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"ECUMENICAL" FRANCISCANISM: CREATING A FUTURE

A s FRANCISCANS OF THE FIRST ORDER pause to celebrate the 750th anniversary of the "transitus" of Saint Francis (1226-1976), it is good to see friars seeking to heal the wounds of division which history has left on the Order. (See the February 1976 Guest Editorial in this space.) A most fitting celebration would indeed be a serious commitment toward Franciscan unity. A new chapter in Franciscan history can begin with the friars of today.

The last General Chapter, or "Capitulum Generalissimum," to host all First Order friars of any size, shape, or form, was the disastrous Chapter of 1571. This Chapter was called to create unity and ended in division with the Conventuals licking their wounds and the Observants and other reform groups struggling to bring about internal unity. In 1525 the Capuchin movement brought about the third division within the Order. Unity seemed very distant in 1619 when the world witnessed three Ministers General as the successors of Saint Francis. The friars of all branches seemed rather complacent about the division. By the end of the following century each group could point to new growth and strong numbers: The Observant movement totaled over 76,000 friars; the Conventuals numbered 25,000; the Capuchins increased to more than 32,000 friars. Such numbers were viewed as a blessing of divine Providence. Yet a century later (c. 1890), statistics changed because of civil persecution: the 'observants were reduced to 15,000 friars; the Conventuals to 1.500: the Capuchins to 6,000.

Today no Franciscan Order is experiencing growth in membership. Some Provinces at most are holding a status-quo. Projections for future growth are not bright. History may yet repeat itself. Yet the friars of today need not be the pawns of history. They can create their future by laying the groundwork in an ecumenical effort. Unity will not be brought about

Father Raymond Borkowski, O.F.M. Conv., is Director of Vocations for the Conventual Franciscan Friars at St. Joseph Cupertino Novitiate, Ellicott City, Maryland (St. Anthony of Padua Province). We hope that this thoughtful effort to enter into discussion with Father Raphael Bonanno's editorial in this space last February will give rise to still further participation in the "ecumenical" conversation. immediately. No single decade, not even a single century, can solve the puzzle of Franciscan history. But definite and decisive action must be taken if a future century is to witness a unified Franciscan Order.

Here are some ideas. As the first decisive step a "Capitulum Generalis-simum" of all three Orders can be held in Assisi. The friars can meet separately for administrative sessions but jointly on matters of spiritual concern. Joint sessions of prayer at the Portiuncula and the Basilica of Saint Francis would give visible witness of an ecumenical effort. Hopefully an outgrowth of this Chapter would be the establishment of a Franciscan Federation of First orders. The task of the Federation can be the fostering of unity among the friars. Perhaps a common statement on the Rule as a spiritual document can be endorsed by the Federation, not as an idea of one friar, but endorsed officially by all three Franciscan jurisdictions.

As a further step toward unity all three Generals could renounce the title "Minister General" and assume the title "Vicar General" as a sign of a commitment toward unity and a symbolic absence of the one Minister General of the Order. In the meantime all three jurisdictions can function autonomously but the commitment to unity would be there. Another decisive step would be the drafting of a common constitution for all three jurisdictions. They could be general enough to be acceptable to all; yet, decisive enough to pave the way to unity. A fine example of such an endeavor is the General Constitutions of the Poor Clares which have been accepted by most Poor Clare Monasteries of whatever historical heritage. The individual jurisdictions, still autonomous, could bring specific legislation together in General Statutes which could govern the details of administration.

As the Federation begins to develop at top level, grassroot action must simultaneously emerge. National Conferences of Ministers Provincial embracing all three jurisdictions can be formed to encourage and organize joint action where feasible. Common retreats, houses of prayer, and programs of Franciscan studies are only a few areas where joint efforts can be encouraged. In our own country the Franciscan Educational Conference can be developed and its scope broadened to include a common meeting place for friars in a variety of apostolic activities including education and formation.

An Order which meets together in General Chapter, possesses a common Rule, a common founder, and a common heritage even though ministered by three autonomous Vicars, is one which has taken decisive action toward unity. Perhaps the Franciscan Order, with three jurisdictions, will have reached that point on its 800th birthday, April 16, 2009. Is it too much to hope that it will also have one Minister General?

Raymond Borkowski, O.F.M. Conv.

The Marian Dimension in the Life of Saint Francis

BERNARD PRZEWOZNY, O.F.M. CONV.

newal of the Religious Life. Perfectae Caritatis, Vatican II enunciated the two basic principles which must govern such appropriate renewal. The "two simultaneous processes are "(1) a continuous return to the sources of the Christian life and to the original inspiration behind a given community, and (2) an adjustment of the community to the changed conditions of the time" (§2). By a "continuous return to the sources of all Christian life," the Council Fathers meant the life of the Church as mirrored in revelation and committed to the Church in the one deposit of faith, comprising both Sacred Scripture and Sacred Tradition. (Cf. the Dogmatic Constitution on Divine Revelation, Dei Verbum, §§9-10). By the return to the original inspiration behind a given community the council meant a re-examination of the pristine charism of the founder and its traditional actualization

INE YEARS AGO in its Decree in history. Indeed, the Church

It serves the best interests of the Church for communities to have their own special character and purpose. Therefore loyal recognition and safekeeping should be accorded to the spirit of the founders. as also to all the particular goals and wholesome traditions which constitute the heritage of each community. [Perfectae Caritatis, **§21.**

Inasmuch as two recent church documents foster Marian devotion, Franciscans should feel obliged to examine in the spirit of appropriate renewal the attitude of Saint Francis toward Mary. Only in this way can they conduct both renewals, that of the community and that of Marian devotion, according to the original inspiration of Francis.

That one may accept unquestioningly that Marian devotion is part of the revelation committed to the Church in both

on the Appropriate Re- wishes to safeguard the different charisms showered upon those living in religious communities:

Father Bernard Przewozny, O.F.M. Conv., prepared this paper originally as a conference for the Conventual Franciscan students at St. Anthonu-on-Hudson (Rensselaer, N.Y.), where he is a professor of theology, and St. Hyacinth College and Seminary (Granby, Mass.).

scripture and tradition is obvious devotion to Mary and that of the from Pope Paul's more recent friars toward her are identified. Apostolic Exhortation, Marialis His example and the hope of cultus (February 2, 1974), in union with Mary in heaven are which the Holy Father speaks of given by the Constitutions as the its Trinitarian, Christological and motives for this devotion among ecclesial aspects and stipulates the following four guidelines: biblical, liturgical, ecumenical, is to give Mary. A "penitential and anthropological. The pastoral season," to be decided by each letter of the American hierarchy. Behold Your Mother: Woman of Faith (November 21, 1973) dedicates the first three chapters to Mary's position in the life of the Church.

No one in the contemporary Church denies that the practice of Marian piety requires adapting and actualizing. Both documents treat of these aspects amply. In fact, everyone has recently experienced problems and difficulties concerning this devotion, either personally or as an involved observer.

The Constitutions of the Conventual Franciscans accept that this adaptation and actualization in the Franciscan Order is necessary. Concerning the friar's spiritual formation, the Constitutions state that each "must with constant filial devotion revere the most blessed Virgin Immaculate. the paragon of perfect charity and the Mother of the Church" (Art. 55). In the Spiritual Introduction to Chapter Three on the prayer life of the friars, Francis's

Franciscans. Article 78 is dedicated to the honor that each friar province, is enjoined for the vigil of the Immaculate Conception (Art. 85, ¶1). It is exhorted that a friar "strive to foster" the pious society founded by Blessed Maximilian Kolbe and known as the Militia of Marv Immaculate (Art. 146, ¶3).

