It can only be read and understood "in the community led by the Spirit".⁵⁴ The Scriptures were never to be transmitted solely as a document, but as a Word read, preached, and interpreted in the Church.⁵⁵ The apostles were to be the guardians of unity and of the treasury of faith:

⁵¹ Visible Unity, p. 4-5.

⁵² Renouveau, p. 45.

⁵³ Ibid., p. 43.

⁵⁴ Ibid., p. 7.

⁵⁵ Visible Unity, p. 70.

The valid deposit of faith, then, was to be both safeguarded and transmitted by their successors — apostolic delegates whom they now invested with such part of the apostolic authority as could be transmitted to them, namely, this very authority to safeguard the apostolic treasure of faith, to pass it on accurately, and to hold the Church together in unity.⁵⁶

In this way, continuity was ensured from Christ to the apostles and to their collaborators, and even after their death. The Holy Spirit was to revive the authentic Word of Christ and lead them to truth. Thurian comments: "They were thus assured of the infallible assistance of the Holy Spirit, and were made successors of Christ in the faithful transmission of the Word of God."⁵⁷ The Holy Spirit dwells in the apostles and in their successors.⁵⁸

According to Thurian, Christ did not withdraw from the Church after his Ascension; he simply changed his form of activity:

Christ was to act invisibly through the medium of the apostolate and the Church, but it was always to be he who was present and acting. The apostolate, invested with his authority, filled with his power, inspired and assisted by the Holy Spirit, was to be the sign and the instrument of Christ ever living, present, and acting in the world.⁵⁹

As a Protestant, Brother Max considers the apostolic succession as continuity of doctrine rather than personal succession: "He promised his presence and his assistance to a group of men."⁶⁰ The author states emphatically that it "was not an apostle who governed the Church of Christ

⁵⁶ Visible Unity, p. 65.

⁵⁷ Ibid., p. 57. See footnote 14 in this chapter.

⁵⁸ Ibid., p. 67.

⁵⁹ Ibid., p. 59.

⁶⁰ Ibid., p. 58.

by himself, but Christ acting through the apostolic college".⁶¹ Therefore, Thurian deems it important to recognize this collegiality to understand the apostles' ministry:

The fact that the apostles were different men, yet made up a society, engaging in mutual relationships, was a guarantee of the plenitude of their ministry. [...] They would complete one another, they would be complementary parts, in their collegiate testimony.⁶²

So, collegiality is necessary for the understanding and transmission of the Gospel. The author, however, admits differences in the apostolic college: "Certain apostles played a primary part in it: first Peter, then James and John, then Paul."⁶³ As previously mentioned, Thurian acknowledges the particular historical position⁶⁴ of the bishop of Rome:

For centuries, we have all belonged to the Catholic Church which recognized in the bishop of Rome the first patriarch, whose essential ministry was to foster unity in all the Churches. Why could we not, together, find again this unity symbolized and protected by the ministry of the bishop of Rome?⁶⁵

Thurian says that the early Church soon acknowledged to the Church of Rome and its bishop a primacy which was a fact and a right. His reasons for this statement are: the necessity for unity among the local Churches and the need for a model Church by which to pattern other Churches.⁶⁶ The difficulties within the Churches made it necessary to have a "Church-type", a matrix of unity, which other Churches could imitate

61 Visible Unity, p. 59.

62 Ibid.

63 Ibid.

64 Ibid., p. 79-80.

65 Renouveau, p. 60.

66 Ibid., p. 59.

to maintain unity with one another. Thus, as the author sees it, the local Church of Rome and its bishop became "a type of Church, a type of bishop, and a type of ecclesial unity".⁶⁷

Thurian's stand on papal primacy and infallibility is clear. He proposes five assertions to help Christians understand the role of the pope in the universal Church and to facilitate an ecumenical comprehension of his ministry:

1. The pope is a local bishop, the bishop of the Church in Rome.
2. He is the patriarch of the West.
3. His role is to be an arbitrator in the collegiality of bishops.
4. The servant of the servants of God has a prophetic charism, enabling him to guide the universal Church and to give it new perspectives. He is not simply a universal president of bishops and of churches, but he is the first servant of Christ.
5. His papal ministry is to represent the whole church, the ensemble of mankind. In the name of Christ and the universal church; he then becomes a messenger of peace and justice and a sign of reconciliation.⁶⁸

Thus, Thurian recognizes that primal authority resides in the apostolic college rather than in one person:

The apostles continue to govern the Church, and transmit the Gospel, through them and by means of them. The power and authority residing in the bishops is nothing but the power and authority of the apostles operative here and now in the Church and, through their perpetual ministry, effecting the tradition of the Gospel.⁶⁹

And, of course, the author recognizes that the office of the apostles is a ministry entrusted to them by Christ in perpetuity, and that their power and authority come from "the Shepherd of the ages".⁷⁰

⁶⁷ Renouveau, p. 59.

⁶⁸ Ibid., p. 61-63. Italics are his.

⁶⁹ Visible Unity, p. 71.

⁷⁰ Ibid.

The visible institution of the Church is structured by ministries. According to Thurian, the function of the episcopal ministry is essentially to guard the Word of God, the sacraments, and unity in the Church:

The bishop is in the apostolic succession inasmuch as he is guardian of the apostolic deposit of faith, accurately transmits this deposit, and is in communion with the other bishops, as a sign of universal Church unity. [...] The deposit of faith cannot be safeguarded and transmitted in its totality except by the universal college of bishops, in communion with one another, in collaboration with the presbyters and other ministers of the local Churches and in touch with the whole Christian people.⁷¹

For Thurian, the bishop is the minister of unity in the Church. He manifests the presence of the universal Church. The apostolic ministry of unity has been entrusted to him personally.⁷² Hence, the ecumenical role of the episcopal ministry is as important as his local role. This ecumenical relation evidently implies the meeting of a council, when the need for unity is felt. Thurian states that "truth is clearer in conciliar unity than in local unity".⁷³ He accepts only the first seven Councils⁷⁴ as truly ecumenical:

After the first Council of Nicaea had given precise formulation to the dogma of the Trinity and of the divinity of Christ, the subsequent six councils had only to take up again these fundamental truths, look further into them, give them fresh expression, present them in modern guise.⁷⁵

71 Visible Unity, p. 106. See also Renouveau, p. 49.

72 Renouveau, p. 57.

73 Ibid., p. 58.

74 Visible Unity, p. 83, 87, 91.

75 Ibid., p. 93.

The Second Vatican Council, the Panorthodox Synod, and the World Council of Churches are, in Thurian's opinion, steps towards the new truly ecumenical council of the future. He sees the possibility of a real ecumenical council only when all Christians will be present. In fact, the ecumenicity of a council depends on "the actual or potential participation of authorized representatives of all baptized persons, firmly resolved to make every effort to maintain or recover, together, their visible unity".⁷⁶

Concerning ecumenical unity, Thurian makes the following declarations:

1. The Church is the Body of Christ — the fullness of Him who is Fullness itself.
2. Christ and the apostles are united to the Church in such a way that they continue to exercise their authority there through a ministry instituted by them and in such a way that they carry on, through this ministry, the faithful guardianship of the deposit of faith and the authentic tradition of the Gospel.
3. Sacred Scripture cannot be totally comprehended save in the universal communion of all the Churches, assisted by the Holy Spirit and with the intention of transmitting the Gospel to men of the present day.⁷⁷

Brother Max maintains that the greatest cause of disunity is the Sacrament of Unity itself. The Eucharist is the subject of most of his writings. The next section will consider it, not from a general theological point of view, but from an ecumenical one.

⁷⁶ Visible Unity, p: -91-92.

⁷⁷ Ibid→ p. 107.

3. The Eucharist

As with Roger Schutz, one of Max Thurian's main ecumenical concerns is the Eucharist. Thurian outlines his own understanding of this sacrament as follows:

The Church is fully herself when she is celebrating the Eucharist. In this celebration, all her existence is summarized and symbolized. In the Eucharist, Christ, present in a unique manner, actualizes his unique sacrifice and unites himself to the Church which is celebrating his memorial and offering his sacrifice of thanksgiving and intercession.⁷⁸

One of Thurian's favorite expressions is: "The Church makes the Eucharist, and the Eucharist makes the Church."⁷⁹ By this, he means that the Eucharist unites the members of the Body of Christ; and, on the other hand, the baptized are welded together in unity through the Eucharist:

The Eucharist, the sacrament of unity, is the sacrament of the charity which it maintains and deepens. In the life of a local community, the Eucharist is the special bond in which the church constructs itself and deepens itself in charity.⁸⁰

The validity of the minister's ordination enabling him to celebrate the Eucharist presents a difficult ecumenical problem. Thurian explains the dilemma thus:

⁷⁸ Renouveau, p. 7.

⁷⁹ One Bread, p. 37. Thurian has written at great length on the Eucharist from a theological aspect, especially well-known are his two volumes, The Eucharistic Memorial.

⁸⁰ One Bread, p. 37.

In the Catholic and Orthodox Churches, the only one who can celebrate the Eucharist is a priest ordained by a bishop who was himself consecrated by a bishop. Some churches in Protestantism, such as the Anglican Church and most Lutheran Churches, have an episcopal ministry, but this ministry is not recognized by the Catholic Church. Others, like most of the Reformed Churches, do not have an episcopal ministry in the Catholic sense of the term. Thus, Protestant pastors, whatever they are, cannot be recognized in the Catholic Church as ministers who can celebrate the Eucharist validly.⁸¹

Brother Max sees no problem for the Protestant to receive the Eucharist in any Church because it is offered to all the baptized; whereas, for the Catholic, the Eucharist may generally be taken only within the Roman Catholic institution.⁸² It is the author's hope that the Catholic Church will grant open communion to all Christians:

It is possible to imagine that the Catholic Church will one day give access to its Eucharist to all Christians who believe in the real presence. This is purely an hypothesis, but one which does not contradict Catholic doctrine on the priesthood. However, the opposite seems impossible. How can the Catholic Church authorize its faithful to receive communion from Protestant pastors, the validity of whose ministry it does not recognize?⁸³

Thurian offers this solution:

Perhaps in the future, Catholic theology will develop a concept of extraordinary ministry which is the fruit of God's supplying grace. Such a theory would hold that God, in his mercy, supplies for the absence of apostolic succession, such as the Catholic Church understands it, in order to institute an extraordinary ministry. This is entirely a conjecture on our part.⁸⁴

81 One Bread, p. 42.

82 Renouveau, p. 27.

83 One Bread, p. 42.

84 Ibid.

Like Roger Schutz, Brother Max is always careful to stress that respect for conscience is an essential requirement for ecumenism:

Sometimes the legitimate ardor which spurs them on leads Christians to unconsciously demand from each other abdications of conscience whose price, unfortunately, seems less and less as the achievement of unity seems nearer at hand. It is, nevertheless, quite clear that authentic unity can only be born of loyalty and fidelity on both sides.⁸⁵

No matter what position Christians take, for Thurian, the Eucharist is a sacrament of the Church, and only the Church can organize its celebration: "But it is precisely love for Christ's church that leads these Christians to want the church to march at the head of the movement toward unity."⁸⁶

Therefore, Thurian feels that a convergence between Catholics and Protestants has already started due to ecumenical dialogue and study of the Eucharist and of the ministry, especially encouraged by Vatican II's decree on ecumenism. The author quotes this document with his own special emphasis on key words: "Dialogue should be undertaken concerning the true meaning of the Lord's supper, the other sacraments, and the Church's worship and ministry."⁸⁷

⁸⁵ One Bread, p. 9.

⁸⁶ Ibid., p. 11.

⁸⁷ Ibid., p. 44, as quoted from Abbot, The Documents of Vatican II, p. 364, #22.

Thurian is looking forward to visible unity among the Churches in the participation in the one same Eucharist:

Soon, perhaps, in the march of the divided local or confessional churches towards their fundamental unity, a moment will come, a moment chosen by God, when they will be sufficiently near to each other to be able to give themselves to Christ, present in the Eucharist which they will take together, so that he himself may accomplish this unity in diversity by overturning the last obstacles which our theological limitations prevent us from surmounting.⁸⁸

The author compares diversity in the primitive Church with the contemporary world, and wonders why there cannot be unity now despite the existing diversity:

Why can't there be tomorrow, in one same city, a community of the Roman Catholic type and another of the Lutheran type answering the diverse spiritual needs which correspond to different historical evolutions and different natures of men? Aren't there Catholic temperaments and Protestant temperaments which can subsist in unity and even enrich it by their diversity? The essential thing is that the local churches, or the diverse spiritual communities, be in intercommunion in one same fundamental faith, in the sharing of one Eucharist and in a mutually recognized ministry.⁸⁹

Brother Max Thurian seriously believes that visible unity between the Churches and the evangelization of the world go hand in hand:

How can men believe in the gospel of love and peace if it is proclaimed competitively by churches that cannot manage to understand or accept each other in one same eucharistic communion? This scandal is no longer tolerable.⁹⁰

88 One Bread, p. 157.

89 Ibid., p. 156.

90 Ibid.

4. Visible Unity

After a great deal of research on Max Thurian, Davis makes this comment concerning the ecumenical dimension in his writings:

The unity of the Church is the central idea in Max Thurian's ecclesiology. There is not a single one of his books nor any one of his major articles which does not in some way deal with this topic: His personal work, his conversations, his personal and communitarian prayer: all are deeply involved in unity. Even when unity is not the explicit topic, it is always there. [...] It is a constant dimension of his theology.⁹¹

Thurian's writings on Church unity do not follow any set pattern. The following points, however, are usually incorporated in some way: unity/disunity, visible/invisible unity, and the restoration of unity.

Like Roger Schutz, Thurian often deplores the divisions among Christians obstructing the witness that they should be giving to non-Christians.⁹² The truth is that the Church is the indivisible Body of Christ formed by members of one faith and one baptism.⁹³ Moreover, "the petition to the Father for forgiveness has an unequivocal ecumenical bearing" especially concerning the debt of unity:

Only he, with his inexhaustible wealth, can restore to us what we have squandered. Restore it he will, but only if we are genuinely sorry for having lost it. He will give us back our unity only if we sincerely regret both our divisions and the causes past and present of our persistence in them.⁹⁴

91 Davis, Max Thurian, p. 237.

92 Max Thurian, "L'unité visible", in Verbum Caro, Vol. 16, 1962, p. 154.

93 Ibid., p. 151.

94 Visible Unity, p. 21.

Thurian believes that "the pattern of all unity in heaven and earth, and of the unity of the Church above all" is the one God in three distinct persons:

For the three persons act in perfect harmony, in accordance with one common will and in full unity, yet are distinctly themselves with surpassing personal distinctness, the Father being only the Father, the Son only the Son, and the Holy Spirit only the Holy Spirit. In this way the members of the Body of Christ, the Church, must in all their multiplicity and their individual distinctness one from another, tend towards that perfect harmony, that shared will, that full unity, which they contemplate in the Trinity.⁹⁵

The author develops the idea that Christ died for all, gathering everyone into one single family of the Father; he reigns "as Lord over the whole world and rules all things";⁹⁶ he cannot be divided; and he wishes all human beings to be united in his body, the Church.⁹⁷

Thurian admits that there already is unity in the Church, both invisible and visible, and that there is no such thing as total disunity among Christians, even though, at times, visible unity is not apparent. There is a hidden, invisible unity willed by God which cannot be "deflected by petty ecclesiastical dissension". Thurian puts it this way:

In the act of creation, God willed the unity of creatures and of all humanity. His intention remains the same despite the sins of men and the disorder and division they have created among themselves and among creatures. God loves the universe he created in unity. And he sees it restored to unity through the sacrifice of Christ, for the effects of this sacrifice are universal and cosmic. Through Christ, creation and humankind have recovered the internal dynamism which unifies them under the eye of God.⁹⁸

95 Visible Unity, p. 3.

96 Ibid., p. 4.

97 Ibid., p. 6.

98 Ibid., p. 4.

Some of the visible unifying factors mentioned by Thurian are: acceptance of the Old and New Testaments by all Christians, incorporation in the Church through the sacrament of Baptism, recitation of common prayers, and the development of the present-day ecumenical movement until a universal conciliar structure is proposed.⁹⁹

Both Brothers Roger and Max agree that, for visible unity, personal conversion is one of the most important elements. It seems in order at this point to give one of Thurian's texts which reinforces Roger Schutz's ideas on this topic:

There is a serious appeal to take part in the necessary ecclesial conversion for unity. Do we agree to sacrifice our theological denominational oppositions to bring to light our fundamental agreement in the faith? Do we want at last to listen seriously to one another to lead to the conversion of mentalities for unity in the truth?¹⁰⁰

Thurian calls the urge to change for change itself a sickness. The true profitable change, as he emphasizes, is that of the heart, a metanoia, to which each liturgy calls the participants: "Lift up your hearts", and the reply is: "We lift them up to the Lord."¹⁰¹ The author stresses the importance of living this metanoia to change "the prayer of the Church in a new way" and "to fill it with the Spirit".¹⁰²

⁹⁹ Visible Unity, p. 7-27.

¹⁰⁰ "Commentaire de Frère Max de Taizé", in Documentation Catholique, Vol. 69, 1972, p. 338.

¹⁰¹ Renouveau, p. 180-181.

¹⁰² Ibid.

Schutz and Thurian state that a sincere conversion is necessary for a fruitful service in the Church. Other Brothers have also written on this subject. Their works shed light on the way the Community of Taizé understands its commitment and its rôle in the Church.

The writings of individual Brothers do not necessarily reflect the views of the community in general, and this is explicitly stated at the beginning of their books. The Brothers consider as legitimately representing the community only the works that have Brother Roger as the published author, although the book may have been the fruit of a combined communal redaction. The Brothers state emphatically that they are not responsible for other publications.¹⁰³

However, unity in the Church is the major preoccupation of all the Brothers in the community, despite personal theological viewpoints. Each Brother feels that he has a particular ministry of unity in the community which is at the service of the Church through visible active charity.¹⁰⁴ For this reason, we will now develop the ecumenical aspect of the community's vocation, liturgy and active charity. This last element is expressed by going out "on missions" and being present in the

¹⁰³ Interview with Brother Leonard, Taizé, July 23, 1982.

¹⁰⁴ Interview with Brother Emile, Taizé, July 22, 1982. This same thought is also expressed in writing. See Pierre-Yves Emery, "La Communauté de Taizé et la passion de l'unité", in Découverte de l'œcuménisme, Paris, Desclée de Brouwer, 1961, p. 232.

world through the Council of Youth and pilgrimages of reconciliation and hope, with the Church of Reconciliation at Taizé as a focal point of unity.

Concerning the community's vocation, Brother Gérard mentions its essential characteristics, namely, "living ecumenism as a vocation and not as an institution, as a call to encounter man, to recognize in him the icon of God, to participate with him in the building up of a more fraternal world".¹⁰⁵ Like Brother Roger, this author also stresses living in God's today and the dynamics of the provisional as essentials of the community's daily living:

In his article, Brother François Stoop brings out the universality of the Christian vocation and reminds everyone that Christianity is a religion of love "in a unity that the world does not know, in 'perfect' unity (Jn 17:23)".¹⁰⁶ Stoop, representing Brother Roger, read a message at Vatican Council II when the members of the Council were preparing the text for the decree on religious life. He stated the value of celibacy as practiced by the Community of Taizé. According to his paper, "human fulfillment is possible in the evangelical calling to celibacy, lived for Christ and the Gospel, to be brothers of everyone", which is the meaning of "a vocation to universality, to ecumenicity of the Church".¹⁰⁷

¹⁰⁵ Gérard Huni, "Taizé 1966", in One in Christ, Vol. 3, 1967, p. 191.

¹⁰⁶ François Stoop, "Le christianisme, religion d'amour", in Verbum Caro, Vol. 14, 1960, p. 9.

¹⁰⁷ "Message du Frère Roger Schutz", in Documentation Catholique, Vol. 67, 1960, p. 173.

Brother Robert Giscard collaborated in publishing a special issue of Fêtes et Saisons for the celebration of the community's twenty-fifth anniversary.¹⁰⁸ This particular periodical is frequently quoted because it is all-inclusive. Brother Roger in an interview speaks of the history of Taizé, of the commitments and work of the Brothers, and of the visitors. The main points relative to the community's vocation as found in the commemorative publication can be summarized as follows: All baptized persons have an ecumenical vocation to unity; Taizé is a meeting place for reconciliation and rapprochement; the Brothers want Christians to recognize already existing bonds of unity, such as, prayer, faith, hope, and active charity; and, a common creation will be built by concerted effort, especially by reaching out to the poor.

Brother Paul was living his vocation among the poor in the slums of Niamey, Nigeria, when he met his death in an automobile accident, Oct. 30, 1966. He is the first Brother of the Community of Taizé to die.¹⁰⁹ Pierre Etienne eulogizes Brother Paul by addressing the deceased directly: "You are the first one. From now on, you are waiting for us to form the fraternal community of the other world."¹¹⁰ The author also speaks to Brother Paul about linking the chain of the communion of saints and uniting by a handshake and the bond of prayer. In the last part of his eulogy,

¹⁰⁸ See Chapter I, footnote 5, for complete references.

¹⁰⁹ "Frère Paul, de Taizé", in Verbum Caro, Vol. 20, 1966, p. 1.

¹¹⁰ Pierre Etienne, "Le premier parmi nous à sonder le mystère", in Lente remontée depuis les rivages, Taizé, Les Presses de Taizé, 1969, p. 53.

Pierre Etienne brings out Taizé's typical provisional character by perceiving life on this earth as an illusory "terrestrial eternity" and by having the power to see beyond.¹¹¹

As to be expected, there was a special liturgy at Taizé in the Church of Reconciliation, Sunday, November 6, 1966, for Brother Paul whose memory "will remain bound to this celebration of peace and consolation in the communion of the Risen Christ and to all the witnesses of his gospel".¹¹²

The Community of Taizé is well-known for its liturgical life consisting mainly of the daily offices and the Eucharist. Brothers Laurent van Bommel and Gérard Huni offer this explanation:

The liturgical texts have been chosen by the Community out of the treasury of the Church of all times and all places, taking into account both the continuing liturgical traditions of history and present-day rediscoveries. The fact that the Brothers belong to different traditions (both Lutheran and Calvinist, and within these traditions in some instances to nationally different liturgical schools) prevents the Community from using one liturgical tradition, which would, as it were, impose itself.¹¹³

The office is sung three times a day; the morning and evening services follow a pattern very close to that of Lauds and Vespers, whereas, the noon prayer "consists of a silent meditation in common".¹¹⁴ Concerning the recitation of the Psalter, Brother François Stoop observes: "Psalms

¹¹¹ Pierre Etienne, "Le premier parmi nous à sonder le mystère", p. 54-55.

¹¹² Editorial, "Frère Paul de Taizé", p. 2. See p. 2-5 for the complete liturgy on this occasion.

¹¹³ Laurent van Bommel and Gérard Huni, "Further Notes on a Protestant Community", in America, May 7, 1960, p. 218.

¹¹⁴ Ibid.

teach us a language of adoration, praise, and thanksgiving. They lead us to chant God in a way that we would not dare to do by ourselves."¹¹⁵ And, Brother François adds that this language is part of revelation, hence of great value.¹¹⁶ This same thought is reiterated in Méditation de l'Écriture, co-authored by François Stoop and Pierre-Yves Emery.¹¹⁷ This work centers on the psalms as prayers for the Church.

Brother Emery had already treated this theme in Habiter en frères tous ensemble; les psaumes et l'unité de l'Église selon saint Augustin.¹¹⁸ In one of his articles, Emery had also emphasized that Scripture is a leaven of unity.¹¹⁹ Concerning psalms in the office, Emery is convinced that prayer in common is a bond of unity, not only with the community itself but with the universal Church.¹²⁰ For this reason, he believes that it is necessary for Christians of different denominations to pray together for visible unity. He considers the daily experience of the communal office as "a unifying and pacifying power" for unity.¹²¹

¹¹⁵ François Stoop, "Le sens de Dieu dans les Psaumes", in Verbum Caro, Vol. 23, 1969, p. 34. French: "Ils nous entraînent à chanter Dieu."

¹¹⁶ Ibid., p. 39.

¹¹⁷ Id., and Pierre-Yves Emery, Méditation de l'Écriture, Begrolles, France, Abbaye de Belle-fontaine, 1975, 132 p.

¹¹⁸ Pierre-Yves Emery, Habiter en frères tous ensemble: les psaumes et l'unité de l'Église selon saint Augustin, Taizé, Les Presses de Taizé, 1965, 183 p.

¹¹⁹ Id., "Réforme et unité, à partir de l'Écriture", in Verbum Caro, Vol. 16, 1962, p. 46.

¹²⁰ Id., "La Communauté de Taizé et la passion de l'unité", p. 236.

¹²¹ Ibid., p. 237.

In accordance with the Rule,¹²² the Brothers recite daily the Office of Taizé which was first published in 1960. Since then, it has been revised several times. This indicates that the community's form of worship is provisional and that the Brothers are always searching for new ways to vary their prayer for unity. However, something does remain constant and that is the purpose of worship, as stated in the Introduction:

The daily liturgical prayer is the part of praise given by all creation to its Creator. The first and ultimate vocation of man is to give an intelligible expression to this universal praise, and the liturgy is the form par excellence of this expression.¹²³

Then, the following comment is added:

Christ, the son of God, by his coming into the world, by his sacrifice and his resurrection, regained for man a free access to God, Creator and Father of all. On the day of his Ascension, he became our celestial High Priest, who, with the memorial of his sacrifice, presents the praise and intercession of the Church.¹²⁴

It is evident that this is Brother Max Thurian's style of writing. Moreover, his influence is specifically stated in The Eucharistic Liturgy at Taizé, beginning with an essay in which he states that worship is by the whole community, by virtue of the universal priesthood of all Christians:

The celebrant is not an intermediary between the community or the Church and God. In the liturgy the whole community, the whole Church has access to the Father by virtue of the royal priesthood of all the baptized. Thus the whole community, arranged in its various ministries, has the right and the duty of offering its

¹²² Rule, p. 23-33.

¹²³ La louange des jours; nouvel office de Taizé, 5th edition, Taizé, Les Presses de Taizé, 1971, p. 7.

¹²⁴ Ibid.

worship to God. This universal priesthood of the baptized in the liturgy is the fundamental reason for the active participation of all in the whole celebration.¹²⁵

The Rule of Taizé is specific on the Eucharistic liturgy:

Christ, the Word made flesh, gives himself to us visibly in the Sacrament. Therefore nourish yourself with the meal of thanksgiving, the Holy Communion, and do not forget that it is offered to the sick of the People of God. It is there for you who are always weak and infirm.¹²⁶

Like the Office, the Eucharistic celebrations always include prayers for unity, and there are special liturgies with this theme. The Brothers, whether at Taizé or "on mission", know that the Eucharistic liturgy is a means of being efficacious in the world, as Brother Max affirms:

That Church which celebrates the Eucharist frequently beholds Christ, through the Eucharist, developing His charity, His unity, and making His word and His life effective in the world.¹²⁷

Brother Hector of Brooklyn, N.Y. was on mission in the slums of New York City when interviewed in 1982. He explained that the aim of the community is to be "a faithful presence of prayer living in the midst of the poorest of the poor, [...] and the members of Taizé try to live as visible signs of reconciliation".¹²⁸ Brother Hector firmly believes that "reconciliation must come first within the Christian family" and that "only

¹²⁵ Max Thurian, The Eucharistic Liturgy at Taizé, London, Faith Press, 1963, p. 4.

¹²⁶ Rule, p. 29, 31.

¹²⁷ Max Thurian, The Eucharistic Memorial, Richmond, John Knox Press, 1961, Vol. 2, p. 124.

¹²⁸ Katherine Bird, "Brother Hector", in The Anchor, Fall River, Mass., April 2, 1982, p. 12-13.

then will the world family be reunited".¹²⁹ True to the dynamic character of Taizé, when asked about his future plans, Hector just laughed and said: "I'm not preparing for anything especially. We don't plan for the future."¹³⁰ This interview telescopes the main ideas of the Community of Taizé.

In their article, Brothers Laurent van Bommel and Gérard Huni refer to the Brothers on mission as a "presence in the world":

There they live in solidarity with their fellow men and try to be among them as "signs of Christ's presence among all men", signs of His love, "bearers of joy" and a "ferment of unity".¹³¹

The above passage, too, focuses on the highlights of The Rule of Taizé as practiced concretely by the Brothers in the world. This presence is, for Emery, a ministry of the Church and he stresses the missionary aspect of Christian unity.¹³² Hence, the Brothers go to different parts of the world because of their "passion for unity". However, Brother Emery says that "before being lived at the level of ministry, ecumenism is lived at the level of the spiritual life",¹³³ with Christ as the center:

It is the same unity which exists in God, Father, Son, Holy Spirit, between Christ and the Church, Christ and the faithful, and among the faithful themselves, members of the same body of Christ.¹³⁴

¹²⁹ Bird, "Brother Hector", p. 13,

¹³⁰ Ibid.

¹³¹ Van Bommel and Huni, "Further Notes on a Protestant Community", p. 218.

¹³² Emery, "La Communauté de Taizé et la passion de l'unité", p. 231.

¹³³ Ibid., p. 232.

¹³⁴ Ibid.

When on mission in a particular country, the Brothers live in temporary quarters called a "fraternity". The singing of the Office and the welcoming of visitors are the two main instruments of visible unity.

The Rule states:

Sent forth two by two as were the disciples, the brothers on mission are witnesses to Christ. Let them be a sign of his presence among all men and bearers of joy.

Everywhere and at all times, they represent the community; the witness of everyone is involved by their attitude.¹³⁵

Many young persons help the Brothers while living in fraternities. Church unity is one reason for encouraging the youth, as Brother Roger says: "Because of ecumenism, we refuse the divorce of generations and we should do all we can to unite ourselves with the coming generations."¹³⁶

Many books and articles have dealt with the Council of Youth, giving historical facts and dates.¹³⁷ Presently, we are interested in what the Brothers themselves have written or said about the young at Taizé. When Roger Schutz was asked if he encourages the young to stay, he replied that the community is not starting a movement and is not creating "some sort of Church-within-the Church".¹³⁸ So he says to the young people:

¹³⁵ Rule, p. 107.

¹³⁶ Giscard, "25 ans", p. 17.

¹³⁷ See Balado, The Story of Taizé, p. 64-110 on the Council of Youth: its preparation (1970-74); celebration (1974-76); concrete acts (1976-79); and Itinerary for a Creation in Common. See also Brico, Taizé, p. 30-81; "Taizé et le concile des jeunes", in Fêtes et Saisons, May 1979.

¹³⁸ Bob Reilly and John Bank, "Taizé, Interview with Brother Roger", in St. Anthony Messenger, August 1982, p. 34.

Forget Taizé. Go back to your own communities, your home bases, your parishes, and there you will find how to truly live the Christian faith among people unlike yourselves, who represent a real part of humanity.¹³⁹

When interviewed, the Brothers prefer to remain anonymous. For this reason, it is impossible to give the names of the three following Brothers who answered questions about the young at Taizé:

An Asian Brother, a Catholic priest, comments:

Every time I talk with young people here, I have the feeling that all I have to offer them is my silence. By our silent lives here we try to be mirrors in which young people can recognize their own treasures, so that they become aware of what they have to contribute.¹⁴⁰

This Brother also brings out the fact that in society, one is a doctor, lawyer, or student first, and only afterwards a human being; but, he adds: "Here you are a human being first, and only then everything else. Here love of God and love of men belong together."¹⁴¹

Another Brother, who is a Lutheran from Germany, helps in welcoming guests. When asked: "What do young people find at Taizé that attracts them so much?" he answered:

A place where people listen to one another. Where you meet committed people. People do not expect us, the brothers, to know all about everything, to be experts in politics, sociology, theology, and so on. Just that we remain faithful to our vocation and live it as a visible sign for others. That we are here because of Christ, who is in fact the living source of our lives.¹⁴²

Then the Brother explained that Christ was the man for others and the revelation of God's love.

¹³⁹ Reilly and Bank, "Taizé, Interview with Brother Roger", p. 34.

¹⁴⁰ Brico, Taizé, p. 103.

¹⁴¹ Ibid., p. 104.

¹⁴² Ibid., p. 105.

A third Brother, of the Dutch Reformed tradition, also involved in welcoming the young people at Taizé, had this to say:

It may well be that here we don't offer the young people so much. Who knows, perhaps all those people come here looking for the same thing we are looking for. After all, in the Church we all kneel facing the same direction.¹⁴³

When asked about the Council of Youth, with its letters and visits, its tens of thousands of participants, this same Dutch Brother answered:

We never tried to attract young people to Taizé in such large numbers. It grew, so to speak, after the youth meeting of 1966. [.] I think that the trust the community showed in the younger generations in the late sixties had a lot to do with it. From 1968 on — the year of the student revolts in Paris — in France especially there existed a climate of discord between the generations.¹⁴⁴

This Brother believes that "at that time of crisis and confusion Taizé stood up for the youth by pleading for understanding".¹⁴⁵ He considers the common prayer at Taizé as an element that motivates the young:

I think they come because our community is one with Christ, and therefore universal. To the extent to which you seek Christ, all the barriers people set up are broken through. Christ has a particular plan for every human being. And I think that young people are attracted to a place where struggle is not excluded from prayer. In the Liturgy we pray for Bangladesh, for South Africa, for Russia.¹⁴⁶

Prayer also plays an important role in the pilgrimages for reconciliation and hope organized by the Brothers with the help of young people. Brother Rudolph explains: "One of our aims is to reconcile social action for Christ with prayer. Prayer is so important, especially in the

¹⁴³ Brico, Taizé, p. 108.

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid.

search for justice in the world today."¹⁴⁷ Concerning the forthcoming pilgrimage in New York City, Oct. 9-11, 1981, Brother Rudolph mentioned that the New York event would be a "Paschal weekend" devoted to the theme of "Suffering and Hope", to help participants identify with the world's suffering people through Christ on the cross. He added: "Then we will celebrate the Resurrection of Jesus and the hopes of all the people."¹⁴⁸ Brother Rudolph emphasized that the Community of Taizé is especially dedicated to worldwide reconciliation.

{ The Letter from Taizé, the community's monthly publication, keeps readers informed about pilgrimages, where they begin and end. The passage below offers an example of the most recent:

Two years ago a pilgrimage of peace and reconciliation was begun in Beirut, Lebanon by the Community of Taizé. This pilgrimage has linked up persons, congregations, communities on every continent who are searching for reconciliation at the heart of humanity. During 1983, twenty-five stations of the pilgrimage took place in North America.

This year, from mid-February until Easter, meetings have been prepared. [...]

The meetings are centered around times of common prayer. They are also an occasion, through dialogue, to search for concrete acts of reconciliation among Christians and in all the situations which tear apart the human family.

All the meetings, held in North America as well as the other continents, will culminate in a worldwide pilgrimage in Madras, India, in December 1985 and at Taizé, France, in the summer 1986.¹⁴⁹

¹⁴⁷ Staff Report, "Taizé Monk 'Hypes' Pilgrimage for Reconciliation and Hope", in The Catholic Review, Baltimore, Oct. 2, 1981, p. B-1.

¹⁴⁸ Ibid.

¹⁴⁹ Letter from Taizé, Supplement, No. 114, Feb. 1984, p. 1.

One purpose of these meetings is to live the experience of "accompanying Christ in his pilgrimage through humanity as the crucified and risen Lord" who is leading mankind from suffering towards hope. This is achieved by praying around the Cross, by silence and singing, and by celebrating hope.¹⁵⁰ Pilgrimages are also a reminder that the Church consists of a pilgrim people, of Christians "on the move":

The life of the baptized is a constant passing over from death to life: buried and risen with Christ, they are uprooted from an inauthentic existence in order to sink their roots in God.¹⁵¹

Brother Leonard, the "Jet-Set Youth Organizer", as he is called, gives the following explanation of how mass gatherings originated:

From the end of the 60's thousands of young people have come to Taizé. It was a time when young people were refused everywhere. Brother Roger wanted to show positive attitudes towards the intuitions of young people. We began to welcome them at the monastery and that grew into the big meetings in the cities.¹⁵²

These meetings consist of morning visits to places where people are suffering because of age, mental illness, or racial discrimination. The young people also visit places of hope, such as hostels for the homeless, or contact the Salvation Army and other religious organizations. Brother Leonard maintains that it is important for the young to see and meet

¹⁵⁰ Letter from Taizé, Supplement, No. 100, Dec. 1982, p. 1.

