

JANUARY, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

- THE REFINING OF THE LIGHT 3
Sister Mary Francis Honé, O.S.C.
- CANTICLE OF CREATURES REVISITED 18
Sister Frances Ann Thom, O.S.C.

FEATURES

- GUEST EDITORIAL: SIMPLIFY, SIMPLIFY, SIMPLIFY 1
Sister Edmund Marie Stets, C.S.B.
- VOW OF NONVIOLENCE:
TAMING THE INNER AND OUTER WOLVES 23
Sister Roberta Cusack, O.S.F.
- POETRY:
- FRIAR ELLIS 15
Sister Barbara Mary Lanham, O.S.F.
- HOME AGAIN 16
Janet Zawistowski
- BOOK REVIEWS 26

Volume 36, No. 1

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The drawing on page 10 was furnished by Sister Jo Casey, O.S.C., and the one on page 21, by Sister Jane Madejczyk, O.S.F.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
¹I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Flor: Little Flowers of St. Francis

LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commernium
SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

GUEST EDITORIAL



Simplify, Simplify Simplify

A FEW MONTHS ago, I was unexpectedly transferred to a new assignment in my Province, and because of a change of residence, I was forced to pack all my possessions for the move. At first it was interesting, rather like taking inventory, as I pored over personal papers stored away in attic boxes and examined the contents of an old trunk, sorting, discarding, reminiscing.

It did not take me long, however, to realize that a good number of my possessions, treasured so carefully over the years, were more suitable for the flea market, and that I had been accumulating far too much "junk." I wondered whether, as a result, my life had also become so cluttered, and whether I had been losing clarity and vision because of the clutter.

Sometimes I think possessions give us a false sense of security; we think we need all the things we have grown accustomed to, and simply cannot live without the conveniences that the goods of this world provide. Maybe our attachment is based on sentimental value, and we guard objects given by friends who wanted to share a remembrance of a special occasion or an important event. We have no real use for these things, but can't just throw them away. How can we divest? More importantly, what will happen if we do?

Edmund Marie Stets, C.S.B., is Secretary to her Provincial at Alvernia College, Reading, Pennsylvania.

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sister Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. [unclear], Director. Cover design by Sister Kay Francis Berger, O.S.F.

Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

Information on page 10 was furnished by Sister Jo Casey, O.S.C., and the one on page 11 by Sister Jane Madejczyk, O.S.F.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
Leo: Blessing for Brother Leo
Sol: Canticle of Brother Sun
Ant: Letter to St. Anthony
Cler: Letter to Clerics
Sup: Letter to Superiors
Faith: Letter to All the Faithful
Leo: Letter to Brother Leo
Min: Letter to a Minister
Ord: Letter to the Entire Order
Rul: Letter to the Rulers of People
Exh: Exhortation to the Praise of God
Exp: Exposition on the Our Father
Viv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

Colano, First Life of Francis
Colano, Second Life of Francis
Colano, Treatise on Miracles
Clare, Life of Saint Clare
Clare, Life of Saint Clare
Flowers of St. Francis

LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum commercium
SP: Mirror of Perfection

Marion A. Habig, ed., St. Francis of Assisi: Writings and Early Biographies. English Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1973).

J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., Francis and Clare: The Works (New York: Paulist Press, 1982).

GUEST EDITORIAL



Simplify, Simplify Simplify

A FEW MONTHS ago, I was unexpectedly transferred to a new assignment in my Province, and because of a change of residence, I was forced to pack all my possessions for the move. At first it was interesting, rather like taking inventory, as I pored over personal papers stored away in attic boxes and examined the contents of an old trunk, sorting, discarding, reminiscing.

It did not take me long, however, to realize that a good number of my possessions, treasured so carefully over the years, were more suitable for the flea market, and that I had been accumulating far too much "junk." I wondered whether, as a result, my life had also become so cluttered, and whether I had been losing clarity and vision because of the clutter.