With the renewal of the order and Marian devotion in mind, let us examine what was the spirit of Saint Francis concerning Mary. To limit our discussion, for the sake of control and brevity, let us sound out the spirit of Francis as it is revealed in his own writings and in those of the primary and traditional sources for his life. It is hoped that the examination of these sources will recall a wellknown dimension of his personality and at the same time encourage, in the words of Vatican II, the "loval recognition and safekeeping" of his spirit. This spirit is understood to be consonant with the renewal of Marian devotion as advocated by the Holy Father, the American hierarchy, and the Constitutions of the Order.

1. The Characteristics of Medieval Devotion to Mary. Saint Francis's personal devotion to Our Lady was in harmony with the spirit and general religious climate of the Middle Ages. That period of Church history is noted for its sense of community and especially for the believer's acceptance on faith that the Church on earth, the church militant, or, as we would prefer to call it today, the pilgrim Church, is in intimate oneness with the Church triumpant or the heavenly Ierusalem. The civitas terrena is one, although in mystery, with the civitas Dei. The medieval Christian's belief in the communion of saints, whenever he professed this doctrine employing the Church's ancient credal formula, was a palpable reality. He turned to angels, saints, and especially the Mother of God, with confidence and frequency. General devotion to the saints, both to the martyrs of the ancient Church and to the heroes of God closer in time to his own, was almost natural. One should recall that Saint Thomas a Becket and Stanislaus were canonized and venerated in the Europe of the Middle Ages shortly after their martyrdoms. The hagiographers of the time were more than willing to satiate the thirst for knowledge concerning the more perfect followers of the Savior. Saint Francis himself was canonized within two years after

his death, and his biography was written and rewritten several times. The Christian lived out his earthly days in the firm hope of soon being in the company of God's chosen friends. Marian devotion could not be far behind this development in the world vision of the day. After all, Mary was rightly the queen of the World and the mother of the Savior.

Devotion to Mary furthermore grew hand in hand with a more perceptive emphasis on the humanity of Christ. Immediately following the Paris disputes of the early twelfth century concerning the real presence in the Eucharist, a very strong devotion to the humanity of Christ developed. Small wonder, then, that this mystery, by reason of its intimate relationship with the Incarnation and the divine Maternity of Mary, led to a greater devotion to our Lady. Francis himself exemplified this trend through his deeper appreciation of Christ's presence in the Eucharist and in creation. In subsequent generations. Francis's Christocentrism and Mariology would influence later Franciscan theologians and Mariologists.

The positive Christological orientation of Francis's personal piety did not, however, blind him to the passion and death of the Savior, the One who was born hyperdulia. Nonetheless, humbly and poor. He was very mere dulia but hyperdulia is due much aware of the sufferings of to the Mother of God, because Christ and the compassion of His by her very motherhood she was Mother. The texts we will have placed above all other creatures. occasion to cite below will point Indeed, Christ wants us to honor out to what extent Francis was in- her, but not in the same manspired by Christ's humility and ner as himself. According to the poverty and by that of His Seraphic Doctor, although the Mother. Their sufferings gave person of the Mother is infinitely him an insight into his own; he inferior to the person of her Son. did not suffer alone but with it is proper to honor the Mother them.

The Middle Ages did not confuse the cult of the Savior with that of Mary. A study of Francis's Marian piety reveals an implicit awareness of the difference Medieval Marian Devotion and between the adoration due to the Savior and the honor due to His tions in mind, let us now see Mother. Saint Bonaventure, the how Francis's devotion to Mary faithful follower of Francis, is in harmony with his faith in the would be one of the first to communion of Saints, Christ's systematize theologically this real presence in the Eucharist, truth by stating that latria is not and his lowly and humble state.1

of God in accord with the law of justice and right order (In III Sent., d. 9, a. 1, q. 3; ed. Ouaracchi, III, 206).

2. The Characteristics of St. Francis. With these observa-

¹Research into Francis's Mariology is of recent origin. The first monographic studies date from the 1950's. To the extent that this paper does not consider the critical and technical aspects of such works, a word concerning the results of this scholarship is in order.

St. Francis was not a theologian and, as a result, his Mariology is intuitive. He does not present us with a systematically elaborated treatise on the mystery of Mary. Sometimes his remarks concerning her appear to be secondary. If we recall that his spirituality was primarily Christocentric, then we must agree with the research of the last twenty years that Mary could not be central to it in the usual sense of the word. She is not even mentioned in the Rule of 1223. He never confused the adoration due to the Savior with the honor due to his mother, nor vice versa. Nonetheless, his devotion to Mary was simple, concrete, fervent, Catholic, mystical, and original (cf. R. Brown, "St. Francis of Assisi and Our Lady," The Marian Era 1 (1960), p. 54 and in general pp. 52-55; 109-16). Francis's simple and true understanding of Mary's

a. Francis's Mariology and the Communion of Saints. A child of his society, Francis had a Marian devotion that was not unusual in his age and the conditions in which he lived. When in his time Europe was awakening to the world beyond, an awakening brought about by the Crusades. Christians were still very much aware of their oneness as a respublica christiana. They lived in a society that accepted all life as good provided it be lived in accordance with the laws of God. As G. K. Chesterton has pointed out in his St. Francis of Assisi, all appeared to be pure and expiated and reconciled. One could celebrate with the saints

when celebration was appropriate; one could call on them for help when the horizon darkened. And, of all saints, Mary was the intercessor par excellence. She was the holy woman.

Although Francis's biographers describe him as one of these devotees of Mary, they also tell us that he had a much deeper perception of the role she played in each Christian's life. Celano in his Second Life of St. Francis tells us that Francis turned to her frequently and wrote Praises in her honor. He not only imitated her, but also sought to make others love her.

Toward the Mother of Jesus he was filled with an inexpressible

motherhood inspired his concrete and realistic perception of her relationship with all Christians.

The originality of Francis's devotion to Mary lies in his terminology, his conception of her spiritual maternity, and his appreciation of her poverty. He was poetic in expressing his affection for her. Of all western medieval saints, he is uncannily profound in calling her the Sponsa Spiritus Sancti. At the time he was an innovator in perceiving concretely Mary's spiritual motherhood. It was through her that he "conceived" Christ's Gospel in his heart on that fateful day in the lowly church of the Portiuncula. Through her influence, Christ is reborn in each Christian because she gave us Christ, our brother. Finally, he was original in seeing her as that poor woman.

For recent English studies of St. Francis's devotion to Mary, cf., in addition to the work named above, the same author's Our Lady and St. Francis:, All the Earliest Texts (Chicago: Franciscan Herald Press, 1954); J. Daleiden's condensed version of the book, "St. Francis and Mary," Franciscan Educational Conference Report 25 (1954), 308-22; K. Esser, O.F.M., Repair My House, tr. M.D. Meilach, O.F.M. (Chicago: Franciscan Herald Press, 1963), pp. 131-54. For a bibliography containing foreign works, cf. M.A. Habig, O.F.M., ed., St. Francis of Assisi: Writings and Early Biographies, English Omnibus of the Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1973), pp. 1730-31. This work is designated in the body of the article by the abbreviation "Omnibus," and the selections are used with the kind permission of the Franciscan Herald Press.

love; because it was she who made the Lord of majesty our brother. He sang special *Praises* to her, poured out prayers to her, offered her his affections, so many and so great that the tongue of man cannot recount them. But what delights us most, he made her the advocate of the order and placed under her wings the sons he was about to leave that she might cherish them and protect them to the end [2 Celano 198; *Omnibus*, p. 521].

Saint Bonaventure describes Francis's devotion to Mary in similar terms:

He embraced the Mother of our Lord Jesus with indescribable love because, as he said, it was she who made the Lord of majesty our brother, and through her we found mercy. After Christ, he put all his trust in her and took her as his patroness for himself and his friars. In her honor he fasted every year from the feast of Saints Peter and Paul until the Assumption [Major Life, IX, 3; Omnibus, p. 699].