¹⁵¹ Ibid., No. 77, Jan. 1981, p. 3.

¹⁵² John Bank, "Taizé Youth Blitz on London", in St. Anthony Messenger, August, 1982, p. 30.

with "people who renounce indifference by involving themselves in real human needs".¹⁵³

At midday, the youth come to prayer, and they spend the afternoon in regional meetings. At these gatherings, people from one area come together to compare what they have seen in the morning "with the situation in their home city and reflect about what they can do at home to help".¹⁵⁴

An important unifying form of prayer at night is the veneration of the crucifix, as Brother Leonard states:

The cross of Taizé, made by one of our brothers in the manner of Byzantine cross, now goes throughout the world with us as a sign of the cross of Christ moving from neighborhood to neighborhood, uniting all of our suffering.¹⁵⁵

The "icon" of the cross accompanies the pilgrimages everywhere because the Brothers believe that it sustains many believers in their prayer and suffering:

Each person remains before the cross as he or she can. Some are led to meditate either through common prayer or biblical reflection. Others place the icon of the cross on the floor, and, putting their foreheads on the wood of the cross, hand over to God in bodily prayer all that weighs upon them and others. Still others look at the cross for a long time in order to let themselves be penetrated by the mystery of redemption.¹⁵⁶

153 John Bank, "Taizé Youth Blitz on London", p. 30.

154 Ibid.

155 Ibid.

156 "Accompanying the Pilgrimage of the Cross", in Letter from Taizé, No. 104, Apr. 1983, p. 2.

Pilgrimages are extended forms and organizations of the youth meetings that take place in the Church of Reconciliation at Taizé. The group celebrates a "paschal weekend" with the community by reliving the crucifixion and venerating the cross on Friday, participating in a service of light on Saturday, and rejoicing in the festival of the resurrection on Sunday.¹⁵⁷

Whether on pilgrimages in different parts of the world or at Taizé, the message of the Brothers is always the same: Reconciliation and hope in the Risen Christ. Brother Frank van het Hof's article¹⁵⁸ on this topic is frequently quoted. He mentions that the Church of Reconciliation is a place of pilgrimage in itself where thousands of visitors "come to Taizé to pray with the Community and to search for reconciliation".¹⁵⁹

Besides praying, according to Brother Frank, Christians of different denominations deepen their unity by working together in the service of others, in the service of persons who are suffering;¹⁶⁰ and, this common diaconia, which is manifested by concrete visible actions, is the mission of all Christians.¹⁶¹ For him, it is also part of reconciliation, and hence ecumenism, to reach out to the sick, the lonely, and the hungry in order to give them hope in Christ.¹⁶²

¹⁵⁷ Personal experiences at Montreal, Canada, Nov. 22, 1981, and at Taizé, July 23-25, 1982.

¹⁵⁸ Frank van het Hof, "Etre des hommes de réconciliation", in Lumen Vitae, Vol. 19, July-September 1964, p. 457-463.

¹⁵⁹ Ibid., p. 460.

¹⁶¹ Ibid., p. 462.

¹⁶⁰ Ibid., p. 463.

¹⁶² Ibid., p. 461.

Hospitality as part of fraternal love and charity as described by the Brothers of Taizé is the subject of our next study.¹⁶³ The same outline will be followed as for ecumenism.

Unlike ecumenism which fills nearly every page of the commentary on Revelation by Brothers Roger and Max, hospitality is not so much on the surface. Of course, this is understandable considering the nature of their work. However, hospitality forms the substratum of this commentary, although not immediately evident, except on pages 6-8.

The book opens in Brother Roger's poetic style of writing giving a description of the Brothers' apartment with its oratory in the busy city of Rome, where they were living at the time of Vatican Council II. There were Brothers living with them just "to take care of hospitality or to do the urgent and indispensable work of the secretariat".¹⁶³

The day opened with prayer; and, then, around the table for breakfast, the Brothers made plans for the day, especially for the guests, usually bishops, who would come for the noonday meal or for supper.¹⁶⁴ Many French bishops and strangers who were welcomed by the Taizé Community at Rome expressed how a rapprochement was experienced, as well as the prayerful atmosphere of the community.¹⁶⁵ The Brothers were happy to share a meal with others because they consider the meal,

¹⁶³ Schutz, Thurian, Revelation, p. 6.

¹⁶⁴ Ibid., p. 6, 7.

¹⁶⁵ Editor's note in "Attitudes oecuméniques", in Documentation Catholique, Vol. 60, 1963, p. 275.

conversation at the table, and sharing the same bread, especially with those who cannot communicate at the same eucharistic table, as "a kind of prefiguration of what will one day be offered in the visible unity of one eucharist".¹⁶⁶

Later in the day, Schutz and Thurian joined the conciliar assembly united for the liturgy, and they expressed these moments of togetherness and hospitality in the following manner:

This is a powerful period of the day. Together we invoke the Holy Spirit on the whole conciliar assembly; together we ask God to come to the help of his people; together we stand around the real presence of Christ in the eucharist; together we venerate the mystery of this presence in our midst and prepare ourselves to listen to what the Lord says to the Church.¹⁶⁷

After the Council sessions, the Brothers enjoyed meeting persons whom they loved and with whom they could share their concerns in a spirit of hospitality. But, the meal seemed to be one of the highlights of the day where different topics were discussed depending on the interests of the guests. The Brothers describe the meals as simple but sometimes very pleasant. Frequently, they ended with a prayer in the oratory. The authors add: "Once our guests have gone, there is a moment of relaxation and silence; then the many interviews begin again. Those who come and go differ from one another. We are only five to welcome them."¹⁶⁸ In the

¹⁶⁶ Schutz, Thurian, Revelation, p. 8.

¹⁶⁷ Ibid., p. 7.

¹⁶⁸ Ibid., p. 8.

evening, the Brothers returned to their apartment for prayer, and to welcome other bishops to their evening meal. Most of the evening was spent around the table.¹⁶⁹

Brother Roger stresses MEAL in his writings, but usually as a physical activity; whereas, Brother Max emphasizes MEAL in the Eucharist as a spiritual activity, especially in his Eucharistic Memorial, Volumes 1 and 2. In the commentary on revelation, pages 6-8 concentrate on the physical meal in Brother Roger's style, and pages 73-77 bring out the spiritual aspect of the Eucharist and the Word as spiritual nourishment, in Brother Max's style. As we shall see later, both, whether physical or spiritual meals, are forms of hospitality.

Schutz and Thurian refer to the conciliar text affirming that Scripture is "the food of all preaching and religion".¹⁷⁰ According to paragraph #23, the Council encourages exegetes and theologians to continue their interpretation of Sacred Scripture. The Brothers comment on this: "These biblical exegetes and theologians are at the service of pastors responsible for the nourishment of the People of God with the food of Scripture."¹⁷¹ Moreover, the authors suggest daily reading and meditation of Sacred Scripture for inspiration and nourishment.¹⁷² They repeat this theme several times: "It is in Scripture that the ministry of the Word finds nourishment and health, strength and holiness."¹⁷³

¹⁶⁹ Schutz, Thurian, Revelation, p. 8.

¹⁷⁰ Ibid., p. 73, # 21.

¹⁷¹ Ibid. p. 75, #23.

¹⁷² Ibid., p. 77, #24.

¹⁷³ Ibid.

It would seem that the above mentioned passages were the only ones applicable to hospitality. But, without overstating the point, perhaps the following could also be included: "With this conciliar text we wish to remain open to all these problems so that we can find the solutions that the Spirit wants to offer the Church in the modern world."¹⁷⁴ Hospitality includes openness.

For some reason, Schutz and Thurian's book did not receive many reviews in the United States and Canada. This commentary, however, is in itself a great step in ecumenism and an example of concrete hospitality.

As shown already about ecumenism, Thurian's article, "La Communauté de Cluny" and Schutz's "Naissance de communautés dans les Eglises de la Réforme" resemble one another. This is also true concerning hospitality. Both authors refer to openness, availability, and love. Thurian stresses fraternal love and charity.¹⁷⁵ For him, spiritual communion in the same mystical body of Christ will become a concrete and visible reality when Christians participate in the same sacrament and at the same table and profess the same faith in unity.¹⁷⁶ Concerning concrete acts of hospitality, Schutz brings out sharing and Christ's love for the suffering.¹⁷⁷ He reminds Christians that Christ consented to become human, and, in turn, Christians are to accept their own humanity and that of others.¹⁷⁸ To accept self and others is a form of hospitality also.

¹⁷⁴ Schutz, Thurian, Revelation, p. 9.

¹⁷⁵ Thurian, "Cluny", p. 120-121.

¹⁷⁶ Ibid., p. 121.

¹⁷⁷ Schutz, "Naissance", p. 20-21.

¹⁷⁸ Ibid., p. 24.

At this point, we will exclude the works of Roger Schutz and concentrate on Max Thurian's writings on hospitality as sole author.

1. Mary

As mentioned before, Thurian sees Mary as a figure of the Church. This is especially true when he relates the miracle of Cana:

In the first part of the account, Mary symbolizes an anxious humanity which is awaiting deliverance, and also that Jewish faith in the Messiah which expects him to be revealed by signs. Fully human in her expectations, she is the type of all humanity; being still Jewish in her faith, she is the type of Israel; but Christ by the reply that He addresses to her, though it is not a refusal, but an appeal to take a wider look, is going to draw her out of this human situation and the Jewish faith in order to raise her up with Christian faith to a place of being the type of the believing Church.¹⁷⁹

It is especially at the Annunciation that Mary, as a prototype of hospitality, "gathers up in herself the whole people of Israel".¹⁸⁰ Thurian shows Mary as the handmaid of the Lord who longingly has been waiting for him to welcome him and to serve him.¹⁸¹ She accepts the Lord, he dwells in her, and she becomes the "Ark of the New Covenant".¹⁸² Thurian acknowledges Mary as the virgin who accepts the Lord in a mystical union and as the mother who gives birth, an eschatological sign of Messianic hope.¹⁸³

¹⁷⁹ Thurian, Mary, p. 136. All books in this section are Thurian's.

¹⁸⁰ Ibid., p. 52.

¹⁸¹ Ibid., p. 56-57.

¹⁸² Ibid., p. 18.

¹⁸³ Ibid., p. 64.

However, Thurian shows Mary's role as Virgin and Mother not only at the mystery of the Incarnation but also at the foot of the cross where she suffers the pains of childbirth when the Church is being born: Mary accepts John as representing mankind and John welcomes Mary thus forming a spiritual family.¹⁸⁴ Davis paraphrases Thurian's words by saying that "the water and the blood that flow from the side of Christ are the signs and instruments of motherhood; by baptism the Church gives birth to, and by the Eucharist, she nourishes all believers, her children".¹⁸⁵ To give one's life for, to give birth to, and to feed are all forms of hospitality. Thurian also brings out the idea of acceptance when Mary receives Jesus in faith as the Son of God and the Suffering Servant, thus accepting the reality of the cross and the suffering in her son's life and in her own. This kind of acceptance is hospitality at a deep spiritual level.

Another form of hospitality is service. Thurian often stresses the need of serving. He reminds the Church of the example of Mary who was "a humble servant, a servant of Christ and of men".¹⁸⁶ He concludes one of his works on the Church¹⁸⁷ with a meditation on Mary, bringing out the maternal vocation of the Church, the subject of our next development.

¹⁸⁴ Mary, p. 159-161; see also Davis, Max Thurian, p. 86-87.

¹⁸⁵ Davis, Max Thurian, p. 86.

¹⁸⁶ One Bread, p. 122.

¹⁸⁷ Renouveau, p. 187-203.

2. The Church

Like Roger Schutz, Max Thurian repeatedly brings out the divisions in the Church¹⁸⁸ as scandals in the one family of God. For Thurian, indeed the Church is a home, a family:

In the Church, the whole natural family life finds itself transformed; and those who have left all to follow Christ discover a hundred-fold, in the present time, in the heart of the Church, the family of the Father, dwellings, brethren, sisters, children and mothers, in a fullness of family community spiritualized in Christ.¹⁸⁹

For this reason, Thurian often stresses the idea of the "whole Church for the whole Church", advancing towards the Kingdom.¹⁹⁰ Fraternal love and service as forms of hospitality are two of Brother Max's themes, because, for him, all Christians have a vocation to the kingly priesthood:

In the classifications of kingly service we may envisage laïcs in the role of hospitalers. Hospitality is one of the Church's important functions. [...] Hospitality, visits, brotherly welcome — this for the laïc is a real service of the Church; he thus displays Christ's love and the Church's, and he prepares an attractive milieu, a real fraternal community, for those who are discovering their calling to become Christians.¹⁹¹

188 See Max Thurian, "Le Concile et l'unité visible", in Documentation Catholique, Vol. 58, 1961, p. 106; Id., L'unité visible des chrétiens et la tradition, Paris, Editions de L'Epi, 1961, p. 123; "Vers l'unité", p. 74; et al.

189 Mary, p. 169. See also, Davis, Max Thurian, p. 57.

190 Eucharistic Memorial, Vol. 1, p. 28, 30.

191 Id., Consecration of the Layman, Baltimore, Helicon, 1963, p. 93.

Thurian discerns a threefold classification of service in the Church for the confirmed Christian, namely, catechetical, liturgical, and fraternal:

The layman, through confirmation, becomes a catechist, a reader, and a visitor. These services in the Church deepen within him the gifts he has received by baptism in the Spirit for the Kingly priesthood in the world: the gifts of testimony, of prayer, and of charity.¹⁹²

According to Brother Max, hospitality is to be practiced by everyone, as specified in the New Testament: "Practice hospitality ungrudgingly to one another (1 Pt 4:9)."¹⁹³ Moreover, the author points to the "mystery" of hospitality as in the Epistle to the Hebrews: "Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares (Heb 13:1-2)."¹⁹⁴

Hospitality, however, is not restricted only to the lay person. Thurian does recognize an ordained ministry, and he differentiates between presbyterate as a state and episcopacy as a function. The "episcopos" is shepherd, pastor, overseer, and guardian:

The pastoral epistles summarize the qualities of an episcopos in terms of equilibrium in everything, a sense of welcoming, the ability to teach, a gift for government, and humility in service (1 Tim 3:1-7). These qualities bring to light some of the essential functions of the episcopos. He is the minister of the church's internal government and God's steward (Tit 1:7).¹⁹⁵

¹⁹² Consecration of the Layman, p. 93.

¹⁹³ Ibid.

¹⁹⁴ Ibid.

¹⁹⁵ One Bread, p. 77.

Among other desirable qualities, Thurian mentions the minister's ability to teach the word of God as in Tit 1:9, and he adds: "He is a minister of the church's external relations: he should be hospitable (philoxenos: the friend of the stranger), and non-Christians (those outside) should be able to recognize his human qualities (1 Tim 3:2-7; Tit 1:8)."¹⁹⁶

3. The Eucharist

The question of ministries in the Church also brings forth the idea of hospitality in the Eucharist, "the Sacred Banquet", where Christians meet their Lord Jesus Christ.¹⁹⁷ Brother Max wrote at great length on the Eucharistic meal, but his thoughts center more on the meal as a sacrifice than on hospitality. This is legitimate because that is precisely his purpose. However, he also refers to the Eucharist as a meal from the viewpoint of hospitality and to Christ as the host, guest, and nourishment: "In the celebration of the eucharist, Christ gathers, teaches, and feeds his Church. It is he who invites the Church to the meal over which he presides."¹⁹⁸ On the other hand, Brother Max says that "Christ is not only our guest but our nourishment at the same time".¹⁹⁹ For the author, the Eucharist has

¹⁹⁶ One Bread, p. 75-78.

¹⁹⁷ Ibid., p. 119.

¹⁹⁸ Renouveau, p. 147.

¹⁹⁹ Id., "Les grandes orientations actuelles de la spiritualité protestante", in Irénikon, Vol. 22, 1949, p. 385.

to be placed in an eschatological context where the guests at the Sacred Banquet are waiting for the coming of the Kingdom:

The Eucharist consecrates now the guests of the eschatological Passover. This fulfilled Passover will simply be a Eucharist at which Christ will visibly preside and in which the faithful of all ages will visibly join. Then Christ will divide afresh this Passover with His disciples who "will eat and drink at His table in His Kingdom". [...] Until then the Passover must be performed and God must bring the deliverance, of which it is the sacrament, to the fulness of universal salvation.²⁰⁰

In one of his articles, Brother Max has a section on the Eucharist, the meal of the Lord, in which he states:

The Eucharist is the sacramental meal, the new paschal meal of the people of God. [...] This meal of bread and wine is the sacrament, the efficacious sign and the assurance of the presence of Christ himself, who has sacrificed his life for all men and who gives himself to them as the bread of life.²⁰¹

So, for Thurian, the Eucharist is the meal of the Lord, not an ordinary meal, but a liturgical and sacramental one situated in an eschatological context. Since Vatican Council II, there has been a great deal of concern about "eucharistic hospitality" or "fellowship", as it is often called. Thurian explains: "Eucharistic hospitality is the welcome offered by a Church, to the eucharistic communion, to the faithful who belong to other ecclesial communities."²⁰²

²⁰⁰ Eucharistic Memorial, Vol: 2, p. 71.

²⁰¹ "Accord oecuménique sur l'eucharistie", in Verbum Caro, Vol. 22, 1968, p. 3-4.

²⁰² Id., "Conditions théologiques et spirituelles de l'unité des chrétiens", in Documentation Catholique, No. 1696, April 18, 1976, p. 371.

Commenting on the eucharistic stand taken by the Group des Dombes, Thurian agrees that doctrinal clarifications are still needed about the sacramental presence and the apostolic succession in the ministry. He emphasizes that the question posed is not only a matter of intercommunion but also of eucharistic hospitality:

That is why the text of the agreement of the Group des Dombes ends by asking the heads of the Churches to consider attentively the new situation created by this common profession of eucharistic faith, in the light of the demands of hospitality which are addressed to them.²⁰³

Such an example of eucharistic hospitality, given by Brother Max, is the mixed Group des Dombes being offered communion at Mass: "With the approval of the Bishop of Belley, in whose diocese the Abbey is, the Abbot of Dombes invited the Protestant theologians like the Catholics to the communion of the Eucharist which he himself was celebrating."²⁰⁴

Besides eucharistic hospitality, another bond of unity, according to Thurian, is prayer, especially the Lord's Prayer in which all Christians ask the Father for daily bread: "Is it not a form of unity to be concerned about the nourishment and life of one's fellow man?"²⁰⁵

The petition for daily bread, however, is not limited to Christians. Brother Max suggests that these "make a starved and underprivileged humanity their responsibility", and, together, "be engaged in an act of unifying charity". He gives his reasons:

203 "Commentaire de Frère Max de Taizé", p. 338.

204 "Rencontre du Groupe des Dombes", p. 885.

205 Visible Unity, p. 20.

Because they will be accomplishing together the will of their common Father, who furnishes the nourishment for every living being, they will find themselves already on the way which will eventually lead them to community both of belief and of the spiritual bread which they must share if they are to help still other fellow beings to live, not on bread alone, but on the Word which proceeds from the mouth of God.²⁰⁶

4. Visible Unity

God as provider for all His living creatures and God as Father of the one fraternal family are two themes often mentioned in Thurian's writings.²⁰⁷ God is the provider, and his Son is always there to save the human being "from his self-sufficiency" when he no longer feels the need for God, and "to lead him to the generous and self-sacrificing love which unites him indissolubly to his brothers".²⁰⁸ Moreover, since God is the Father, Christians can hope for visible unity, Thurian says, only in the measure, that, from now on, they consider themselves belonging together to the same people of God, to the same family of the same Father who is in heaven.²⁰⁹ The author sees that a true solution to ecumenical problems can be found only in supernatural charity. He adds: "Love of truth should not make us forget the truth of love."²¹⁰

206 Visible Unity, p. 20.

207 "Accord oecuménique sur l'eucharistie", p. 4; "Attitudes oecuméniques", Documentation Catholique, Vol. 60, 1963, p. 275-276, 279.

208 One Bread, p. 113.

209 "Attitudes oecuméniques", p. 279.

210 Ibid., p. 280.

As part of love, Brother Max stresses for the Church shared suffering with the world of war and hunger.²¹¹ When the Church "knows suffering and a kind of agony, without losing the unshakeable assurance of its faith, it becomes friendly and brotherly, compassionate and attractive to men".²¹²

It is in this spirit of fraternal charity and hospitality that the Brothers of Taizé are responding to their vocation and trying to live it out among themselves as a community. Through experience, Brother Pierre-Yves Emery can say that "fraternal unity demands care, consideration, and sacrifices".²¹³ He goes a step further by pointing out the necessity of forgiveness in common life.²¹⁴ These characteristics are forms of hospitality.

Concerning love towards one another, Brother Stoop gives as an example of love, St. Thérèse of Lisieux's message, which he paraphrases as follows: "Everything is in love, love of God, that is the abandonment of a child, total confidence, but above all love of neighbor."²¹⁵ He refers to a vocation of love as "an ever-renewed participation in the royalty of

²¹¹ Thurian, One Bread, p. 108.

²¹² Ibid., p. 109.

²¹³ Emery, "La communauté de Taizé et la passion de l'unité", p. 234.

²¹⁴ Ibid., p. 233.

²¹⁵ Stoop, "Le christianisme, religion d'amour", p. 11.

Christ's love".²¹⁶ For Stoop, this vocation means communion with Christ, love of mercy, humility, and sacrifice:

In following him we will be with the least, the weak, the poor, the sinner; we will no longer seek to be above others, stronger than they are, but our whole desire will be to sustain, redress, and watch them grow.²¹⁷

This is the way Stoop understands what St. Thérèse means by being "a victim of love", which he associates with the Beatitudes and St. Paul's tribute to love in I Cor 13.²¹⁸

Love of neighbor includes hospitality. It is important for the Brothers to practice hospitality among themselves, otherwise this point of Rule would be a lie: "It is Christ himself whom we receive in a guest."²¹⁹ Every person is a guest, a stranger in some way. If not, the chapter on Guests in the Rule would apply only to outsiders. Stoop recognizes this and he agrees that what motivates the Brothers is "to live Christ for all men".²²⁰ Like Schutz and Thurian, Stoop refers to openness as a result of celibacy.²²¹

One aspect of hospitality on the part of the guest—that is often overlooked is the fact that one must accept gratefully whatever is offered, regardless of expectations. On the other hand, the Brothers, as hosts, do

²¹⁶ Stoop, "Le christianisme, religion d'amour", p. 11.

²¹⁷ Ibid.

²¹⁸ Ibid., p. 12.

²¹⁹ Rule, p. 115.

²²⁰ "Message du Frère Roger Schutz", p. 73.

²²¹ Ibid.

not apologize for what they are offering. They simply share what they have to give. If guests are disappointed, it may be because they do not understand the give-and-take relationship of hospitality. The Brothers do not claim to have more to offer. They share their property, utilities, and food in the manner that they know. This is also true of other gifts. The Brothers do not pretend to be scholars if they are not. Brother John says: "We witness to ecumenism through our lives, not by writing books about it. We can give a talk about the Bible to young people, but we're not biblical scholars."²²²

This is also true of the liturgy. The Brothers invite everyone to the Church of Reconciliation. They go to great length preparing liturgical services so that all the guests can identify with them in some way. But that is as far as the community can go in offering spiritual hospitality. In fact, Pierre Etienne admits that he himself prays "very badly."²²³ The Rule is encouraging on this point: "If you feel your weakness while actually praying, you possess nevertheless the earnest of the victory of God. [...] Believe in the presence of Christ within you even though you feel no tangible response."²²⁴

Brother François points out that confidence in God is a recurring theme in the Psalms often used in the liturgy.²²⁵ Moreover, according to

²²² Bank, "Taizé Youth Blitz on London", in St. Anthony Messenger, Aug. 1982, p. 31.

²²³ Pierre Etienne, Lente remontée depuis les rivages, p. 54.

²²⁴ Rule, p. 33.

²²⁵ Stoop, "Le sens de Dieu dans les Psaumes", p. 36-37.

him, there is a need to create a space within for God himself.²²⁶ These are forms of hospitality. The author reminds the reader that all are "strangers and pilgrims in the sight of God (Ps 39:13)".²²⁷ Therefore, as such, all are in need of hospitality.

Commenting on the liturgy, Thurian says that the specific Christian message can be summed up in one word: love.²²⁸ For this author, the greatest sign of love is the Eucharist: "As a sacrament of unity, the Eucharist is the sacrament of charity."²²⁹ Regarding charity and hospitality, another motif that Thurian brings out is God as provider,²³⁰ especially when examining the Roman Canon and the Eucharist at Taizé. In a footnote, he gives this reference: "All comes from you; and we only give you what we have received from your hand (1 Chr 29:14)."²³¹

Another gesture of hospitality is to pray for the sick, the poor, the hungry, and the needy, all of whom are mentioned in the liturgy at Taizé. But the Brothers do more than pray for the needs of everyone;

226 Stoop, "Le sens de Dieu dans les Psaumes", p. 42.

227 Ibid., 43.

228 Thurian, "Orientations de la spiritualité protestante", p. 383.

229 Id., Eucharistic Memorial, Vol. 2, p. 124.

230 Id., "Le canon romain", in Verbum Caro, Vol. 22, 1968, p. 79, 80, 82, 83.

231 Ibid., p. 79-80, footnote 17.

they are men of action, and whenever possible, they go out to meet all who need them. The community believes in hospitality and contact, as Thurian writes:

The community does not exist for itself, the members do not pray without a concrete goal, they receive to give what they have. They organize retreats, welcome members of their spiritual family, receive men with all kinds of opinions, traditions, nations, to converse and to pray with them. They exercise an ecumenical function, happy to enrich one another with the common treasures of the universal Church.²³²

Here is a reason given by Emery for this welcome and personal relationship:

Unity according to God implies that the Father is in the Son and the Son in the Father — this "in" does not have a local dimension here; in the same perspective, we are in Christ and Christ is in us, the Spirit is in the Church and the Church in the Spirit, I am in my brother and my brother is in me.²³³

There is not much new information supplied by the Brothers themselves about their work "on mission".²³⁴ They live in fraternities in the poorest countries of the world and they work for reconciliation through common prayer and service, in a spirit of hospitality. Brother Frank remarks:

We will keep alive within us the passion of unity for the body of Christ under the condition that we are attentive to the human masses who remain without bread, without hope, without Christ.²³⁵

²³² Max Thurian, "L'esprit de la vie en communauté", in Documentation Catholique, April 15, 1979, p. 391.

²³³ Pierre-Yves Emery, "Réforme et unité", in Verbum Caro, Vol. 16, 1962, p. 47.

²³⁴ Several authors have written on this topic which will be taken up in Chapter V.

²³⁵ Van het Hof, "Etre des hommes de réconciliation", p. 462.

As a concrete example of solidarity with the hungry, Brother Frank gives Operation Hope.²³⁶ The Letter of Taizé often describes the Brothers' hospitality while working "on mission". One Letter focuses on their presence in Bari, in southern Italy:

The brothers were crowded into a relatively small space, and this too was important as a way of sharing the living conditions of the neighborhood. [...] Every evening after prayer, the brothers invited all the young people present to join them for a meal, which meant that often it was possible to offer to each person only a dish of spaghetti, a piece of bread and a slice of apple!²³⁷

Another mission described in the community's bulletin is Mathare Valley, the poorest district of Nairobi, Kenya. The Brothers followed the usual pattern of evening prayer and a meal. On the other hand, the Brothers themselves were the recipients of hospitality by the poor who welcomed them "like members of their own family".²³⁸

Without the help of the young people, some of the projects undertaken by the Brothers would have been impossible. When asked at which point the community decided to welcome the youth at Taizé, Brother Roger answered:

We never made any decision! Taizé is in such an isolated area, one would never have thought anybody would make the trip. It happened little by little and at first we were sure it wouldn't last. But you see how many of them keep coming! I walk in the church in the morning and to be welcomed by all those eager

236 Van het Hof, "Etre des hommes de réconciliation", p. 462.

237 Letter from Taizé, No. 47-48, July-August, 1978, p. 1.

238 Ibid., No. 54, Feb. 1979, p. 1. It was at this time that the document, Acts of the Council of Youth, was written.

young faces is such a stunning thing. Crowds of people we don't know come for a few days and then leave again — I often feel it is they who are welcoming us to Taizé!²³⁹

One Letter gives details about those spending a week at Taizé and their participation in one of the provisional "places of sharing":

They live as part of a group, with times of silence and practical work as well as periods of discussion. It is a way of practising more intensely for a few days what they wish to live in a more long-term fashion at home: a life centered on sharing. [...] Other people spend a week as part of the teams responsible for the welcome of those who arrive and for the practical work. These groups also find time to meet for discussion.²⁴⁰

The Council of Youth was initiated in 1974. Since then, the accent is being placed on concrete acts of solidarity, as the subtitle of the Letter of Taizé suggests, "Living the Council of Youth". Mass meetings began to be organized in Europe which developed into worldwide gatherings.²⁴¹ The idea behind the first European meetings was to make possible a time of sharing with all who came:

— A sharing of what is lived, the reality of a neighborhood or other locality; a sharing between all who live deeply their commitment to Christ; a sharing where those who come from the outside have something to give as well: their own searching and the kinds of life they live.

For this Christmas meeting we are hoping to live, in the newborn Christ, the joy of hospitality of mutual welcome. A vision of the universal Church necessarily includes such an image of sharing.²⁴²

239 Reilly and Bank, "Taizé Interview with Brother Roger", p. 34. Italics are his.

240 Letter from Taizé, No. 46, June 1978, p. 1. Italics are in the text.

241 "From the European Meeting to a Worldwide Gathering", in Letter from Taizé, No. 56, Apr. 1979, p. 1-3.

242 Letter from Taizé, No. 49, Sept. 1978, p. 2.

Moreover, the Letters refer to the explicit welcome given by parishes who host such a meeting or who offer welcome along the pilgrimage.²⁴³ According to a Letter, the local Christian congregation is a community where the members are searching together, discovering ways of supporting human rights, recognizing signs of hope, and then, sharing and celebrating them.²⁴⁴ The home is always linked with the Christian community of the locality, especially by hospitality:

Your home, or your room: a "house of Nazareth" made ready in simple beauty to offer hospitality and to take the first step towards others. Invite people with the most varied outlooks and try to understand them. Take the initiative in creating confidence between peoples by mutual hospitality between different races. At a time when so many doors are closing, if every home were opened to those of a different background, the racial issue would be practically solved.²⁴⁵

From the above passage, it becomes clear that pilgrimages, in the writings from Taizé, are not just meetings from one place to another over the world. Brother Hector points out that they are also "inner pilgrimages" and the "discovery of each other's gifts" in Jesus Christ.²⁴⁶ This is reflected in the Letter from the Catacombs which states: "Set out on small pilgrimages of reconciliation either alone or with others."²⁴⁷ The reason

²⁴³ See "A Warm Welcome in London's Winter", in Letter from Taizé, No. 91, Mar. 1982, p. 1-3.

²⁴⁴ "Letter from Warsaw", in Letter from Taizé, No. 90, Feb. 1982, p. 2.

²⁴⁵ Ibid.

²⁴⁶ Brother Hector, Interview for The Catholic Review, Oct. 2, 1981, p. B-1.

²⁴⁷ "Letter from the Catacombs", in Letter from Taizé, No. 102, Feb. 1983, p. 3.

given, elsewhere, is that "a multitude of small pilgrimages will provide continuity once everyone has returned home".²⁴⁸

The Letter of January 1984 brings out the idea again that God is the provider according to 2 Cor 5: 18-20, and that all human beings are in need of hospitality along the pilgrimage of reconciliation:

Receiving everything like foreigners and pilgrims makes us capable of being sent out in Christ toward others. Going toward others, setting out on small pilgrimages of reconciliation, is more than an activity. It means letting our faith be fulfilled in daily life. Each Christian is a person sent out. Each participates, in one way or another, in the ministry of reconciliation.²⁴⁹

One of the latest Letters quotes Lev 19:34: "Love the stranger as yourself"; and, it brings out the fact that loving the stranger has led many to take concrete steps. Some suggestions are given:

Welcome others very simply. [...] Invite people to your table for modest meals, and also for meals of celebration. When possible, receive one or several persons for a week in your home, especially young persons from broken homes or elderly people who have been left alone.²⁵⁰

Hospitality is the basis of the final judgment, as Jesus himself said in Mt 25:31. Brother Axel Lochen expatiates this subject:

He knows his own, those who have welcomed and served the hungry, the thirsty, the stranger. He will recognize those who have loved. He will separate those who did not know how to meet the forsaken and the oppressed of the world by manifesting concretely to them the love that they needed.²⁵¹

²⁴⁸ Letter from Taizé, No. 113, Jan. 1984, p. 1.

²⁴⁹ Ibid.

²⁵⁰ "Letter from Haiti", in Letter from Taizé, No. 114, Feb. 1984, p. 2.

²⁵¹ Axel Lochen, L'Évangile raconté aux adultes, Taizé, Les Presses de Taizé, 1968, p. 87.

In another book, after a lapse of six years, Brother Axel exhibits a deeper understanding of hospitality which permeates every page of his work. First, he points out the reverse of hospitality, namely, hostility:

Man is greedy, jealous, has feelings of rivalry and frustration which prevent him from living in peace, to welcome the stranger and to share his bread with an unknown person.²⁵²

This frank admission of aggression and rebellion is important to understand its opposite. Brother Axel gives many examples of hospitality, showing how the Good Shepherd cares for the poor and needy by giving to the thirsty at the wedding feast of Cana and the Samaritan woman at the well, to the hungry at the scene of the multiplication of the loaves and at the Eucharist, to the sinner Mary Magdalen in need of forgiveness, and even to all generations in need of imperishable food, all in contrast with the hostility of the crucifixion, the murder of the prince of hospitality.²⁵³

In concluding, it seems appropriate to sum up the work of the Brothers by pointing out that, behind ecumenism and hospitality, their motive is to praise God:

What unites us as brothers is not a particular kind of work, not doing "good deeds" of some kind, but the utterly gratuitous praise of God, situated at the heart of human living.²⁵⁴

The four preceding chapters dealt with the writings of Roger Schutz as founder and prior of Taizé, of Max Thurian as co-founder, and of other Brothers of the community. The next chapter will analyze what observers or outsiders have written about Taizé.

²⁵² Axel Lochen, Le meurtre du prince, Evangile pour les agressifs, Taizé, Les Presses de Taizé, 1972, p. 12.

²⁵³ Ibid., p. 27-31; 39-44; 48; 53; 137.

²⁵⁴ Letter from Taizé, No. 47-48, July-August 1978, p. 1.

CHAPTER V. WRITINGS OF OBSERVERS OUTSIDE OF TAIZÉ

The first four chapters are mostly based on the writings coming from the Presses of Taizé. This presents one studies book and article by persons who have visited "the little village on the hill". Some of the authors have gone to Taizé on several occasions, have interviewed Brother Roger and other members of the community, and have devoted a great deal of time to study and prayer. Their writings are often repetitive; most begin with Roger Schutz's birth, and then develop his career. It becomes evident, however, that comments on facts and observations are mostly commendatory with very few negative remarks.

To help the reader understand what others have to say about the Brothers, the sequence of the preceding chapters will be followed, while new insights and reactions will be added.

Chapter I highlighted, from Roger Schutz's own writings, events in his life that were pertinent to ecumenism and hospitality. This section complements it by providing additional details as reported by observers.

I. Protestant Religious Orders

A few authors, like F. Biot,¹ provide some background concerning Protestant religious orders. C. Beauchesne goes as far back as 1833 to

¹ François Biot, The Rise of Protestant Monasticism. Reference to Taizé, p. 83-94.

the Oxford Movement and to the formation of the first Anglican Community.² John Heijke introduces his book on Taizé by showing the importance of the revival of religious life in the world of the Reformation.³ S. Marrow's article notes the revival of interest in the monastic ideals among the Protestant communities in Europe at the end of World War II, manifested by an increase of vocations in such foundations as Marguerite de Beaumont's Grandchamp in Switzerland, 1931, and Klara Schlinck's⁴ Oekumenische Marienschwesternschaft in Germany, 1936.⁵ Others give special attention also to Antoinette Butte's "Retraite de Pomeyrol" in France, 1929.⁶

Some mention that it is possible to discern in these communities certain affinities with traditional Catholic religious orders. J. Puyo sees Taizé's dynamics of the provisional as Franciscan; their community living as Benedictine; their adaptation to changing times as Jesuit; and their

2 Claude Beauchesne, La vie religieuse de Taizé, Ottawa, Ottawa University, M.A. Thesis, [typewritten copy], 1970, Introduction, p. v-x. Referred to as Vie religieuse.

