

alike to think seriously about the task of theology and will give guidance for doing the “sapiential reading of literature” that the writings of Thomas Merton encourage. It is my sincere hope that this book will be the lens that reflects the light and refracts the wisdom that Kilcourse’s mind’s eye perceives. He says: “Merton identifies the contemplative’s mission — ‘to keep alive a sense of sin’ as ontological lapse, not merely the violation of the external code” (135). The unprofitable shacklehold of external observances understood as the principal vehicle for the divinization of monks(!), which Tarppist know as *The Usages* and to which Merton may have been referring, is still the subject of research and debate in the Cistercian Order today. There is, I suppose, no more profound comparison to the human experience of life in Christ that we could wish to be presented to us: to live in the Spirit or to live according to the law. The ordering of our affections — what the twelfth-century Cistercians called the *ordo caritatis* — comes to us as a challenge from Saint Paul and the early Cistercians. In this work we meet it head on again in the Christ of Thomas Merton.

DID YOU SMILE?

by **Christine Jensen Hogan**

Did you smile, Son of David?
 Did you smile?
 Did you whisper in the stillness of evening
 Of the eloquence of clouds and stars?
 Did you bask in the exquisiteness of sunsets
 And look up to see the sky forever
 And spin around and around in circles
 To see it all
 Then flop down dizzy and awed,
 To feel the earth still spinning beneath you,
 The grass cool beneath your fingers
 As I do?

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