For Francis, then, since the world was saved and reoriented through the merciful advent of Jesus, his own relationship to the world could not be other than that offered him by Jesus. Moreover, since Mary had given him his brother Jesus, he who imitated the Savior could not ignore her nor could he fail to offer to his own friars the one who in Christ was giving them their new meaningfulness.



The Seraphic Doctor tells us that Francis founded the order at the Portiuncula "by divine inspiration" (Major Life, II, 8—Omnibus, p. 646). But the decision was reached after long prayers to Our Lady.

As he was living there by the Church of Our Lady, Francis prayed to her who had conceived the Word, full of grace and truth, begging her insistently and with tears to become his advocate. Then he was granted the true spirit of the Gospel by the intercession of the Mother of mercy and he brought it to fruition. He was at Mass one day on the feast of one of the Apostles and the passage of the Gospel where Our Lord sends out his disciples to preach and tells them how they are to live according to the Gospel was read [Major Life, III, 1; Omnibus, p. 646].

The new world vision found in the Gospel as read in the church of the Portiuncula and after long prayers to the Mother of God gave him and his confreres a new position within the whole Church. They were to be preachers of the Word, that is, missionaries. Their tasks were to be undertaken, however, in the name of the whole communion of saints and especially in the name of Mary. When in the Pentecost Chapter of 1217 Francis decided to go to France as a missionary, the country where the Cathari and Albigensians were disrupting the unity of the Church, he announced his intention by invoking Iesus, his Mother, and all the saints: "In the name of our Lord Jesus Christ, of the glorious Virgin, his Mother, and of all the saints, I choose the country of France" (Legend of Perugia, 79: Omnibus, p. 1055).2

Francis's prayers bear witness to a firm faith that there exists a bond between the civitas Dei and the civitas terrena. Although his Office of the Passion was never intended by him to replace the official prayer of the Church, the antiphon he wrote for it reads:

like you; you are the daughter and handmaid of the most high King and Father of heaven; you are the Mother of our most holy Lord Jesus Christ; you are the spouse of the Holy Spirit. Pray for us, with St. Michael the archangel and all the powers of heaven and all the saints, to your most holy beloved Son, our Lord and Master [Office of the Passion, Omnibus, p. 142].

Toward the end of his life. in his Letter to a General Chapter (1224?) Francis confessed his sins. The confession unites in one formula those he had offended in heaven and on earth. In this confession, Mary is, as she was always in such formularies, named immediately after the most Holy Trinity:

I confess all my sins to God, Father, Son, and Holy Spirit: to blessed Mary ever Virgin and all the saints in heaven and on earth; to the Minister General of the Order, my reverend Superior; to all the priests of the Order and all my other friars.

In confessing his sins to this community of saints, in heaven and on earth. Francis recognized his

Francis never forgot that God's forgiveness was even now found in the pilgrim Church. Unlike the Reformers' individualist interpretation of Christ's passion and death, he was unafraid in his Paraphrase of the Our Father to give the following meaning to the petition "And forgive us our trespasses": "In your infinite mercy, and by the power of the passion of your Son, our Lord Jesus Christ, together with the merits and the intercession of the Blessed Virgin Mary and all your saints" (Omnibus, p. 160).

For Francis, Mary is the most important adorer of the Almighty, most high and supreme God, Father, holy and just, Lord, King of heaven and earth, of Jesus Christ his beloved Son, and of the Holy Spirit. She is also the greatest intercessor in the communion of saints, for she is the glorious Mother of God. His is a Churchoriented Mariology. God wills to save man in history and collectively, as Vatican II reminded us in the first two chapters of the Dogmatic Constitution on the Church, Lumen Gentium. For Francis, Mary is a mediatrix in the unique Mediator, Christ. Through her personal faith in God she entered the history of willed by God and thus became all mankind the source of happiness and life as the new mother of all the living. She thus became the mother of all believers, the one who through the Holy Spirit intercedes for all. Francis calls her the Sponsa Spiritus Sancti-Spouse of the Holy Spirit. As a result he turned to her spontaneously whenever he needed her guidance in finding his own place in the world and in the Church: for just as the latter is the effect of the Holy Spirit, so Mary is the Mother of God by the overshadowing of the Holy Spirit.

b. St. Francis's Mariology and the Real Presence. The Christological dimension of Francis's spirituality predisposed him toward a more profound appreciation of Christ's real presence in the Eucharist. His concern about the proper administration of the Eucharist, for altar vessels to be used and for the care to be exercised in its reservation are well known (cf. The Testament of St. Francis (Omnibus, p. 67); The Admonitions, §26, Omnibus, p. 86); and Letter to All the Faithful, (Omnibus, p. 95). With intuitive perception he spontaneously connected this mystery with Mary's divine motherhood. In the first chapter of the Admonitions. devoted to the Blessed Sac-

offenses against the Rule and Holy Virgin Mary, among all the against the proper recitation of women of the world there is none the Office, concluding the con-2"...it is a fact that St. Francis recited a daily Office of the Blessed

fession with the touching words, salvation at the critical moment "Through carelessness or sickness, or because I am ignorant the Mother of the Savior, offering and have never studied" (Omnibus, p. 107).

Virgin Mary. This must have been the Little Office which was then coming into popularity and was introduced into the Roman Breviary by Innocent III, though limited to the season from the Purification to Holy Week and from Pentecost to Advent" (R. Brown, op. cit., 110).

rament, he draws a parallel between the Virgin Mother and the priest: "Every day he humbles himself just as he did when he came from his heavenly throne (Wis. 18:15) into the Virgin's womb; every day he comes to us and lets us see him, in abjection, when he descends from the bosom of the Father into the hands of the priest at the altar" (loc.cit., Omnibus, p. 78).

Francis deduced consequences for priests' holiness from the same strict rapport that exists among these mysteries—Christ's Incarnation, Mary's divine motherhood, the real presence, and the priesthood:

Listen to this, my brothers: If it is right to honor the blessed Virgin Mary because she bore him in her most holy womb...how holy, virtuous, and worthy should not a priest be; he touches Christ with his own hands, Christ who is to die now no more but enjoy eternal life and glory, upon whom the angels desire to look (1 Pet. 1:12). A priest receives him into his heart and mouth and offers him to others to be received [Letter to a General Chapter, Omnibus, p. 105].

How demanding must these words have sounded in the ears of Franciscan priests! How challenged must they have felt themselves at the time! It was only then that the Church was beginning to see the light at the end

of the dark tunnel of all sorts of clerical abuses: simony, concubinage, and a general unfaithfulness in the exercise of the priestly ministry.

c. Harmony between Francis's Lowly and Humble Life and His Marian Devotion. Francis's devotion to Mary was harmoniously in tune not only with his life in the Church but also with the new lifestyle he introduced, his mysticism among the then existing religious orders.

Already during the long period of his conversion we are told that Marian piety influenced him. The first life of Francis written by Celano informs us that sometime in the third year of his conversion "he went to another place, which is called Portiuncula, where there stood a church of the blessed Virgin Mother of God that had been built in ancient times but was now deserted and cared for by no one. When the holy man of God saw how it was thus in ruins, he was moved to pity, because he burned with devotion toward the mother of all good; and he began to live there in great zeal" (1 Celano 21, Omnibus, p. 246).

In the Major Life, Bonaventure insinuates that Francis was attracted to the Portiuncula because of his devotion to Mary and also because of its lowly state by reason of disrepair: "Francis had

great devotion to the Queen of the world and when he saw that the Church was deserted, he began to live there constantly in order to repair it." The deserted and lowly church permitted him to begin in a small way: "It was here that he began his religious life in a very small way; it was here that he came to a happy end" (Major Life, II, 8; Omnibus, p. 645). Francis appeared thus to frame his whole life within Mary's simplicity and humility.