3 John Heijke, An Ecumenical Light on the Renewal of Religious Life, Taizé, p. 7-21. Subsequent references will be Ecumenical Light.

4 Maria Klara Schlinck, known as Mother Basilea, was the guest speaker at the Charismatic Congress, August 1982, in Providence, R.I. Her tapes on spirituality are becoming popular in the United States.

5 Stanley B. Marrow, "A Calvinist Cluny", in America, Jan. 9, 1960, p. 418.

6 For summaries on the above foundations, see F. Biot, The Rise of Protestant Monasticism.

désire to be present to suffering humanity by living in fraternities as characteristic of the Little Brothers of Charles de Foucauld.⁷

2. Schutz's Vocation and Activities

However, Taizé does have a history of its own and it would seem useful to examine different interpretations of facts already mentioned in Chapter I. Concerning Roger Schutz's birth, P. Samway calls the reader's attention to the fact that he was born of a Swiss father and a French mother.⁸ There is no doubt that Roger Schutz's grandmother had a particularly lasting effect on his life. This is repeated over and over in interviews, in a speech in Montreal, Nov. 22, 1980, and at the liturgy at Taizé, July 1982. Samway also stresses this woman's courage and her longing for the time when people would no longer have to experience what she had gone through. For her, the solution was that Christians would have to become reconciled to avoid future wars. The author quotes Brother Roger as saying: "She told us explicitly that that was her bequest to us, her spiritual testament."⁹

7 Jean Puyo, "Taizé", in 2000 ans de Christianisme, Paris, Société d'histoire chrétienne, Vol. 2, 1975, p. 186.

8 Patrick Samway, "An Interview with Brother Roger of Taizé", p. 46.

9 Ibid.

Nearly all authors refer to the two events of his young life which prepared Roger Schutz for his ecumenical vocation: boarding with a Catholic family made him realize the absurdity of Catholic/Protestant divisions that gave rise to his vocation to Christian unity, and secondly, reading literature from Port Royal which inspired his vocation to religious life.

When questioned about Port Royal and his vocation to religious life, Brother Roger told C. Boyer the following:

At that time, not having the faith, I reasoned thus: monastic life, fervent and renewed — as it was during a certain period at Port-Royal owing to a return to its Cistercian monastic source — monastic life is a fermenting-agent of incalculable strength in the carrying out of an important activity in the life of the Church. While all at Port-Royal was of interest to me, it was the monastic element which I remembered most, its inherent strength and, on finding the faith, I began to study religious constitutions, including those of St. Ignatius. I followed retreats in monasteries, striving to understand all the force contained in this Christian mode of expression.¹⁰

The preceding passage shows Brother Roger's interest in monasticism at a time which antedates his college days. The choice of topic on monasticism for his thesis at Lausanne was well-thought out. Heijke describes the committee's reaction to Schutz's presentation in 1943:

He experienced some difficulties with the examination committee, which was not too eager to accept the thesis contained in the title of the dissertation: The Monastic Ideal Until Saint Benedict and Its Conformity with the Gospel. The topic was indeed still too novel at that time.¹¹

¹⁰ Charles Boyer, "Taizé, A Center of Ecumenism", in Unitas, Vol. 13, 1961, p. 239-240; cf. Brico, Taizé, p. 12.

¹¹ Heijke, Ecumenical Light, p. 26-27.

Balado adds this comment: "However, the result is a work which Brother Roger today would not care to be remembered for."¹² The author does not say why. We may think that it is not because of the ideas expressed there, but because of the weaknesses of the work from a scholarly point of view.

It is interesting to note what the different authors stress in their writings. Heijke is the only one who brings out forcibly the hostility of the people of Taizé both upon Schutz's arrival in 1940 and his return with others after World War II. According to him, there is no doubt that the people of Taizé were distant, suspicious, and hostile. His description is worth quoting because these circumstances serve as an example of the ecumenical situation on a small scale:

Harassed by the evil tongues of the aloof villagers, Roger Schutz finally saw no other solution than to approach one of them in person and ask him to speak up and to state, in the name of Christ, what he had against the Community. This candid approach disarmed the opposition, and gradually the evangelical openness of the Brothers began to overcome the passive resistance of the local people.¹³

The theme of reconciliation developed progressively with the community itself and is recorded permanently in the Church of Reconciliation at Taizé. C. Northcott refers to the Brothers' silence and their singing of Psalms, and adds: "Taizé is able to reconcile even cold concrete and transparent glass with the holy mysteries."¹⁴ Balado sees

¹² Balado, The Story of Taizé, p. 34.

¹³ Heijke, Ecumenical Light, p. 27-28.

¹⁴ Cecil Northcott, "Taizé: Lever for Reconciliation", in The Christian Century, Dec. 16, 1964, p. 1561.

it in his own perspective by saying that the Church of Reconciliation has no other intention than to offer a space in which people can gather to pray.¹⁵ This author often emphasizes the idea of prayer and the fact that visitors come to Taizé "to pray with the community".¹⁶ Balado's opinion is that Taizé is a place of pilgrimage rather than a meeting place.

Some consider the year 1969 as a turning point for the community. That year, the first Catholic member was received. Ghislain is the first Catholic Brother in the community who was accepted with the approval of the Catholic Church; Marcel, a Catholic priest, joined later.

Their presence raised two questions: How will the Eucharist and the ordained ministry be treated from now on at Taizé? How does the Pope fit in a Protestant community? Taizé's solution at that time was that Roman-Catholic priests celebrated Mass in the crypt and the sacred species were reserved and distributed near the icon of the Virgin Mary; whereas, the non-Catholic ministers celebrated the Lord's Supper in a different chapel and the elements were reserved and distributed near the icon of the Cross.¹⁷ Balado wrote in 1981 that Brother Roger no longer acts as "celebrant" at the non-Catholic Eucharist. He interprets this gesture as "a question-mark for Christians who cannot as yet agree on the ordained ministry".¹⁸

15 Balado, The Story of Taizé, p. 55.

16 Ibid., p. 54, 64-65.

17 Brico, Taizé, p. 30.

18 Balado, The Story of Taizé, p. 43.

The other question raised concerned the role of the Pope. At their annual council, the Brothers worked out a text from which Balado quotes the following section: "The simple fact of having Catholic brothers among us stimulates us to live more and more in the anticipation of unity by placing ourselves in communion with that minister who is the Servant of the servants of God."¹⁹ As mentioned, Brother Roger has many references in his writings to the "ecumenical pastor", and his influence is seen in the Acts of the Council of Youth (1979) which speaks of the ministry of a universal pastor and calls for a transfiguration of that ministry.²⁰

Most agree that the year 1969 was the turning point in the history of Taizé in another respect because of the influx of young people coming to Taizé searching for something they themselves could not verbalize nor comprehend.

Taizé is also known for its Rule. A few writers have analyzed The Rule of Taizé as a document, but they did not have the personal experience of living it in the Community of Taizé. It can safely be said that there is no book from the Presses of Taizé that is quoted more frequently than the Rule. In fact, some authors copy verbatim whole pages at a time. However, not many really study its content. There are no commentaries on the Rule other than Brother Roger's, not even by other Brothers. Writings on the Rule are few and these merely give explanations concerning vows, horarium, or a specific theme, rather than treat its ecumenical aspect.

¹⁹ Balado, The Story of Taizé, p. 31.

²⁰ Ibid., p. 44; see also Brico, Taizé, p. 29.

If the Rule does not often refer directly to Church unity, it does, however, contain passages which give an ecumenical tone to the whole. Brico remarks that it is evident from the series of books that Brother Roger has written since The Rule of Taizé was published that he never regarded it "as the last word, but rather as the beginning of a long process of searching and discovery".²¹

In his article on The Rule of Taizé, T. A. O'Meara reverts to the Reformation. He brings out the fact that Taizé is rooted in the tradition of the great western rules, thereby protesting that the Reformation has "reformed" too much and that now, "under the impetus of ecumenism and spiritual rejuvenation, Protestantism must recover what it has abandoned".²² O'Meara shows how the Rule is reminiscent of the Rules of Saint Benedict and Saint Augustine. Ronayne, Villain, and Beauchesne agree with him. Moore and others include the rule of Saint Francis also, as a possible source of inspiration, and O'Meara points out similarities with the works of St. John of the Cross. These authors ultimately underline the lack of originality in the Taizé Rule.

After listing the many countries from which the Brothers originated, the diversity of their traditions, and the different gifts of each, Balado adds:

²¹ Brico, Taizé, p. 151.

²² Thomas A. O'Meara, "The Rule of Taizé", in Review for Religious, Vol. 22, 1963, p. 323.

The Rule is there to stimulate each to give of his best, to create in common with all the Brothers the "parable of community" that Taizé is called to be in the Church and the world today. Freely, without constraint, for love of Christ and the brothers.²³

For this author, one thing is clear: "From the start Taizé would be a 'parable of unity', and as such called to play an active role by its example in the reconciliation of separated Christians."²⁴ J. -C. Grenier also mentions unity as one objective of the Rule: "The Rule affirms the respect of each individual's personality and the Brothers commit themselves to struggle for justice and unity in the Church."²⁵

Most agree that the Rule is a set of general guidelines to help the Brothers live their own personal commitment in community. Moore brings out the ecumenical aspect by saying that the Rule shows concern for parents, for neighbor, and for the dispossessed. This same author says that the Brothers' own communal witness to the unity of Christ is often obstructed by the scandal of the separation of christians.²⁶

M. Villain holds that the Rule is a "marvelous pedagogue" which channeled Schutz's efforts. He sees discipline and suffering "for others"

23 Balado, The Story of Taizé, p. 40.

24 Ibid., p. 41-42.

25 Jean-Claude Grenier, Taizé, une aventure ambiguë, Paris, Cerf, 1975 p. 19. Subsequent references will be Une aventure.

26 Moore, Tomorrow, p. 124.

conformable to sound ecumenical theology, because both reach out to the neighbor in rapprochement.²⁷

O'Meara makes a significant comment:

The Rule along with its incarnation, the Community of Taizé, is meant to be a link between Catholics and Protestants. The ecumenical imperative is fundamental to Taizé. Representing various churches within itself, it is an advanced witness to the ecumenical movement.²⁸

Moreover, for him, The Rule of Taizé simply reflects the great Catholic monastic traditions:

Taizé is an admission that the Reform cannot regain what it lost by innovation — by creating a substitute for monasticism — but only by returning to Catholic tradition, by re-embracing what the Reformers denied — the religious life.²⁹

O'Meara had previously stated that Taizé is perhaps the most significant return to religious life in the history of Protestantism.³⁰

Although little has been written on ecumenism in the Rule, a great deal, however, has been written on the community's ecumenical vocation.³¹

The Brothers of Taizé resent being compared with other communities. They feel that they have been given a special ecumenical

²⁷ Maurice Villain, "La communauté protestante de Cluny", in Irénikon, Vol. 19, 1946, p. 163, 165.

²⁸ O'Meara, "The Rule of Taizé", p. 326.

²⁹ Ibid., p. 323.

³⁰ Ibid., p. 318.

vocation by God and they try to accomplish this mission as they see it. H. Fey admits that it is one form of community in Christ that has been given a vocation, a place in space and an hour in time for its distinctive witness.³¹ Beauchesne has written at length on Taizé's vocation as implicitly contained in the commitment to common life for Christ.³² Like most, he sees Taizé as a microcosm of the Church, a sign of unity of the whole Body, and, through the Rule, guiding its members to perfect unity in fraternal love.³³

Among some of the barriers that the Community of Taizé had to surmount, Brico mentions the Reformation negative tradition concerning monasticism, the diversity of denominations within the community itself, and the age-old division between Catholics and Protestants.³⁴ Despite these obstacles, the Community of Taizé has survived and its members have been able to take lifelong commitments. For Balado, a commitment is a "gift of oneself", and, therefore, no one can give one's self "totally overnight".³⁵ It took years for the founding group to understand what

31 Harold E. Fey, "Taizé: Community Amidst Chaos", in The Christian Century, July 3, 1968, p. 866.

32 Beauchesne, Vie religieuse, p. 15.

33 Ibid., p. 38.

34 Brico, Taizé, p. 217.

35 Balado, The Story of Taizé, p. 112.

their ecumenical vocation entailed. Today, a young man makes the same commitment, a "Yes" to Christ, after about four years of preparation.

Commitments are taken by the Brothers to serve Christ and others. The first engagement corresponds to "poverty". The ecumenical idea behind the community of goods is sharing, not only material but spiritual goods as well. As Moore puts it: "The gifts of the individual are spiritual treasures which, like all Christian gifts, are only retained by giving them away."³⁶ Heijke stresses this detachment as enabling the Brothers to dialogue with the poor, to understand their humanity in Christ.³⁷ One Brother told Brico that if the members were to become affluent, then the essential of their vocation would be endangered.³⁸

The second commitment is celibacy. If most Catholic authors bring out the theme of service as contained in celibacy, no other point of the Rule has caused so much dissension in the Protestant Churches. These did not object to prayer, worship, and other common practices, but they openly rejected vowed celibacy. Villain describes the reaction of certain Protestants. According to him, their main objections were: How is it possible to commit oneself to celibacy for life? Is this not restricting the

³⁶ Moore, Tomorrow, p. 95.

³⁷ Heijke, Ecumenical Light, p. 60.

³⁸ Brico, Taizé, p. 116.

Holy Spirit, who might call this same person to the state of marriage later on?³⁹

Concerning celibacy and service, Brico quotes "an experienced brother" as saying: "What motivates all the brothers is the desire to use the life we have been given to serve God. To live no longer for yourself and your own interests, but for Christ."⁴⁰ For this Brother, celibacy has meaning only if Christ is present in one's life in a concrete way.

Heijke also stresses celibacy as a means for the Brothers to be available and dedicated to God and to their fellowmen.⁴¹ He brings out the idea that celibacy unites the members of the community by providing them "with the necessary freedom by which common life and common service become possible".⁴²

Celibacy is seen as a unifying element and, therefore, as having ecumenical significance. But, out of all the commitments, some authors consider the third one, acceptance of authority, more directly from an ecumenical point of view. The reason is perhaps because the Rule states explicitly that the prior is a servant whose function is to focus unity in the community. But, in a way, all the Brothers are called to this task if they are true to their vocation. The prior is not above the others; he

39 Villain, L'Abbé Couturier, p. 181.

40 Brico, Taizé, p. 116.

41 Heijke, Ecumenical Light, p. 69.

42 Ibid., p. 81.

simply exercises his ministry of unification in the center of the community.

On this, Heijke makes the following observation:

It stands to reason that the Prior can exercise his unifying function only to the extent that his fellow Brothers endeavor to carry out their common vocation to unity. Their application to unity by overcoming individualism is just as indispensable in the community as the unifying endeavors of the Prior.⁴³

Paupert also recognizes this interchange between the Brothers and the prior. He adds that the spirit of openness and fraternity resides in this reciprocity.⁴⁴ Brico conveys almost the same idea: "Accepting the ministry of communion exercised by the prior helps every brother to integrate his own creativity into the common endeavor."⁴⁵ Accepting authority concerns all Christians, as Moore points out, because all are in some way involved in community life whether at home, at school, or at work:

The engagements of the brothers of Taizé must be seen in the context of the life of the people of God as a whole. They are not blind alleys of a privileged class, but the particular application of general principles which apply to all baptized members of the church.⁴⁶

To maintain unity in the community may seem simple; but, in reality, this is not an easy task. Balado refers to the difficulty of this

43 Heijke, Ecumenical Light, p. 91.

44 Paupert, Taizé et l'Eglise de demain, p. 97.

45 Brico, Taizé, p. 117.

46 Moore, Tomorrow, p. 97.

ministry and to Saint Benedict's recommendation for "adapting the various gifts and needs of each member to the life of the whole community".⁴⁷ The Prior of Taizé has two significant community-family structures to help him, namely, the weekly meetings and the annual Council where events of the week or the year are evaluated, especially "in relation to the community, the Council of Youth, and the universal Church".⁴⁸ Meetings and councils are part of Taizé's concept of building together and participating in a common creation. These assemblies are a means of discovering the common mind of the community and for the Brothers to come to know one another better.

The Brothers represent a diversity of Churches, nationalities, and temperaments which they themselves call "a parable of community", so that the world may believe in Christ. F. Cowper says that "indeed it must be seen to be a community for others, to be a presence of Christ in the world".⁴⁹

We know that each Brother retains membership in his own Church thereby demonstrating that it is already possible to live in unity amid diversity. This may be an ecumenical sign in itself. Heijke expresses it this way:

⁴⁷ Balado, The Story of Taizé, p. 113.

⁴⁸ Brico, Taizé, p. 118.

⁴⁹ Fabian Cowper, "Taizé and the Renewal of the Religious Life", in The Clergy Review, Vol. 54, 1969, p. 31. Text italicized.

Their togetherness in the Community does not negate the Christians' dividedness, but their firm solidarity constantly, as it were, shows how intolerable that dividedness is. [...] Because of man's fallen nature, ecumenism, as well as this living together in community, will always mean reconciliation and reunion.⁵⁰

W. Ronayne has this to say about the same situation:

Divided Christianity is a scandal, which can no longer be tolerated. Taizé is an ecumenical community. Its members live their form of life that they might be signs of brotherly love among men. They can never be resolved to separation, but must be consumed with burning zeal for the unity of the Body of Christ.⁵¹

Among some of the elements conducive to unity in community life, Beauchesne mentions avoidance of useless controversies, reciprocal forgiveness, and the acceptance of the diversity of others. He sees community life at Taizé as a school of unity, a concretization of ecumenism.⁵²

Several mention that the Brothers at Taizé live in "foyers", small-group-living, in order to know one another better and to foster unity by sharing meals together. But, the Brothers are searching for other ways to improve their own relationship at mealtime and for occasions when visitors could be invited to join them.⁵³

50 Heijke, Ecumenical Light, p. 124.

51 William Ronayne, "Protestant Monasticism", in Dominicana, Vol. 49, 1964, p. 129.

52 Beauchesne, Vie religieuse, p. 108.

53 Brico, Taizé, p. 118.

Not all authors, however, have the same concept of what the "parable of community" of Taizé indicates. S. Dragastin comments:

There is necessarily a great deal of theological ambiguity present among its members. But such issues are seldom or never directly discussed. One gets the impression that the members feel such discussions are divisive. All such problems will be solved by living together in unity. In the beginning was community.⁵⁴

Each Brother brings into the community his strengths and weaknesses, his religious and political convictions, as well as "his skill as craftsman, builder, farmer, writer, printer, architect, or painter".⁵⁵ But all are involved in the search for unity directly or indirectly regardless of ministry. Biot expresses it this way:

For the community and the individual brothers of Taizé, Christian unity is no mere object of theological study and speculation; nor is the quest for it but one activity among others, though one to which they feel particularly attached. No, Christian unity, we must go so far as to say, is their very life.⁵⁶

Life at Taizé is a constituent part of the aggregate whole, the universal Church. Moore is specific in describing Taizé's self-image: "The Community see themselves as individuals who have responded to the call of God to serve in terms of a Community within the already existing Church."⁵⁷ Moreover, the Taizé Community is a little city in itself. The

⁵⁴ Sigmund Dragastin, "Taizé in Chicago", in The Critic, Vol. 26, 1967, p. 59.

⁵⁵ Cecil Northcott, "Taizé: Lever for Reconciliation", p. 1561.

⁵⁶ Biot, The Rise of Monasticism, p. 121.

⁵⁷ Moore, Tomorrow, p. 80.

diversity of occupations is almost a necessity because the community is self-supporting and refuses outside contributions. Both, Balado and Brico enumerate the shared responsibilities of the community and the talents of the individual Brothers.⁵⁸ Then the former adds: "At Taizé, the concept of 'work' is never divorced from the attempt to discern the gifts of each brother."⁵⁹ The same reminds Christians that they, too, must respond to the vocation of service with their own particular gifts. According to Moore, one motive for joining the Community of Taizé is that each Brother with his own particular gifts "may show and point more clearly the way towards the kingdom which, already within every man, is something which has to be realized here on earth".⁶⁰ So, then, for Balado and Moore, work is more than earning a living; it means using one's talents as exemplified by the Brothers of Taizé in responding to their vocation of unity.

To recognize strengths and weaknesses in self and others implies an answer to "Who is this person?" This is an important question when a candidate presents himself at Taizé. Balado remarks, "But the first question when a new brother comes to join the community, always someone in his

58 Balado, The Story of Taizé, p. 117-118; Brico, Taizé, p. 119-120.

59 Balado, Ibid., p. 118.

60 Moore, Tomorrow, p. 35-36.

twenties, is not 'What is he trained to do?' but 'Who is he really?'⁶¹ The community is made up of human beings with limitations and weaknesses, from varied backgrounds, and with different personalities.

To say that everything in a community is joy, peace, and unity is not being realistic; there are always negative human elements that often bring disunity. Heijke mentions problems of disunity that can arise "in the daily environment in which one works and lives": lack of courtesy, cooperation and collegiality; selfishness; uncharitableness; and others.⁶² Concerning disunity among the members, Brico interviewed "an older brother" and asked him about inevitable differences of opinion: "Do you sometimes disagree?" The Brother answered, "Sure, but without breaking the communion."⁶³ If all the Brothers of Taizé have the common goal of fostering unity among themselves and in the Church, a deep spiritual life is an important factor to bring about the desired unity.

I. Reconciliation

One of the first conditions for a deep spiritual life is reconciliation with self, neighbor, and God. It is not by chance that the church at Taizé is called the Church of Reconciliation.

61 Balado, The Story of Taizé, p. 118.

62 Heijke, Ecumenical Light, p. 82.

63 Brico, Taizé, p. 119.

Much has been written on reconciliation but we refer here only to what has been said from an ecumenical point of view. Of all authors studied, Heijke has given the most attention to this subject as the title of his book suggests.⁶⁴ He believes that the first prerequisite for union or reunion with others is the establishment of unity and harmony within oneself, that is, agreement of thought with deeds, of being with acting, consistency with the best and the deepest within oneself.⁶⁵ He sees reconciliation with self as a unifying factor in society. If unity within self is a prerequisite for unity, then visible unity "is a primary necessity both for the sake of the Christians themselves and for that of the world".⁶⁶ He makes it clear that Christians claim to practice reconciliation, "but, at the same time, they fight among themselves or at least remain aloof from one another",⁶⁷ thus obstructing the evangelical message. He points out that Taizé shares in ecumenical activities of reconciliation not only by dialogue, study, and publications but also by living out the conviction that nothing can replace "prayer for unity and for God's action towards this unity". Therefore, "the interhuman dialogue must be encompassed by this prayer, and the ecumenical attitude must be permeated with it".⁶⁸

⁶⁴ Heijke, An Ecumenical Light on the Renewal of Religious Community Life, Taizé.

⁶⁵ Ibid., p. 122.

⁶⁶ Ibid., p. 137.

⁶⁷ Ibid.

⁶⁸ Ibid., p. 138.

Quoting Brother Roger, Heijke indicates some characteristics of an ecumenical attitude, namely, to be aware of Christ living in self, to avoid devious tactics, and not to provoke conflicts. Moreover, at times "it is more ecumenical not to speak".⁶⁹ Above all, ecumenism and reconciliation demand "a kind of death to oneself",⁷⁰ first, by not trying to convert others, because in most cases, "Christian unity is better served by bringing Christians closer to Christ in their own ecclesial tradition";⁷¹ and, second, by not rejoicing over the weakness of other Churches, for the "unity of Christians will not consist in the triumph of one group over the other".⁷²

2. The Dynamics of the Provisional

Taizé's ecumenical spirituality is based on the concept of the present moment. The Brothers live in the Today and are ever to be aware of the dynamics of the provisional. Balado calls attention to the titles of Brother Roger's books, The Dynamic of the Provisional and Living Today for God, showing that "Taizé was born and lives in constant movement. Its dynamic is change; it is all the time passing from one provisional form

69 Heijke, Ecumenical Light, p. 138-139.

70 Ibid., p. 139.

71 Ibid.

72 Ibid., p. 140.

to another different one".⁷³ The Community of Taizé was still in its embryonic stage when Villain, in 1946, said that the foundation of Taizé was in full research of its rule of life and was accepting anything that could improve it.⁷⁴

To want to improve implies the ability to let go of what is impeding development; and, in Taizé's situation, it means specifically what is hindering visible unity. It is in this ecumenical perspective that Heijke writes: "The movement towards unity does not go back but goes forward."⁷⁵ Moreover, he reminds Christians that they are in the situation of tension between unity already given by Christ and a unity that is still to be achieved.⁷⁶ This is the basic concept underlying the community's idea of the dynamics of the provisional. Concerning this subject, Balado quotes Brother Roger: "Only by living the dynamics of the provisional can we discover how, time after time, to keep on gaining new momentum."⁷⁷ The Brothers see the ability to change non-essentials as making Christians free to move ahead.

There is, however, an element of permanency that is necessary if the process of growth is to continue, as Brico's example shows:

⁷³ Balado, The Story of Taizé, p. 14-15.

⁷⁴ Villain, "La communauté protestante de Cluny", p. 165.

⁷⁵ Heijke, Ecumenical Light, p. 141.

⁷⁶ Ibid.

⁷⁷ Balado, The Story of Taizé, p. 15.

Since it began, the Taizé Community has always emphasized the "provisional" way in which it undertakes everything, and so inevitably the idea has arisen of transplanting the centre of the community to another country, or even to another continent. Over the years the community has received literally dozens of propositions for this. Again and again the Brothers have decided against it, and not only for practical reasons. "When you live so long in a certain region," said a brother, "you put down deep roots. And roots are important. A region stamps you in its own way." Indeed, what would Taizé have become without Taizé?⁷⁸

3. Renewal Within the Church

Other elements of permanency are prayer, contemplation, and worship, although new forms may evolve with time and usage. Ronayne brings out the importance of contemplative prayer to vitalize the Brothers' active service: "Searching for unity among Christians, and seeking to serve at the nerve centers of human life, the Monks of Taizé draw their strength from their three daily offices, and from the celebration of the Eucharist."⁷⁹

Of course, this search for unity and service means a constant renewal. Some authors agree with Brother Roger that this renewal must take place within the Church and they, too, give Saint Francis as an example. The opposite, as Heijke points out, would be disloyalty towards one's Church; such "unprincipled egocentric exhibition" is shocking to others.⁸⁰ This author warns Christians not to let themselves become bitter

⁷⁸ Brico, Taizé, p. 121.

⁷⁹ Ronayne, "Protestant Monasticism", p. 126.

⁸⁰ Heijke, Ecumenical Light, p. 128.

because of theological differences which have been in existence for four centuries: "Before pronouncing any judgment, one must inwardly arrive at willingness to take upon oneself the suffering connected with dividedness."⁸¹ Heijke offers the following insight: "The price of this solidarity is the loyal acceptance of the defective character inherent in one's own spiritual family. Without this loyalty and the suffering it entails, any kind of ecumenism is only a cheap parody."⁸² In the same section, the author also refers to Christ's own example of bitter suffering which broke down the barriers of division.

With renewal within the Church comes Brother Roger's constant theme: the role of a universal pastor. In an interview, Reilly and Bank discussed with him the figure and person of Pope John Paul II. Brother Roger said, "We have a good, peaceful relationship." And he recalled that on the day he was made "pastor of the world", he asked Brother Roger to come and visit him often.⁸³ When asked about ecumenism under his administration, Brother Roger did not answer directly. He merely stated that he believes that there is still hope for reconciliation.⁸⁴

81 Heijke, Ecumenical Light, p. 130-131.

82 Ibid., p. 131.

83 Reilly and Bank, "Taizé, Interview with Brother Roger", p. 34.

84 Ibid.

4. Prayer and Liturgy

Prayer is one of the means to reconciliation and renewal. Some mention the informality of postures during worship at Taizé. Heijke sees this as "ecumenical" because the Brothers "equally permit postures of Catholic, Protestant and even Islamic origin".⁸⁵ On the other hand, Moore sees it as "provisional", because it "enables the individual to kneel, squat, sit or stand as he finds most convenient".⁸⁶

Many also refer to the diversity in the Taizé liturgy itself. O'Meara brings out this characteristic:

The liturgical Office celebrated in French draws its text from the Jerusalem Bible, the product of the French Dominicans. The music is the Jesuit Père Gelineau's setting of the Psalms. Occasional prayers from eastern liturgies and Bach chorales can be found in the services.⁸⁷

Brico adds that the result "is that almost every Christian recognizes himself in the liturgy of Taizé".⁸⁸ Moreover, this author calls attention to the fact that the liturgy includes prayers for worldwide needs in different languages, "giving those present an active part in the service".⁸⁹ For Moore, "it is the worship of a Community whose members have surrendered their individual liberties for the enlargement of the whole, and

85 Heijke, Ecumenical Light, p. 172.

86 Moore, Tomorrow, p. 58.

87 O'Meara, "The Rule of Taizé", p. 319.

88 Brico, Taizé, p. 94.

89 Ibid., p. 95.

yet have avoided reducing the role of the congregation to that of mere spectators".⁹⁰ The liturgy at Taizé is, for most authors, ecumenical in that it is all-inclusive. As Northcott observes: "Taizé is a living reminder that worship is the prime function of the Church in whatever national, cultural or traditional pattern it may be cast."⁹¹ Balado also brings out the universality of Taizé and the different languages spoken there. Then he writes about its common prayer as "the central pivot around which all else turns".⁹² He mentions that people come early even before the liturgy begins and remain long after, singing "canons which go on and on without ever seeming to end . . .".⁹³ These rhythmical hypnotic rounds are significant from an ecumenical point of view because they contain themes of reconciliation, peace, and charity.

Brico asks his readers not to form an unjust impression of Taizé's liturgy as being a jumble of traditional and modern elements, or "a kind of least-common-denominator liturgy, product of a forced and unripe ecumenism".⁹⁴ This author gives the following example of criticism against the Taizé liturgy:

90 Moore, Tomorrow, p. 58.

91 Northcott, "Taizé: Lever for Reconciliation", p. 1561.

92 Balado, The Story of Taizé, p. 83.

93 Ibid.

94 Brico, Taizé, p. 98.

In Taizé I personally met a Swiss church group which had to leave prematurely because their leader was so shocked by the liturgy that he could not bear to remain any longer on the hill. The man, who was basically very friendly and full of goodwill, was a typical representative of that branch of Protestantism which believes that worship should be limited to the proclamation of the Word of God as it is laid down in the Bible. He considered meditation and litanies a reprehensible form of Romish mysticism and as such practically the work of the devil. His wife, moreover, was highly offended by the young visitors' clothing and their unconventional postures during prayer.⁹⁵

No matter what the pros and cons are concerning Taizé, no one denies that diversity exists under many forms. Despite the multiformity, there is for the Brothers a common bond of unity, and that is the Eucharist. Nearly every author mentions this. But we will revert to Heijke because he treats the Eucharist specifically from an ecumenical aspect. Moreover, he is quoted in several works.

The Brothers recognize the celebration of the Eucharist, "the ecumenical Sacrament par excellence",⁹⁶ as implying the priesthood of all baptized Christians and the ministry of a person ordained for this specific function. Thus, for the Brothers, one cannot exist without the other, because both form the ecclesial community and join together in celebration.

The Eucharist at Taizé has gone through different stages. In the beginning, Catholic priests celebrated Mass in the crypt and Orthodox priests

⁹⁵ Brico, Taizé, p. 98, 100.

⁹⁶ Heijke, Ecumenical Light, p. 187.

in their special chapel. But, among themselves, the Brothers, who were then all Protestant, have always practiced intercommunion.⁹⁷ This was already a major step in ecumenism. Now, with the reception of Roman Catholics as Brothers, including priests, it is evident that other measures had to be taken, but they do not appear in writings. As late as August, 1982, Bob Reilly writes:

Brother Roger is firmly set against intercommunion at Taizé liturgies. When an Anglican service is held, the bread and wine given to Catholics (in a separate part of the church) have been blessed at an earlier Mass. When it is a Catholic Mass, the Protestants receive Communion in a separate part of the church, and their bread and wine too have previously been blessed at a Protestant service.⁹⁸

However, it is an established fact today that Mass may be celebrated in the main Church of the Reconciliation and that "holy communion" is distributed to the whole congregation.⁹⁹ How this thorny ecumenical problem has been resolved, the general reader has not been informed by Taizé nor by anyone else.

Contemplation is also considered as leading to union with God. The Brothers of Taizé strive for contemplation but always in an ecumenical way, that is, in a universal vision that encompasses everyone. For them, contemplation is never just for self, but for others as well, and it converts itself into action. Commenting on this point, Beauchesne says that action

97 Heijke, Ecumenical Light, p. 184.

98 Reilly, "Living Ecumenism", p. 25.

99 On July 25, 1982, a Catholic Mass was celebrated as the Sunday Eucharist at Taizé and everyone received communion, no questions asked.

and contemplation, separation and presence are only two different forms of the same life, two attitudes aiming for the same goal, having the same raison d'être.¹⁰⁰

5. A Common Creation

The aim of an ecumenical spirituality is to build and search together. Balado summarizes the steps for a common creation with God: It is important to celebrate the present moment and God's forgiveness, to struggle with a reconciled heart by learning to forgive, and to accompany Christ by a simple life.¹⁰¹

For re-creation to materialize, the community emphasizes a deep spirituality, with particular concern for reconciliation and worship. The Brothers know that, unless they go through the process of "transfiguration", as they call it, their ecumenical work cannot bear lasting fruit. It was not haphazardly that the feast of the Transfiguration, August 6, was chosen for the dedication of the Church of Reconciliation; the day itself is a reminder that it is Christ who transfigures.¹⁰²

This process of transformation is presented from a negative and a positive perspective: "Death and resurrection! Death and transfiguration!" By these words Brother Roger is referring to the temptation of "using"

100 Beauchesne, Vie religieuse, p. 208.

101 Balado, The Story of Taizé, p. 107-110.

102 Beauchesne, Vie religieuse, p. 101-102.

other people for selfish motives, which is a kind of death. On the other hand, these temptations can be transformed, thus becoming a resurrection, a festival.¹⁰³ It will be festival indeed for the Brothers of Taizé when there will be visible unity in the world and in the Church.

I. Search for Unity

T. Donnelly says that Taizé "is one of now-numerous centers from which a prayer rises for unity".¹⁰⁴ Others recognize Taizé's vocation of reconciliation and unity among all men:

Thus Taizé is not only praying and working for unity, but actually widening the horizons of many Christians. And in this vital work it is helping Christians to see their doctrinal differences — not as they have been often imagined over 400 centuries of polemic, but as they really are.¹⁰⁵

Taizé is considered to be not only a sign of hope for unity but also an act of faith, faith in the Spirit who unifies.¹⁰⁶ Some writers report Brother Roger's admission that there is an ecumenical need for a universal pastor "to foster unity and communion among all".¹⁰⁷

¹⁰³ X. de Chalendar, "Pourquoi va-t-on à Taizé?", in Promesses, No. 76, April 1973, p. 16.

¹⁰⁴ T. P. Donnelly, "The Ecumenical Calvinists", in The Catholic Press, Vol. 27, No. 10, 1963, p. 18.

¹⁰⁵ Daphne D. C. Pochin Mould, "Taizé: A Protestant Monastery", in U.S. Catholic, Vol. 31, Feb. 1966, p. 46.

¹⁰⁶ J. P. Van Deth, "La place de Taizé dans le mouvement oecuménique", in Promesses, No. 76, April 1973, p. 28.

¹⁰⁷ Brico, Taizé, p. 29.