Sometimes I think possessions give us a false sense of security; we think we need all the things we have grown accustomed to, and simply cannot live without the conveniences that the goods of this world provide. Maybe our attachment is based on sentimental value, and we guard objects given by friends who wanted to share a remembrance of a special vacation or an important event. We have no real use for these things, but we can't just throw them away. How can we divest? More importantly, what will happen if we do?

Sister Edmund Marie Stets, C.S.B., is Secretary to her Provincial at Alvernia College, Reading, Pennsylvania.

After reflecting on my summer experience, I've concluded that our lives could become refocused in direct proportion as we dispossess ourselves of what is not essential. If we examine our situation honestly, I think we all can admit we already have more than we need. I know that in the past, I have often packed a box of old or extra clothing "for the poor," giving it to a Mission that distributes to the needy of the city. Just as there is a certain lightness and freedom that accompanies a well swept soul, so too a cleaned out closet and a reordered life bring a measure of new freedom. As we empty ourselves of unnecessary property, a sense of order comes into our lives. Contrary to some beliefs, one does not have to be rigid to be organized. It is a matter of priorities. Henry David Thoreau, the American writer who addressed this need in *Walden*, his treatise on practical living, said that "a man is rich in proportion to the number of things which he can afford to let alone."

"Simplify," Thoreau wrote elsewhere in *Walden*; "simplify, simplify. . . . Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion." A wise man, Thoreau.

Another advantage of the simplified life is the ability to accomplish tasks with less distraction and better concentration. I have often felt frustrated by an overwhelming number of assignments, each one crowding the others for accomplishment. Perhaps the problem is that none of them is clearly isolated and addressed with a clear and single-minded purpose. Have you ever noticed, after cleaning up a very cluttered desk, how much easier it is to find things? Junk just fogs the view. On a clear day, as the song says, you can see forever.

And finally, let us not forget Lady Poverty, the great ideal of the Franciscan Order, and our real purpose for seeking to simplify our lives. When we attempt to simplify, we begin to understand the great reverence of Francis for this gentle, subtle virtue. Poverty isn't just being poor—it is wanting to be poor. It is a deliberate effort, not to disdain the world and its goods and riches, but to rise above the ordinary human comforts and share the Divine Life that transcends materiality, corporeality, and the burden of earthly life. The discipline of a simple life, however, requires constant vigilance. We need to be mindful of mortification, watchful prayer, and humble surrender. There is a kind of pain in that we long to hold and keep what we treasure. But if we remember where our treasure is, and in what it truly consists, then nothing can prevent us from living a poor, simple, Franciscan life, unfettered and truly, wholly free. Ω

—Sister Edmund Marie Stets, C.S.B.

The Way of Purgation in Saint Clare of Assisi:

The Refining of the Light

SISTER MARY FRANCIS HONE, O.S.C.

SELF-SIMPLIFICATION IS A lifelong process which frees the human spirit to Truth. Autobiographical accounts of this purification serve as guidelines for others but may be equally misleading for those who try to find themselves within another person's unfolding. Colorful and dramatic portrayals of conversion can be disconcerting to those who feel always ready to embrace the Lord and never label their trials as darkness. What form does the cleansing fire assume in a person like Clare of Assisi, a model of goodness?

Clare's early life was replete with the charitable works that argue in favor of authenticity in her preference for solitude and extended periods of prayer. But she has left no self-revelatory treatise to lead us through a study of her passage into wholeness, and it may prove true that any attempt to sound those depths has been thwarted by the competence of her hagiographer in presenting an essential humanness in the light of future sanctity. Although an exhaustive penetration into Clare's efforts in the spiritual life has long been lacking extant sources, much remains to be brought into sharper focus by a broader historical perspective. For example, her conscience was formed by a theology which viewed women as embodiments of evil inclined to lust and sensuality. This may explain the austerities she seemed driven to adopt as a girl in the same way her prayerful vigils testified to the urgings of her youthful affections. The apprehension which bade her flee the gaze (DeRobeck, 226) of men lest she pervert them by her beauty was entirely in conformity with her society's acceptable standard for the weaker sex as was the vigilance of her devoted chaperone. Clare's virginity was extolled as proof of sanctity in a climate which considered such virtue reserved to men. Violence among the communes left her no stranger to insecurity as her family fled to Perugia for safety when she was four. A lifelong preference for silence and solitude may well have begun as a child's escape from the bloody battle-talk of her elders who led those wars and claimed their share of the spoils. Later on, abreast with the "women's movement" of her day

Sister Mary Frances Hone, O.S.C., who contributed an article on "Clare: Woman Most Powerful" to our July, 1983, issue, writes from the Monastery of St. Clare in Jamaica Plain, Massachusetts.