Celano makes the connection Francis's between Marian devotion and his espousal of Lady Poverty as symbolized by the poor church at Portiuncula even more apparent. Francis loved that church more than others because it so dearly reminded him of Mary's poverty and lowliness. "For it was not without foreknowledge of a divine disposition that from ancient times that place was called the Portiuncula which was to fall to the lot of those who wished to have nothing whatsoever of the world" (2 Celano, 18; Omnibus, p. 378).

At a moment of history when new cathedrals were being built to the honor of Mary, Francis also wished to make his contribution. His church, however, would be as simple and humble as his own life. Personally he was convinced that this would please Mary most:

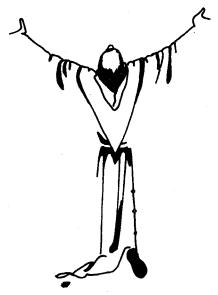
The happy father used to say that it had been revealed to him by God that the blessed Mother of God loved this church, among all the other churches built in her honor throughout the world, with a special love; for this reason the holy man loved it above all others" [2 Celano 19; Omnibus, p. 379.]

Before Francis reconstructed the church at Portiuncula, he had already built a temple in his own heart.

The same Brother Celano tells us that Francis's harmonious appropriation of Mary, fully integrated into his life, possessed a Christological character. There could be no contradiction in his life between Mary, Lady Poverty, and his Savior:

Whatever he saw in anyone of want, whatever of penury, he transferred in his mind, by a quick change, to Christ. Thus in all the poor he saw the Son of the poor Lady, and he bore naked in his heart him whom she bore naked in her hands" [2 Celano, 83; Omnibus, p. 432].

Francis holistic approach to life and Marian devotion permitted his to interpret all of his and the Order's needs on the basis of his love of Mary. She offered him the answers to questions concerning the goods



of novices who were entering the Order. Rather than keep their possessions for the care of the numerous brothers who would visit Portiuncula, Saint Francis advised a questioning Friar:

Strip the altar of the blessed Virgin and take away its many ornaments, since you cannot otherwise come to the help of the needy. Believe me, she would be more pleased to have the Gospel of her Son kept and the altar stripped than that the altar should be ornamented and her Son despised. The Lord will send someone who will give back to our Mother the ornaments he has lent to us" [2 Celano, 67; Omnibus, p. 691].

In correcting a friar who had rejected a beggar, Francis gently scolded him with the words: "My dear brother, when you see

a beggar, you are looking at an image of our Lord and his poor Mother" (Major Life, VIII, 5; Omnibus, p. 691).

The Rule of 1221 in its ninth chapter on the begging for alms again exemplifies Francis's total dedication to the poverty of Christ, his mother, and his disciples:

The friars should be delighted to follow the lowliness and poverty of our Lord Iesus Christ, remembering that of the whole world we must own nothing; "but having food and sufficient clothing, with these let us be content" (1 Tim. 6:8), as St. Paul says. They should be glad to live among social outcasts, among the poor and helpless, the sick and the lepers, and those who beg by the wayside. If they are in want, they should not be ashamed to beg alms, remembering that our Lord Iesus Christ, the Son of the living, all-powerful God "set his face like a very hard rock" (Is. 50:7) and was not ashamed. He was poor and he had no home of hisown and he lived on alms, he and the blessed Virgin and his disciples" [Omnibus, p. 39].

In his Letter to All the Faithful, advising Christians that they are called to live simply, peacefully, and in harmony, doing penance, Francis presents the example of Jesus and his Mother in the following vivid and succinct terms:

Our Lord Jesus Christ is the glorious Word of the Father, so

holy and exalted, whose coming the Father made known by St. Gabriel the Archangel to the glorious and blessed Virgin Mary, in whose womb he took on our weak human nature. He was rich beyond measure, and yet he and his holy Mother chose poverty" [loc. cit., Omnibus, p. 93].

With single-minded determination, Francis was not afraid to impose penances upon himself in honor of the Mother of God:

One day blessed Francis went to the hermitage of Mount La Verna. He liked its isolation so much that he wanted to keep a Lent there . . . He had climbed the mountain before the feast of the Assumption of the glorious Virgin Mary. He counted the days between this feast and that of St. Michael: these were forty. Then he said, "In honor of God, of the blessed Virgin Mary, his Mother, and of Blessed Michael, the prince of the angels and of souls, I wish to observe a Lent here [Legend of Perugia, 93; Omnibus, P. 1070].

The more spiritualizing text of the Three Companions tells us that

Once during a meal a certain brother remarked that the blessed Virgin was so poor that she had hardly anything to set before her Son our Lord. On hearing this, Francis sighed, deeply moved, and leaving the table, he ate his bread sitting on the floor" [Three Companions, 15; Omnibus p. 905].

Celano informs us that Brother Bernard of Quintavalle, the first follower of Francis, was amazed at his long prayers.

He noticed that Francis would pray all night, sleeping but rarely, praising God and the glorious Virgin Mother of God, and he wondered and said: "In all truth this man is from God" [1 Celano, 24; Omnibus, p. 248]. 3

No more fitting conclusion can be found to this brief survey of Francis's own writings and of the primary sources, all of which bear witness to his devotion to the Mother of God, than to recall his Salutation of the Blessed Virgin (Omnibus, pp. 135-36). If ecstasy is born of suffering, sorrow and tears, all experienced in a life harmoniously dedicated to a personal goal pursued with passion, then one can appreciate Saint Francis's ecstasy whenever he praised the one who gave him his brother, Jesus, and introduced him to the heavenly Ierusalem:

Hail, holy Lady,
Most holy queen,
Mary, Mother of God,
Ever Virgin;

^{3&}quot;... in an era when various heretical sects were spreading, his eminently Catholic preaching and effective example combined with his immense popularity to serve as a powerful antidote to the attacks of the Cathari on the Marian dogmas of the Church" (Ibid., 113).

Chosen by the most holy Father in heaven. consecrated by him, With his most holy beloved Son And the Holy Spirit, the Comforter. On you descended and in you still remains All the fullness of grace and every good. Hail, his Palace, Hail, his Tabernacle, Hail, his Robe. Hail, his Handmaid. Hail, his Mother. And Hail, all holy Virtues, Who, by the grace And inspiration of the Holy Spirit, Are poured into the hearts of the faithful So that, faithless no longer. They may be made faithful servants of God Through you. [Omnibus, pp. 135-36].

THIS COLLECTION and organization of Marian texts gathered from the writings of Saint Francis and his biographers may leave one with the unfortunate impression that his Mariology merely bears witness to a medieval practice that has little bearing on our present lives. Is this really the case? The three hallmarks of his Marian devotion: its communal dimension, its orientation towards Christ's humanity and real presence in the Eucharist, its focus on the lowly and humble

condition of the poor Lord, should have given the lie to such a negative evaluation. If one accepts the analysis of the nature of the Church's mission in today's world and the understanding of Mary's position in the Church as given by Vatican II, then one must conclude that Francis's Mariology recalls us to these same basic truths.

(a). It was Vatican II in its Dogmatic Constitution on the Church, that reminded us of the communal nature of the Church (cf. Lumen Gentium, §§1-17). "It has pleased God... to make men holy and save them not merely as individuals without any mutual bond but by making them into a single people, a people which acknowledges Him in truth and serves Him in holiness" (Ibid., §9). Moreover,

that the earthly and the heavenly city penetrate each other is a fact accessible to faith alone. It remains a mystery of human history, which sin will keep in great disarray until the splendor of God's sons is fully revealed. Pursuing the saving purpose which is proper to it, the Church not only communicates divine life to men, but in some way casts the reflected light of that life over the entire earth [Gaudium et Spes, §40].