2. Concrete Acts of Unity

On a smaller scale, Moore refers to some families who are involved in "Households of Unity" which the Brothers are establishing in many countries to promote unity:

These consist of married couples, very often of mixed religious allegiance and of great variety both in length of marriage and number of children. [...] The family is the little church, and the first experience of the worshipping community for most people, and that at a tender age. There is no formal association between the various Households of Unity, though of course they do meet each other from time to time. They share a common Rule — spoken of more usually as Commitments.¹⁰⁸

These commitments, geared towards visible unity, can be summarized as follows: to pray three times a day, to evaluate one's life weekly, to make regular retreats, to participate in the annual Week of Prayer for Christian Unity, to practice hospitality, and to live in the spirit of poverty.¹⁰⁹ Moore says that the couple must remain aware that the search for unity among christians presupposes a true unity between husband and wife in their marriage.¹¹⁰ The major characteristic of these Households of Unity is that they "are based upon the family, husband and wife, accepting their differences and building upon their common love, living in expectation and service of God".¹¹¹

¹⁰⁸ Moore, Tomorrow, p. 52.

¹⁰⁹ Ibid., p. 53-55.

¹¹⁰ Ibid., p. 54.

¹¹¹ Ibid., p. 55.

The Brothers know that to serve God and others means to be an ecumenical presence in the Church and in the world: "Today, witness implies a presence, a participation in a socialized and technological society, so sensitive to human values."¹¹² This presence begins at Taizé in the Church of Reconciliation, then "the torch" is carried to fraternities, experienced by the Council of Youth, and extended by pilgrimages nearly all over the world. Before taking each of the above groups separately, it seems in order to mention the significance of "paschal weekends" at Taizé, for it is in this perspective that pilgrimages, fraternities, and the Council of Youth are better understood.

a. Paschal Weekends

For the people who come to Taizé to pray for unity, there is, as we have seen, a set pattern on weekends. Brico explains that the purpose of these three days is to recall the burial, resurrection, and glorification of the Son of God: "On Friday, the day Jesus died, on Saturday, the Sabbath during which he rested in the tomb, and on Sunday — or more precisely Saturday night — the moment of the resurrection."¹¹³ The high point is Saturday evening. Bob Reilly describes the light in the darkness:

¹¹² Beauchesne, Vie religieuse, p. 183.

¹¹³ Brico, Taizé, p. 95-96.

On Saturday evening at Taizé, everyone entering the Church receives a taper. The service culminates in a long meditation in darkness, after which voices begin to chant softly. Brother Roger strikes a light. With it he ignites the tapers and in moments the church is ablaze with light.

If it is God's will, Brother Roger believes, any light people find at Taizé will be passed on to a world too long accustomed to the dark.¹¹⁴

The lighted candle is symbolic of one's own anticipated resurrection. Then "the Gospel of the Resurrection is read, after which everyone extinguishes his or her candle and leaves the church in silence".¹¹⁵

Balado describes such a weekend, for the opening of the Council of Youth at Taizé:

On the Friday evening, prayer is made "for all the people of the world". After an initial invocation of the Holy Spirit, the young voices rise, each in their own language, to offer intercession. Slowly, our prayer spreads across countries and continents until every corner of the globe seems to have been included. Here is universality.

On Saturday morning, Christ on the Cross. [...] It would not be right or possible to stop at the Cross. The discovery of the Resurrection is the discovery of signs of hope. [...]

Sunday morning is full of light, of songs of Alleluia, and the theme is dynamic: "kindle a fire on the earth". A fire, not called the Council of Youth, but the fire alive in the People of God by reason of the presence of Christ.¹¹⁶

¹¹⁴ Bob Reilly, "Taizé: Voices of Youth", in St. Anthony Messenger, August 1982, p. 27.

¹¹⁵ Brico, Taizé, p. 97.

¹¹⁶ Balado, The Story of Taizé, p. 77-78.

Since then, the young people have been encouraged to express this "new aspect of the Easter mystery, the passover from death to life"¹¹⁷ in their own local communities. The young people are asked to consider making a paschal commitment, that is, "to say 'yes' to a Gospel radicalism".¹¹⁸

b. Pilgrimages

The paschal commitment is also the goal of pilgrimages which are extensions of the paschal weekends at Taizé. Pilgrimages are ecumenical gatherings organized by the Brothers. An itinerary from one country to another is followed, and different local churches are visited for celebrations of hope. These pilgrimages are journeys "accompanying Christ in his pilgrimage through humanity as the crucified and risen Lord".¹¹⁹

The Brothers on mission try to unite themselves along with the people of the locality to the paschal weekends at Taizé as a continuing presence of the Risen Christ in the places where they are.

¹¹⁷ Balado, The Story of Taizé, p. 77.

¹¹⁸ Brico, Taizé, p. 58.

¹¹⁹ Letter from Taizé, Supplement, No. 100, 1982, p. 1.

c. Fraternities

One of the chief aims of all the ecumenical activities relative to the Community of Taizé is to be a presence of the Risen Christ in the Church and in the world. This is especially evident by the lives the Brothers are living in fraternities, the community's "pilgrim ministry". Balado summarizes Brother Roger's explanation of the purpose of the fraternities, given in the Cathedral of Notre Dame in Paris in 1978:

If we go to these places, we do so in order to live a presence with no ulterior motives. [...] We want to support local young people who are taking initiatives inspired not by us but by their own culture and their own genius, arising from the depths of their own experience. [...] We go to live with them in slums above all in order to live a parable of communion, sometimes for a short time, sometimes for many years. A parable always lived with a minimum of material resources, and with the reserved Sacrament, which turns a run-down shack into a place inhabited by a Presence. Immersing ourselves in slums means living in the same way that the inhabitants do, and waiting with them for an event from God for their people.¹²⁰

Different authors stress that the Brothers are in these places as "a mustard seed",¹²¹ as "a leaven of unity" or as "missionaries",¹²² and as "representatives of the whole Community".¹²³ They may live in rented

¹²⁰ Balado, The Story of Taizé, p. 49-50.

¹²¹ Reilly, "Taizé: Voices of Youth", p. 27.

¹²² Beauchesne, Vie religieuse, p. 131; p. 127.

¹²³ Moore, Tomorrow, p. 19.

houses¹²⁴ or with Catholic religious.¹²⁵ But, regardless of where they stay, it is always a matter of trying "to improvise" and "to be adaptable".¹²⁶ The Brothers live, work, and pray together: "The character and meaning of each fraternity varies, but, undoubtedly, an element common to all is that they are centers of common prayer open to everyone."¹²⁷

Heijke and Moore bring out the idea that fraternities are a "second novitiate".¹²⁸ Contact with the prior and the community is the bond of unity: "They are in no sense independent, but continue under the guidance of the Prior with whom all decisions must be taken."¹²⁹ Moreover, the Brothers return periodically to Taizé to renew themselves as well as the community:

If it is true that the Brothers on mission need to return to Taizé to renew their perspective as a community and their unanimity as brothers, then, on the other hand, the residing community also needs the missions. Not only do the missions broaden the scope of the radiance of Taizé's unity, but they safeguard its dynamism, assure its renewal, guarantee its authenticity.¹³⁰

Thus, Taizé becomes like the receiver of a major network transmitting worldwide information:

¹²⁴ Heijke, Ecumenical Light, p. 152.

¹²⁵ Angelo Schwarz, Taizé Lieu de communion, Taizé, Les Presses de Taizé, 1972, back cover.

¹²⁶ Heijke, Ecumenical Light, p. 155.

¹²⁷ Ibid., p. 153.

¹²⁸ Ibid., p. 154; Moore, Tomorrow, p. 99.

¹²⁹ Moore, Tomorrow, p. 20; Brico, Taizé, p. 21.

¹³⁰ Beauchesne, Vie religieuse, p. 134.

Even if a fraternity is geographically far from Taizé, it does not become autonomous but continues to work in close communion with the Community. The lecture tours, the ecumenical and social probings, and the various contacts of the Brothers all end with reports to the Community. They are like spiritual weather forecasts from all kinds of sensitive stations in the world. In using their initiative, the Brothers preserve their bond with Taizé.¹³¹

Moore compares the fraternities to the diaspora: "In a sense the Fraternities represent the Church in dispersion — small groups of committed christians at different points of need in the world, upheld by the Community and closely tied to it, although temporarily distinct."¹³² As far as possible, the Brothers living "on mission" are financially independent from the community in Taizé.¹³³ For this reason, the members earn their living by their own work. Some of their salaried occupations are those of deacon, catechist, mason, vender of newspapers and magazines, computer programmer, maker of stained-glass windows for churches, male nurse, and welfare worker.¹³⁴ No matter what work the Brothers are engaged in, it is always directed toward unity in some way or other.

Some bring out the provisional element of the fraternities.¹³⁵ Hildegard Atherton describes the "joy and sadness" caused by the withdrawal

131 Heijke, Ecumenical Light, p. 155.

132 Moore, Tomorrow, p. 99.

133 Brico, Taizé, p. 120.

134 Ibid., p. 21, 119-121.

135 Balado, The Story of Taizé, p. 47; Brico, Taizé, p. 120; Moore, Tomorrow, p. 99.

of the Brothers from Coventry and the participation in a weekend retreat organized by them at the end of March 1965, "as a farewell to all their friends in Britain" after a three-year sojourn there.¹³⁶ She refers to these provisional fraternities as "Flying Missions" where the Taizé Brothers are willing to help with the work for unity.¹³⁷

Due to the provisional character of the fraternities, it is difficult to list the places where the Brothers have been, or even where they are now; they are pilgrims on the move. Moreover, there are no written records giving the names of the Brothers, countries, and other information. From an ecumenical point of view these centers of unity are important because of the influence of the Brothers in places such as: Abijan, Beirut, Calcutta, Chicago, Kigali (Rwanda), New York, Niamey (Nigeria), Santiago, Utrecht, Recife (Brazil), and many others.¹³⁸

Since 1977, "itinerant" fraternities, as they are called, have taken a new dimension. They are composed of two brothers who, instead of settling in one place, keep "moving throughout the country, visiting one local church after another in the style of the early Christians".¹³⁹ However,

¹³⁶ Hildegard Atherton, "The Taizé Brothers Leave Coventry", in One in Christ, Vol. 1, 1965, p. 295.

¹³⁷ Ibid., p. 297.

¹³⁸ See Heijke, Ecumenical Light, p. 153; Balado, The Story of Taizé, p. 48; Moore, Tomorrow, p. 19, 100; Beauchesne, Vie religieuse, p. 132; Brico, Taizé, p. 21, 120.

¹³⁹ Brico, Taizé, p. 20-21.

traveling from place to place has disadvantages. They may face hostility, for very often "the brothers' radically Gospel-centered reputation has preceded them to a certain place".¹⁴⁰ Brico describes the enmity that some Brothers met at Montceau-les-Mines, a mining area about thirty miles north of Taizé, because of "their sensitivity to injustice":

For example, the Brothers' attitude was expressed concretely in work with trade unions and other forms of involvement against oppression and exploitation. As a result, they have been accused of inciting working people and have had to leave the place where they were working. And brothers looking for work have been turned away because of this in places north-west of Taizé, where the brothers, who worked in the mines, were active in trade unions.¹⁴¹

Up to this day, no factory in the region will employ anyone from Taizé. The Brothers in the fraternities have been accused of playing too explicit a role in class struggle. Their answer is that they want to show their solidarity in a concrete way by sharing their sufferings with the oppressed, and thus be "living signs of protest". When this is not permitted by civil authorities, for example in some Latin American countries, the Brothers become "silent witnesses" who claim that it is only by listening to the poor and the suffering that they can give a new form to the Church in today's world.¹⁴²

¹⁴⁰ Brico, Taizé, p. 120.

¹⁴¹ Ibid.

¹⁴² Ibid., p. 121.

Besides involvement, another characteristic of the Brothers in fraternities is their outspokenness: "The community of Taizé loses no opportunity to let the brothers who travel speak out. Sometimes that takes place in small groups — when human life is in danger — at other times in the presence of young people and other guests."¹⁴³ This boldness of speech, however, can also provoke negative reactions.

Most authors write favorably about Taizé, often giving a one-sided idealistic view. But, Dragastin expresses another opinion about the fraternity in Chicago:

Once moved into their house, the Brothers settled down to live their community life, to provide a forum for and a witness to ecumenism, and to be a "gratuitous presence" in the city and the neighborhood. [...] Nine months later, by visible standard, the answer was nothing. To be sure, coming as they did from a foreign culture, the brothers were ill-equipped to tackle the problems of the ghetto or to engage in political activity even at the community organization level. They opted, therefore, simply to be good neighbors. [...] Amidst all the talk and dialogue, it was easy to miss the fact that good relations and easy dialogue are not terribly new phenomena in America's religious pluralism. To Protestant and Catholic clerics who have worked together on the boards of various voluntary agencies and at the community organization level, the meetings at Taizé probably seemed less significant than they seemed to the Brothers themselves. [...] The executive director of the Cursillo movement expressed the sentiments of many a religious functionary when he said, "The Brothers are good Christians but the style is 400 years too late."¹⁴⁴

Today, the work of the Brothers in fraternities is often alleviated by the presence of young people who share their lifestyle.¹⁴⁵

¹⁴³ Brico, Taizé, p. 121.

¹⁴⁴ Dragastin, "Taizé in Chicago", p. 58-59.

¹⁴⁵ Brico, Taizé, p. 120.

d. Council of Youth

Young people have always been made welcome at Taizé, especially since 1960, when they started to come in droves. Many have written about the preparation and the opening of the Council of Youth, simply stating facts and quoting Brother Roger and Letters. From an ecumenical point of view, Moore makes this significant comment:

The first big international gathering for youth was in 1966, and from this there emerged the conviction that ecumenism must involve living Christ for the world. Already a common baptism is shared, and an ecumenical vocation which fails to lead away from denominational segregation fails to correct the self-defensive mechanisms of all institutions.¹⁴⁶

He sums up the process of the Council of Youth as follows: "The faith of individuals is being challenged, and its practical implication is being brought home."¹⁴⁷

What does youth find at Taizé? Some try to answer this question by writing down reactions of young persons whom they have interviewed. Here are a few impressions of young visitors at Taizé which also reflect what others have expressed:

¹⁴⁶ Moore, Tomorrow, p. i.

¹⁴⁷ Ibid., p. iii.

Simon (27), magazine editor, England:

The most important thing for me was the silence — I was terrified of silence before, but here the silences are warm. Taizé made me far more of a Catholic. It's the first place I experienced the true joy of Christianity.¹⁴⁸

Titus (21), musician, Germany:

Yes, I suppose I'm a Christian, but I'm blocked about it. I think I'm typical of kids my age. [...] How I'd love to be able, to believe the way the people here do! [...] So Taizé has exactly what I'm looking for, but I can't accept it.¹⁴⁹

Ranjan (24), student, Bangladesh:

Accepting the church services was a little difficult in the beginning, but then I realized how much they had in common with our Hindu ones back home — the silence especially. I have no intention of converting, though, and nobody here would ever dream of suggesting such a thing. I have the feeling they're trying to learn about my faith, not push theirs onto me.¹⁵⁰

Marianne (24), black, married, Chicago, U.S.A.:

Here, there are fewer barriers among the people. I can be myself without problems, I can dress as I please. [...] Contact with diversified persons coming to the community is conducive to an openness concerning the problems of other countries.¹⁵¹

Brico asked Moiz, from India, what he thought attracted young people from all over the world to Taizé, when they did not go to their own Church at home. Here is his answer:

¹⁴⁸ Bob Reilly, "Taizé: Voices of Youth", p. 25.

¹⁴⁹ Ibid., p. 26.

¹⁵⁰ Ibid., p. 27.

¹⁵¹ M. Christine Jeanniot et Véronique Brachet, "A Taizé nous avons rencontré ceux qui préparent le Concile", in Promesses, No. 76, April 1973, p. 20.

I have the feeling that it has something to do with meaningfulness. The young hesitate more than their elders to do something if its meaning is not immediately evident to them. When they can't find the meaning of a worship service or a prayer, they react right away and pull out.¹⁵²

Moiz is convinced that young people come to Taizé to pray, because they are moved by the presence of the Brothers at the common prayer every day:

That stimulates the others. Whenever people lead an authentic life together, a kind of invisible bond is created, a communion, that makes itself felt and becomes a point of attraction for others. That phenomenon is not only found in Taizé, but in many large and small-religious communities, even in local Church groups. Taizé is just a place where it's more visible, more tangible.¹⁵³

Most young people interviewed admit that the two most striking features of Taizé are, first, an atmosphere of freedom, freedom to dress as they want, to attend services or not, to adopt any posture at prayer, and, second, moments of silence. Mildrède from Le Mans, France, emphasizes the dimension of silence:

I didn't even know that silence existed. Since I came to Taizé, however, silence has become an essential part of my daily life. Even when I'm at home or somewhere else. And I know that I'm growing in that dimension. For me silence is no longer just empty time or listening to the distracting voices within. It's much more placing myself in the presence of God.¹⁵⁴

¹⁵² Brico, Taizé, p. 86.

¹⁵³ Ibid., p. 86-87.

¹⁵⁴ Ibid., p. 85.

Elizabeth Salter also stresses silence and quotes three young Italian Catholics present at Taizé, Easter, 1971:

Very often we get discouraged, and feel that the Church is too conservative, too inward-looking concentrating on inessentials. Here in Taizé we drew strength from the many fellow Christians who see the relevance of the faith as we do. This week has been so authentic. Now we have to go back to share such experiences with others.¹⁵⁵

That visitors return home and share the experience of Taizé is one of the main objectives of the Brothers. Moreover, with the help of the Council of Youth, the Brothers have organized more visits, pilgrimages, and gatherings throughout Europe and North America. Everyone is urged to be a creator of reconciliation and to go out to bear lasting fruit rooted in the death and resurrection of Christ.

Bank describes Taizé's youth outreach in London. He is aware that "however unstructured and spontaneous the ecumenical event may have seemed, there was much organization behind it".¹⁵⁶ The person behind the mass meetings is Brother Leonard. Bank quotes him: "The main work of Taizé is to be a contemplative community, not youth work."¹⁵⁷ The Brothers are quick to say that the meetings of young people are not a youth movement, but Bank remarks that "they certainly exhibit the energy and excitement of one".¹⁵⁸ However, Brother Leonard insists:

¹⁵⁵ Elizabeth Salter, "At Taizé", in Frontier, August 1971, p. 150.

¹⁵⁶ Bank, "Taizé Youth Blitz on London", p. 29.

¹⁵⁷ Ibid., p. 30.

¹⁵⁸ Ibid., p. 29.

And we must emphasize that we don't want to be a youth movement, but would simply like to point out to young people that their place of commitment is the place where they are living, and we are happy to go from Taizé to meet them there.¹⁵⁹

Hospitality at Taizé began by welcoming the youth under tents. Now this accueil is taking another form by reaching out to large cities. Brother Leonard told Bank: "We began to welcome them at the monastery and that grew into the big meetings in the cities."¹⁶⁰ This, too, is part of hospitality.

The next section mainly emphasizes physical hospitality, that is, the form of hospitality responding to material needs and performing concrete acts of welcome. Brico recalls the early beginnings of Taizé and Brother Roger's ministry of hospitality towards refugees. He adds this bit of information: "He provided for himself and his guests by cultivating some of the adjoining land, and milking the only cow."¹⁶¹ Most writers recount Brother Roger's first meal at Taizé with a poor family.¹⁶² As the community grew, a place of welcome, called "Tenietz", was built in the village. Moore describes this reception center with its kitchen, kettle of boiling water, or pan of soup:

¹⁵⁹ Bank, "Taizé Youth Blitz on London", p. 30-31.

¹⁶⁰ Ibid., p. 30.

¹⁶¹ Brico, Taizé, p. 14.

¹⁶² Ibid.

Again, there is a sense of people about, of not being alone. A kitchen, argues the Prior, is the center of any home around which its life revolves and to which members of the family and their friends most naturally gravitate. It is the place where there is least formality; where friends are welcome.¹⁶³

Heijke alone refers to the "table of pilgrims" as a sharing of a meal after the liturgy, an agape enjoyed by the visitors and the Brothers:

To make this Christian reception possible on a wider scale, the Brothers in 1963 began to serve a so-called "table for pilgrims" for those who had come from afar. And the accommodations for the reception of guests continue to increase.¹⁶⁴

This was the situation at Taizé in 1966 before the opening of the Council of Youth and the steady stream of visitors.

Many comment on the Church of Reconciliation. Heijke says that it is built like a ship, "a ship on which embarks the entire variety of the Christian world", including non-believers as well.¹⁶⁵ The same brings out the idea of man's need to travel and his desire to escape everyday life.

Travel involves a place to go and a place of welcome, both found at Taizé. When large crowds began to arrive, the Church of Reconciliation became too small and "the community decided that welcome was more important than walls. The walls were demolished and a tent erected".¹⁶⁶ Another describes the scene more vividly and how the "problem was solved drastically and unconventionally": "The facade of the building was knocked

¹⁶³ Moore, Tomorrow, p. 32.

¹⁶⁴ Heijke, Ecumenical Light, p. 147.

¹⁶⁵ Ibid., p. 144.

¹⁶⁶ Balado, The Story of Taizé, p. 65.

down and a circus tent set up in its place. The reason was that Christians live the dynamic of the provisional. The People of God are constantly on the move."¹⁶⁷ And, certainly tents are the symbol of nomads on the move.

Both Brico and Moore refer to "El Abiodh", a center for visitors, named after the village of Charles de Foucauld's retreat in the Sahara.¹⁶⁸ This guest house was built in 1965, mainly for adult visitors, and it is still used today for this purpose.

Undoubtedly, the Council of Youth was a factor attracting more visitors to Taizé. Thousands were present when the council was officially announced Easter 1970: "Some were forced to look for shelter in nearby villages, in the Church of Reconciliation, the reception house, and even in the rooms of some of the brothers."¹⁶⁹ This gesture shows that the Brothers even gave up their own privacy for the sake of hospitality.

Beginning with the announcement of the Council of Youth, thousands of visitors were welcomed each year at Taizé. The number in the 1970's reached the hundred thousand mark.¹⁷⁰ Preparations were made for the opening of the Council of Youth in 1974:

¹⁶⁷ Brico, Taizé, p. 37.

¹⁶⁸ Ibid., p. 27; Moore, Tomorrow, p. 44.

¹⁶⁹ Brico, Taizé, p. 32.

¹⁷⁰ Ibid., p. 42.

Everyone was immediately welcomed and put to work. One group transformed entire fields into camping-grounds, others built roads, others formed reception teams, an entire international orchestra, first-aid teams, groups to assist the press and the television people who were swarming, and other tasks.¹⁷¹

Balado summarizes the aims to the Council of Youth: "This council will be 'of youth' — a possibility of being involved, of being made welcome, of having a place. It will be provisional, it cannot become an end in itself."¹⁷² The Brothers had already been living for years in fraternities in slum areas of large cities but, with the opening of the Council of Youth, more journeys were made to poor districts of the world involving the young. While on some of these journeys, Letters were written. There is a point of hospitality that Balado stresses concerning Brother Roger's welcome from the poor in their shacks: "He had discovered the hospitality of the poor."¹⁷³ One such area was Hong Kong. After this visit, Brother Roger is quoted as saying: "The profound goodness of all these Chinese people who offered us such a warm welcome will remain in me forever. [...] They know how to love, they know how to suffer."¹⁷⁴ This journey was taxing for Brother Roger, as he himself describes:

¹⁷¹ Brico, Taizé, p. 45.

¹⁷² Balado, The Story of Taizé, p. 70.

¹⁷³ Ibid., p. 92.

¹⁷⁴ Brico, Taizé, p. 76.

For me, it was not a question of personal taste; I was not drawn by a natural inclination to leave Taizé and live under such conditions. My age, moreover, does not help matters any. But I am convinced of one thing: a Christian cannot live for himself; a Christian is asked not to save his own life, but to lose it for Christ and the Gospel.¹⁷⁵

Both Bricó and Balado devote several pages to the hospitality shown to Brother Roger and his group by the poor who offered them food and lodging. As poor as they may have been, these destitute persons demonstrated that the poor do have a sense of hospitality and want to share whatever they have.

Hospitality is connected with the stranger and the pilgrim. Moore often brings out this idea. In one passage, he compares Taizé with the primitive nomads of the Bible: "The witness of Taizé is the authentic biblical one of the pilgrim, nomadic people, always on the march and ready for new challenges which evoke fresh responses. The only conformity required is to the will of God."¹⁷⁶ The analogy is further expanded:

Since we belong to a pilgrim church, all that we do here has a reference wider than our human experience. When we worship God we join in the revealed activity of heaven with angels and archangels and the whole company of heaven. [...] God's people are on the march towards the promised land.¹⁷⁷

The bond of unity is the Gospel. Moore mentions that the image of a "pilgrim church" is a favorite expression of Brother Roger. For the visitor at Taizé, the idea of pilgrim is made visible. There are many

¹⁷⁵ Bricó, Taizé, p. 79.

¹⁷⁶ Moore, Tomorrow, p. 68.

¹⁷⁷ Ibid., p. 71.

symbols of the pilgrim church at Taizé: tents of nomads, primitive conditions, even the liturgy has a provisional character. Moreover, the Brothers go on missionary journeys wherever they are needed in the world, sharing food, prayer, and their whole being.

As we have just seen, many write about welcome and hospitality at Taizé as a personal and emotional experience but few give a general or objective appraisal. Even fewer refer to hospitality as found in the Rule. Some who comment on its different chapters omit hospitality. This silence seems to indicate that they consider hospitality in The Rule of Taizé as pertinent only to the Brothers, and that it does not concern the guests, although they evidence its effects. Surprisingly, more articles have been written on the ecumenical aspect in the Rule than on hospitality, even though there is a chapter on the reception of guests whereas there is none on ecumenism.

Taizé's hospitality is seen by some as a continuation of a monastic tradition. On this subject, Moore recalls that "all monasteries have recognized the duty of hospitality — in a sense this became such a recognized feature of medieval life that it produced its own problems".¹⁷⁸ There are vestiges of this practice up to this day in certain monasteries and convents, such as distributing food, "in accordance with a tradition that spans the ages in unbroken charity".¹⁷⁹

¹⁷⁸ Moore, Tomorrow, p. 134.

¹⁷⁹ Ibid.

As part of hospitality comes the practical gesture of sharing a meal, a meaningful act in Brother Roger's life. Moore picks up this theme, especially the Rule's comment that each meal is an agape:

Daily life is therefore closely related to God when every meal is a shadow of the Eucharist. It was the means by which the Risen Christ made himself known to his disciples, and this can still be the experience of his followers today.¹⁸⁰

Moore recognizes the generous hospitality given to pilgrims at Taizé where "the presence of visitors is taken for granted".¹⁸¹ Then he quotes the Rule. On the other hand, Heijke treats hospitality in the Rule from an entirely different angle; he places hospitality as a subdivision of Ecumenical Activities. He begins by describing the outside of the Church of Reconciliation and the presence of travelers and pilgrims. Then he centers on the inside of the Church where the Brothers and the visitors pray together for the visible unity of all Christians. He focuses on hospitality as a point of the Rule and says that there are Brothers assigned to the ministry of hospitality and he makes this assumption: "When the Rule of Taizé was composed, the Brothers may not have suspected that this reception would become such an important part of their ministry."¹⁸² Certain Brothers

¹⁸⁰ Moore, Tomorrow, p. 126.

¹⁸¹ Ibid., p. 134.

¹⁸² Heijke, Ecumenical Light, p. 146.

are in charge of guests and come to meet them, "an arrangement that permits the other households to do their work without being unduly disturbed".¹⁸³

All in all, authors have not made many comments about hospitality in the Rule. However, they are more concerned with the community's vocation and commitment from the viewpoint of hospitality.

Beauchesne shows that a life of unity and a spiritual openness must precede exterior gestures of unity. He bases this statement on Brother Roger's words: "L'oecuménisme est simplement l'accueil de tous." Ecumenism in its strict sense may concern the reunion of Christians in one Church. Nevertheless, like the Brothers, Beauchesne also uses the word ecumenism in a wider meaning including openness and welcome, thus giving it a more spiritual dimension, and making this reality a prerequisite for the visible unity of Christian Churches.¹⁸⁴ It is in this sense, that ecumenism is seen as hospitality in this present work.

Out of all authors who have written about Taizé, Moore expresses the idea of hospitality most frequently. Such concepts as pilgrim, stranger, nomads, welcome, and guests are interspersed throughout his book.¹⁸⁵ This

¹⁸³ Heijke, Ecumenical Light, p. 146.

¹⁸⁴ Beauchesne, Vie religieuse, p. 98.

¹⁸⁵ Moore, Tomorrow, p. 40, 68; 71-72, 75, 86, et. al.

motif then is applied to the pilgrim Church: "God's people are on the march towards the promised land. The pilgrim church, a favorite phrase of the Prior, is a reality."¹⁸⁶ Moore praises the hospitality given by the community as "part of the vocation". It is "a ministry and not a burden".¹⁸⁷ And, for him, the reason is that "Taizé is a place where people matter most",¹⁸⁸ regardless of positions or faith or even lack of it:

People who, just because they are human beings, share a common predicament and are offered a common hope. At Taizé people meet each other in a spirit of respect. This sense of the integrity of people is one of the characteristic attitudes of the place. And this is the most significant and attractive of all the indefinable elements which add up to life at Taizé.¹⁸⁹

Another describes the hospitality at Taizé and its informality by simply mentioning that people come without being registered, without being expected: "One can come back, often or never. No registration, no commitment, no 'movement' . . ."¹⁹⁰

¹⁸⁶ Moore, Tomorrow, p. 71.

¹⁸⁷ Ibid., p. 33.

¹⁸⁸ Ibid., p. 42.

¹⁸⁹ Ibid., p. 42-43.

¹⁹⁰ De Chalendar, "Pourquoi va-t-on à Taizé?", p. 13.

I. Commitmentsa. Goods in Common

Moore strongly emphasizes hospitality, especially sharing, not only of material goods but of spiritual as well:

Things of the spirit, of the mind, of the understanding and of vision, all these make up that community of goods into which every member puts his contribution and from the total richness of which each can draw according to his needs.¹⁹¹

Everything is shared rather than hoarded, including talents, insights, and knowledge: "Furthermore, in this spirit of openness which refuses to judge others, everything is shared with all who come, not only with the members of the community."¹⁹² Because the Brothers surrender their "private rights over everything", Moore says that they have found a richness inversely proportionate to their material possessions.¹⁹³ The author's idea of sharing extends to a wider concept, since all persons share the same humanity and travel the common road to Christ.¹⁹⁴

¹⁹¹ Moore, Tomorrow, p. 95.

¹⁹² Ibid., p. 96.

¹⁹³ Ibid.

¹⁹⁴ Ibid., p. 29.

b. Celibacy

Heijke sees celibacy as a means for providing freedom in order to make community living and common service possible, and also for offering "friendship and human fellowship, togetherness and brotherhood".¹⁹⁵ He quotes the Rule which reminds the Brothers that friendship and love of neighbor do not exist without suffering which "makes known the unfathomed depths of love".¹⁹⁶

For most authors, celibacy and availability are connected, as one flowing from the other. Beauchesne¹⁹⁷ goes beyond these concepts by recognizing that, not only does celibacy bring availability for neighbor, it also teaches openness. For him, celibacy is openness to a universal love, availability for the service of others. It "incarnates" itself in love of neighbor lived in a community guided by charity, thus bringing fulfillment to the person by participating in the mystery of the Death and Resurrection of Christ.¹⁹⁸

¹⁹⁵ Heijke, Ecumenical Light, p. 81-82.

¹⁹⁶ Ibid.

¹⁹⁷ Beauchesne, Vie religieuse, p. 64-68.

¹⁹⁸ Ibid., p. 68.

c. Acceptance of Authority

There is not much literature concerning authority which is connected with hospitality. For Moore, the commitment to accept authority is love to the extreme: "The engagement of a monk to surrender his freedom to make decisions is an extreme case of the common vocation to love our neighbor as ourself."¹⁹⁹ Heijke points out that the person in authority also is included within the bounds of common fraternal love: "Hence there really is room then for the superior's rendering of service. He then becomes in effect the 'neighbor', who as guide, aids his fellow religious."²⁰⁰

There is a constant flow of guests at Taizé. Visitors come and go. De Chalendar observes that the Brothers are not there for visitors but for God. They would remain as a community even if few persons would come; their life would continue and keep its meaning. He claims that the Brothers are happy to see guests arrive, even if problems of welcome (accueil) arise. But the essential of their enterprise is not to welcome people for they are not hotel managers who need their customers to survive.²⁰¹ Although there is a constant coming and going, Balado sees continuity in the process:

¹⁹⁹ Moore, Tomorrow, p. 97.

²⁰⁰ Heijke, Ecumenical Light, p. 92.

²⁰¹ De Chalendar, "Pourquoi va-t-on à Taizé?", p. 13.

Only the brothers have nowhere else to go. Only they could say that Taizé is the place of their everyday living. One day, perhaps, they will feel called to go to live somewhere else; but they would go there together. Their lives are set in common, because they have been given to Christ.²⁰²

Moore sees that in a more general way: "For the withdrawal, which they accept and seek, is only so that they may be rendered more useful to society."²⁰³ In reality, religious life at Taizé has only one purpose: to bring unity in the community, the Church, and the universe through love of self, neighbor, and God. For this reason, the Brothers work according to their talents to support the community and "to have something to share with other people — and not only superfluous left-overs".²⁰⁴ To follow faithfully this cenobitic life with its commitments requires a deep spirituality, which is not only the source of inspiration for ecumenism but for hospitality as well.

There is little written specifically on Taizé's hospitality in connection with its ecumenical spirituality. Thoughts had to be gathered here and there. Heijke, however, devotes a chapter to Taizé's Ecumenical Spirituality.²⁰⁵ His ideas on hospitality, which are interspersed in his work, can be summarized as follows: Reconciliation is the first requirement for

202 Balado, The Story of Taizé, p. 111.

203 Moore, Tomorrow, p. 35.

204 Balado, The Story of Taizé, p. 117.

205 Heijke, Ecumenical Light, p. 122-142.

a rapprochement and it has to begin at home.²⁰⁶ The Brothers representing several Churches, nationalities, and age levels have daily occasions to forgive, to respect others, and to practice brotherly love. This firm solidarity among themselves is already a form of hospitality. For Heijke, this solidarity has to extend to one's own Church, refusing to make harmful judgments about it. He claims that every Church "offers plenty of material for an examination of conscience".²⁰⁷ Solidarity, and hence hospitality, also means accepting the weaknesses of others. The author mentions two other points: solidarity of the Protestant with Protestantism, and of the Catholic with Catholicism. This applies to love of neighbor in a concrete way and sometimes by giving financial assistance as Taizé did for the Pentecostal hospital in Chile.²⁰⁸ Ecumenical solidarity includes everyone. It is "a willingness to be reconciled, even with a fellow-believer, and is a guarantee of an authentic desire for unity".²⁰⁹ The author reminds his readers how Vatican Council II clearly showed the diversity that exists within the Catholic Church, and that "this diversity demands a major effort of catholicity".²¹⁰

206 Heijke, Ecumenical Light, p. 123.

207 Ibid., p. 128.

208 Ibid., p. 132.

209 Ibid., p. 133.

210 Ibid.

To accept others hospitably and sincerely along with their convictions, opinions, weaknesses, and often ignorance, requires a great deal of self-discipline. Heijke sees this as part of ecumenical spirituality: "To be ecumenical requires application. Sometimes one meets people who think that an ecumenical mentality is a spontaneous gift of youth or that one can acquire it without effort."²¹¹ In fact, to cooperate and to remain open to the Holy Spirit are gifts from God in themselves. Heijke paraphrases the words of Brother Robert's article by saying that, in a colloquy held at Taizé between bishops and Protestant ministers, in September 1960, Bishop Marty called the Holy Spirit "a perturbing Spirit", because He is "a Spirit who prevents us from comfortably settling down".²¹²

Concerning "renewal, which sometimes disturbs",²¹³ as Balado puts it, the Brothers of Taizé try to keep in mind that things constantly change. Heijke, Brico, and Moore often bring out such concepts as pilgrims, pilgrim's staff, on the way, on the march, and moving ahead, suggesting the dynamic of the provisional and the need of hospitality along the way. Applying this form of hospitality to Church unity, Heijke remarks:

²¹¹ Heijke, Ecumenical Light, p. 122.

²¹² Ibid., p. 142, as taken from Aujourd'hui, Journal de Taizé, No. 8, Oct. 1964, p. 2.

²¹³ Balado, The Story of Taizé, p. 26.