(Erickson, 208), she rejected incessant turmoil and brutality by turning to a God of peace and gentleness. The urge to leave it all, to give her love to Christ, was never utterly devoid of its underlying human motive.

Clare passed through the sufferings
shared by all of humanity and
transcended our common woundedness
through her faithful and generous
response to the Spirit of the Lord.

There were personal tensions, too. While she made compassionate efforts to identify with the poor, there came a day when this was not enough. Even then she had never ceased to comport herself in accordance with the status of her noble household, which grew increasingly wealthy from the plunder of these same poor. Neither had brought her peace. Relatives awaited a magnificent marriage. Clare did not want a husband. Then there was the example of Francis Bernardone reflected against her own confusion. He had left all the things that weren't making any sense to her, either. Finally she reached out to him for help. In the years ahead she would gratefully acknowledge the inner conviction she had gained through this holy man: "God enlightened my heart to turn totally to him" (Test 7; Brady, 83). Francis instructed her concerning espousal union with Christ, and she made her decision to follow the Crucified (CL 5; *ibid.*, 21).

With this choice came repudiation by her family. Clare was not beyond being deeply wounded by their insults and abuse, but their condemnation only served to increase her courage (CL 9; *ibid.*, 24). She needed plenty as she embarked upon a new phase in the Poverello's return to the Gospel. Her first lodging upon leaving her home was a Benedictine monastery on the road to Perugia. Then Francis advised that she go to the chapel of San Angelo di Panzo, an incarceration for hermit women on the slopes of Monte Subasio (*Pro monialibus*, ¶89). There Clare was free to gather disciples and might have engaged in certain charitable activity with the others, yet she still did not know the peace of doing what she felt called to do (CL 10; Brady, 24). Urbanization was moving religion into the cities and consequently away from traditional

rural centers. Alive to those breathings of the Spirit within the Church, Clare's inspiration was to parallel the Anchoritic form of Gospel life lived in community as found in the *Ancrene Wisse*, a transcription of the *Riwle* written in England around the close of the twelfth century, which was underway the year the first party of Friars Minor arrived there. Her convent must be in the midst of the people, with a window on the Church and a window on the world (Georgianna, 34). Francis succeeded in obtaining the old church of San Damiano near the edge of town, and there she set her anchor, as her biographer records. Their anchoritic life-style earned the title of "Poor Recluses" for these first Franciscan sisters. Clare's fortitude served her well as she proceeded to inaugurate a poor contemplative community whose rule of life would be the Gospel.

Clare's mission within the broad expanse of Francis' vision was esteemed by the people as the most perfect imitation of Christ, who emptied himself to become intercessor for humankind. Women solitaires were known as "the Christians," a name Francis always used when speaking of Clare (*Pro monialibus*, ¶1). The life of mystical espousal with Christ in which he had instructed her from the start (CL 3; Brady, 21) was considered a calling of highest service to the entire Church. One who chose it was expected to achieve a proficiency in asceticism so as to receive in return the joys of union with God whose fruits would be showered upon the faithful. But this appreciation of her form of life did not automatically secure a trouble-free existence. She was determined to renounce a fixed income—a thing unheard of for women. Her attempt was assured of a thorny road.

And thus Clare began, setting out on a path marked only by the footprints of Jesus, guided by a poor little man, and sustaining emotions of severance and rejection by those she loved. She had still to adjust to the inner stirrings that had drawn her to leave every security and to submit every human craving to this Other one, and had to study with all her strength to discern the Spirit's movements every step of the way (DeRobeck, 209).