The kingdom of God is already present in mystery. It awaits its full manifestation in the Parousia. Of Mary, therefore, the

Dogmatic Constitution on the Church says:

In the bodily and spiritual glory which she possesses in heaven, the Mother of Jesus continues in this present world as the image and first flowering of the Church as she is to be perfected in the world to come. Likewise, Mary shines forth on earth, until the day of the Lord shall come (cf. 2 Pt. 3:10), as a sign of sure hope and solace for the pilgrim People of God" [Lumen Gentium, §68].

By including its teaching on Mary within the Dogmatic Constitution on the church, Vatican II stressed her importance for the whole Church.

In the most holy Virgin the Church has already reached that perfection whereby she exists without spot or wrinkle (cf. Eph. 5:27). Yet the followers of Christ still strive to increase in holiness by conquering sin. And so they raise their eyes to Mary who shines forth to the whole community of the elect as a model of the virtues [Lumen Gentium, §65].

(b). Francis's devotion to Mary increased with his greater faith in the mystery of the Incarnation. Christ's real presence in the Eucharist is intimately related to it. Is not the Council's doctrine on the sacramental nature of the Church based on the mystery of the Incarnation? When speaking of the visible and invisible elements of the Church, Vatican II recalled this truth:

But the society furnished with hierarchical agencies and the Mystical Body of Christ are not to be considered as two realities. nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things. Rather they form one interlocked reality which is comprised of a divine and a human element. For this reason, by an excellent analogy, this reality is compared to the mystery of the Incarnate Word. Just as the assumed nature inseparably united to the divine Word serves him as a living instrument of salvation, so, in a similar way, does the communal structure of the Church serve Christ's Spirit, who vivifies it by way of building up the body (cf. Eph. 4:16) [Lumen Gentium, 8].

Mary's role is always to be related to Christ, for "the Son of God took human nature from her, that He might in the mysteries of His flesh free man from sin (Ibid., 55).

(c). The poor man from Assisi found in Mary the example of his own simplicity and poverty. His sufferings brought him into closer union with Jesus and his Mother; their sufferings lightened his. Just as she suffered grievously with her Son, so Saint Francis imitated him until he was signed with the seal of the stigmata. The American Bishops' words concerning Mary are aplicable to Francis's own attitude toward life: "Her humble circum-

stances left little choice but to today as they were then. Who accept what life brought; but would dare question that the her splendid obedience made her an associate of her Son's saving work" (Behold Your in the Eucharist, and one's ideni-Mother, §126).

the religious and social climate of Marian his day facilitated Francis's devo- these truths into clearer fotion to Mary, the pillars of his de- cus in his own life, may it not

community of saints, the humanity of Jesus, his real presence fication with the lowly Savior are outdated dimensions of Chris-Although it is undeniable that tian existence? If Francis's devotion brought votion, however, are just as valid have the same effects in our own?



Jesus, the High Priest

Jesus, the High Priest, eternally-Sharing the highest with lowly me: Grateful am I to be called to be Like unto You . . . to live holily.

I give additional thanks to You For all the incomparable blessings truel Whereby I think and I say and do All in Your Presence: all done anew!

Even should I e'er so foolishly Try to forget or not want to see: You will not let me, so generously Great and immense is Your love for me!

Bruce Riski, O.F.M. Cap.

A Short Exhortation to Be Silent

STEPHAN GROSSO

as something sinister and dread- which they wrenched themful. We flee from its hush and selves, back to a world of shallow mystery. In silence shadows appear, hidden worlds rise with their haunting clamours. memories tick off the past, and ghosts stir. Silence terrifies, and there are persons who would rather not face it for even a minute. It would never occur to them to see silence as something to take pause and refreshment in: or something like the water that from a book by William Law en-Jesus promised to the Samaritan woman at Iacob's well, when he asked of her water, offering to exchange his water for hers: "Whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (Jn. 4:13-14).

No, silence to such persons is mere superstition, and how relieved they are to return from even the solemn occasions which demand that one be silent. Here the witness of silence not only might call for thought, it might demand its coordinate: Action.

OO MANY OF US are afraid of Instead, such persons return silence. We recoil from it precipitately to the world from dins and animal bellicosities, back to their particular brand of "emotional cathartic"—to alcohol, drugs, carousings, idolatries, sorceries, name it-to anything with power to produce and sustain an inflated sense of wellbeing, a well-being that is often a strange, self-obliterating contentment. I shall quote a passage titled The Serious Call. The words are uncannily appropriate to our present subject:

> Though the light and comfort of the outward world keeps even the worst of men from any constant strong sensibility of that wrathful, fiery, dark and self-tormenting nature that is the very essence of every fallen unregenerate soul. vet every man in the world has more or less frequent and strong intimations given him that so it is with him in the inmost ground of his soul. How many inventions are some people forced to have recourse to in order to keep off a certain inward uneasiness, which they are afraid of and know not

Stephan Grosso is a Free Lance Writer who resides in Astoria, New York. He has published religious material in such periodicals as The Queen. whence it comes? Alas, it is because there is a fallen spirit, a dark aching fire within them, which has never had its proper relief and is trying to discover itself and calling out for help at every cessation of worldly joy.

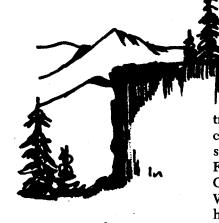
Why is this so? Because we do not know who we are: because we endeavor to live an image we have of ourselves which does not square with our true nature. Instead of learning who we are we seem to do everything possible to obliterate who we are. We hate to be by ourselves because then, more than ever, the self appears most vulnerable to discovery, and we should not want this lest we do find out whowe are.

O course, silence threatens precisely this discovery. But what shall descend upon us if we dare to be silent? And what might happen if perchance we were truly to hear our thoughts—what might we not hear come forth from our inmost depths? Are we so frightened of what we might hear? Of what we might be informed? Well, then, be silent, and hear the wonders within, and do not think you only fancy the fires beyond, nor only suppose your clear perception of that Name that seeks your awareness of it beyond the finite. To be silent, to be scrupulously attentive, is to invite one's

and wrapped in shadows it appears, to come out of hiding. Other things, it is true, might come out of hiding besides only oneself; and if that is the case. one had better find out what these other things are!

Yes—but it's not exactly fun. When one's thoughts are revealed in their naked, separate, and unrelated multiplicities, when neither social memory nor social masks conceal and defend the presence of the void within one-essentially the wound causing all the clamour — one feels one has been caught out, exposed. Silence may be imperceptible gradations strip the self of its crusts, scoop out its contradictory multiplicities, expose its denuded and vulnerable parts, and we might find beneath these obfuscations our true nature. What noise of deceptions, what loud clamours have obscured it!

Solitude, wrote Aristotle, is for eityer the beast or the God. Yes, but solitude is not any easier for the god, and who of us can boast we are gods, even if we claim we are not beasts! Solitude is, for most of us, either power of, or retreat from, self; and we generally live out now one and now the other. But few of us dare to take it straight, because few of us think it's worth it. One tolerates a smidgen of self, in a moment of presence, no matter how inchoate spiritual crossroads, perhaps:



more it cannot endure: so it runs. Running from self, from the holocaust inflicted on it brought on by solitude, people plunge into the nearest noise, noise as thunderously obliterating as one can bear. War, I am reminded, could well be an escape from silence. Noise indeed seems to attain astonishing crescendos in war, does it not?