All Churches still carry the pilgrim's staff and are still "on the way". Visible unity still lies ahead, it has not yet been achieved by anyone. It is not a question of some having to "find again" this unity, but of all making an earnest attempt to gain it. 214

It was in this spirit that the Brothers were wondering which visible sign they could offer the visitor "climbing up the hill of Taizé". They decided that the best sign would be "a praying community" and that the guest "should be taken up into it, into the prayer for the visible unity of all Christians; for the bond of union of all men".²¹⁵ For Jean-Claude Thomas, the multiplicity of languages during the prayer, of petition in the church at Taizé symbolizes solidarity in a striking way, particularly with the peoples struggling for their freedom and dignity.²¹⁶ Heijke relates hospitality with prayer:

The common prayer in the established style, to which visitors and guests are invited, does not interrupt hospitality. Neither in Taizé nor in the fraternities is the praying of the Office conceived as an exercise that the Brothers are not allowed or unwilling to "inflict" on a guest. On the contrary, they conceive it as a service to be rendered to an appreciative guest, a "communion" given to him, something shared with him as a joy and not as a "job" to be done.²¹⁷

214 Heijke, Ecumenical Light, p. 141-142.

215 Ibid., p. 144.

216 Jean-Claude Thomas, "Prier, chercher, parler comme à Taizé", in Promesses, No. 76, April 1973, p. 35.

217 Heijke, Ecumenical Light, p. 165-166.

Many agree that the hospitality given in the church at Taizé during prayer has a great influence on the Christian people "on the way" towards visible unity. At first sight it may seem strange that Heijke places the Office and the Liturgy under "Hospitality" in his book, but he gives his reasons:

We have recorded this matter under the heading "hospitality". The mere fact that the Community attuned its Office to the stream of visitors would suffice to justify this classification. This is not the only reason, however. One could imagine that, aside from opening liturgical assemblies to visitors and attuning the service to them, the Community would withdraw from contact. [...] Taizé could have felt satisfied with its liturgical openness. Yet the Brothers thought that it would not be enough to show buildings and a liturgy to the people visiting Taizé, for among those tourists there are many men seeking answers to their questions. Those people should find also fellow human beings. [...] One of the Community's households is charged with the reception of visitors.²¹⁸

Hospitality may be defined as a concrete response to the needs of the neighbor. Moore feels that the liturgy at Taizé really takes care of the visitors' needs:

Although it is true that Taizé is a pilgrimage church, a place to which men, women and children come from literally all over the world, that does not affect the fact that many of them find something of which they have daily need: The living liturgy which is the work of God's people today.²¹⁹

218 Heijke, Ecumenical Light, p. 146.

219 Moore, Tomorrow p. 77.

Besides common prayer the most important bond of unity among the Brothers, is the celebration of the Eucharist: The special diakonia of the celebrant, who is always an ordained minister,²²⁰ is service to the community, a form of hospitality in itself.

And yet, from another aspect, the Eucharist, as seen by Moore in 1969, at Taizé, is "the family meal shared rather than the offering made on behalf of all by certain separate ministers".²²¹ No matter how people perceive worship at Taizé, they all agree that it is the main bond of unity among the Brothers and their guests. After the liturgy, the Brothers intermingle with the people to speak and to listen to them, an extension of the hospitality of the liturgy.

With contemplation, renewal, reconciliation, and other elements of ecumenical spirituality, one main goal of Taizé is re-creation, a building together. Moore shows the diversity in creation, and thus in worship.²²² Re-creation, then, will be as varied as there are creatures in the universe worshipping God. What counts is a personal contribution, no matter how small it may seem:

220 Heijke, Ecumenical Light, p 183.

221 Moore, Tomorrow, p. 75.

222 Ibid., p. 60-61.

You need so little to live, so little to welcome others. When you open your home, too many possessions are a hindrance rather than a help to communion with others. [...] Do not worry if you have very little to share. [...] In the sharing of this little, God fills you to overflowing, inexhaustibly.²²³

All authors bring out the Brothers' concern for the poor and the suffering: "Taizé ranges itself at the side of the needy, the oppressed, and the lonely, because it knows that in them Christ speaks/ to us, and that through them he will inherit the earth."²²⁴ Heijke is more specific in describing photographs and statistics in the church at Taizé depicting the misery and hunger in the world: "They are an eloquent Christian reminder of what the followers of Christ must still do, and this reminder is given to them just before they are going to liturgically celebrate Christian communicative unity."²²⁵

For Heijke, "the search for unity is not directed to the well-being of the Christians themselves but to the entire family of mankind."²²⁶ This author agrees with Brother Roger that ecumenism and solidarity with the very poor go hand in hand,²²⁷ and unity must be a "joining together" of all available forces:

²²³ Balado, The Story of Taizé, p. 110, quoting "Letter to All Communities". Cf. Schutz, Parable of Community, p. 81.

²²⁴ Brico, Taizé, p. 218.

²²⁵ Heijke, Ecumenical Light, p. 185-186.

²²⁶ Ibid., p. 156-157.

²²⁷ Ibid., p. 157.

It is by means of such a solidarity and collaboration that Christian union can regain its convincing power in the world. [...] Must not the contemporary call for unity sound false and intolerable to people who do not belong to any Church, as long as they get the impression that unity is merely an internal Church affair discussed in a pious ghetto situated in a hungry world?²²⁸

Most authors see visible unity and solidarity with the world's poor as one and the same thing, but they are also aware of the need for transformation to achieve both forms of unity.

No matter where the Brothers are living, they are to be "signs of presence and bearers of joy", always keeping in mind the visible unity of Christians. First of all, this life begins at Taizé. Moore lists some of the activities of the community, such as printing and making pottery, then he adds:

But more and more the brothers' time is taken up with welcoming those who come. [...] There is a joy about the place which radiates through the hosts to the visitors. A joy which you can carry away as the most precious gift of Taizé. It is one of the priceless gifts, not only of Taizé, but of the authentic christian life everywhere.²²⁹

Previously, the same had stated:

It is not the Community nor is it the Church of Reconciliation which is important. It is the encounter of the individual with God and the outworking of this fundamental experience with his neighbor. This is the heart of life at Taizé, Alabama or Amsterdam. The experience of these men in a remote corner of France must have some factors common to the very different pilgrimage of each of us.²³⁰

228 Heijke, Ecumenical Light, p. 161.

229 Moore, Tomorrow, p. 55.

230 Ibid., p. 29.

The Brothers themselves wish to be "pilgrims of unity". They travel far and wide to bring the message of the Gospel. While away from Taizé, they live in fraternities where hospitality plays an important part, especially under the form of sharing their own meal. Heijke remarks: "Both hospitality and mission are forms of a 'presence to the world'."²³¹ Besides propagating the doctrine of Christian unity, "the community can constantly attune itself to genuine solidarity with the world."²³²

I. Fraternities

Fraternities are one way of responding to the needs of a particular area. The Brothers are available to the poor, to other Christians, and to non-Christians as well. On this point, Moore writes:

The openness and integrity with which Taizé establishes its contacts with all communities has been the means of establishing a real sense of solidarity with other christians and with people of no faith at all.²³³

For Beauchesne, the Brothers on mission are signs:

They witness to the world the presence of Christ by their joy and their spirit of openness. Often it is said that the Brothers go on mission to show their joy and to create fellowship around them. [...] What counts is not so much the work itself as the fact that there is a presence in the workingman's milieu.²³⁴

²³¹ Heijke, Ecumenical Light, p. 156.

²³² Ibid.

²³³ Moore, Tomorrow, p. 100.

²³⁴ Beauchesne, Vie religieuse, p. 131.

Not all authors have favorable comments concerning the presence of Brothers in different localities. However, not one writes disparagingly about their hospitality.

2. The Young at Taizé

Young persons welcome each other and try to be open to the problems of other countries ~~as~~ related by their peers. According to Brico, the most significant reasons why the youth seek the hospitality of Taizé are: a feeling of belonging, personal loneliness, a desire to be listened to, and the awareness of the need for solidarity with society and the Church. For this author, Taizé is effectively a place that gives the young persons a sense of belonging.²³⁵ The topics most frequently discussed there are isolation and loneliness.²³⁶ The young have discovered that the Brothers know how to listen,²³⁷ and everything at Taizé "combines to give a young man or woman a deep feeling of solidarity".²³⁸ According to Alison, a young girl from England, the Church cannot survive in human terms

²³⁵ Brico, Taizé, p. 126.

²³⁶ Ibid., p. 139.

²³⁷ Ibid., p. 39, 70, 121, 127-128, 143, 188, 196, 205.

²³⁸ Ibid., p. 128-129; also Balado, The Story of Taizé, p. 124-125.

unless it once again becomes a community like the first Christian communities.²³⁹ Brico adds this comment: "And to do this we need the Church, to live the Spirit of Christ and to spread it."²⁴⁰ Peter from Holland emphasizes the above point: "Because by yourself, you can never discover what Christ wants to convey in his Gospel. You have to discover that in and with others. So when people go home I always say: never think that you are alone."²⁴¹ Hélène from Lille writes: "For me the solution is for every Christian to open his house and his heart to everybody. [...] In today's Churches people are more than anonymous. They don't share, because they don't know one another. They are mutual strangers."²⁴²

Undoubtedly, there are youths who come to Taizé for other motives or do not seem to understand the hospitality of the community. Their actions can be labeled as abuses of hospitality. Grenier draws this picture: On the camping grounds, the radio is blasting all day, bodies are lounging in the sun: a cheap vacation, and the pushers of drugs abound; Jean-Bernard cannot get over the fact of having been solicited, and the author assumes that one indulges in sex at Taizé: "Yes, all this is at Taizé: tourists, the lonely, those looking for adventure, the drugged. Why close one's eyes?"²⁴³ It is true that a number of young persons have given a bad

²³⁹ Brico, Taizé, p. 129.

²⁴⁰ Ibid.

²⁴¹ Ibid.

²⁴² Ibid., p. 147.

²⁴³ Grenier, Une aventure, p. 47.

image to Taizé. Some people are persuaded, as Balado says, that Taizé is a left-wing conspiracy to subvert youth.²⁴⁴ However, such violations of hospitality are not condoned by the Brothers. Some of the guests coming to Taizé have not yet learned that hospitality is a reciprocal give and take, and they have the obligation to respect the gifts of their hosts, namely, food, water, a welcome into their home and on their property, and a sharing of their way of life.

Anything that is incongruent with hospitality is not reflecting the true image of the Community of Taizé. Samway relates Brother Roger's message of hospitality:

Because He is risen, He is present for all. Whether they recognize Him or not, He suffers with all who suffer, He weeps with all who weep, He goes through agony with all in agony, He rejoices with all who rejoice. When we glimpse this reality, then welcoming Christ into our life becomes the one thing that really matters.²⁴⁵

3. Pilgrimages

Recently, the Community of Taizé has undertaken mass gatherings and pilgrimages. The goal is the same: to welcome Christ. Some places visited are Paris in 1978, and Barcelona in 1979,²⁴⁶ and more recently

244 Balado, The Story of Taizé, p. 125.

245 Samway, "An Interview With Brother Roger of Taizé", p. 50.

246 Balado, The Story of Taizé, p. 103-105.

North America. The folders from Taizé indicate the cities of welcome and how the people receive the Brothers hospitably at these gatherings and pilgrimages.

4. Nuns

It is impossible to close this chapter without giving credit to the nuns partly responsible for the hospitality at Taizé. The books coming from the Presses of Taizé refer only two or three times to these dedicated women. Brother Roger does admit that without them hospitality at Taizé would be impossible.²⁴⁷ This is one point, however, that many authors bring out. As early as 1963, one sister "on loan" was noticed by Donnelly:

The hostel for visiting clergy is on a hilltop. A pleasant young lady in cardigan, blouse, and skirt received the guests and smilingly assigned them to their rooms. After a little conversation she revealed herself to be Sister Catherine, a Catholic nun temporarily on loan to the Brothers. They had asked her to wear civilian dress lest their Protestant visitors be upset.²⁴⁸

Regarding retreats at Taizé in 1966, Daphne Mould describes the general attitude towards women at that time:

²⁴⁷ Schutz, Unanimity, p. 24; Id., A Life We Dared Not Hope For, p. 29-30, a reference to the Sisters at Ameugny.

²⁴⁸ Donnelly, "The Ecumenical Calvinists", p. 15.

Women are not so welcome — in fact, although they may of course take part in the office in church, they will find themselves rather less warmly received than at a Catholic or Orthodox monastery! There is a similar community of women, who have adopted Taizé's rule, at the Communauté de Grandchamp at Areuse near Neuchâtel in Switzerland. It is there that a woman will go, if she wishes to make a retreat.²⁴⁹

Some of these Sisters together with Catholic nuns help with the bookstore and the meals when "the brothers cannot cope unaided with all the visitors".²⁵⁰ Paupert elaborates about the different religious groups of women who share the ministry of hospitality at Taizé:

The same openness, the same smile, the same welcome, the same religious life are at your service in the simplicity and peace of heart — whether it is a question of Protestant nuns of Grandchamp or Catholic religious of St. Charles of Lyon, or Dominicans or Franciscans, or Belgian sisters of St. André: it is difficult to distinguish them, and one feels well at ease.²⁵¹

Another comments: "A special witness emanates from the way these ladies — the Sisters dress in civilian garb — receive the endless stream of new guests, especially at the 'table of pilgrims'."²⁵²

Moore gives a descriptive account of the bookstore, the "shop", staffed by the Sisters of St. André:

249 Mould, "Taizé: A Protestant Monastery", p. 46.

250 Fey, "Taizé: Community Amidst Chaos", p. 866.

251 Paupert, Taizé et l'Eglise de demain, p. 15.

252 Heijke, Ecumenical Light, p. 147.

In a room at the back they keep "open house" entertaining pilgrims and groups of people simply and significantly. Here, even in the "shop" there is a feeling of welcome, of hospitality experienced as well as proclaimed. [...] "Accueil" reads the notice hanging outside. Reception is too cold a word. Welcome is a better translation, and that is certainly what you are made to feel.²⁵³

With the development of mass gatherings and pilgrimages, hospitality has developed on a larger scale. Sister Regula's work is to help with these meetings and to welcome the youth who come to Taizé. Bank calls her a "Professional Listener". Part of her ministry is to listen, and she claims that by listening she has gained a profound faith in today's youth.²⁵⁴

There are no sisters of Taizé per se. In an interview with a Sister of St. André, the following information was confirmed: In 1966, Brother Roger asked the Sisters of St. André to come for three months to help at the bookstore to relieve the Brothers, but they have been there ever since. Taizé changed quickly and the Brothers kept trying to adapt to the needs as they arose, especially the needs of the guests. This was especially true at the time of the Council of Youth in 1974. Besides welcoming guests, the Sisters help with retreats for girls, whereas the Brothers themselves direct the boys. Sister feels that the Brothers learned a great deal about retreats from the Sisters who are knowledgeable in such matters.²⁵⁵

²⁵³ Moore, Tomorrow, p. 30-31.

²⁵⁴ Bank, "Taizé Youth Blitz on London", p. 31.

²⁵⁵ Sister Godelieve, Sister of St. André, in an interview July, 1982, at Taizé.

As can be seen, few authors study seriously the ministry of hospitality at Taizé, even if several give favorable accounts of how they were received at Taizé, of their personal experiences and their feelings.

The main gist of innumerable articles on this topic is: Taizé is a place of welcome, a place where needs are taken care of, although at times people do not really seem to know what their needs are. The plan is the same: Taizé feeds a multitude on the hill; listens to people, and prays for reconciliation and Church unity.

Some questions that arise are: How does ecumenism fit in with hospitality? Does the Community of Taizé perceive any relationship between hospitality and ecumenism? Is there an interaction of both at Taizé? Possible answers will be offered in the following chapter.

CHAPTER VI: INTERACTION OF HOSPITALITY AND ECUMENISM AT TAIZE, PERSPECTIVES AND INTERPRETATION

The first three chapters centered on Roger Schutz, the founder and prior of Taizé; the fourth examined the writings of the Brothers, especially Max Thurian's theological and ecumenical positions, although his views are not necessarily in agreement with the community's as a whole; and, Chapter V presented what outsiders have observed concerning the life and works of the Brothers. In this final chapter, we will try to analyze the findings of the above study in the light of contemporary research in hospitality and ecumenism.

The preceding pages treated ecumenism first and hospitality second. This last section, however, will proceed in reverse order, that is, we will study hospitality and then ecumenism, thus situating ecumenism in relation to hospitality, and not vice versa. Our purpose for considering hospitality first is to provide a general background and guidelines for the ensuing discussion on the value of hospitality in ecumenism and its significance for the Community of Taizé. For this reason, attention will be concentrated on the practice of hospitality in its historical setting and in the Judeo-Christian tradition rather than on its socio-political and technical aspects as it would have been necessary in the case of commercial hospitality that arose with the increase of traffic and trade.

At the very outset, it is well to mention two unpublished studies on hospitality, namely, J. Mathews' and L. Bolchazy's doctoral dissertations.¹ Moreover, the works of Henri Nouwen² are also valuable for new concepts related to the psychological aspect of hospitality.

1. A Universal Phenomenon

There are many hypotheses concerning the origin of hospitality. The most accepted theories among scholars is that it was a socio-cultural necessity: geographically, the inhospitality of the desert demanded it;³

¹ John Mathews, Hospitality and the New Testament Church An Historical and Exegetical Study, Princeton Theological Seminary, 1964, later referred to as Hospitality; and Ladislaus Bolchazy, Livy's Interest in the Humanizing Role of the Law of Hospitality, Albany, State University of New York, 1973, later referred to as Livy's Interest. Both rely heavily on James G. Frazer, The Golden Bough. A Study in Magic and Religions, Part Two, Taboo and the Perils of the Soul, 3rd ed., New York, Macmillan, 1935; and Edward Westermarck, The Origin and the Development of the Moral Ideas, Vol. 1, London, Macmillan, 1906.

² Henri Nouwen, Creative Ministry, Garden City, Doubleday, 1971; A Cry for Mercy, Garden City, Image Books, 1983; Intimacy, Notre Dame, Fides, 1969; Reaching Out, Garden City, Doubleday, 1975; and others.

³ Aref El-Aref, Bedouin Love, Law, and Legend, Jerusalem, Cosmos, 1974, p. 10. Commenting on the Badu of Beersheba, General Sir Thomas Blamey states in the Foreword: "Geographically, it is most inhospitable. It forms a striking contrast to the Badu themselves, for, if there is one thing they love above most things, it is giving hospitality to the wayfarer."

economically, it was an unwritten law for survival;⁴ and, politically, tribal organizations, which developed with nationalism, had to unite for practical reasons, especially for protection.⁵ For Mathews, there is no doubt that hospitality is a universal and most ancient phenomenon.⁶ He supports E. Westermarck's conclusion that the custom of hospitality prevailed "universally among the lower races while in their native state, as also among the peoples of culture at the earlier stages of their civilization".⁷

In primitive communities, hospitality was a spontaneous reaction to a basic human need requiring immediate attention. There were, in this regard, no commandments or sanctions. Covenant law is latent in hospitality.

Economy, women's status, religion, and nationalism were relative values, depending on the priorities prevalent at the time. However, the violation of hospitality occasionally occurred. For some biblical scholars, Jael's breach of hospitality in Judges 4 can only be explained by the fact that nationalism received priority over hospitality: Jael was in covenant

4 H. Lesêtre, "Hospitalité", in Dictionnaire de la Bible. F. Vigouroux, editor, Paris, Letouzey and Ané, Vol. 3, 1910, p. 761.

5 Roland de Vaux, Ancient Israel, Its Life and Institutions, London, Darton, Longman and Todd, 1961, p. 4. The author stresses the fact that there are no police force or courts of justice with authority in the desert. Consequently, the group is held responsible for crime and its punishment or for sheltering the innocent. The desert law of blood-vengeance led to founding cities of refuge where the stranger was given hospitality by the community.

6 Mathews, Hospitality, p. 2-11.

7 Ibid., p. 9, quoting Edward Westermarck, The Origin and Development of the Moral Ideas, Vol. 1, p. 572-574.

with Barak and not Sisera.⁸ G. Stahlin also situates her action in a religious-national setting:

Jael's deed (Ju 4:17 ff.) is an unheard of breach of the law of hospitality in the cultural relations of the time, and can claim favorable judgment only in view of her ruthless dedication to the cause of God's people.⁹

In spite of prevalent values, there were always limitations to hospitality given or received. For example, the host's generosity was often restricted by his economic status. His reputation was measured by the extent of his hospitality. If he could afford it, this hospitality extended even to the guest's beasts of burden.¹⁰

Many have tried to discover the motives underlying the practice of hospitality. It was proposed that incentives were fear, humane service, survival, pity, honor, egoistic gain, curiosity, reciprocal exchange, courtesy, virtue, and moral obligation. Whatever the reason, the guest was regarded as a sacred trust and highly honored, even if he belonged to an enemy group.¹¹

The gauge of the community's civilization was often determined by the treatment of the stranger: "One of the distinguishing marks between

8. T. K. Cheyne, "Hospitality", in Encyclopedia Biblica, T. Cheyne and J. Black, editors, London, Watts, 1903, p. 2129.

9 Gustav Stahlin, "Xenos" in Theological Dictionary of the New Testament, G. Kittel, editor, Grand Rapids, Eerdmans, Vol 5, 1967, p. 19.

10 See Mathews, Hospitality, p. 2, footnote 3; p. 6; the rise of caravanserais or khans, p. 21-27.

11 Donald Powell Cole, Nomads of Nomads, Chicago, Aldine, 1975, p. 66.

Greeks and barbarians is that the former are kind to strangers."¹² Moreover, Stahlin states that, among the Greeks, there was "a definite attraction to the stranger, especially in Athens", explaining why there were always many aliens in that city.¹³

If the Greeks were known for their love of the stranger, Bolchazy shows that, in the early days of Rome, the stranger was without legal rights unless he acquired a cliens or patronus.¹⁴ He claims that as society became more advanced, hospitality became a more humane and civilized act.¹⁵

Stahlin and Bolchazy see a similarity between the Greek or Roman writings and the Old Testament, in that the law of hospitality was fundamentally religious:

Greeks: Zeus Xenios, "The Protector of Strangers", is the god who loves the stranger.

Romans: Jupiter, "The Lord of Guests", is interested in the welfare of mankind, and its safety is in his keeping.

Old Testament: God, "The Preserver of Strangers" (Ps 146:9), loves the stranger. Hospitality is given "for God's sake".¹⁶

¹² Stahlin, "Xenos", p. 4.

¹³ Ibid.

¹⁴ Bolchazy, Livy's Interest, p. 61, 177.

¹⁵ Ibid., p. 80.

¹⁶ Stahlin, "Xenos", p. 5, 11, 16; Bolchazy, Livy's Interest, p. 33, 38.

2. The Torah and Rabbinic Literature

There is no doubt that the treatment of the stranger in ancient Israel was based on the Torah: The Israelites were to love the stranger as themselves (Lev 19:34); there was to be "one law and one statute" for the native and the stranger resident (Ex 12:49); and, God loved the stranger and took care of his needs. For this reason, they were to love the stranger for they had themselves been strangers in the land of Egypt (Dt 19:18, 19).

Scholars make a distinction between the two Hebraic concepts of stranger: ger, the resident alien (Ex 22:20), and nokri, the foreigner who is temporarily in another land (Dt 14:21).¹⁷ Whatever his status, the stranger was entitled to hospitality to satisfy his vital needs, and a curse was set on the person who tampered with his rights (Dt 27:19). As with the surrounding nomadic peoples, the guest was held sacred by the Israelites:

From the earliest times of Semitic life, the lawlessness of the desert, in which every stranger is an enemy, has been tempered by the principle that the guest is inviolable.¹⁸

On a deeper spiritual level of host-guest relationship, numerous biblical texts refer to the covenantal concept of God as host and the Israelites as God's guests: It was Yahweh who led them out of Egypt, fed,

¹⁷ Stahlin, "Xenos", p. 8.

¹⁸ Mathews, Hospitality, p. 7, footnote 4, quoting Robertson Smith, Lectures on the Religion of the Semites, First Series: The Fundamental Institutions, New York, Appleton, 1889, p. 76.

and cared for them in the desert; they were to re-enact the event each year on the feast of Passover. Later, the prophets expressed that God's guests were strangers among foreign nations, they were without any permanent dwelling, but they were to hope in the new Jerusalem of God. (Is 54:11-12).¹⁹

Since hospitality is recommended in the Bible, it is highly extolled in Rabbinic literature. The Code of Maimonides states:

For no joy is greater or more glorious than the joy of gladdening the hearts of the poor, the orphans, the widows, and the strangers. Indeed, he who causes the hearts of these unfortunates to rejoice emulates the Divine Presence.²⁰

Besides imitating God's example, the practice of hospitality was considered cooperation with God's creative power for the sustenance of all living beings: "He who sustains God's creatures is as though he had created them."²¹ Ben Zoma is reputed as saying: "What does a good guest say? Remember the host for good!", and this note is added: "God is the Host, who has provided all."²² The Rabbis reasoned that since everything stemmed from God, everything belonged to God, and a man's possessions were merely on loan from Him.²³

¹⁹ Pierre Miguel, "Hospitalité", in Dictionnaire de Spiritualité, Paris, Beauchesne, 1969, p. 812; see also Mathews, Hospitality, p. 253.

²⁰ The Code of Maimonides, Book Three, The Book of Seasons, in Yale Judaica Series, New Haven, Yale University, Vol. 14, 1961, p. 462.

²¹ C. G. Montefiore and H. Loewe, A Rabbinic Anthology, London, Macmillan, 1938, p. 416.

²² Ibid., p. 451-452.

²³ Harry Gersh, The Sacred Books of the Jews, New York, Stein and Day, 1972, p. 133.

It is in this way that Abraham and Job, both wealthy men, reacted to God's gifts, and thus they became exemplars of Jewish hospitality.²⁴ Scholars agree that Abraham's reception of the visitors²⁵ in Genesis 18 still constitutes the perfect description of the hospitality which a Bedouin sheikh today bestows on a traveler who comes to his tent.²⁶

Above all, the Israelites were careful not to provoke the stranger, as the Torah advises: "You must not molest the stranger or oppress him" (Ex. 22:21; Lev 19:33). R. Eliezer comments: "It is because there is a bad streak in the stranger that Scripture warns about him in so many passages."²⁷

Strangers were hated, feared, misjudged, tolerated, incorporated into the tribe, or loved. However, whatever the degree of rejection or acceptance, hospitality was always extended to take care of biological immediate needs. It was considered a crime to refuse to give attention to the vital wants of the stranger, even to a bitter enemy. On the other

24 Many Jewish encyclopedias and anthologies refer to the legends that have evolved in haggadic literature concerning philoxenia as practiced by Abraham and Job. For Joseph Ben Johanan's legend on Abraham and Job, see Judah Goldin, "The Fathers according to Rabbi Nathan", in Yale Judaica Series, New Haven, Yale University, Vol. 10, 1955, Chapter 7, "Let Thy House Be Opened Wide", p. 46.

25 A detailed account of the Patriarchal hospitality is given in Harper's Bible Dictionary, M. and J. Miller, editors, New York, Harper and Row, 1973, p. 270. See also H. Lesêtre, "Hospitalité", p. 761-762: "C'est encore là aujourd'hui le menu des festins servis à l'étranger dans le désert."

26 Mathews, Hospitality, p. 30.

27 "Beloved Are the Strangers", in Judaism, Postbiblical and Talmudic Period, Salo Baron and Joseph Blau, editors, New York, The Liberal Arts Press, 1954, p. 125.

hand, it was equally heinous for the guest to abuse the hospitality of the host. R. Johanan, quoting R. Jose ben Kisma, encouraged good relationships: "Even slight hospitality is a great thing . . . for it turns strangers into friends."²⁸

3. Nine Degrees of Rejection and Acceptance

From hostis to hospes is a complex process.²⁹ Different theories have been offered concerning the stages of rejection or acceptance of the stranger.³⁰ Nine such degrees are suggested: (1) Isolation; (2) Hostility; (3) Xenophobia; (4) Prejudice; (5) Tolerance; (6) Peaceful Coexistence; (7) Togetherness; (8) Fellowship; and (9) Total Hospitality.³¹ Each step will be explained according to the following diagram:

²⁸ "Call Him, That He May Eat Bread", in Encyclopedia of Biblical Interpretation, Menaham M. Kasher, editor, New York, American Biblical Encyclopedia Society, Vol. 7, 1967, p. 32. Mathews, Hospitality, devotes p. 33-45 to the reception of the stranger, the guest-meal, provisions for the journey, and the departure of the guest.

²⁹ Bolchazy, Livy's Interest, p. 72-74. The author emphasizes Livy's play on the words hostis and hospes as ingredients of an effective rhetorical device to underline the crime of Sextus Tarquinius who returned hostility for hospitality, hostis pro hospite.

³⁰ Ibid., p. 21-32. Bolchazy arrived at this pattern: 1. Avoidance of Strangers (fear); 2. Apotropaic Stage (countermagic); 3. Medea (kindness); 4. Deity (curses and blessings); 5. Ius Hospitii Ius Dei (religious sanctions); 6. A Social Contract (practical reasons); and; 7. Altruism (honor). See also Henri Nouwen, "Hospitality", in Monastic Studies, No. 10, 1974, p. 1-28. His tapes entitled From Hostility to Hospitality are also available.

³¹ The formulation of the Nine Degrees of Rejection and Acceptance is based on Judeo-Christian tradition and modern writers, but is personal to the present author. These stages are not exhaustive, and it is possible that different levels are present at the same time, one gradation overlapping into another.

1. ISOLATION

FROM ISOLATION TO TOTAL HOSPITALITY

THE PROCESS IN SLOW-MOTION:

NEGATIVE AND POSITIVE REACTIONS

<p>2. <u>HOSTILITY</u> a. physical hospitality</p>	<p>3. <u>XENOPHOBIA</u> a. physical</p>	<p>4. <u>PREJUDICE</u> a. physical</p>	<p>5. <u>TOLERANCE</u> a. physical</p>
<p>6. <u>PEACEFUL COEXISTENCE</u> a. physical b. beginning of psychological hospitality</p>	<p>7. <u>TOGETHERNESS</u> a. physical b. psychological</p>	<p>8. <u>FELLOWSHIP</u> a. physical b. psychological c. beginning of spiritual hospitality</p>	<p>9. <u>TOTAL HOSPITALITY</u> a. physical b. psychological c. spiritual (THE WHOLE PERSON) p 87</p>

(1) Isolation

At first sight, it would seem that isolation has no place in the concept of hospitality. In fact, most omit this step, beginning with hostility. Isolation is an absence of community, an aloofness in one's relations with other people. The setting is the desert, a place of uncertainty, danger, barrenness, and desolation. Some tribes have the ability to survive in the desert and choose to live under such adverse conditions, as described by de Vaux:

The real nomad, or true Bedouin (the word means "man of the desert") [...] can live in, or at least traverse, regions which are strictly desert. [...] He travels enormous distances with his herds in search of grazing, and has very little contact with settled people.³²

Isolation, however, is not typical only of nomads. Mathews stresses the state of any stranger in need and affliction as of one cut off from the source of life itself because separated from his own kin-community:

The extremity of the stranger's plight is reached in his isolation, for this is the negation of life itself. No man can live a life apart. [...] The inability of the individual to live in isolation is rooted in the very nature of his being, which demands a sharing of itself with others. Accordingly, loneliness or the absence of such communion is an unnatural state, and indeed one in which there is a failure of life itself, a sapping of the creative energies that sustain human existence.³³

32 De Vaux, Ancient Israel, p. 3.

33 Mathews, Hospitality, p. 108.

If needs caused by separation and isolation were not met through hospitality, the stranger was threatened by death itself.

(2) Hostility

Just as isolation is a danger to life and a possible cause of death, so is hostility. There is no doubt that, in primitive societies, hostility existed in all its forms: war, outright rejection, tension, resistance, and death. J. Daniélou considers it a decisive step in civilization when the human community gave dignity to the stranger:

Up to that time, the human species in common with the animal species, were at war, one against the other in the primeval forests. On the day when, in the stranger, a guest was recognized; when the stranger was thereby clothed with a certain dignity instead of being vowed to execration, on that day, one might say, that an important change was effected in the world.³⁴

According to de Vaux, the main reasons for contentions that often led to war were: routes of migrations, grazing lands, and watering-places.³⁵ Because of frequent uprisings and quarrels, it was necessary for the tribes to create solidarity. De Vaux brings out the solemn responsibility of enforcing the desert law of blood-vengeance. The prospect of paying the blood-debt was a deterrent restraining individuals and groups, thus avoiding a series of assassinations.³⁶ This unwritten law compelled the blood of a

³⁴ Jean Daniélou, "Toward a Theology of Hospitality", in The Catholic Worker, June 1952, p. 4.

³⁵ De Vaux, Ancient Israel, p. 9.

³⁶ Ibid., p. 10-11.

kinsman to be avenged by the death of the one who shed it. If not possible, then, the debt had to be paid by the blood of one of the family.³⁷ Blood-vengeance did not take place within the community; the guilty man was often expelled. He could seek protection in the cities of refuge which were linked with "the right of asylum recognized at the sanctuaries".³⁸

Bitter feelings, however, could not interfere with hospitality, as El-Aref demonstrates:

It has not infrequently happened that the guest has belonged to an enemy tribe or has been the very person the host would have slain as an act of vengeance following a feud of crime. Once in the tent, however, thoughts of revenge against the visitor are banished for the time. To kill a guest would be unutterably de trop!³⁹

Hostility to the stranger developed into the devil becoming the alien, the supreme enemy.⁴⁰ Consequently, magic and taboos were often connected with the stranger.

(3) Xenophobia

Since the stranger was regarded basically as an enemy, there arose many xenophobic attitudes, such as, taboo, magic, countermagic, and recourse to the gods. Most agree with Frazer that, in primitive societies, strangers were taboo: "They were feared and avoided because they were

37 De Vaux, Ancient Israel, p. 10-11.

38 Ibid., p. 163

39 El-Aref, Bedouin Love, Law, and Legend, p. 132-133.

40 Stahlin, "Xenos", p. 32; cf. Mt. 13:39; Lk 10:19.

believed capable of magic, curses, and spells."⁴¹ For this reason, fear of being "enchanted" was a chief reason for avoiding the stranger whenever possible. If contact was inescapable, xenophobia took on other forms of counteracting rites and incantations. These "disenchanting" ceremonies were "to disarm the stranger of his alleged harmful magical powers or to exorcise the evil spirits connected with a stranger or to wash away pollution."⁴² Stahlin makes this additional comment: "In particular, countermagic was used reciprocally to dispel the sinister by the sinister."⁴³

As society became more advanced, fear reverted to giving the stranger a kind reception. This benevolent treatment was meant to divest the strangers of their bad will, "and thus making it unlikely that they would use their occult powers against the host."⁴⁴ It was believed that, by cursing the other person, "one would, on the principle of sympathetic magic, curse himself."⁴⁵

On the other hand, it was believed that the stranger had the ability to use his magical powers for the good of his host by invoking blessings, as Bolchazy states:

41 Bolchazy, Livy's Interest, p. 22.

42 Ibid., p. 23.

43 Stahlin, "Xenos", p. 3.

44 Bolchazy, Livy's Interest, p. 24; Mathews, Hospitality, p. 67.

45 Ibid.

The corollary of this belief would be the desire to make a beneficial friend out of a potential enemy by treating him hospitably thereby winning his blessings and influencing him to do good.⁴⁶

Because of the belief that he had powers for curses and blessings, the stranger was then seen as "a representative of some preternatural force or deity, the source of his magical powers", or as if "some god may even have been identified with him".⁴⁷ Therefore, this led to the fear of the gods who were capable of enforcing sanctions. Hospitality then became motivated by the desire to please the deity in the person of the stranger:

At a later state a pattern of relationship with strangers emerged which originally developed out of fear. The stranger was seen as a messenger of the gods. Out of fear of the gods, the stranger was given a helping hand and hospitality. The stranger thus came under the protection of religion and law.⁴⁸

Whatever the motives for practicing hospitality had been through the years, the stranger himself had experienced isolation, hostility, and fear others had of him.

(4) Prejudice

Prejudice is a subtle form of xenophobia due to irrational suspicions of the stranger. Adverse judgments are formulated without sufficient knowledge or examination of facts that can lead to polemics, a war with

⁴⁶ Bolchazy, Livy's Interest, p. 25.