What is one to do about it? Perhaps this: if we could keep a portion of each day to give to silence, to the exercise and perception of it, to dip in it as in the waters of Siloe, with all one's probities put in its service, what might we not come to know, and what might it not help us to become? Who knows what the pain of this silence might dredge up for us? Far beyond anything we might now imagine, it might reveal the Silence of Infinite Riches, God, from whom comes all purpose and all meaning, all

truth and all good; whence comes what our inmost being desires above all else: Peace. "The Father," wrote St. John of the Cross, "uttered one Word: that Word is his Son, and he utters him forever in everlasting silence: and in silence the soul has to hear it." If we would listen, we should hear this voice; but to hear it we must be silent, we must shut out the thousand and one distractions that the world assaults us with, we must take leave of our senses in order to find our senses: we must put down those vociferous clamourings which so effectively and persistently drown out the voice of God. And what good things might not happen if we could give ourselves to this silence which possesses the one utterance of God? Not those things the world gives, none of which satisfies and none of which endures.

Yes-but we do not know what we want because we do not know that we have need of it. We long for silence even as we make noise -"physical noise, mental noise, and noise of desire"—and we make it (more often surrender to it), paradoxically, because we

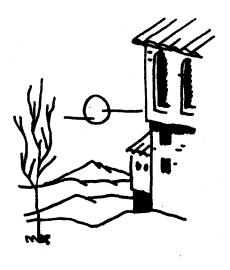
long for truth. We make noise. then, in order to keep from learning the truth and know not the reason why. Every crash and thump and roar is a cry of desperation, and our crying out is not that of infants but that of wounded souls. See how when the infant cries out we know that it wants something. We know it cannot articulate because it does not know how. But we do have power to articulate; alas, we do not know what we want because we never stop our busybodying long enough to ask ourselves, and we energetically give our attention to everything except the things that are important. Nor do we bother to ponder what are our authentic needs. We are sidetracked by "enterprises of great pith and moment"-such as war, space exploration, super-gadgetry, etc. —rather than seek truth.

So the world travels wrapped in its cavalcades of noise and distraction and does not know its essential course is one of flight (the moon landing was an escape from the earth, that is, a world symbolic of self) into "cloudcapp'd towers, the gorgeous palaces, the solemn temples," all of which shall dissolve! But it does not know that inward flight which travels a true course to the truth in ourselves, is the only true flight and the only true arrival! For the world does seek to arrive somewhere, does it not, when it sets course to the moon and the stars? Yet, although it makes moon-landings, it continues to bemoan its impotence and its failures on earth, and it does not really believe it can do very much about it.

Yet the key to solving all things was furnished by Jesus with the words: "Love one another even as I have loved you." Let us be silent, and let us listen. What we desire to know of one another, let us ask it. Let us ask, and let us be patient. We want to talk to one another because we want to love one another—it's the truth—but we do not know how. We want to love God because we are made to love God; but we do not know how. Who knows how to love who has not listened to God. and who can listen who has not first to ask of God? So rather than ask, we shout; rather than listen, we "stop our ears and say we cannot hear thee." And we stop our ears in the most ingenious and destructive ways, so that as the bombardment of noise increases our hearing becomes so defective that we can no longer hear the straight voice of God. We hear only a crooked imitation of it, and we have only to look at the state of the world today to know what these other voices are suggesting and have been suggesting for hundreds of vears.

Yet we ignore and whitewash the wound in our souls that only God has power to heal. We blame all the evil in the world on everything except what is to blame: our inattention God's laws of love. We insist that our rational intellects have the answers, and we wonder why the systems we conceive by our intellect never seem to work. never achieve equity, never bear lasting fruit. But our sick soul is spurned, and by some deemed not even to exist, and when its disquiets reach us we "turn on" in order to run off its importunities. We look for answers everywhere we have the answers. "What need of so much news from abroad," wrote the mystic William Law, "where all that concerns either life or death is all transacting and at work within us?"

We must stop a piece, and we must listen. We must turn from the reverberations and turmoil of this world. We must free ourselves from the pursuit of worthless goals such as money and power; indeed, money and power come in many guises and take many forms, and how easily we are deceived by them when we do not sincerely ask God for his help and direction. "What shall it profit a man." Iesus has warned us, "if he shall gain the whole world, and lose his own soul?" The very prospect of such



a loss is chilling. But neither let yourself be troubled by all the evil you see in the world. We can change nothing of this world unless we begin first to change ourselves, and precisely to the extent we change ourselves, just so much have we changed the world. We must therefore look prayerfully into ourselves, in silent supplication before God. and there wait on God, for through this silence does God speak; and if we are attentive his voice is heard—his voice that speaks of that peace we need to prepare ourselves for eventual unending life with God. In the words of William Law, cited earlier, "The spiritual life is nothing else but the working of the Spirit of God within us, and therefore our own silence must be a great part of our preparation."

this silence? Why, the realization last commandment: "Love one another even as I have loved shall be purged of all the blandfrom one another. We shall try to know one another instead of fearing one another. We shall come to love one another instead of desiring separation from one another. Silence shall teach us to communicate, and it shall be a communication of love—the love of Jesus! It shall be human speech used as a musician uses the stops of silence in a bar of music, with the noblest perception communicated in that silence. We shall communicate

And what shall be the fruits of these things because we ourselves shall first have heard the of the words of Jesus and his Spirit and Voice of God speaking within us. Such communication you." Then we shall speak to ishments and equivocations of one another instead of turning noise. We shall love with our hearts because we shall have found God in our hearts—God who is found in silence. What would we not not have been spared, if we had been taught that mode of speech which passes all understanding: a speech inexpressible because it communicates in silence—a silence perfect in communication because it speaks of love—a love perfect in expression because it comes from God.

HELP FOR UNFORTUNATES

Among those in need of our prayers, penances, and help are women trapped in the web of prostitution. Those interested in knowing more about Church and social efforts to help human beings recover a dignity they have lost and live a life according to the gospel can contact

> Fr. Depaul Genska, O.F.M. **Christ House** Lafayette, New Jersey 078008

Ascension's Alleluia

(Gregorian Chant Remembered)

Shifting, soaring, white-winged word, Lifting, pouring man's small heard Voice to heights and depths unseen. Unfathomed echoing Relates relation, consummation. Combination two's and three's bestirred:

AL - LE - LU - IA

Why the eye be caught above Prying sky? Exhaustless love Binding centuries' ebb and flow. The captor hid in glow Of neums' elation, proclamation, Clap of nations. Justice crowning Love

AL - LE - LU - IA

From the place of God's right hand Fumbling race of plodding man Shines in healed resplendent sight, Enfolding every light In all gradation, conflagration. Ne'er cessation in our new Homeland's

AL - LE - LU - IA

Sister Madonna Ioseph Casey, O.S.C.



Costing Not Less Than Everything. By John Dalrymple. Denville, N.J.: Dimension Books, 1975. Pp. 127. Paper, \$2.95.

Reviewed by Father Richard Leo Heppler, O.F.M., Chaplain at Holy Family Residence, West Paterson, New Jersey.

This excellent little book on Christian holiness is devoid of the complications that have hampered many former works on the topic. Father Dalrymple sets out to explain the meaning of Christian holiness and to map the way to that goal. He accomplishes his purpose in 21 short chapters, each a brief treatment of one of the basic elements of sanctity. Holiness emerges from a relationship with God when one is determined to abandon himself to the will of the Father because of his love for Jesus and with the aid of the Holy Spirit.

The book is divided into three sections: "Father" (7 chapters), "Son" (7 chapters), and "Spirit" (7 chapters).

The first part is directed toward discovering God as one's Father and the determining to lead a holy life by doing His will. The concern of the saints, Father tells us, was "not with giving witness but with loving God and caring for the world" (p. 18). The price of holiness comes high, as the title of the book indicates: Costing Not Less Than Everything.