⁴⁷ Ibid., p. 37.

⁴⁸ H. Bietenhard, "Foreign; Xenos", in New Testament Theology, C. Brown, editor, Exeter, Pater Noster Press, Vol. 1, 1975, p. 686; Bolchazy, Livy's Interest, p. 28.

words rather than with weapons. Prejudicial attitudes set up psychological barriers which are often more difficult to overcome than physical ones.

Discrimination is an act based on prejudice. In the ancient world, hospitality was denied or, offered, with biased reservations, depending on differences of tribe, culture, language, and religion. Mathews gives several examples of such discrimination going as far back as Cain, a wanderer, who feared being killed by anyone who met him (Gen 4:14). Another reference is Westermarck's evidence showing that homicide and other forms of bodily injury, prohibited within the kinship group, were not regarded as criminal when directed to strangers.⁴⁹ For Mathews, there is no doubt that there existed in antiquity "a discriminatory attitude towards the non-kinsman, which allowed him to be treated in ways quite different from those which prevailed within the community".⁵⁰ Bolchazy brings out the tendency of the rich Roman to discriminate against the poor and the insignificant. Consequently, there was "no contractually reciprocal relationship" between the two.⁵¹

Here are some examples of prejudice and discrimination in the Old Testament; Egyptians had a horror of taking food with Hebrews (Gen 44:32); they also had a horror of all shepherds (Gen 46:34); abhorrence of strangers is mentioned in the Torah (Dt 23:7 and 25:5); mixed marriages were forbidden

⁴⁹ Mathews, Hospitality, p. 94, quoting Westermarck, op. cit., p. 331-333, 337-338, 519-520.

⁵⁰ Mathews, Ibid., p. 93. For discrimination towards the stranger, see p. 92-105.

⁵¹ Bolchazy, Livy's Interest, p. 32.

and those existing were dissolved (Ez 9:1 ff.); and, foreign pregnant women were "ripped open", an act censured by the prophets (Hos 14:1; Am 1:13).

Later, Christians were ridiculed by the "heathen" for showing liberality towards strangers. On the other hand, however, they were told to exercise discrimination and not to give hospitality to those who were "heralds of another gospel" (2 Jn 10 f.).⁵²

An explicit example of prejudice in the Bible is the relationship between Jews and Samaritans. The ancient antipathy that divided these two peoples is well-known.⁵³ They mutually regarded one another as heretics, but "the animosity of the Samaritans towards the Jews appears to have been somewhat less bitter".⁵⁴ According to the New Testament, the Samaritans seem to have been more tolerant.⁵⁵ Both sides, however, were bigoted, each intolerant of one another's views.

⁵² P. S. Handcock, "Hospitality", in Dictionary of the New Testament, James Hastings, editor, Grand Rapids, Baker Book House, Vol. 3, 1973, p. 586.

⁵³ Stahlin, "Xenos", p. 11; Lesêtre, "Hospitalité", p. 763.

⁵⁴ "Hospitality", in Cyclopaedia of Biblical Theological and Ecclesiastical Literature, McClintock and Strong, editors, New York, Harper, Vol. 4, 1872, p. 358-359.

⁵⁵ When a Samaritan village was inhospitable, James and John said, "Lord, do you want us to call down fire from heaven to burn them up?" But Jesus turned and rebuked them (Lk 9:51-56); The parable of the Good Samaritan shows that the Samaritan was more compassionate than the priest and the Levite (Lk 10:29-37); Jesus asked the Samaritan woman for a drink. The woman said to him, "What? You are a Jew and you ask me, a Samaritan, for a drink?" The author of the Gospel comments: "Jews, in fact, do not associate with Samaritans" (Jn 4:1-42).

(5) Tolerance

The next step towards hospitality is tolerance, that is, the acceptance that others have the right to their beliefs and behavior. This may, however, include indifferentism and "silent contempt".

Stahlin mentions that the passing foreigner was highly esteemed as a guest, whereas, the resident alien was despised and "at most tolerated".⁵⁶ He gives as an example, Ruth's astonishment at the friendliness of Boaz (2:10).⁵⁷ At one point in the evolution of hospitality, the recipient may have felt the pangs of being a charity case, "a debasing charity prompted by religious scruple".⁵⁸ Tolerance was exhibited at times because of fear of the law of blood-vengeance. This led different people to live a separate existence and to tolerate one another despite religious and ideological diversity.

(6) Peaceful Coexistence

Living side by side in peace is a way of encouraging social contacts, the underlying law "not to harm so as not to be harmed" being preferable to the law of the jungle.⁵⁹ The motive for hospitality to the stranger may have often been to win him over by kindness.

56 Stahlin, "Xenos", p. 9; footnote 58, also on p. 9.

57 Ibid., p. 19.

58 Bolchazy, Livy's Interest, p. 31.

59 Ibid., p. 55.

This introduces the concept of diplomacy which is defined as "the enlightened policy of seeking relationships of hospitality as an alternative to war".⁶⁰ Mathews also emphasizes how hospitality was used as a "political instrument for self-benefit".⁶¹ He sees that kind of diplomacy on a smaller scale when the stranger is tolerated for reasons of prudence:

As a non-kinsman, the stranger is an alien element in the community, disrupting its wholeness; he is a non-integrated presence dispelling the existent harmony, and thereby creating an unnatural condition that is a threat to life. [...] For the sake of life, peace must be maintained. [...] To slay the stranger or to drive him away would only further shatter the already disturbed peace of the community.⁶²

Hospitality became "an obligation laid upon all men to imitate the gods by acting to preserve the peace of the community and thus the life of men".⁶³ The Israelites were commanded not to vex the stranger (Ex 22:21 and Lev 19:33) but to try to live peacefully with him. For this reason, they were to leave some grain in the field and grapes in the vineyard at harvest time for the poor and the stranger (Lev 19:33, 10).

(7) Togetherness

Togetherness is more than tolerance and peaceful coexistence, although these two steps are important to understand the humanizing role of hospitality. Respect for the person gradually emerged and the integration process began.

⁶⁰ Bolchazy, Livy's Interest, p. 80.

⁶¹ Mathews, Hospitality, p. 13.

⁶² Ibid., p. 163.

⁶³ Ibid., p. 164.

In treating the constitution and organization of a tribe, de Vaux mentions that, besides common descent, there were other factors joining tribes together, such as the mere fact of living in the same region. Weak elements were absorbed by stronger neighbors. Individuals, too, were incorporated into the tribe by adoption or acceptance of the sheikhs or the elders.⁶⁴ It is believed that the tribes of Israel absorbed groups of different origin, for example Calebites and Yerahmeelites:

There can be no doubt that similar fusions took place frequently, especially in early days, and that the very concept of the "Twelve Tribes" contains some elements of systematic arrangement, though one cannot say precisely how far this system is artificial.⁶⁵

As we have seen, part of the population of Israel consisted of resident aliens: "From the social point of view these resident aliens were free men, not slaves, but they did not possess full civic rights, and so differed from Israelite citizens."⁶⁶ De Vaux is convinced that their assimilation into the tribes of Israel was facilitated by the fact that they were "akin in race and of the same faith".⁶⁷

Honors were sometimes conferred on resident aliens because "their commercial activities brought profit and benefit to the state".⁶⁸

64 De Vaux, Ancient Israel, p. 5-6.

65 Ibid., p. 6.

66 Ibid., p. 74.

67 Ibid., p. 75.

68 Mathews, Hospitality, p. 142.

This may have been the motive behind "Egypt's willing admittance of nomadic tribes" as a ready source of labor for state building projects.⁶⁹ Not only resident aliens were amalgamated into the community, but, similarly, transient foreigners "were sometimes encouraged to settle within the community because of the benefits accruing from their skills and other assets".⁷⁰

Only the host could tell the stranger what to do, and to refuse to work while remaining as a guest was "highly dishonorable".⁷¹ This can be seen in St. Paul's example of earning his living as a tentmaker while lodging with Aquila and Priscilla (Acts 18:3). Working together for the common good leads to community and fellowship.

(8) Fellowship

Togetherness becomes fellowship when persons of good will are united on equal terms as belonging to the brotherhood of man. In the evolution of hospitality, the awareness of a common humanity engendered a genuine social unity where brotherhood and kinship existed:

The hospitable reception of the stranger-guest is a specific example of this, as witnessed by the application to him of such kinship terms as "brother" and "friend".⁷²

69 Mathews, Hospitality, footnote 2, p. 142.

70 Ibid., p. 142.

71 "Hospitality", in Dictionary of the Bible, F. Grant and H. Rowley, Edinburgh, T & T Clark, 1963, p. 400.

72 Mathews, Hospitality, p. 133.

Kinship usually implied blood-relationship but it could also be acquired:

When men eat and drink together, they renew their blood from the one source and to that extent are partakers in the same blood. The stranger eating with a clansman becomes "kinsman" to all the members of the clan, as regards "the fundamental rights and duties that turn on the sanctity of kindred blood".⁷³

Blood-relationship, physical or symbolical, united all the tribesmen as "brothers":

Every tribe has its traditions, too, about the ancestor from whom it claims descent. These traditions are not always historically true, but whatever their value, the important fact is that the nomad believes he is of the same blood as the rest of his tribe, and that the relationship between different tribes is also explained in terms of kinship. [...] The newcomer is attached "in name and in blood" to the tribe; this means that he acknowledges the tribe's ancestor as his own, that he will marry within the tribe and raise up his family inside it. The Arabs say that he is "genealogized".⁷⁴

Whatever the demands made on the stranger to be incorporated into fellowship, the fact remained that hospitality was extended to satisfy his needs and to protect him as a person. These were the same rights due to any kinsman. The ultimate duty of kinship was blood-vengeance which was granted to the stranger when he was accepted as part of the guest-kinship.⁷⁵ Moreover, he shared in the sacrificial guest-meal with all its rites. By this act, hospitality had become a covenant:

Participation in common food was one of the bonds that held kinsmen together in common life. [...] Thus the ancient hospitality must be seen as a covenant act in which there is established a kin-like bond, which may best be described as "guest-kinship".⁷⁶

73 "Hospitality", in Dictionary of the Bible, p. 400.

74 De Vaux, Ancient Israel, p. 5.

75 Mathews, Hospitality, p. 132.

76 Ibid., p. 128.

Cheyne makes an additional interesting comment about the milk covenant:

Drinking milk together in the same tent is the best sacramental form in hospitality, for milk is the natural substitute for blood; a milk-covenant is the nearest equivalent to a blood-covenant.⁷⁷

As part of the blood covenant, the Israelites compelled the resident alien to be circumcised before participating in certain cultic rites, such as the Passover:

The whole community of Israel must keep the Passover. Should a stranger be staying with you and wish to celebrate the Passover in honor of Yahweh, all the males of his household must be circumcised; he may then be admitted to the celebration, for he becomes as it were a native-born. But no uncircumcised person may take part. The same law will run for the native and for the stranger resident among you (Ex 12:47-49).

M. Schmidt makes this observation:

Circumcision, then, is the last barrier which prevents the resident alien from entering into full cultic fellowship. It is not an insuperable barrier, however, for the alien may desire circumcision and thus becomes a full-fledged Israelite from a cultic standpoint.⁷⁸

In the early Christian family, circumcision no longer became obligatory to be incorporated into the community (Col 3:11). Fellowship was beginning to take on a new significance leading to a better understanding of Christ's message of total hospitality.

⁷⁷ Cheyne, "Hospitality", p. 2129.

⁷⁸ M. Schmidt, "Parolkos", in Theological Dictionary of the New Testament, K. G. Kittel, editor, Grand Rapids, Wm. B. Eerdmans, Vol. 5, 1967, p. 845.

(9) Total Hospitality

In Christ, all barriers are removed and hospitality is to be extended to all, even to persecutors. At first glance, this seems to be the same kind of hospitality that a Bedouin would give to a mortal enemy who came to his tent. Yet, there is a profound difference, as Stahlin points out, for, "the Bedouin will kill this foe if he meets him again at a certain distance from the tent", whereas, Christ's command to all his disciples knows no such limitations.⁷⁹ Christ, moreover, made hospitality an absolute and the norm of judgment for everyone.

4. Hospitality and Christianitya. Hospitality in the Gospel

According to Mt 25:31-46, it would seem that, at the final judgment, Jesus will judge everyone in the manner in which only the biological needs of the stranger were or were not relieved. It is obvious, however, by His life and example, that He respected everyone's physical, psychic, and spiritual needs. As related in the Gospel, Christ himself offered complete hospitality in all its forms. He can be considered as the perfect host and guest, a model of hospitality which culminated in protecting His guests to the point of death: "The Son of Man has not come to be served but to serve — to give his life in ransom for the many" (Mk 10:45). The institution

⁷⁹ Stahlin, "Xenos", p. 21.

of the Eucharist, may be considered in this connection: "This is my blood, the blood of the covenant, to be poured on behalf of many" (Mk 14:24). Jesus fulfilled hospitality in all its greatness and extended it to all mankind, as Stahlin indicates: "But while the Gospel with its total claim excludes everything foreign from its sphere, it does not exclude foreigners from the offer of salvation in contrast to many other religions."⁸⁰

A point that is often overlooked is that Jesus was not only the giver of hospitality, but also the recipient, thus satisfying his own needs as man. There are many such passages in the New Testament. Only a few, however, are given below, not as a critique like in Mathews' dissertation, but merely as examples of an exchange of hospitality:

HOSPITALITY IN THE GOSPEL

	<u>HOSPITALITY WAS EXTENDED TO:</u>	<u>HOSPITALITY WAS RECEIVED FROM:</u>
ISOLATION	Judas, an example of the height of isolation that ended in suicide and of an abuse of Christ's hospitality.	angels who came and waited on him in the desert, Mt 4:11.
HOSTILITY	mankind, the ultimate of hostility at the crucifixion: "Father, forgive them...", Lk 23:34.	Simon of Cyrene who helped him carry his cross, Mt 27:32.
XENOPHOBIA	Nicodemus who came at night because he feared his people, Jn 3:2; "Do not be afraid" is repeated eight times by Jesus.	an angel who strengthened him when he was afraid in his agony, Lk 22:43.
PREJUDICE	Nathanael, "Can anything good come from Nazareth?" Jn 1:46; Jesus said, "Do not judge", Mt 7:1.	Zaccheus who welcomed him, Lk 19:5-10; and other tax collectors, Mt. 9:10-11; Lk 5:29-32.

⁸⁰ Stahlin, "Xenos", p. 32.

	<u>HOSPITALITY WAS EXTENDED TO:</u>	<u>HOSPITALITY WAS RECEIVED FROM:</u>
TOLERANCE	his listeners who merely tolerated his teachings against divorce, money, and ambition.	Simon, the Pharisee, who received him without giving him the usual acts of hospitality, Lk 7:36-50.
PEACEFUL COEXISTENCE	Samaritan woman, Jn. 4:9; Samaritans, even when they had been inhospitable, Lk 9:52-56.	Samaritans who received him for two days, Jn 4:40; crowds at the triumphal entry whose enthusiasm did not last, Mt 21:1-11.
TOGETHERNESS	his own followers; "Master, where do you dwell?" "Come and see." So they went to see where he was lodged and stayed with him that day, Jn 1:38-39; bride and groom by giving wine, Jn 2:9.	Levi who gave a meal in his honor, Lk 5:29; Peter's mother-in-law, Lk 4:39; bride and groom at Cana, Jn 2:1.
FELLOWSHIP	his disciples at the Lord's Supper, at the washing of the feet, and at the meal, Jn 13:1-20.	his small community; women who took care of his needs, Lk 8:2-3.
HOSPITALITY:	(His Teachings and Miracles Bring Wholeness, Jn. 7:23.)	
PHYSICAL	the hungry, at the multiplication of the loaves, Mk 8:1-9; the thirsty, Jn 7:37; the sick.	his mother Mary and Joseph; Martha who served him, Lk 10:38; Joseph of Arimathea and Nicodemus who buried his body, Jn 19:38-42.
PSYCHO-LOGICAL	the lonely, "Come to me all you who are weary", Mt 11:28.	disciples of Emmaus who accepted him as a person, Lk 24:28-29.
SPIRITUAL	sinner, by granting forgiveness to the paralytic, M. Magdalene, and the thief on the cross; all Christians who believe in his Eucharistic Presence.	Mary, sister of Martha, accepted his message, Lk 10:39,42; all at the foot of the cross.

b. The Early Church

Just as hospitality had been essential to Christ's mission, so it was vital to the very existence of the early Christian Church involved in the service of the Word. Christ's message is all-inclusive: "Go, therefore, make disciples of all nations" (Mt 28:19). Stahlin mentions that neither in Greece nor in Rome was the alien admitted to religious fellowship.⁸¹ Judaism was also very exclusive as compared with Christianity:

This trait of openness to foreigners is a prominent characteristic of early Christianity, as compared with contemporary missionary rivals, whether the Jews on one side or the mystery religions on the other.⁸²

Hospitality, then, was practiced and recommended by the apostles themselves.⁸³ Hospitality to one another was a necessity, a matter of survival, because, as strangers, as a diaspora, they needed one another. Their hospitality, however, was not limited only to fellow Christians, which would have been contrary to their Founder's message of love. Philoxenia encouraged them to reach out to strangers with the prospect of entertaining heavenly beings (Hb 13:2). On the other hand, Christians were warned about rampant abuses of hospitality.⁸⁴

81 Stahlin, "Xenos", p. 32.

82 Mathews, Hospitality, p. 327.

83 See Lk 14:12-14; Rm 12:13, 20; 1 Tim 3:2, 5:10; Titus 1:8; 1 Pet 4:7-9.

84 See Acts 18:3; 1 Cor 4:12, 9:18; 2 Cor 11:7-9; 11 Thess 3:6-8.

Another characteristic of early Christian hospitality was the practice of opening private homes as house-churches⁸⁵ for worship (Acts 2:46), teaching (Acts 5:42), and prayer (Acts 12:12).⁸⁶

Like Christ, the Christians of apostolic times experienced the different steps of rejection and acceptance, from isolation to hospitality, including the brutal hostility of persecution. It was particularly in these circumstances that hospitality to refugees and exiles was a necessity.⁸⁷

Mathews makes this comment:

The hospitality of the early Church functioned to relieve the alien existence of the Christian by bringing him into the family fellowship of God's people. It thus functioned to create and make visible the family of God, in whose life the name of the Lord was proclaimed to the world.⁸⁸

In referring to the first five centuries of the Church, R. Greer shows hospitality as an aspect of charity and part "of the institutional life of the Church, building the Church together in contradistinction to the world".⁸⁹ He claims that hospitality played an important role in the development of the ecumenical character of the Church, especially in the second century. Bishops often wrote letters as one way of uniting

⁸⁵ Passages referring to house-churches in the Pauline epistles are: Rom 16:5, 23; 1-Cor 16:19; Col 4:25; Phlm 2.

⁸⁶ Mathews, Hospitality, p. 266-267.

⁸⁷ Ibid, p. 317.

⁸⁸ Ibid., p. 327.

⁸⁹ Rowan Greer, "Hospitality in the First Five Centuries of the Church", in Monastic Studies, No. 10, 1974, p. 31.

Christians. Some of them were Clement of Rome, Polycarp of Smyrna, Ignatius of Antioch, and Dionysius of Corinth.⁹⁰ Travelers were also a link from one congregation to another.

As time passed, hospitality became more institutionalized. This is especially true in the fourth century when hospitals began to flourish:

The proliferation of Christian hospitals and hospices in the fourth and fifth centuries can be seen as the continuation of attitudes evident in Alexandria in the third century and in a variety of stories of how Christian bishops averted disaster in plague and famine by their charitable acts. The Church undertook an obligation to care for the hungry and poor, the sick, and the traveler.⁹¹

c. Monasticism

There is no doubt that the rise of monasticism gave a new emphasis to hospitality which became a communal service rather than an individual act. Hospitality took on a new dimension at the time of Saints Basil and John Chrysostom. It had evolved from a moral virtue to the ecumenical or institutional life of the Church, and then, to Christian asceticism:

A priority is given to hospitality as a sharing of spiritual goods over hospitality as the exercise of material charity. That is, incorporating others into God's hospitality is more important than the works of a strictly human hospitality that cares for man's physical and psychological needs.⁹²

⁹⁰ Greer, "Hospitality in the First Five Centuries of The Church", p. 31.

⁹¹ Ibid., p. 34. The word hospital is, of course, a derivative of hospitality.

⁹² Ibid., p. 43.

St. Benedict devotes two chapters in his Rule to hospitality: Chapters 61 for traveling monks as guests and 53 on the reception of guests, stressing that it is Christ himself who is welcomed in the poor and the pilgrim, as mentioned in Chapter II of this thesis.

d. The Middle Ages

In the early Middle Ages,⁹³ there were places where strangers and the poor could stay. These were called xenodochia. Such houses of hospitality developed from the Benedictine concept of a domus Dei or maison-Dieu. During this time, St. Cesary of Arles (543) founded a xenodochium and other homes for the sick. Pope St. Gregory the Great (604) encouraged similar forms of charitable activities.⁹⁴

Hospitality was everyone's responsibility, as Jonas, Bishop of Orleans (818-843) demonstrates: "The reward offered by giving a glass of cold water (Mt 10:2) shows that poverty is not a reason for refusing hospitality."⁹⁵ Jonas concludes by saying that it must be offered with the compassion that Christ had for the members of his mystical Body.⁹⁶

⁹³ Paul Viard is one of the few scholars who has carried on research in hospitality after the early Church and monasticism. My considerations on hospitality in the Middle Ages are based upon his documentation. Paul Viard, "Hospitalité", in Dictionnaire de Spiritualité, Paris, Beauchesne, Vol. 7, 1969, p. 819-831.

⁹⁴ Ibid., p. 819-821.

⁹⁵ Ibid., p. 822.

⁹⁶ Ibid.

Besides individual responsibility, hospitality took on a personal dimension as time elapsed. The following passage is preserved from a sermon given by Alain de Lille (1202-03):

If you know that you are a stranger and a pilgrim in this century, if you recognize yourself in the pilgrimage stage, you would not refuse your home to someone who is passing by. If you exclude Christ's poor from your house, you exclude Christ himself from the hospitality of your heart.⁹⁷

In the middle of the 13th century, Louis, King of France, became an example of hospitality and generosity. His kind acts consisted of welcoming the poor and the blind, washing their feet, serving them at table, founding hospitals, and visiting several maisons-Dieu.⁹⁸

By the 15th century, there were many hospitals and hostels for the poor. It had become customary for wealthy persons to donate or to will generous sums of money to build hospitals and all kinds of charitable institutions. Moreover, these survived on alms, donations, and other revenues of this type.⁹⁹ One main reason for establishing such institutions was concern for the sacramental life of the poor and the sick. When admitted to a maison-Dieu, the sick "confessed himself" and received communion, if possible.¹⁰⁰ St. John of God (1550) was distinguished for such charity to the needy and the sick. His assistants later formed the Order of Hospitalers of St. John of God.¹⁰¹

97 Viard, "Hospitalité", p. 823.

98 Ibid.

99 Ibid., p. 824.

100 Ibid., p. 823.

101 Christian Prayer, New York, Catholic Book Publishing Co. 1976, p. 1103.

After the Council of Trent (1545-63) numerous religious congregations and lay organizations dedicated to hospitalization arose. Among these was the society founded by St. Camillus de Lellis (1614) to establish hospitals and care for the sick.¹⁰² St. Vincent de Paul, "Apostle of Charity", with the help of St. Louise de Marillac, founded the Congregation of the Daughters of Charity in 1619.¹⁰³ Another foundation worth mentioning is the Hôtel-Dieu de Ville-Marie in Montreal whose foundress was a lay missionary, Jeanne Mance (1606-1673).¹⁰⁴

e. Modern Times

Through the years, hospitality had been a religious service. At the beginning of the 19th century, civil authorities began taking over public welfare. In modern times, this has progressively become a function of the state and it is now almost completely secularized in many countries.¹⁰⁵

¹⁰² Christian Prayer, p. 1193.

¹⁰³ Ibid., p. 1267.

¹⁰⁴ Viard, "Hospitalité", p. 828.

¹⁰⁵ For Jewish charitable institutions, social assistance, and agencies in the Middle Ages and Modern Times, see Isaac Levitats, "Charity", in Encyclopedia Judaica, Jerusalem, Keter, Vol. 5, 1971-72, p. 345-353. Books and articles on hospitality written by Christians refer to Old Testament, Talmudic, and Rabbinic literature. But later, Jewish accomplishments are not mentioned and hospitality is presented merely from the Christian point of view. This is understandable, but it would be a mistake, to think that Jewish hospitality stopped evolving.

This evolution did not affect the poor and underdeveloped countries very much where the Church continues to assume an important part of public welfare.¹⁰⁶ Viard believes that Pope John XXIII's encyclical Mater et Magistra placed scientific progress and specialization of services in an evangelical context. It is true that the concrete acts of hospitality have changed. But, as Viard remarks, it is always for the Christian a service rendered to Christ.¹⁰⁷

Undoubtedly, hospitality is taking new forms in the 20th century due to the latest methods of communication and transportation. Hotel management and travel agencies have developed into large business enterprises. One chain of hotels advertises as "The World's Innkeeper"; and, an international travel agency's slogan is "One Call Does It All", offering fully computerized professional services, from various information to instant plane tickets or hotel reservations.

5. New Kinds of Deserts

True hospitality must meet the needs of the times in a particular period of history, and compassionate people generate new solutions to immediate needs. Some think that society is presently regressing to isolation and that a new kind of desert has been created causing alienation: a desert in the midst of dense populations where lonely humans are crowded together

¹⁰⁶ Viard, "Hospitalité", p. 830.

¹⁰⁷ Ibid.

and become anonymous and impersonal computerized numbers, as opposed to persons with feelings and ideas. H. Nouwen makes this comparison:

Like the Semitic nomads, we live in a desert with many lonely travelers who are looking for a moment of peace, for a fresh drink and for a sign of encouragement so that they can continue their mysterious search for freedom.¹⁰⁸

The study of ancient hospitality shows that the more primitive the group was, the more hospitality was practiced individually and spontaneously in response to vital needs. Hospitality was a decisive humanizing factor in the development of mankind. Once again, in this advanced modern civilization, hospitality has to revert to the first level of welcoming the isolated,¹⁰⁹ not just physically but psychologically and spiritually.¹¹⁰ Modern writers emphasize loneliness as part of human brokenness. Nouwen offers this insight to those who serve in the healing ministry: "Loneliness is a very painful wound which is easily subject to denial and neglect. But once the pain is accepted and understood, a denial is no longer necessary."¹¹¹

In one of his prayers from the Trappist monastery in Genesee, New York, Nouwen asks God for enlightenment in responding to the inhospitable conditions of this present age:

¹⁰⁸ Henri Nouwen, The Wounded Healer, Garden City, Doubleday, 1972, p. 91.

¹⁰⁹ Viard, "Hospitalité", p. 830. French: "accueillir les isolés".

¹¹⁰ In this era, hospitality is taking on a new dimension by being aware of the psychic and spiritual needs of the whole person. Studies are being made which focus on holistics. Courses and literature are concerned with the unification process of growth, stressing the importance of the person, and the interdependence of the physical, psychological, and spiritual.

¹¹¹ Nouwen, The Wounded Healer, p. 89.

Dear Lord, thousands of people are driven from their countries; thousands are dying at sea in boats, unable to find a welcome port; thousands are kept in camps without much hope for a normal family life in the future. Day after day the number of refugees increases, and day after day it becomes clear that we are living in a very inhospitable world. O Lord, show me ways to respond to this human tragedy.¹¹²

Xenophobia and prejudice are existing realities in today's world as in past centuries:

In our world the assumption is that strangers are a potential danger and that it is up to them to disprove it. [...] Our heart might desire to help others: to feed the hungry, visit the prisoners and offer a shelter to travelers; but meanwhile we have surrounded ourselves with a wall of fear and hostile feelings, instinctively avoiding people and places where we might be reminded of our good intentions.¹¹³

One way of overcoming xenophobic and prejudicial attitudes is to be aware of the Spirit of Christ:

To the degree that we are guided not by our fears but by the power of the Spirit, we become aware of the needs of the world and we experience a deep desire to be of service. The prisoners, the sick, the hungry, the homeless, as well as the many who are entangled in war or in the preparation for war, are shown to us as brothers and sisters with whom we are united in solidarity.¹¹⁴

According to Nouwen, a narrow heart often makes a person intolerant, whereas tolerance enables one to see beyond one's own limited experience as a norm for others.¹¹⁵ He shows the importance of bringing peace into the world by searching for ways that will allow "people to take

¹¹² Nouwen, A Cry for Mercy, p. 136.

¹¹³ Id., Reaching Out, p. 49.

¹¹⁴ Id., A Cry for Mercy, p. 129.

¹¹⁵ Id., "The Poverty of a Host", in Monastic Studies, No. 10, 1974, p. 67.

off their defensive armor and to meet each other as fellow human beings all searching for love, freedom, peace, and justice".¹¹⁶

Although past writers have not often accentuated hospitality as a unifying factor in the community, yet, the evidence of kind acts inevitably added to the unity of the group. Today, however, a distinctive characteristic of modern writers is their emphasis on community. For Nouwen, a good host creates "the conditions which make it possible for people to come together and form community".¹¹⁷ He maintains that it is possible "to offer an open and hospitable space where the stranger can cast off his strangeness and become our fellowman".¹¹⁸

To help form a community of fellow human beings, one must be able to apply the forms of hospitality to self. "Self-hospitality" is an essential element of psychological and spiritual hospitality. Nouwen translates Erikson's concept of identity for deep interpersonal relationships in hospitality terms:

Those who are at home in their own houses, who have found the center of their lives in their own hearts, can invite others in and share with them the rest and silence which they have found within themselves.¹¹⁹

For Nouwen, people who are in touch with themselves, who are self-possessed and radiate inner freedom, have the ability to make others

¹¹⁶ Henri Nouwen, "Hospitality", in Monastic Study, No. 10, 1974, p. 23.

¹¹⁷ Ibid., p. 22.

¹¹⁸ Ibid., p. 5.

¹¹⁹ Ibid., p. 7.

participate in their fullness in a non-intruding way. To substantiate his point, he aptly quotes Gabriel Marcel:

If we devote our attention to the act of hospitality, we will see at once that to receive is not to fill up a void with an alien presence but to make the other person participate in a certain plenitude. To provide hospitality is truly to communicate something of oneself to the other.¹²⁰

When the process of converting hostility to hospitality is complete, then "the stranger can become the friend, revealing to his host the promise he is carrying".¹²¹ In the context of hospitality as Nouwen sees it, this promise means that "the guest and host can reveal their most precious gifts and bring new life to each other".¹²² For this to happen, conversion has to take place:

Conversion is an inner event that cannot be planned or organized but needs to develop from within. [...] You cannot make someone convert himself, but you can offer the space where such a conversion can take place.¹²³

One contribution of Nouwen's works on hospitality is the importance given to gratitude, while in ancient hospitality giving thanks was not expected. It is not our aim to go back to the historical development of hospitality, but, it seems pertinent at this time to bring up a few observations by way of contrast:

¹²⁰ Nouwen, "Hospitality", p. 27, quoting Gabriel Marcel, Creative Fidelity, (New York, 1964), p. 28, 91.

¹²¹ Ibid., p. 7. The idea of the stranger carrying a promise is rooted in Scripture, beginning with Abraham.

¹²² Ibid.

¹²³ Ibid., p. 12.

The Arabs are sometimes charged with want of gratitude; justly, as it seems from our point of view. But what seems ingratitude to us may be due simply to the influence of immemorial custom, in a land where the necessities of life are never sold, but held as a common good, of which the traveller may of right claim a share. The "right of a guest" may be taken, if not freely offered. The man who refuses covers himself with perpetual shame. The guest enjoys only his right; therefore no thanks mingle with his farewell.¹²⁴

Another reason was perhaps that hospitality had its immediate pleasures and reward, for travelers arrived full of news — false, true, wonderful! Visits from wayfarers were not considered burdensome since they were not very frequent and the needed hospitality was not costly.¹²⁵

Nouwen defines gratitude in the following way:

Gratitude is the awareness that life in all its manifestations is a gift for which we want to give thanks. The closer we come to God in prayer, the more we become aware of the abundance of God's gifts to us. We may even discover the presence of these gifts in the midst of our pains and sorrows.¹²⁶

He himself says in his journal that he learned a great deal about gratitude from the hospitality of the poor in Bolivia and Peru:

I learned that everything that is, is freely given by the God of love. All is grace. Light and water, shelter and food, work and free time, children, parents and grandparents, birth and death — it is all given to us. Why? So that we can say gracias, thanks: thanks to God, thanks to each other, thanks to all and everyone.¹²⁷

124 "Hospitality", in Dictionary of the Bible, p. 400. Italics are in the text.

125 "Hospitality", in Cyclopaedia of Biblical Theological and Ecclesiastical Literature, p. 358.

126 Nouwen, A Cry for Mercy, p. 149.

127 Id., j Gracias!, San Francisco, Harper & Row, 1980, p. 187.

6. The Whole Person

For our purpose, a working definition of hospitality could be: a response to the needs of the whole person as a biological, psychological, and spiritual being. Needs unfulfilled imply suffering. Hospitality, therefore, is welcoming the other to try to alleviate the needs of the person who is wounded and bleeding in one way or another. A Christian believes that this service is done to Christ himself. A hospitable person would abstain from judgment, listen to the needs of the guest, and react in a positive, charitable way in order to bring relief and wholeness.

From a holistic point of view, it is important to consider the needs of the whole person, and the triple form of hospitality as shown in the following diagram.

HOSPITALITY TO THE WHOLE PERSON

1. PHYSICAL, FAITH		2. PSYCHOLOGICAL, HOPE		3. SPIRITUAL, CHARITY	
BODY NEEDS OF GUEST:	HOSPITALITY OF THE HOST:	SOUL NEEDS OF THE GUEST:	HOSPITALITY OF THE HOST:	SPIRIT NEEDS OF THE GUEST:	HOSPITALITY OF THE HOST:
I AM: hungry	I WILL: feed you	I AM: ignorant but I am eager to learn	I WILL: teach you and share my intellectual "goods" with you	I AM: wearing masks, yet I am yearning for truth and justice	I WILL: feed you the Word of Truth and share the spiritual gifts of the Holy Spirit
thirsty	give you drink	rejected but I am thirsting to be accepted and noticed	accept you as you are and I will encourage and praise you	hated, yet I desire to love and to be loved	give you my love and receive yours in return through Trinitarian charity
a stranger	make you welcome	fearful of the hostility of others when presenting foreign ideas and opinions	open my mind to listen without prejudice and welcome you in my thoughts	persecuted for worshipping an Ultimate Being in a different way, yet I am fearful of the unfamiliar religious tenets of others	open my whole being and welcome you in brotherly love through the Eucharistic Presence of the Word (Ecumenism)
naked	(Ecumenism) clothe you	exposed, criticized, ridiculed, and embarrassed	cover up your mistakes and stupidity and I will not judge you	ashamed and being stripped because my secret sin is being revealed, and I need privacy	conceal your loss of dignity and forgive you with the mercy and compassion of Christ
sick	comfort you	hurting, crying, and being called "sick", and on the verge of despairing	heal your brokenness and handle you with care as a FRAGILE human person	tortured by accusations, scruples, guilt, and remorse of conscience, and I need peace and rest	restore your wholeness and revive you with the Good Shepherd's healing and promise of new life
in prison	show you my face	locked up in my own slavery	free you from your selfishness	trapped in my own death, and I need immortality	liberate you by the Savior's resurrection and salvation

The chart on the previous page can be applied individually and socially. A person is a whole, and cannot be separated. Each one has to understand the meaning of "self-hospitality", that is, taking care of one's body, accepting self psychologically, and being true to self by acting according to conscience. It is also important to know how ecumenism is related to hospitality.¹²⁸

Humanity is also one in body, soul, and spirit, with collective needs and distressing wants. For Pope John Paul II, suffering has meaning only when it serves "for conversion, that is, for the rebuilding of goodness" through the divine mercy's call to repentance.¹²⁹ This process is essentially soteriological. Stahlin explains, in the light of hospitality, the salvific mystery of the New Testament: Man is estranged from God by human hostile alienation; Christ comes as a foreigner, he lives and suffers as a stranger in a tent but he will go back to a far heavenly country; and, Christians are not just guests but members of his household sustained on the journey with the provisions of Christ, the word and sacrament.¹³⁰

¹²⁸ It is in this context that contemporary ecumenism must be studied. Ecumenism is to hospitality as hospitality is to charity. This theme will be examined later.