"God asks everything from those who are prepared to give him everything" (p. 43). In Section Two our relationship to God the Son is treated, and holiness is described as the fruit of one's knowledge of and surrender to Jeus Christ (p. 56). In demanding that his followers love all men, Jesus asks them to be vulnerable to suffering as was he. One's first loyalty must be to Jesus himself. Loyalty to the Church and to her ideology comes after, not before, loyalty to Jesus (p. 68). Love leads to prayer. And prayer is often the willingness to spend time with Jesus. "The best gift we have, the gift of self par excellence, is time" (p. 75). So our generosity can be tested by the amount of time we spend with Jesus.

Section Three presents the Holy Spirit as dwelling in us as an energy enabling us to live the life of Christian holiness. The Spirit, it is true. came in wind and fire. But "it is worth remembering that in modern life wind and fire are two things we take out insurance policies against" (p. 89). We are urged not to insure ourselves against the wind and the fire which destroy the barriers we erect against the demands of God. The pain of aridity in prayer and the pain of surrender of possessions must be suffered if one sincerely desires holiness. Holy people face God and abandon themselves to him (p. 124).

The book is a valuable guide to any Christian who is serious about his vocation to sanctity. It will point out the road for beginners. It will provide a concise review for veterans. The spiritual director will be able to use it in helping his fledglings. For all it is a finger pointing upward, a

voice calling us to seek the things that are above.

Give Christ Back to Us. By Juan Arias. Trans. Paul Barrett, O.F.M. Cap. St. Meinrad, Ind.: Abbey Press, 1975. Pp. x-156. Paper, \$3.95.

Reviewed by Father John F. Marshall, O.F.M., Associate Pastor of St. Leo's Church, Elmwood Park, N.J., and author of three volumes of spiritual conferences for Religious.

Give Christ back to us! If there is such a need and sore demand, then I submit it is chiefly due to those who, like the author, fail in the art of distinction in presenting Him to us through the medium of the written word.

Given a God who is absolute and creatures who are thoroughly contingent, then every word whether written or spoken is open to distinctions necessarily made. If there is failure here, then God himself suffers extinction.

I had hardly settled back to enjoy what was at the outset in Part One of this book (entitled "Which God Has Died?") a solid "meat and potatoes" dish, quite palatable to my mind and ministry, when in Part Two (A Christ Who Is Always New") the "gravy" came and with it the imprecision that comes with the spread of indistinction. The exaggerated, the extreme, the radical, the emotional, and the prejudicial inevitably tend to blur, to whitewash, and to black-burn even the simplest of truths.

Part Two begins, for instance, with the chapter heading "Virtue Is Not a Compromise." If so, what

happens to the time-honored and time-tested axiom, "In medio stat virtus"? Is it not the very existence of a healthy compromise that makes extremism possible in either direction? What of the moderated position which at times does place a most biting demand on extreme dedicated love or radical sacrifice? Where does this leave the specific virtue of temperance when the very word itself, as defined, means to agree, to adjust, to balance?

Again, the word "radical" is used ambiguously when Christ's attitudes, gospel attitudes, are described as "radical." In what sense is turning the other cheek "radical"? And certainly the prayer of the Mass which bids us "wait patiently and with joyful hope" is urging on us an authentic gospel value, which is far from "radical" in the ordinary use of the word.

Over-all, Give Christ Back to Us is a good book, but one in which emotion kills appetite rather than whetting it.

The Horizontal Line Synopsis of the Gospels. By Reuben J. Swanson. Dillsboro, N.C.: Western North Carolina Press, Inc., 1975. Pp. xx-597. Cloth, \$23.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., L.S.S., S.T.D., Vicar and Asst. Director of Formation at Holy Name College, Washington, D.C., and Professor of Sacred Scripture at the Washington Theological Coalition.

As a rule, a gospel synopsis arranges the gospel text in parallel

columns. In this book, Dr. Swanson conceived the idea of arranging the gospel text in horizontal lines. Accordingly, he takes each of the four gospels in turn to be a lead gospel. The gospel is divided into pericopes based upon the conventional division of the text according to chapter and verse. The verses of the lead gospel are in boldface type; printed below this verse are its parrallels in the other gospels. It might help to clarify this with an example from Matthew 8:5:

M 804 entered Capernaum, a centurion came forward to him.

Mk 2:1 returned to Capernaum after some days, it was reported that he was

L 7:2 entered Capernaum. Now a

centurion had
4:46b at Capernaum there was an

official Not only does this arrangement of texts together with the underscoring of terms, italics, and other techniques provide immediate evidence of the similarities as well as the dissimilarities between the four gospels; it is also a unique way to see the interrelationships of one gospel to another. This book, which was originally prepared to meet the need of the author's undergraduate students, is a significant contribution to challenge one to explore the intention of the Evangelists in their redaction of the gospel text. It could be most helpful in college or seminary scripture courses, as well as in Adult Education groups. Any person who is interested in a critical approach to the gospel text will find this book fascinating. The layout of the book is neat. The author's explanation of his method is clear. The Revised Standard Version is the text of this commendable work.

Woman: Image of the Holy Spirit. By Joan Schaupp. Introd. by Carroll Stuhlmueller, C.P. Denville, N.J.: Dimension Books, 1975. Pp. 124, incl. bibliography. Paper, \$2.95.

Reviewed by Sister Barbara Marie, O.S.F., a member of the staff of St. Anthony's Hospital, Pendleton, Oregon, and a frequent contributor to our pages.

In the Introduction to this book, Carroll Stuhlmueller, C.P., states: "The finest compliment for an author is not that the reader's question are answered but rather that the reader's mind has been stirred into contemplation. Such an author of necessity handles a controversial issue with openness and vigor."

In her attempt at answering the question: "How is woman equal with man in the image of God?" Joan Schaupp has done an amazing amount of research over a period of three years. She has searched the Old and New Testaments. She has interviewed many scholars of Scripture and theology. She has drawn from sixty other sources listed in her references and bibliography. By the use of symbols gathered in these sources, the author stirs the reader's mind into contemplation. She gives ur some feminine insights into the role of the Holy Spirit.

We cannot speak of sex in God, but we have attributed masculine qualities to God the Father and God the Son. In her own meditations on Scripture, the author finds that qualities attributed to the Holy Spirit are decidedly feminine, such as helper, comforter, giver of life, spirit

of love, etc. If male and female were created in the image and likeness of God, then we should be able to find and archetype of the feminine as well as the masculine in God. The answer to this dilemma cannot be found in theological speculation since we are dealing with a mystery. It is only in meditation on the symbols used for the Holy Spirit that we will come to the realization that the role of woman in the world is similar to that attributed to the third Person of the Trinity.

The definition for the word Paraclete as taken from the Interpreter's Dictionary of the Bible is shown to be the classic definition of the feminine: "one who stands by the side of." One who stands by his side as an advocate, a support, an intercessor, is the woman. Wisdom in Scripture is linked figuratively with the Holy Spirit and is Personified as feminine. In Prov. 8:29-30 Wisdom describes herself as "by his side, a mastercraftsman, delighting him day after day" (p. 79).

Although it is the role of woman to lead and inspire man, there are instances in history of women leadsing to destruction. This is clearly ween in the story of the Garden of den. "Is there a parallel between ese two beckoning forces? One len? The other "the purest emanaon of the breath of God? I believe ere is a parallel. In the garden ry Eve is enticing Adam to disaster. the Gospel account it is the it of God who is leading Christ, New Adam, to victory" (p. 85). min there is a psychological need oth man and woman to find an bype of the feminine in God. tion is made of the fact that, according to C.G. Jung, such an archetype is necessary for both sexes to achieve psychological maturity.

The reading of this book will bring consolation to many women, especially at this time when women are seeking an equality with men. It is a coincidence that our postage stamp for the year of women contains a dove, symbol of the Holy Spirit? In the Canticle of Canticles the dove is used as another name for the bride, the spouse of Christ. When Christ was baptized in the Jordan, John saw a dove hover over him.