¹²⁹ Pope John Paul II, On the Christian Meaning of Human Suffering, Salvifici Doloris, given at Rome, February 11, 1984, Boston, St. Paul Editions, p. 17. Italics are in the text.

¹³⁰ Stahlin, "Xenos", p. 28-31. See Eph 2:19: "You are strangers and aliens no longer. No, you are fellow citizens of the saints and members of the household of God."

Christians believe that the Church was founded to be the salvific guiding light offering hospitality along the way to weary pilgrims suffering from sin, isolation, and all forms of alienation. How is it fulfilling this mission? How is the foregoing notion on hospitality related to ecumenism and Taizé?

I. Definition of Ecumenism

It is obvious that scholars see some relationship between ecumenism and hospitality, but they are confused about what specifically pertains to ecumenism and what belongs to hospitality. Understandably, some ecumenists have adopted the vocabulary of hospitality. R. Rouse and S. Neill¹³¹ have such headings at the top of pages as: A Pleasant Ecumenical Breakfast (p. 315); Keeping Open the Door (p. 687); Our Hearts Were Together More (p. 709); and Christian Compassion in Action (p. 711). One Document of the Vatican Council¹³² specifically recommends to the Christian family "hospitality to strangers" (advenas benigne excipere).¹³³ The Decree on Ecumenism contains on one page alone such concepts of

¹³¹ Ruth Rouse and Stephen Neill, editors, A History of the Ecumenical Movement, 1517-1948, London, S.P.C.K., 1967.

¹³² Walter Abbot, editor, The Documents of Vatican II, New York, Guild Press, 1966. All references from the documents will be given from this collection.

¹³³ Apostolicam Actuositatem, p. 503, #11.

hospitality as fellowship in unity, fraternal harmony of the family of God, pilgrim, and fatherland.¹³⁴

Besides using the language of hospitality in ecumenism, there are places where hospitality and ecumenism unite in a common goal, like those of Monchanin Center in Montreal,¹³⁵ Madonna House in Combermere, Ontario,¹³⁶ and others.

Moreover, in defining hospitality and ecumenism, a common word applicable to both is oikoumene in its original meaning, the whole inhabited world. The Stoics developed the doctrine of oikeiosis, that is, the primary impulse toward self-preservation which leads to the concept of the brotherhood of man.¹³⁷ Stoicism, therefore, brought the idea of universal love, "since one's nature is shared with the rest of the human race".¹³⁸ Bolchazy thinks that the doctrine "that all men are part of one body" finds parallels in the New Testament and the early Church.¹³⁹

¹³⁴ Unitatis Redintegratio, p. 344, #2. Future reference will be Decree on Ecumenism.

¹³⁵ See Jacques Langlais, "Une approche existentielle de la religion: La rencontre au Centre Monchanin", in Sciences Religieuses, Vol. 3, 1973-1974, p. 244-248. Note this specific passage: "Un accueil sincère, inconditionné de l'autre non seulement dans ce qu'il a de commun avec moi, mais en ce qui le rend différent", p. 245.

¹³⁶ See Catherine de Hueck Doherty, Poustinia Christian Spirituality of the East for Western Man, Notre Dame, Ave Maria Press, 1977; and Id., The People of the Towel and the Water, Denville, Dimension Books, 1978.

¹³⁷ Bolchazy, Livy's Interest, p. 34-35.

¹³⁸ Ibid., p. 40.

¹³⁹ Ibid., p. 39. See also p. 152, footnote 93 which refers to Mt 25:35-40; and p. 150, footnote 77, St. Paul's concept of the mystical body (I Cor 12:17-27).

W. Visser 't Hooft mentions that the present sense of "ecumenical" is not the traditional meaning of the word, and that one of the main reasons why it was retained is because "it had a venerable history".¹⁴⁰ According to him, there are seven meanings of oikoumene, the first being "pertaining to our representing the whole (inhabited) earth".¹⁴¹ In early Christian writings, as in the works of Basil the Great, to inhabit the oikoumene referred to the Church of God, and its inhabitants were to receive with love those who were strangers to the Covenant.¹⁴² It is clear that such terms as "to receive", love, and strangers are words connected with hospitality.

The term "ecumenical" took on different meanings with the years, but it kept its connotation of hospitality. The aim of ecumenism, as it is understood today, is described by H. Dunant, the founder of the Red Cross:

Christians of different denominations can and must unite in love, associate with each other, and work together in charity for the glory of God, while maintaining their individual liberty and even the right to defend, if necessary, but with tolerance and charity, their personal points of view and their particular religious convictions.¹⁴³

¹⁴⁰ Willem Adolph Visser 't Hooft, "The Word 'Ecumenical' — Its History and Use", in Rouse and Neill, A History of the Ecumenical Movement, Appendix I, p. 740.

¹⁴¹ Ibid., p. 735. It is in this sense that Roger Schutz often uses the word ecumenism. See Festival, p. 21, and Afire with Love, p. 85.

¹⁴² Ibid., p. 736.

¹⁴³ Ibid., p. 738.

2. Nine Degrees of Rejection and Acceptance

The history of ecumenism is relatively short compared to that of hospitality. Ecumenism, however, is following the same evolutionary process because it is rooted in hospitality. For this reason, it can learn from hospitality with varying degrees of rejection and acceptance of the stranger, Christ, and the Church. The relationship becomes clearer when the different steps of hospitality are placed parallel to those of ecumenism.¹⁴⁴

DOCUMENT	COMMENTS
<p>1. <u>ISOLATION:</u></p> <p>"To be sure, all proclaim themselves to be disciples of the Lord, but their convictions clash and their paths diverge, as though Christ Himself were divided (cf. 1 Cor. 1:13). Without doubt, this discord openly contradicts the will of Christ, provides a stumbling block to the world and inflicts damage on the most holy cause of proclaiming the good news to every creature." (p. 341, #1)</p>	<p>Isolation in ecumenism is keeping a distant aloofness. In the past, the Catholic Church and other Communities have been accused of lack of solidarity. On the other hand, accusations and reproaches are often contrary to hospitality.</p>
<p>2. <u>HOSTILITY:</u></p> <p>"But in subsequent centuries more widespread disagreements appeared and quite large Communities became separated from full communion with the Catholic Church — developments for which, at times, men of both sides were to blame." (p. 345, #3).</p>	<p>Hostility in ecumenism should not be misinterpreted as disrespect for truth; hostility is an absence of hospitality, of love for the person.</p>

¹⁴⁴ The theme of service to the poor, the sick, and the hungry permeates the decrees of Vatican II, thus showing the Church's concern for the afflicted and the suffering. Since concepts relative to hospitality are brought into the ecumenical context, The Decree on Ecumenism, p. 341-366, will be used extensively. Sources of another nature could have been helpful, as the Documents of the World Council of Churches. We must however limit the length of this chapter.

DOCUMENT	COMMENTS
<p>3. <u>XENOPHOBIA:</u></p> <p>(no explicit mention)</p>	<p>Xenophobia is one of the main causes why ecumenism periodically reaches an impasse and yet it is not recognized. This stage shows the greatest divergence. The word xenophobia or fear of the stranger is never used in an ecumenical context as opposed to the vast literature about fear of the stranger concerning hospitality.</p>
<p>4. <u>PREJUDICE:</u></p> <p>Two needs of the Church are: "First, every effort to eliminate words, judgments, and actions which do not respond to the condition of separated brethren with truth and fairness and so make mutual relations between them more difficult; then, 'dialogue' between competent experts from different Churches and Communities." (p. 347, #4)</p>	<p>Prejudice, a subtle form of hatred, is the basis for irrational, detrimental suspicions of the person which lead to polemics. Moreover, useless comparisons are incompatible with hospitality because they force the stranger to withdraw into isolation or to fight back in defense.</p>
<p>5. <u>TOLERANCE:</u></p> <p>"It [Council] recommends close relationships with those no longer living in the East but far from their homeland, so that friendly collaboration with them may increase in a spirit of love, without quarrelsome rivalry." (p. 361, #18)</p>	<p>Tolerance is never real love of the person. It is rather the absence of close involvement and concern.</p>
<p>6. <u>PEACEFUL COEXISTENCE:</u></p> <p>"Nothing is so foreign to the spirit of ecumenism as a false conciliatory approach which harms the purity of Christian doctrine and obscures its assured genuine meaning." (p. 354, #11)</p>	<p>Peaceful coexistence is a step forward because the absence of war, quarrels, and other forms of hostility allow living "side by side". It is an incomplete irenicism, but it is a necessary step that encourages togetherness which leads to hospitality.</p>

DOCUMENT	COMMENTS
<p>7. <u>TOGETHERNESS:</u></p> <p>"It is the Council's urgent desire that every effort should henceforth be made toward the gradual realization of this goal [unity] in the various organizations and living activities of the Church, especially by prayer and by fraternal dialogue on points of doctrine and the more pressing pastoral problems of our time." (p. 361, #18)</p>	<p>Together-ness can be superficial unity if the goal is merely "doing things together". It is another level of advancement, however, because there is a together-ness that is conducive to hospitality.</p>
<p>8. <u>FELLOWSHIP:</u></p> <p>"Of great value for this purpose are meetings between the two sides, especially for discussion on theological problems, where each can deal with the other on an equal footing." (p. 353, #9)</p> <p>"He perfects His people's fellowship in unity: in the confession of one faith, in the common celebration of divine worship, and in the fraternal harmony of the family of God." (p. 344, #2)</p>	<p>Fellowship in ecumenism means to dialogue on equal terms in a congenial atmosphere. It is hospitable friendship because it is a sympathetic awareness of the other. It is almost hospitality, depending on the motive and the degree of acceptance of the whole person.</p>
<p>9. <u>TOTAL HOSPITALITY:</u></p> <p>a. <u>Physical:</u></p> <p>"Christians should also work together in the use of every possible means to relieve the afflictions of our times such as famine and natural disasters, illiteracy and poverty, lack of housing, and the unequal distribution of wealth." (p. 355, #12)</p>	<p>There is no difference between ecumenism and hospitality concerning the physical. Both serve to build up and to take care of vital needs, individually and collectively. The greatest convergence is at this level. The final judgment will be directly on hospitality as part of charity, and indirectly on ecumenism insofar as it is contained in hospitality. Both bring wholeness.</p>

DOCUMENT	COMMENTS
<p>9. <u>TOTAL HOSPITALITY</u>: (continued)</p> <p>b. <u>Psychological</u>:</p> <p>"While preserving unity in essentials, let all members of the Church, according to the office entrusted to each, preserve a proper freedom in various forms of spiritual life and discipline, in the variety of liturgical rites, and even in the theological elaborations of revealed truth. In all things let charity be exercised." (p. 349, #4)</p> <p>"In ecumenical work, Catholics must assuredly be concerned for their separated brethren, praying for them, keeping them informed about the Church, making the first approaches towards them." (p. 348, #4)</p>	<p>To respect the psychological needs of others, to accept the diversity of the religious background of others and their particular manner of worship is a form of hospitality. Rejection is an abuse of hospitality. Making approaches to those who are different is understanding Christian hospitality. Maturity is attained within self, and not by trying to change others. In hospitality, the guest tells the host his needs. It is not the imposition of the host's prognosis on the guest.</p>
<p>c. <u>Spiritual</u>:</p> <p>"Our thoughts are concerned first of all with those Christians who openly confess Jesus Christ as God and Lord and as the sole Mediator between God and man, unto the glory of the one God, Father, Son, and Holy Spirit. We are indeed aware that among them views are held considerably different from the doctrine of the Catholic Church even concerning Christ, God's Word made flesh, and the work of redemption, and thus concerning the mystery and ministry of the Church and the role of Mary in the work of salvation." (p. 362, #20)</p> <p>"Baptism is thus oriented toward a complete profession of faith, a complete incorporation into the system of salvation such as Christ Himself willed it to be, and finally, toward a complete participation in Eucharistic communion." (p. 364, #22)</p>	<p>On the spiritual level all thoughts, words, and actions are done for the glory of the Triune God with the work of salvation constantly in view.</p> <p>The spiritualizing agent of hospitality is its motive. For this reason, the Benedictine and Taizé Rules stress the reception of guests as an action done to Christ himself. This same motivation is the basis for true ecumenism.</p> <p>The <u>divine bonds</u> of salvation, faith, baptism, the Eucharist, and Scripture are mightier than the <u>man-made barriers</u> dividing Christians.</p>

a. Fear

As can be seen from the foregoing analysis, xenophobia is not mentioned in the conciliar document on ecumenism nor in others. That divisions exist is, however, a recurrent theme:

Nevertheless, the divisions among Christians prevent the Church from effecting the fullness of catholicity proper to her in those of her sons who, though joined to her by baptism, are yet separated from full communion with her.¹⁴⁵

Some of the causes of discord in the world are also well identified:

It does them [government officials] no good to work at building peace so long as feelings of hostility, contempt, and distrust, as well as racial hatred and unbending ideologies, continue to divide men and place them in opposing camps.¹⁴⁶

If we are looking for deeper explanations [of discord], we can find them in human jealousy, distrust, pride, and other egotistic passions.¹⁴⁷

The real, deep-seated cause of lack of unity, however, is not expressed. In a sense, disunity among Christians is the result of xenophobia, just as it is the main cause of inhospitality. It is just as true to say that, in ecumenism, fear of the stranger is the root of isolation, hostility, and prejudice. Yet, fear is seldom verbalized. This seems to indicate that xenophobia is not sufficiently recognized as an obstacle to Christian unity. The problem cannot be resolved until Christians become aware of existing fears and acknowledge xenophobic tendencies obstructing progress in ecumenical endeavors.

¹⁴⁵ Decree on Ecumenism, p. 349, #4.

¹⁴⁶ Gaudium et Spes, p. 297, #82.

¹⁴⁷ Ibid., p. 298, #83.

To make a sincere commitment to Christian unity, it seems necessary to bring the multiplicity of fears into the open in Christ's light, instead of letting paralyzing fears lurk in the dark unresolved. Fears that are stumbling blocks impeding unity constitute the same kind of "scandals" that we find in relation to hospitality. Some of these are: fear of one another as strangers, fear of the unknown, fear of attack, fear of differences, fear of polemics and apologetics, fear of "losing face", and, above all, fear of admitting one's fear to self and to others.

b. Suffering

Fear is suffering in itself, but, this kind of suffering is destructive of unity. On the other hand, there is an element of suffering expressed in Christ's prayer for unity as found in the Gospel: "May they all be one" (Jn 17:21). Today, many Christians, too, are suffering and yearning intensely for unity: "In recent times He [Christ] has begun to bestow more generously upon divided Christians remorse over their divisions and a longing for unity."¹⁴⁸

¹⁴⁸ Decree on Ecumenism, p. 341-342, #1.

c. Reaching Out

Suffering implies an unfulfilled need. As in the area of hospitality in the 20th century, new needs are arising in ecumenism. Both are developing in a new direction: The neighbor is reaching out to the stranger instead of the stranger coming into the tent. In reality, this concept is not a novel idea. It is expressed by the comforting Good Samaritan (Lk 10:29-37). In this parable, Jesus changed the emphasis from the lonely, suffering stranger to the outgoing, loving neighbor.

Another way of reaching out is by welcoming large crowds. There are many passages in the New Testament where Jesus is said to have attracted a great many people: "Those who ate numbered about five thousand men, to say nothing of women and children" (Mt 14:21); "You see how the crowd is pressing round you and yet you say, 'Who touched me?' " (Mk 5:31); "Meanwhile the people had gathered in their thousands so that they were treading on one another" (Lk 12:1); "The next day the crowds who had come up for the festival heard that Jesus was on his way to Jerusalem. They took branches of palm and went out to meet him" (Jn 12:12).

Today, mass gatherings are part of the changing climate of hospitality and ecumenism. Pope John Paul II is reaching out to others in this way. The Community of Taizé now organizes large meetings and worldwide pilgrimages.

I. Roger Schutz

To understand the later developments of the Community of Taizé, it is necessary to go back to its founder. We may ask if Schutz is definitely aware of the relationship that exists between hospitality and ecumenism. How does he perceive these elements as fruits of the same Christian love?

The study of Brother Roger's life reveals his own experiences at all levels of rejection and acceptance. It can be said that he suffered isolation in his whole being: physically, when alone at Taizé in 1940; psychologically, by not being accepted; and spiritually, when his conscience was violated. The foregoing chapters have described the hostility, prejudice, and other types of rejection in the life of Schutz. His spirit of ecumenism and his ministry of hospitality were both put to the test.

1. During the German invasion in France, his house at Taizé was searched and his seclusion had to be interrupted. Schutz says that this was his first cruel experience. He did not realize then that more bitter experiences were awaiting him in the near future.

PHYSICAL intrusion on the privacy of his home is a violation of hospitality.

2. During the "cold winter" years, his soul was exposed because people doubted him, they were suspicious of his activities, and they questioned his motives.

PSYCHOLOGICAL intrusion on the privacy of his soul, psyche, is a violation of hospitality and ecumenism.

3. Finally, his conscience was probed and the deepest recesses of his being were invaded. His very spirit was laid bare.

SPIRITUAL intrusion on the privacy of his conscience, his spirit, pneuma, is a violation of hospitality and ecumenism.

These experiences have been painful for Brother Roger, but he remained firm. Despite opposition, struggles, and his own fears, he concretized his deep inner beliefs, as we know, by actually going as far as founding a cenobitic community and writing a rule.

2. The Rule of Taizé and Related Works

As we have seen in Chapter II, no connection is expressed between Christian unity and hospitality in The Rule of Taizé. There is no doubt, however, that the theme of unity pervades the entire Rule and that the Brothers dedicate their lives in fostering Christian unity. Hospitality, on the other hand, forms a small section of the Rule. The Brothers are reminded that their services to guests are done to Christ himself.

A point of the Rule that is conducive to hospitality and ecumenism is: "Avoid a tone that brooks no reply, the categorical 'we must'."¹⁴⁹ It is worth mentioning that, in the original Rule, the words "must" and "should" are used sparingly, thus, there is nothing in it that "expresses obligation."¹⁵⁰ In an interview, Brother Roger was asked: "Is it true that you've said the Church and everyone in it must get poor?" His reply was:

¹⁴⁹ Rule, p. 39; cf. Living Today for God, p. 72; "Letter from Warsaw", in Letter from Taizé, No. 90, 1981, p. 1.

¹⁵⁰ Balado, The Story of Taizé, p. 39-40.

Certainly I never said "must", or even "ought to" — I don't speak that way. In our Rule, at Taizé, we speak always of "simplicity of means", which is less constraining, less authoritative.¹⁵¹

Schutz seems aware that the tyranny of "must" is diametrically opposed to the dynamics of ecumenism and hospitality.

Besides The Rule of Taizé, the founder's writings were examined in order to understand his concepts of hospitality and ecumenism. It is obvious that he has not separated the two. He does not recognize clearly that ecumenism is part of hospitality and hospitality is part of charity. For him, ecumenism and hospitality are one: "L'oecuménisme est l'accueil de tous." To welcome everyone is a function of hospitality which, in turn, leads to unity. In practice, the reverse happened at Taizé. Ecumenical activities brought crowds, which raised problems concerning hospitality. In reality, though, it is ecumenism that is an offshoot of hospitality. The following diagram shows the evolutionary process of ecumenism and hospitality at Taizé.

¹⁵¹ Reilly and Bank, "Taizé, An Interview with Brother Roger", p. 35.

CHRISTIAN UNITY AND HOSPITALITY
AND THEIR INTERACTION AT TAIZE

<p><u>THE RULE OF TAIZE</u></p> <p><u>Unity</u> very little</p> <p><u>Hospitality</u> Chapter on GUESTS</p> <p>} no connection</p>	<p><u>SPIRITUAL DIRECTIVES</u></p> <p><u>Unity</u> well-stated</p> <p><u>Hospitality</u> well-stated</p> <p>no connection</p> <p>BUT</p> <p>a common element</p> <p>↓ ↓</p> <p>deep interior life for unity → begin with SELF</p> <p>deep interior life for hospitality</p>	<p><u>UNANIMITY IN PLURALISM AND OTHER WORKS</u></p> <p><u>Unity</u> well-stated</p> <p><u>Hospitality</u> well-stated</p> <p>1. beginning to combine</p> <p>2. a common element, a deep interior life for</p> <p>3. beginning to go deeper into the meaning of hospitality</p> <p>4. beginning to see that because of Taizé's ecumenical vocation, hospitality developed.</p> <p>ecumenism and hospitality</p> <p>ecumenism and hospitality</p>

NOTE: Usual Pattern: Physical hospitality is given first, and then, it extends to ecumenism, which is part of spiritual hospitality.

Taizé: Reverse procedure: ecumenism came first, and then, hospitality was extended.

Another point that is not evident in the works of Brother Roger is the distinction of various kinds of isolation. It is true that he is fully aware that suffering is a kind of desert, but he does not perceive physical, psychological, and the spiritual isolation as different kinds of deserts. The following passage expresses the desolation that Schutz himself experienced: "It is when we are in the heart of a desert that we can expect a prophetic word."¹⁵² For him, the silence of the desert strengthens the encounter with God because "man alone with himself is sensitive to a presence alive within himself".¹⁵³ Schutz reminds all who are suffering that the Lord who brought his people through the desert by his sovereign power can still lead them today.¹⁵⁴ The author sees the desert as a preliminary step to growth: "In your struggles, he brings a few words, an intuition or an image to your mind . . . And within you grows a desert flower, a flower of delight."¹⁵⁵

Fear also appears frequently in the writings of Roger Schutz. He maintains that it is "the source of hatred and wars".¹⁵⁶ However, he sees fear as a cause of hostility in the world but he does not recognize it as

¹⁵² Schutz, Struggle, p. 79. This spiritual desert experience is often referred to as xeniteia or dépaysement. See Michel de Certeau, L'étranger ou l'union dans la différence, Paris, Desclée de Brouwer, 1969.

¹⁵³ Schutz, Festival, p. 27.

¹⁵⁴ Id., Living Today, p. 79.

¹⁵⁵ Id., Parable, p. 67.

¹⁵⁶ Id., Living Today, p. 18.

an absence of hospitality. Nevertheless, he makes a significant contribution by bringing to light fear of unity as a cause that could impede progress in the ecumenical movement:

To call oneself ecumenical, while being afraid of unity, could imprison the ecumenical movement within the institution; this would prevent it from moving forward.¹⁵⁷

Fear of unity is contained in the concept of xenophobia with its paralyzing effects.

Just as Brother Roger suffered from all kinds of deserts and fears, so he can take pride now in knowing that he is accepted, even if not always in total hospitality. The joys of togetherness, fellowship, and hospitality were publicly demonstrated when he was an invited guest at Vatican Council II, or was awarded the Templeton Prize. Today, world recognition is given to projects initiated at Taizé.

3. Max Thurian and Other Brothers

Max Thurian, co-founder of the community, shared Brother Roger's sufferings of rejection from the very outset, and later, his joys of acceptance. Presently, Brother Max is the official representative of Taizé in Rome. His writings reflect his personal position on theological questions,

¹⁵⁷ Schutz, Power, p. 50.

but not necessarily the views of the community. He advocates dialogue and study to clarify many unresolved ecumenical issues. Both Thurian and Schutz agree that the so-called "transcendental" method used at Vatican Council II is a useful attempt to go beyond exclusive positions of the past. This dépassement implies the ability to find new solutions capable of uniting Christians instead of choosing between two antagonistic positions. The value of this process is to move beyond old divisive positions. It also has the advantage of not resulting in victory for some and defeat for others.

Placed in a hospitality setting, the method takes on an even greater merit. In this way, many controversial matters that divide Christians can be better understood because they are not primarily ecumenical problems, but lack of hospitality. Since every human person has an innate social instinct of hospitality, this essential element is a common denominator for ecumenical dialogue and study.

In the search of unity, the first important step is to distinguish the different needs: 1. One common long-range vital need; 2. One common immediate vital need; and 3. Many secondary needs that vary from person to person.

The common long-range vital need is salvation. It is the common bond of unity for suffering humanity, Christians and non-Christians alike.

At the beginning, salvation was given little attention in the writings of the Brothers of Taize. However, one important passage can be quoted from the Rule: "Assured of your salvation by the unique grace of our Lord Jesus Christ, you do not impose discipline on yourself for its own sake."¹⁵⁸ Today, salvation is mentioned more frequently. Schutz and Thurian refer to the exclusive method [alone] of the sixteenth-century Reform, "salvation by faith alone", and to the method of juxtaposition [and], characteristic of the anti-Protestantism of post-Tridentine theology, "salvation by faith and good works". Finally, Brothers Roger and Max use the inclusive method of transcendence [una cum], "salvation, by faith together with works expressed in charity".¹⁵⁹ These stages seem important to Schutz and Thurian because they see some degree of progress being made towards unity.

The common immediate vital need in the desert is usually food and drink which is a matter of life and death. Concerning spiritual nourishment, there is an immediate, vital need to be fulfilled. Using the transcendental method, Schutz and Thurian demonstrate the pattern of growth concerning the Eucharist in this way: From the Reformation's exclusiveness, "the unique sacrifice of the cross"; to the Council of Trent's juxtaposition, "the sacrifice of the cross and the sacrifice of the Mass"; and, to Vatican Council II's inclusiveness, "the sacrifice of the cross

¹⁵⁸ Rule, p. 13.

¹⁵⁹ Schutz and Thurian, Revelation, p. 71.

together with the Mass, sacramentalized, made present in the sacrificial memorial of the eucharist".¹⁶⁰

Roger Schutz insists that the Church is ready for open communion. He does not, however, explain clearly how he arrived at that conclusion. If open communion is not possible for all at this moment, at least to recognize it in a hospitality context, as a vital need that warrants immediate attention, would be a step forward. Spiritual hunger must also be recognized as an immediate vital need in the world and in the Church.

In his writings, Thurian mentions "eucharistic hospitality", an expression which has become part of today's ecumenical vocabulary. It is an impressive term, but the concept may be inaccurate. For Christian theology, it is not first, one Church inviting another Church, but Christ, the host, inviting all men who are poor, needy, and unworthy to eat and drink with him in order to form a kin-relationship. There would be no fear at this guest-meal because Jesus Christ paid mankind's blood-debt by giving his own life. The sacrificial lamb is the consecrated host par excellence. This is the heart of Christianity, the pulse of hospitality.

It must not be forgotten that Christ's invitation to the eucharistic meal is transmitted through contemporary human beings. Not all Christians, however, agree on ministry and on how such an invitation can be accepted. Nevertheless, in a spirit of hospitality, Christians should be able to respect the intention behind each person's decision, which we must suppose to be fidelity to the Gospel.

¹⁶⁰ Schutz and Thurian, Revelation, p. 71.

Roger Schutz often praises the Catholic Church for having kept the celebration of the Eucharist through the centuries. In past years, however, the Church sometimes seemed to have used the Eucharist as a reward or its withdrawal as a punishment. Hospitality never asks, "Does a person deserve it?", but, "Does a person need it?"

Secondary needs differ from person to person, for they are as varied as there are individuals. True hospitality takes care of vital needs as soon as possible, and then, of secondary needs: Clothes are secondary to a stranger who is dying of hunger and thirst in the desert.

In the past, ecumenism apparently attended to secondary needs first. The categorizing of secondary needs which evolved with the years was largely unproductive because vital needs had not been alleviated. To follow one's conscience in worshiping God is a vital need, but to worship in a specific, satisfying way is a particular secondary need. In trying to find solutions, Roger Schutz suggests a double allegiance, (une double appartenance), but he does not go into details to show how this can be achieved. Is it reversible? Is it like a dual citizenship?

A simpler solution would seem to differentiate between vital and secondary needs in God's plan of salvation. The Decree on Ecumenism admits varying degrees of importance even in matters of doctrinal dialogue:

When comparing doctrines, they [theologians] should remember that in Catholic teaching there exists an order or "hierarchy" of truths, since they vary in their relationship to the foundation of the Christian faith.¹⁶¹

This passage presupposes different levels of needs; not all of them, therefore, are equally immediate and pressing. The writings from Taizé reveal the Brothers' awareness of existing problems among Christians concerning the papacy, membership in the Church, and the role of Mary.

Again, applying the method of transcendence, Schutz and Thurian treat the papacy with the terminology una cum, replacing alone or and: "the pope together with the presbyterium". They show the difference between two forms of promulgation of conciliar texts, Vatican I: "Pius, bishop, servant of the servants of God with the approbation of the Holy Council . . ."; and, Vatican II: "Paul, bishop, servant of the servants of God together with [una cum] the Fathers of the holy Council . . ."¹⁶² For them, these are significant changes because they are attempts by the Catholic Church to transcend exclusive positions of the past.

The works of Roger Schutz are replete with the notion of a "universal pastor". In the beginning, it was not clear who this pastor was or who he would be. Today, however, it is very definite that Schutz is referring to the pope. His writings show deep respect for popes, past and present, especially for Pope John XXIII.

¹⁶¹ Decree on Ecumenism, p. 354, #11.

¹⁶² Schutz and Thurian, Revelation, p. 71.

The image of the Good Shepherd tending the needs of his flock fits in the environmental situation of hospitality. The universal pastor and all the ministers of the Church are to gather into the fold those who are lost, isolated, wounded, and hungry, and to avoid any action that scatters, as contrary to the will of Christ. The Community of Taizé is in full agreement with the necessity of a Shepherd of shepherds to promote unity and wholeness in the flock, although the Brothers do not necessarily all agree that Pope John Paul II is the present universal pastor.

This brings up another problem: Who belongs to the Church? For Schutz and Thurian, membership in the Church means "the Catholic Church together with [una cum] the Churches or ecclesial communities not in communion with the pope".¹⁶³ Despite the authors' emphasis on the phrase una cum, the distinction between Churches and ecclesial communities is not a hospitality concept, but a vestige of past divisions.

A Christian is one who accepts Jesus Christ as a whole Person. The Christian family's concern is not "separation", but, "relation". The kinship depends on the intensity of charity in welcoming Christ in total hospitality. Regardless of an individual's denomination, each one, whether Catholic, Orthodox, or Protestant, is at a different level of growth. Hence, in some way, all Christians are "separated brethren", because of their uniqueness; and, paradoxically, they are also "related brothers" in Jesus Christ, the first-born.

¹⁶³ Schutz and Thurian, Revelation, p. 71.

Thurian asserts that Mary's role is definitely another cause of disunity that needs clarification. Vatican II re-expressed the Catholic position, especially concerning her Immaculate Conception, her Assumption, and her place in the economy of salvation.¹⁶⁴ Mary accepted all human beings in need of salvation as her children.

Today, the presence of Catholic Brothers in the Community of Taizé makes it almost imperative to study existing problems in the Church from all angles. The Brothers claim that the denominational diversity at Taizé has not brought about division within the community. This is only a small part of ecumenism. Hospitality is the major factor enabling the Brothers to accept and to welcome the stranger in others. The unifying factor of the community, therefore, is hospitality to one another because it is part of charity. It is in this sense that ecumenism is to hospitality as hospitality is to charity.

The Brothers are sincerely dedicated to unity and they resent such offensive terms as "a return" and "to convert" others. Viewed as an individual process of growth in the acceptance of Christ, the spiritual journey is not "a return" for anyone. The Church keeps the light of salvation shining to guide weary pilgrims to the next milestone along the roadside, indicating the distance yet to be attained. The Brothers are not aware that the term "to convert" others would refer to an abuse of hospitality rather than of ecumenism directly. To try to change others by forcing

¹⁶⁴ "The Role of the Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church", in Lumen Gentium, Chapter 8, p. 85-96.

them to advance without proper readiness or to regress below a level already achieved is lack of hospitality.

Another point that is often repeated is that inner unity will eventually counteract visible disunity. The necessity of a deep conversion to further hospitality and ecumenism is contained in all the Taizé writings, but it is not clear why and how the two are interconnected. When total "self-hospitality" is properly understood as charity, the connecting link becomes evident.

The Brothers are saddened by the fact that, in today's world, there are still persons and groups who are completely ignorant of Christ. For this reason, they go to all parts of the world wherever they see a need to spread the good news of salvation. On these missions, they give hospitality to the poor, and, above all, they know how to accept graciously hospitality from them. This interchange is valuable to enable both parties to recognize that each person carries a promise, that is, each has hidden gifts for one another.¹⁶⁵

4. Observers of Taizé

As we have seen, observers of Taizé have written at great length on the activities of the Brothers. There are, however, no specific studies of the interaction of hospitality and ecumenism in the community. Their writings provide only minor constructive or unfavorable criticisms.

¹⁶⁵ Stahlin, "Xenos", p. 8, states that the Hebrew word, ger, can also have an element of surprise, a sense of "astonishing".

Some see diversity itself as "ecumenical", in such expressions as posture, dress, mélange of nationalities, and even "ecumenical collection"!

Are these necessary constituents of ecumenism? Is it possible to form a denominational community and yet be ecumenical, like Pomeyrol and Grandchamp for Protestants or Chevetogne for Catholics? What precisely makes the Community of Taizé ecumenical? Is it the Rule, or the liturgy? Is it the motive behind all the activities of the Brothers, everything being centered on the unity in the Church? It is in this latter respect that Taizé is an ecumenical community. It is not ecumenical because of different languages and forms of worship, and of visitors from all over the world. These last factors belong to psychological hospitality which is respecting and accepting persons despite differences.

It is important to know that, in the past, hospitality always had its restrictions, for example, a guest was not allowed in a certain section of the tent, and offensive words or actions were not permitted. It is part of hospitality to put restrictions on anything that is reprehensible to other guests. Moreover, an accomplished host or hostess knows that there is a time to keep silence, to leave others alone, and to respect their needs. Saying "No" to a guest may also be a valid part of hospitality. Do the Brothers sometimes say "No"? The use of drugs, lack of proper attire, and the presence of parasites who get free meals and lodging certainly represent abuses of hospitality.

5. Youth at Taizé

The main consideration treated by outside observers is the Council of Youth. Many people have asked young people the reason for their coming in great numbers to such a remote village in France. One common answer, as already mentioned, is that Taizé gives them a sense of belonging. This answer reveals the painful loneliness and isolation of today's youth. There is a group of young people called permanences who often stay at Taizé for months and years! There is no way of finding who they are, what motivates them, and why they stay. The main idea, though, is not to remain at Taizé, but to return home and share the "Taizé experience" in local parishes. It is difficult to know exactly what this means and how "Taizé" can be lived at home.

The Brothers and outside writers bring out that young people who come are not interested in ecumenism as such, and that some even reject it. One reason may be that they see hatred inherent in hostility, and "unauthenticity" in peaceful coexistence. Youth will accept an "ecumenical hospitality", that is, respect for the person, kindness, and service done to Christ himself. The young can identify with and are attracted to his Person. On the other hand, they have an aversion to ecumenism with its background of hostility, which is an absence of hospitality. In reality, it is this absence that is the "scandal" of ecumenism.

6. Interaction of Hospitality and Ecumenism

From the experience and writings of Taizé, it seems fair to make the following observation: There has always been an interaction of hospitality and ecumenism in the community. Its ecumenical position has been clearly stated and so has the practice of physical hospitality. There is some awareness of psychological hospitality, like accepting others, and of spiritual hospitality, like reconciliation. But, hospitality in its triple form is never explicit.

The community has spent a great deal of energy, time, and money to understand ecumenism. Brothers have gone to nearly all parts of the world in obedience to their vocation. Their ministry of hospitality, on the other hand, apparently comes naturally at an experiential level. Although the community has also gone to great expense and sacrifice in welcoming others, nevertheless, it has not undertaken any systematized reflection on hospitality — at least, it is not evident in the Brothers' writings. Hospitality and ecumenism, therefore, would appear to be two separate entities. The Brothers do not seem to realize that it is hospitality that brings unity, and that its absence results in disunity. Ecumenism has a unifying quality insofar as it is contained in hospitality.