In the last chapter of the book, the author leaves the reader with these thoughts:

"The Post Vatican II has been a time for revelation of the Holy Spirit in the Church. Undoubtedly it is also the time for the revelation in salvation history of the feminine in its relationship to God" (p. 118). "This is is a new movement in Westernm theological circles, a new current begun gently at the end of the nineteenth century and now expanding in ever-widening ripples. Out of the icy expanses of our cold rationalism and harsh technology a new season of the spirit is budding with its promise of spring, the New Pentecost, a wisdom of the heart" (p. 119).

Possessed by Satan. By Adolf Rodewyk, S.J. Garden City, N.Y.: Doubleday, 1975. Pp. 190, incl. bibliography. Cloth, \$6.95.

Reviewed by Father Alphonsus Trabold, O.F.M., M.A. (St. Bonaventure University), Assistant Professor of Theology at St. Bonaventure University. Fr. Alphonsus, who has for years pursued intensively and lectured on the fields of demonology and psychical research (parapsychology), holds memberships in a number of related organizations, such as the American Society for Psychical Research and the Academy of Parapsuchology and Medicine.

My reaction to Father Rodewyk's book is mixed. On the one hand, I believe he has made a valuable contribution to the field of demonology by collecting many interesting and little known cases of apparent possession in the history of the Church. However, I feel he should have put greater stress on the fact that not all these cases are of equal value for the study of possession. Nonetheless, the author has done an excellent job of showing us how the Church reacted to these cases according to her understanding of demonology at different periods in her history. He points out correctly that the attitude of demonologists has varied from age to age. Furthermore, he has given us a scholarly account of the procedure to be followed in cases of apparent diabolical possession, especially as it is found in the Rituale Romanum. I do wish, however, that he had made more extensive references to Canons 1151. 1152, and 1153 of the present Code of Canon Law, and had said more about simple exorcism, as opposed to solemn exorcism.

belief in Satan and his influence in the world has been an integral part of Catholic faith from the beginning has been recently confirmed by Pope Paul himself. In an address given on November 15, 1972, the Pope

states: "So we know, that this dark, disturbing being (the Devil) exists and that he still is at work with his treacherous cunning." Even more recently, on June 26, 1975, a commission appointed by the Sacred Congregation for the Doctrine of Faith published a document entitled Christian Faith and Demonologu. This document also supports Fr. Rodewyk's view and uses many of the same cogent arguments that he does.

While I admit that the author has given us an excellent account of the part possession and exorcism have played in the history of the Church. still there are many points in his book with which I disagree. Since it is impossible to deal with all of these in a short review, I will pick out a few of the more important ones.

To begin with, in regard to the theological aspects of possession, I feel that the author does not adequately stress the fact that much of what is said by demonologists is mere speculation. Other than such basic principles as the Devil's need for God's permission to possess someone, there is very little that would fall under the certainty of faith. Since each case, moreover, is somewhat unique, it is very difficult to draw universal principles that would apply to all. Therefore, there is much disagreement among demonologists themselves, a fact that Fr. Rodewyk's conclusion that the author does not always take sufficiently into account. To give one brief example: in treating of the causes of possession, he lists black magic as one of these; yet not all theologians would accept this. For instance, Fr. Bonaventure Kloppen-

burg, O.F.M., a Brazilian demonologist and a peritus at Vatican II, states: "Nevertheless, although as a Christian I admit the possible spontaneous intervention of the devil (here again only with express divine permission), I do not find myself bound to admit the fact of diabolical interventions provoked by man" ("The Dimensions of Evocative Witchcraft," International Journal of Parapsychology 8, n. 2 [Spring. 1966]).

The greatest point of disagreement I have with Fr. Rodewyk concerns the certainty we can have about the presence of genuine diabolical influence in a particular concrete case. The author seems to hold that the criteria contained in the Rituale Romanum are still sufficient for judging with strict certitude that we have a case of genuine possession. Most conatemporary theologians and demonologists are not that sure. For instance, while discussing demonic possession in their Theological Dictionary, Rahner and Vorgrimler have this to say: "To distinguish adequately between diabolical influence on the one hand, and the intellectual and imaginative world of a person, or a period, disposition, possible illnesses, even parapsychological faculties on the other, is neither necessary nor possible.'

Pope Paul, in his address of November 15, 1972, gives us this warning: "We have to be cautious about answering the first question [Are there signs, and what are they, of the presence of diabolical action? even though the Evil One seems to be very obvious at times."

Perhaps the strongest admonition in this matter is found in the document written by a commission of the Congregation for Doctrine of Faith which we cited above. Although of some length, I believe it is important enough to quote here:

In speaking, moreover, of a possible diabolical intervention, the Church always takes a critical stance, as it does in speaking of a possible miracle. In all these matters the Church asks for reserve and prudence. And, in fact, it is easy to fall victim to imagination and to let oneself be led astrav by reports that are inaccurate, poorly transmitted or tendentiously interpreted. In these, as in other cases, discernment must be exercised and room left for investigation and its results.

We must keep in mind that, while the existence of the Devil and his influence in the world is a matter of faith, the judgment as to his influence in a particular concrete case is not. It is simply a prudent judgment made by Church authorities after a long and careful investigation. Such judgments are not infallible and, as a matter of actual fact, mistakes have been made in the past. Such judgments rely heavily on the knowledge supplied by such sciences as psychiatry, psychology and parapsychology (psychical research). As more and more discoveries are made by these sciences concerning the mysterious powers of the human mind, the signs of possession mentioned in the Rituale Romanum became less and less valid for diagnosing cases of genuine possession.

The greatest weakness of Fr. Rodewyk's book, it seems to me, is his lack of adequate knowledge about the findings of modern psychiatry and psychology, but especially of parapsychology. This opinion is shared by Martin Ebon, the translator of the book. In his own book, The Devil's Bride, he criticizes Fr. Rodewyk quite sharply for basing his knowledge of parapsychology almost solely on Fanny Moser's Okkultismus (1935) and thus missing more than a generation of research. This is hard to understand, since there were many excellent contemporary works available on parapsychology when he wrote his book in 1963. A far more up-to-date treatment of the use of parapsychology in cases of apparent possession is to be found in an article "Parapsychology entitled Diabolic Possession," by Fr. Carrado Balducci, one of the most erudite demonologists of modern times (International Journal of Parapsychologu 8, n. 2 [Spring, 1966]. zthere he states: "The study of parapsychology is particularly useful and altogether indispensable for a diagnosis of diabolical possession." Another fine treatment of this particular question can be found in Fr. John Nicola's book, Diabolical Possession and Exorcism. Fr. Nicola was the consultant for the movie, "The Exorcist."

It seems that most of the unusual phenomena associated with possession have now been found outside the possession state. These include certain mental phenomena such as telepathy, clairvoyance, precognition, and retrocognition, known as ESP; and physical phenomena, known as psychokinesis (PK), which consist of movement of objects by the mind, noises, etc. Certain unusual physiological effects associated with possession, such as the swelling of the body, contortions, etc., have also been discovered outside the possession state. The only possible exception to this might be xenoglossy, which means the ability to carry on a conversation in an entirely unknown language. Only when both parapsychological and physiological phenomena are found in the same case do we have some probability of diabolical influence, especially when these are accompanied by an atmosphere or tonality of evil, such as the hatred of sacred things, malice toward others, etc.

All in all, I feel I can recommend Fr. Rodewyk's book to those who seek a scholarly account of the part possession and exorcism have played in the history of the Church. On the other hand, I would have to urge great caution when reading those sections which deal with criteria for diagnosing cases of genuine diabolical possession. Here the reader would be wise to consult some of the more up to-date sources I cited above.



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