The Brothers claim to be a microcosmic pattern of the whole Church. If this is so, by undertaking serious research about hospitality, the Brothers would be able to teach Christians how to improve ecumenical relationships. The Community of Taizé could become more fully a concrete

application of "ecumenical hospitality". This study, however, would not be a complete solution in itself because, like any love relationship, hospitality involves two partners. There must also be a greater sensitivity on the part of guests to try to understand what the Brothers are doing and saying. It is to the Brothers' credit that no one has written about their hospitality in a derogatory manner. On the contrary, many bring out their selfless service, even giving up the privacy of their rooms.

Taizé became a campground at the time of the "cultural break", which may be dated to 1968. This trend was sweeping Europe and the whole Western world. Restlessness and anxiety were prevalent at that time due to several factors, such as the war in Vietnam, campus riots, and the Paris student revolts in 1968. Also, at that time, members of non-conformist groups were withdrawing from conventional society and rejecting its mores. The negation of traditional Western values, like work and responsibility, became apparent in dress, personal appearance, and living habits. How did these changes affect the Brothers? What is behind their tendency towards anonymity of authorship, destruction of documents, lack of historical authenticity, and some features of the liturgy, for example, repetitive canons resembling the singing of mantras?

Other distinctive features of that era were openness towards everyone and acceptance of differences, characterized by emphasis on universal love. These attitudes can be detected in the Brothers' writings. They stress openness both for ecumenism and hospitality. This openness brings the idea of "not converting" others, but simply to "let others be".

The wide acceptance of Taizé by the youth shows precisely this point, as expressed by Ranjan from Bangladesh in Chapter V.

The Brothers listened; they did not reproach the young for their attitudes. Rather, they welcomed them, shared all they owned, and posited the "cultural break" in a Church milieu. The Brothers taught the youth how to pray, how to be silent, and how to reach their own inner selves.

Without fully realizing it, Taizé is often adept in adjusting tradition to the new mentality. The dynamics of the provisional and living in the present are conducive to this adaptation. The Brothers insist that there must always be continuity in the process of adapting to new situations. The Brothers themselves, however, will have to face a situation involving continuity and change within the community since there is no provision in the Rule for the appointment of a new prior.

7. New Developments

Ecumenism and its evolution are not to be minimized. Pioneers and others devoted to ecumenism, including some members of the Community of Taizé, have endured many sufferings which were caused by breaches of hospitality. After periods of persecution, misunderstanding, and lack of dialogue, a level of maturity is sometimes reached in ecumenical relationships. Many Christians today are becoming aware of the vital needs of the Church. They are willing, therefore, to concentrate on essential needs rather than on secondary ones so that the pilgrim Church can continue

to exist in this land of exile. In the late 20th century, secondary needs are fading into insignificance as large international meetings take place the world over. At the Sixth World Assembly of the World Council of Churches in Vancouver, in 1983, the founder and some Brothers of Taizé joined Christians from all over the world in fellowship and hospitality to concentrate on unity in Christ Jesus rather than focus on particular controversial issues.

Taizé is now a reality. Visitors come and go, and the Brothers try to reach out in the spirit of the Gospel to everyone in need whether at Taizé or in any part of the world. It is an error to think that all guests feel warmly welcomed by the community. This would be an impossibility in itself. The proportion is about eighty Brothers to hundreds of thousands of guests. In mass gatherings characteristic of this age where hospitality and ecumenism meet, hospitality is not a personal welcome as much as identification with a person, be it Pope John Paul II, Roger Schutz, or others. Previously, the host was asked to see Christ in the guest. Today, it is the reverse, thousands of guests are asked to see Christ in the host: "Who do the crowds say that I am?" (Lk 9:18). Answers, true or false, will be as varied as there are individuals in large assemblies. In the end, though, each Christian will have to respond in one way or another: "But you, who do you say that I am?" (Lk 9:20).

This is still the challenge facing, not only the Brothers and the thousands of guests at Taizé, but also the Church in the modern world concerning the union of hospitality and ecumenism.

CONCLUSION

The last chapter, which analyzes the interaction of hospitality and ecumenism in the light of contemporary research, should be considered as the real conclusion of this thesis. We would like, however, to add a few remarks and suggestions.

In our study, it can be seen that the vocabulary of hospitality and its historical background are related to ecumenism. The Community of Taizé serves as a particular model because of the interaction of the Brothers' practice of hospitality and their dedication to Church unity.

The research reveals that ecumenism frequently uses the language of hospitality, and that it is proceeding in the same direction. For this reason, it is possible for ecumenism to learn from the laws of hospitality which date back to la plus haute antiquité, with a wide background of positive and negative experiences, whereas, Christian ecumenism is relatively recent.

Our analysis shows that, generally speaking, the writers studied are not familiar with the dynamics of hospitality and that they do not recognize that the stumbling blocks in ecumenism are often specifically hospitality problems. Past methods of categorizing and compartmentalizing truth encourage diversity of opinions, which in turn bring confusion and disunity, since total hospitality is not properly understood. The recent method of transcendence constitutes a step forward. It is not, however, any one particular method that is most important, but a better understanding of hospitality.

This research does not claim finality; on the contrary, it is merely a starting point. Our analysis takes into account years of previous study in hospitality, goes one step beyond by beginning to adapt its dynamics to ecumenism, and leaves it open-ended for future inquiry.

We assume that the relationship between hospitality and ecumenism in the Taizé Community as presented in this dissertation will contribute to contemporary thought and institutions in the Christian tradition, both to the Taizé Community and to ecumenical hospitality in general. Moreover, it is to be hoped that this investigation of hospitality from a holistic approach will make a worthwhile contribution to knowledge and that, eventually, the findings will be responsibly applied to ecumenism.

In conclusion, it may be stated that total hospitality is the necessary fulcrum for possible in-depth ecumenical discussions, especially eucharistic hospitality which still remains the most important ecumenical theological problem of this ending 20th century.

Three main suggestions for future research emerge from this study:

1. A thorough investigation of hospitality from a holistic approach could be a prerequisite for future evaluations of ecumenical relationships.
2. This research should be conducted by experts and would include: a dynamic formulation of the history of hospitality, detailed evaluations of total hospitality at recent ecumenical meetings, and the proposition of a procedural method for the follow up.
3. A study of total hospitality in a broader context than ecumenism would be welcome.

BIBLIOGRAPHY

I. PRIMARY SOURCES

EMERY, Pierre-Yves, Le Christ nous récompense, Neuchâtel, Delachaux et Niestlé, 1962, 248 p.

———, "La Communauté de Taizé et la passion de l'unité", in Découverte de l'oecuménisme, Paris, Desclée de Brouwer, 1961, p. 228-238.

———, Habiter en frères tous ensemble; les psaumes et l'unité de l'Eglise selon saint Augustin, Taizé, Les Presses de Taizé, 1965, 183 p.

———, and Brother François, Méditation de l'Ecriture, Prière des psaumes, Begrolles, France, Abbaye de Bellefontaine, 1975, 132 p.

———, La prière au coeur de la vie, Taizé, Les Presses de Taizé, 1971, 201 p.

———, "Réforme et unité", in Verbum Caro, Vol. 16, 1962, p. 42-65.

———, Le sacrifice eucharistique selon les théologiens réformés français du XVII^e siècle, Neuchâtel, Delachaux et Niestlé, 1959, 88 p.

———, L'unité des croyants au ciel et sur la terre, Taizé, Les Presses de Taizé, 1962, 240 p.

GISCARD, Robert, H. N. Bonnet, and J. Mignon, "Taizé, 25 ans de communauté, 25 ans d'oecuménisme", in Fêtes et saisons, Jan. 1965, p. 1-28.

HUNI, Gérard, "Taizé 1966", in One in Christ, Vol. 3, 1967, p. 190-194.

LOCHEN, Axel, L'évangile raconté aux adultes, Taizé, Les Presses de Taizé, 1968, 110 p.

———, Le meurtre du prince, Taizé, Les Presses de Taizé, 1972, 147 p.

MONTMOLLIN, Daniel, L'Art des Cendres, Emaux de grès et cendres végétales, Taizé, Les Presses de Taizé, 1976, 11 p.

PIERRE ETIENNE, Les amis essentiels, Taizé, Les Presses de Taizé, 1974, 96 p.

———, Lente remontée depuis les rivages, Taizé, Les Presses de Taizé, 1969, 79 p.

SCHUTZ, Roger, Afire with Love, New York, Crossroads, 1982, 192 p.

———, "Déclaration faite à Rome par le prier de Taizé", in Documentation Catholique, Vol. 73, 1976, p. 149.

———, "Déclarations du Fr. Roger sur l'Eglise", in Documentation Catholique, Vol. 74, June 19, 1977, p. 595.

———, "Déclarations faites par le prier de Taizé à Montserrat", in Documentation Catholique, Vol. 69, 1972, p. 348-349.

———, Dynamique du provisoire, Taizé, Les Presses de Taizé, 1965, 184 p.

———, Etonnement d'un amour, Taizé, Les Presses de Taizé, 1979, 169 p.

———, Festival, Taizé, Les Presses de Taizé, 1973, 176 p.

———, L'idéal monacal jusqu'à Saint Benoît (VI^{me} siècle) et sa conformité avec l'Evangile, Thesis, presented to the Faculty of Theology of the Free Evangelical Church of Vaud Canton to obtain a licentiate in Theology, [typewritten], April 30, 1943, 230 p.

———, "Itinerary for a Pilgrim", in Parable of Community, New York, Seabury, 1981, p. 73-80.

———, "Jean XXIII et Taizé", in Documentation Catholique, Vol. 63, 1966, p. 796.

———, "Le ministère d'unité de l'évêque de Rome", in Documentation Catholique Vol. 68, 1971, p. 749-750.

———, "Les jeunes et la foi", in Documentation Catholique, No. 177, 1979, p. 779-782.

———, "Les jeunes rejettent un oecuménisme sentimental", in Documentation Catholique, Vol. 65, 1968, p. 1343-1344.

———, "Letter from Warsaw", in Letter from Taizé, Dec. 28, 1981 to Jan. 1, 1982, 4 p.

SCHUTZ, "Lettre de la Communauté de Taizé à des religieux", in Documentation Catholique, Vol. 59, 1962, p. 1209-1212.

———, A Life We Never Dared Hope For, New York, Seabury, 1981, 78 p.

———, Living Today for God, Baltimore, Helicon, 1962, 128 p.

———, Living Today for God, New York, Seabury, 1981, 80 p.

———, Lutte et contemplation, Taizé, Les Presses de Taizé, 1973, 174 p.

———, "Message du Frère Roger Schutz", in Documentation Catholique, Vol. 67, 1960, p. 173.

———, "Naissance de communautés dans les Eglises de la Réforme", in Verbum Caro, Vol. 9, 1955, p. 14-28.

———, "Nous sortons d'une impasse de l'oecuménisme", in Documentation Catholique, Vol. 72, 1975, p. 796-797.

———, "L'Opération Espérance de Taizé en faveur de l'Amérique latine", in Documentation Catholique, Vol. 60, 1963, p. 907-913.

———, Parable of Community, New York, Seabury, 1981, 96 p.

———, and Max Thurian, La parole vivante au Concile, Taizé, Les Presses de Taizé, 1966, 191 p.

———, "Un pasteur universel", in Documentation Catholique, Vol. 71, 1974, p. 68.

———, "Pour un bon oecuménisme", in Unitas, Vol. 12, 1954, p. 233-237.

———, The Power of the Provisional, Boston, Pilgrim, 1969, 80 p.

———, and Max Thurian, Revelation. A Protestant View, Westminster, Newman, 1968, 104 p.

———, "The Role of Non-theological Factors with Reference to Bodies Separated from the Roman Catholic Church. A Communication from Taizé", in Unitas, Vol. 7, 1955, p. 94-99.

———, Struggle and Contemplation, New York, Seabury, 1974, 99 p.

- SCHUTZ, Ta fête soit sans fin, Taizé, Les Presses de Taizé, 1971, 174 p.
- , This Day Belongs to God, London, Faith, 1972, 67 p.
- , Unanimité dans le pluralism, Taizé, Les Presses de Taizé, 1966, 116 p.
- , Unanimity in Pluralism, Chicago, Franciscan Herald, 1967, 76 p.
- , L'Unité, espérance de vie, Taizé, Les Presses de Taizé, 1964, 176 p.
- , Unity: Man's Tomorrow, London, Faith, 1962, 94 p.
- , Violence des pacifiques, Taizé, Les Presses de Taizé, 1968, 168 p.
- , Violent for Peace, in Afire with Love, New York, Crossroads, 1982, p. 47-111.
- , Vivre l'aujourd'hui de Dieu, Taizé, Les Presses de Taizé, 1964, 155 p.
- , Vivre l'inespéré, Taizé, Les Presses de Taizé, 1976, 156 p.
- , The Wonder of a Love, in Parable of Community, New York, Seabury, 1981, p. 61-71.
- , The Wonder of a Love, in Afire with Love, New York, Crossroads, 1982, p. 113-189.
- STOOP, François, "Le christianisme, religion d'amour", in Verbum Caro, Vol. 14, 1960, p. 3-13.
- , La fraternité au bord du fleuve, Paris, Cerf, 1971, 228 p.
- , "Le sens de Dieu dans les Psaumes", in Verbum Caro, Vol. 23, 1969, p. 32-46.
- THURIAN, Max, "L'abbé Couturier", in Verbum Caro, Vol. 6, 1952, p. 161-164.
- , "Accord oecuménique sur l'eucharistie", in Verbum Caro, Vol. 22, 1968, p. 1-9.
- , Amour et vérité se rencontrent, Taizé, Les Presses de Taizé, 1964, 274 p.

THURIAN, "Attitudes œcuméniques", in Documentation Catholique, Vol. 60, 1963, p. 275-280.

———, "Commentaire de Frère Max de Taizé", in Documentation Catholique, Vol. 69, 1972, p. 337-338.

———, "La communauté de Cluny", in Verbum Caro, Vol. 2, 1948, p. 108-124.

———, "Le Concile et l'unité visible", in Documentation Catholique, Vol. 58, 1961, p. 105-107.

———, "Conditions théologiques et spirituelles de l'unité des chrétiens", in Documentation Catholique, No. 1696, 1976, p. 367-375.

———, La confession, Taizé, Collection of the Community of Taizé, 1953, 181 p.

———, Confession, London, SCM, 1953, 152 p.

———, La Confirmation; consécration des laïcs, Neuchâtel, Delachaux et Niestlé, 1957, 119 p.

———, Consecration of the Layman; New Approaches to the Sacrament of Confirmation, Baltimore, Helicon, 1963, 118 p.

———, "Le dogme de l'assomption", in Verbum Caro, Vol. 5, 1951, p. 1-41.

———, "L'esprit de la vie en communauté", in Documentation Catholique, No. 1762, 1979, p. 390-393.

———, The Eucharistic Memorial, London, Lutterworth, 1960, 2 Vol.

———, L'Eucharistie, Neuchâtel, Delachaux et Niestlé, 1963, 348 p.

———, "Les évêques de France proclament la foi", in Documentation Catholique, No. 1755, 1979, p. 39-40.

———, La foi en crise, Taizé, Les Presses de Taizé, 1968, 125 p.

———, "Les grandes orientations actuelles de la spiritualité protestante", in Irenikon, Vol. 22, 1949, p. 368-394.

———, L'homme moderne et la vie spirituelle, Paris, L'Epi, 1961-1962, 141 p.

THURIAN, Joie au ciel, exulte la terre. La célébration de l'Eucharistie, Taizé, Les Presses de Taizé, 1962, 37 p.

———, Joie au ciel sur la terre; introduction à la vie liturgique, Neuchâtel, Delachaux et Niestlé, 1946, 230 p.

———, Love and Truth Meet, Boston, Pilgrim, 1968, 166 p.

———, Mariage et célibat, Neuchâtel, Delachaux et Niestlé, 1964, 155 p.

———, Marie, mère du Seigneur, figure de l'Eglise, Taizé, Les Presses de Taizé, 1962, 281 p.

———, Marriage and Celibacy, London, SCM, 1959, 126 p.

———, Mary, Mother of All Christians, New York, Herder & Herder, 1963, 204 p.

———, The One Bread, New York, Sheed and Ward, 1969, 159 p.

———, Le pain unique, Taizé, Les Presses de Taizé, 1967, 175 p.

———, Olivier Rousseau, and Paul Evdokimov, La prière pour l'unité, Taizé, Les Presses de Taizé, 1960, 47 p.

———, "Rencontre du Groupe des Dombes: Pour une reconnaissance des ministères", in Documentation Catholique, Vol. 69, 1972, p. 885-886.

———, Sacerdoce et ministère, Recherche oecuménique, Taizé, Les Presses de Taizé, 1970, 285 p.

———, "Le Saint-Siège et le mouvement oecuménique", in Verbum Caro, Vol. 6, 1952, p. 164-168.

———, Une seule eucharistie; le pain unique, Taizé, Les Presses de Taizé, 1973, 139 p.

———, Tradition et renouveau dans l'Esprit, Taizé, Les Presses de Taizé, 1973, 139 p.

———, L'unité visible des chrétiens et la tradition, Paris, l'Epi, 1961, 119 p.

———, "Vers l'unité", in Verbum Caro, Vol. 2, 1948, p. 74-77.

———, Visible Unity and Tradition, Baltimore, Helicon, 1962, 136 p.

THURIAN, "The Visible Unity of Christians", in Ecumenical Review, Vol. 13, Apr. 1961, p. 313-334.

VAN BOMMEL, Laurent, and Gérard Huni, "Further Notes on a Protestant Community", in America, May 7, 1960, p. 218-219.

VAN HET HOF, Frank, "Etre des hommes de réconciliation", in Lumen Vitae, Vol. 19, July-Sept. 1964, p. 457-463.

XXX, "Frère Paul, de Taizé", editorial in Verbum Caro, Vol. 20, p. 1-5.

Aujourd'hui, journal de Taizé, 1963-1970, new name Communion, Vol. 24, 1970, presently discontinued.

85 p... The Eucharistic Liturgy at Taizé, London, Faith, 1963,

327 p. Eucharistie à Taizé, Taizé, Les Presses de Taizé, 1971,

Presses de Taizé, La louange des jours; nouvel office de Taizé, Taizé, Les Presses de Taizé, 1971, 781 p.

Office de Taizé, Taizé, Les Presses de Taizé, 1966, 443 p.

La Règle de Taizé, Taizé, Les Presses de Taizé, 1966, 86 p.

The Rule of Taizé in French and English (includes Spiritual Directives, p. 81-136), Taizé, Les Presses de Taizé, 1965, 136 p.

The Rule of Taizé in French and English, Taizé, Les Presses de Taizé, 1972, 144 p.

The Rule of Taizé, new translation in Parable of Community, New York, Seabury, 1981, p. 9-45.

Council of Youth, Préparer le concile des jeunes, audacieuse aventure, Taizé, Les Presses de Taizé, 1973, 192 p.

_____, Taizé, le concile des jeunes, pourquoi? Taizé, Les Presses de Taizé, 1975, 160 p.

II. SECONDARY SOURCES: TAIZÉ

ABBOT, Walter, M., editor, The Documents of Vatican II, New York, Guild Press, 1966, 793 p.

ATHERTON, Hildegard, "The Taizé Brothers Leave Coventry", in One in Christ, Vol. 1, 1965, p. 295-297.

BALADO, J. -L. G., Le défi de Taizé, Frère Roger, Paris, Seuil, 1977, 160 p.

———, The Story of Taizé, New York, Seabury, 1981, 128 p.

BANK, John, "Taizé, Youth Blitz on London", in St. Anthony Messenger, Aug. 1982, p. 29-31.

BEA, Cardinal, "Hommage du Cardinal Bea à la communauté de Taizé", in Documentation Catholique, Vol. 63, 1966, p. 1728-1728*.

———, "Le travail du Secrétariat pour l'union des chrétiens", in Documentation Catholique, Vol. 58, 1961, p. 859-862.

BEAUCHESNE, Claude, La vie religieuse de Taizé, M.A. Thesis, University of Ottawa, [typewritten], 1970, 224 p.

BIOT, François, The Rise of Protestant Monasticism, Baltimore, Helicon, 1963, 161 p.

BIRD, Katherine, "Brother Hector", in The Anchor, Fall River, Mass., Vol. 26, April 2, 1982, p. 12-13.

BLOUIN, Gilles, "Taizé a trente ans", in Promesses No. 76, April 1973, p. 24-25.

BOYER, Charles, "L'Eucharistie dans l'Eglise protestante", in Documentation Catholique, Vol. 56, 1959, p. 1076-1078.

———, "Orthodox Patriarchal Center Projected at Taizé", in Unitas, Vol. 15, 1963, p. 146-148.

———, "A Recent Report on the Ecumenical Endeavors of the Reformed Community of Taizé", in Unitas, Vol. 11, 1959, p. 299-300.

———, "Taizé, A Center of Ecumenism", in Unitas, Vol. 13, 1961, p. 239-246.

BRICO, Rex, Taizé, Brother Roger and His Community, London, Collins, 1978, 220 p.

CHIFFLET, Jacques, "Les humbles débuts de Taizé", in Documentation Catholique, Vol. 65, 1968, p. 1344-1344*.

COLSON, Bernadette, "Sur la colline de Taizé des jeunes viennent partager", in La Croix, April 24, 1976, p. 15.

COWPER, Fabian, "Taizé and the Renewal of the Religious Life", in The Clergy Review, Vol. 54, Jan. 1969, p. 30-36.

DAVIS, Edward, The Ecumenical Ecclesiology of Max Thurian, Brother of the Community of Taizé: A Catholic Appraisal, Ph.D. Thesis, Catholic University of America, Washington, D.C., [typewritten], 1970, 331 p.

DE CHALENDAR, X., "Pourquoi va-t-on à Taizé?", in Promesses, No. 76, April 1973, p. 13-18.

DE LUBAC, H., "La vie et les travaux de Mgr Chevrot", in Documentation Catholique, Vol. 57, 1960, p. 1163-1176.

DONNELLY, T. P., "The Ecumenical Calvinists", in The Catholic Digest, Vol. 27, August 1963, p. 14-18.

DRAGASTIN, Sigmund, "Taizé in Chicago", in The Critic, Vol. 26, Dec. 1967, p. 58-59.

FEY, Harold, "Taizé: Community Amidst Chaos", in The Christian Century, July 3, 1968, p. 865-866.

GRÉNIER, Jean-Claude, Taizé, Une aventure ambiguë, Paris, Cerf, 1975, 193 p.

HEIJKE, John, An Ecumenical Light on the Renewal of Religious Community Life: Taizé, Pittsburgh, Duquesne University, 1967, 203 p.

JEANNIOT, M. Christine, and Véronique Brachet, "A Taizé nous avons rencontré ceux qui préparent le concile", in Promesses, No. 76, April 1973, p. 19-23.

MALATESTA, Edward, "Taizé: An Ecumenical Milestone", in America, Oct. 6, 1962, p. 840-841.

MARROW, Stanley, "A Calvinist Cluny", in America, Jan. 9, 1960, p. 418-420.

MCCANN, Justin, The Rule of St. Benedict in Latin and English, London, Burns & Oates, 1969, 214 p.

MERTON, Thomas, "Ecumenism and Monastic Renewal", in Journal of Ecumenical Studies, Vol. 5, 1968, p. 268-283.

MOORE, Peter, Tomorrow Is Too Late, Taizé, An Experiment in Christian Community, London, Mowbray, 1970, p. 155.

MOULD, Daphne, "Taizé: A Protestant Monastery", in U.S. Catholic, Vol. 31, Feb. 1966, p. 42-46.

NOBILE, Philip, "Visit to Taizé", in America, Jan. 1, 1966, p. 21-22.

NORTHCOTT, Cecil, "Taizé: Hilltop of Healing", in The Christian Century, Oct. 25, 1961, p. 1263.

———, "Taizé: Lever for Reconciliation", in The Christian Century, Dec. 16, 1964, p. 1561.

O'MEARA, Thomas A., "The Liturgy of Taizé", in Worship, Vol. 36, 1961-1962, p. 638-645.

———, "The Rule of Taizé", in Review for Religious, Vol. 22, 1963, p. 318-326.

PARENT, Neil, "The Heart of Taizé", in The Anchor, Fall River, Mass., April 2, 1982, p. 12-13.

PAUL VI, Pope, "L'unité des chrétiens", in Documentation Catholique, Vol. 67, 1970, p. 413.

PAUPERT, Jean-Marie, Taizé et l'Eglise de demain, Paris, Le Signe/Fayard, 1966, 268 p.

PUYO, Jean, "Taizé" in 2000 ans de Christianisme, Paris, Société d'histoire chrétienne, Vol. 2, 1975, p. 186-188.

REILLY, Bob, "Taizé, Living Ecumenism in a French Monastery", in St. Anthony Messenger, Aug. 1982, top of p. 21-28.

———, "Taizé: Voices of Youth", in St. Anthony Messenger, Aug. 1982, bottom of p. 24-27.

———, and John Bank, "Taizé, An Interview with Brother Roger", in St. Anthony Messenger, Aug. 1982, p. 32-36.

RONAYNE, William, "Protestant Monasticism", in Dominicana, Vol. 49, 1964, p. 123-129.

ROUSE, Ruth, and Stephen Charles Neill, A History of the Ecumenical Movement, 1517-1948, London, S.P.C.K., 1967, 838 p.

- SALTER, Elizabeth, "At Taizé", in Frontier, Vol. 14, 1971, p. 150.
- SAMWAY, Patrick, "An Interview with Brother Roger of Taizé", in America, Jan. 22, 1983, p. 46-50.
- SCHWARZ, Angelo, Taizé lieu de communion, Taizé, Les Presses de Taizé, 1972, 68 p.
- THOMAS, Jean-Claude, "Prier, chercher, parler comme à Taizé", in Promesses, No. 76, April 1973, p. 35-36.
- TRIMIADIS, Emilianos, "Le Centre patriarcal orthodoxe de Taizé", in Documentation Catholique, Vol. 60, 1963, p. 693-696.
- VAN DETH, J. P., "La place de Taizé dans le mouvement oecuménique", in Promesses, No. 76, April 1973, p. 26-28.
- VILLAIN, Maurice, L'abbé Paul Couturier, apôtre de l'unité chrétienne, Paris, Casterman, 1957, 380 p.
- , "La communauté protestante de Cluny", in Irénikon, Vol. 19, 1946, p. 153-167.
- WOODROW, Alain, "Le frère Schutz lance une 'opération partage' ", in Le Devoir, Dec. 19, 1977, p. 18.
- XXX, "Le centre patriarcal orthodoxe de Taizé", in Documentation Catholique, Vol. 60, 1963, p. 694-696.
- XXX, "Un dialogue entre Mgr Chevrot et le Frère prieur de Taizé", in Documentation Catholique, Vol. 56, 1959, p. 160-162.
- XXX, "A propos de Taizé", in Documentation Catholique, Vol. 59, 1962, p. 1298-99.
- XXX, "La rencontre de Taizé des 26-28 septembre 1960", in Documentation Catholique, Vol. 58, 1961, p. 107-110.
- XXX, "Taizé Monk 'Hypes' Pilgrimage for Reconciliation and Hope", in The Catholic Review, Baltimore, Oct. 2, 1981, p. B-1.
- Fêtes et saisons, special issue about Taizé, No. 335, May 1979, 36 p.
- Promesses, special issue about Taizé, No. 76, April 1973, p. 13-36.
- La règle de Saint Benoît, in Sources chrétiennes, Paris, Cerf, 1972, p. 508-918.

III. SECONDARY SOURCES: HOSPITALITY

BIETENHARD, H., "Xenos", in Colin Brown's New Testament Theology, Exeter, Paternoster, 1975, Vol. 1, p. 686-691.

BOLCHAZY, Ladislaus, Livy's Interest in the Humanizing Role of the Law of Hospitality, Ph. D. Thesis, Albany State University of New York, [typewritten], 1973, 215 p.

CHEYNE, T. K. "Hospitality", in Cheyne and Black's Encyclopaedia Biblica, London, Watts, Vol. 2, 1903, p. 2128-2129.

COLE, Donald, Nomads of the Nomads, Chicago, Aldine, 1975, 179 p.

DANIELOU, Jean, "Pour une théologie de l'hospitalité", in La Vie Spirituelle, No. 367, 1951, p. 339-347.

———, "Toward a Theology of Hospitality", in The Catholic Worker, Vol. 18, June 1954, p. 4.

DE CERTEAU, Michel, L'étranger ou l'union dans la différence, Paris, Desclée de Brouwer, 1969, 261 p.

DE VAUX, Roland, Ancient Israel, Its Life and Institutions, London, Darton, Longman, and Todd, 1961, 592 p.

DICKSON, H. R., The Arab of the Desert, London, Allen & Unwin, 1967, p. 54-55; 118-122; 189-201.

DOHERTY, Catherine de Hueck, The People of the Towel and the Water, Denville, Dimension Books, 1978, 187 p.

———, Poustinia, Christian Spirituality of the East for Western Man, Notre Dame, Ave Maria, 1977, 216 p.

EL-AREF, Aref, Bedouin Love Law and Legend Dealing Exclusively with the Badu of Beersheba, Jerusalem, Cosmos, 1974, 207 p.

EWING, W., "Hospitality", in Dictionary of the Bible, Edinburgh, T. & T. Clark, 1963, p. 399-401.

—FRAZER, James, The Golden Bough: A Study in Magic and Religion, Part Two: Taboo and the Perils of the Soul, New York, St. Martin's, 1966, p. 101-116, 130.

GERSH, Harry, The Sacred Books of the Jews, New York, Stein and Day, 1972, p. 132-133, 162-163.

GOLDIN, Judah, "The Fathers According to Rabbi Nathan", in Yale Judaica Series, 1955, p. 46-47, 144-145.

GREER, Rowan, "Hospitality in the First Five Centuries of the Church", in Monastic Studies, Number 10, 1974, p. 29-48.

HANDCOCK, P. S., "Hospitality", in Hasting's Dictionary of the New Testament, Grand Rapids, Baker Book House, Vol. 3, 1973, p. 586.

JOHN PAUL II, On the Christian Meaning of Human Suffering, Salvifici Doloris, Boston, St. Paul Editions, 1984, 58 p.

LANGLAIS, Jacques, "Une approche existentielle de la religion: La rencontre au Centre Monchanin", in Sciences Religieuses, Vol. 3, 1973-1974, p. 244-248.

LESETRE, J. "Hospitalité", in Vigouroux's Dictionnaire de la Bible, Paris, Letouzey et Ané, Vol. 3, 1910, p. 760-764.

LEVITATS, Isaac, "Charity", in Hirsch's Encyclopedia Judaica, Jerusalem, Keter, Vol. 5, 1971-1972, p. 345-353.

MATHEWS, John, Hospitality and the New Testament Church: An Historical and Exegetical Study, Ph.D. Thesis, Princeton Theological Seminary, [typewritten], 1965, 373 p.

MIGUEL, Pierre, "Hospitalité", in Dictionnaire de Spiritualité, Vol. 7, 1969, p. 808-819.

MONTEFIORE, C., "Hospitality", in A Rabbinic Anthology, C. Montefiore and H. Loewe, editors, London Macmillan, 1938, p. 214-215, 380-381, 451-459, 638-639, 412-439.

NOUWEN, Henri, Creative Ministry, Garden City, Doubleday, 1971, 119 p.

———, A Cry for Mercy, Garden City, Image Books, 1983, 175 p.

———, ¡Gracias! San Francisco, Harper & Row, 1983, 188 p.

———, "Hospitality", in Monastic Studies, No. 10, 1974, p. 1-28.

———, "The Poverty of a Host", in Monastic Studies, No. 10, 1974, p. 65-69.

———, Reaching Out, Garden City, Doubleday, 1975, 120 p.

- 104 p. NOUWEN, The Wounded Healer, Garden City, Doubleday, 1972,
- PIUS XII, "Christian Hospitality Symbol of a Nation", in The Pope Speaks, Vol. 1, 1954, p. 393-395.
- SCHMIDT, M. A., "Parolkos", in Kittel's Theological Dictionary of the New Testament, Grand Rapids, Wm. B. Eerdmans, Vol. 5, 1967, p. 841-853.
- SMITH, W. Robertson, Lectures on the Religion of the Semites, First Series: The Fundamental Institutions, New York, Appleton, 1889, 488 p.
- STAHLIN, Gustav, "Xenos", in Kittel's Theological Dictionary of the New Testament, Grand Rapids, Wm. B. Eerdmans, Vol. 5, 1967, p. 1-36.
- VIARD, Paul, "Hospitalité", in Dictionnaire de Spiritualité, Paris, Beauchesne, Vol. 7, 1969, p. 819-831.
- WESTERMARCK, Edward, The Origin and Development of the Moral Ideas, New York, Libraries, 1971, p. 552-569, 573-596.
- XXX, "Beloved Are the Strangers", in Judaism, Postbiblical and Talmudic Period, S. Baron and J. Blau, editors, New York, Liberal Arts Press, 1954, p. 125-129.
- XXX, "Call Him, That He May Eat Bread", in Kasher's Encyclopedia of Biblical Interpretation, New York, American Biblical Encyclopedia Society, Vol. 7, 1967, p. 32.
- XXX, "Hospitality", in Cyclopaedia of Biblical Theological and Ecclesiastical Literature, McClintock and Strong, editors, New York, Harper, Vol. 4, 1872, p. 358-359.
- Christian Prayer, New York, Catholic Book Publishing Co., 1976, p. 1103, 1193.
- The Code of Maimonides, Book Three, The Book of Seasons, in Yale Judaica Series, Vol. 14, p. 158-159, 292-293, 302-303, 462-463.

Abstract

Ph.D. Thesis

S. Adrienne de Champlain, S.U.S.C.

THE SIGNIFICANCE OF HOSPITALITY IN
THE ÉCUMENICAL COMMUNITY OF TAIZE, FRANCE

Supervisor: Dr. Emilien Lamirande

Hospitality, in its most general sense, is obviously part of everyday life for the Brothers of Taizé in France. The purpose of this thesis is to analyze how hospitality and ecumenism interact in the life of this community and to examine to what extent hospitality influences its ecumenical vocation.

The core of this work is to investigate how Protestant, Catholic, and Orthodox members of the community are trying to recapture a great monastic tradition, and how the Brothers live these values in the context of their commitment to ecumenism. However, this present writer is searching to find out how the community is living a particular value, namely, hospitality.

Hospitality as understood in this work does not refer merely to physical hospitality, as a traditional work of mercy. It is studied from a holistic approach, that is, the interdependence of the physical, psychological, and spiritual. The essence of ecumenism is precisely hospitality in this sense: to accept the other as a whole person. The object of this dissertation is therefore to show that, in the experience of Taizé, ecumenism is to hospitality as hospitality is to charity.

As the title of this dissertation suggests, emphasis is placed on the significance of hospitality. The procedure is as follows: The thesis begins by developing Roger Schutz's ecumenical vocation and his ministry of hospitality. This first chapter sets the stage for Chapter II, the writing of The Rule of Taizé and related works. The next chapter pursues Roger Schutz's ideas concerning ecumenism and hospitality in his other books and articles. The fourth chapter is concerned with the writings of other Brothers of Taizé. Chapter V examines the writings of observers outside of Taizé.

Finally, Chapter VI shows how hospitality and ecumenism interact at Taizé and attempts to analyze the findings in the light of contemporary research in hospitality and ecumenism.

In our study, it can be seen that the vocabulary of hospitality and its historical background are related to ecumenism. The Community of Taizé serves as a particular model because of the interaction of the Brothers' practice of hospitality and their dedication to Church unity.

The research reveals that ecumenism frequently uses the language of hospitality, and that it is proceeding in the same direction. For this reason, it is possible for ecumenism to learn from the laws of hospitality which date back to la plus haute antiquité, with a wide background of positive and negative experiences, whereas, Christian ecumenism is relatively recent.

Our analysis shows that, generally speaking, the writers studied are not familiar with the dynamics of hospitality and that they do not recognize that the stumbling blocks in ecumenism are often specifically hospitality problems. Past methods of categorizing and compartmentalizing truth encourage diversity of opinions, which in turn bring confusion and disunity, since total hospitality is not properly understood. We suggest, therefore, that a thorough investigation of hospitality from a holistic approach be undertaken as a prerequisite for future ecumenical relationships.

In conclusion, it may be stated that total hospitality is the necessary fulcrum for possible in-depth ecumenical discussions, especially eucharistic hospitality which still remains the most important ecumenical theological problem of this ending 20th century.