In researching these areas dealing with Clare's struggles to learn and to grow we are faced with one mystic's resolve to do and to suffer everything that she might come to know more fully the Reality she had somehow touched. The following account pursues the active expression of her new life in the Spirit in its dimension of purgation. Beyond the artistic conception of a courageous figure holding aloft the Eucharist to disperse invading armies; beyond the manifestation of redemptive energy within this woman, was her faith-filled striving to respond to the Uncreated Love that never ceases to draw each one of us.

Detachment¹

FRANCIS WAS CLARE'S spiritual guide, but only after God. She learned from him and stood firmly alongside him in witnessing to the relevancy of Christ's poverty, defending it as a religious rule superior to man-made rules governing monastic Orders. When she sold her inheritance it was not to relatives who would pay a high price for family lands, and what she did receive was distributed to needy folk (DeRobeck, 43). She lived frugally, imitating Francis as he did Christ. But there was a source and a depth to Clare's passion for poverty that could never have been imparted to her by another human being; its origin could have been only her personal experience of God. Her detachment was centered in a loving relationship with Christ, which brought her to exclaim from out of its certainty: "My most beloved sisters, do not wish to have anything else forever under heaven . . ." (Rule 8:2; AB 220). In the poetic expression of another mystic, Bonaventure, Clare ran in the fragrance of his blood and boldly took hold of the mirror of his poverty (Ltr. to the Poor Clares, 215). Evidence of these sentiments in Clare as she began her journey is further reflected in a letter she later wrote to Agnes of Prague, who wanted to embrace the poverty of the Lord as Clare and her sisters had done:

With the love of an undivided mind and heart, you have chosen Most Holy Poverty and the denial of the body, taking a Spouse of nobler birth, the Lord Jesus Christ. . . . You have begun with the Poor Crucified as the object of your ardent desire [ed. Boccalli, 197].

This was Clare's way: a purification by love which brought her to reject willingly whatever was unlike her heart's desire with the abnegation typical of a Christian mystic's intuitive response to an intensity of transcendent experience. This may explain the apparent absence of any outstanding desolation in her writings; a violent wrenching was rendered unnecessary for her advancement as it surely is for many like her who harbor no formidable obstacle to the workings of grace in themselves. Clare ran unhindered into the kingdom of Poverty Most High where, in the absence of all things, God reigns. Three hundred years later Saint John of the Cross expounded this doctrine of the total detachment necessary if one is to know what all humanity longs to know. At this point in history we have a lady who wrote little but lived volumes,

¹Evelyn Underhill, *Mysticism* (New York: E.P. Dutton and Co., 1955). Throughout this paper I have drawn from Miss Underhill's treatment of Purgation.

teaching simply that "humility, the virtue of faith, and the strong arms of poverty" (3rd Ltr. to Agnes, §7; AB 200) will surely bring one to participation in the Godhead.

Clare lived what she taught of the love of God and neighbor, and she looked on Jesus. In varied metaphor she sang her canticle to the mystery of poverty:

O Blessed Poverty, who bestows eternal riches upon those who love and embrace her.

O Holy Poverty, to those already possessing her, and to those yet desiring her, the Kingdom of Heaven is promised by God and eternal glory and blessed life is granted without doubt.

O Poverty Beloved of God, whom the Lord Jesus Christ deigned to embrace before all else; the Lord Jesus who ruled and now rules heaven and earth, who spoke and indeed, all things were made [Boccalli, 198].

In Clare's day, as in ours, to be poor meant to be without power—the lot of women, children, and serfs. Jesus had chosen this very subjection and vulnerability, and so Clare spurned the opportunity for precedence with a wisdom convinced of its ability to divert her attention from his values. Remember Francis' request that she assume the position of Abbess? Didn't it have to be turned into a command before she accepted the title, but not the role, and continued as the humble servant of her sisters (CL 12; Brady, 27)? Nor was she one to mince words when, in medieval idiom, she evaluated the search for glory:

How many kings and queens of this world let themselves be deceived! For, even though their pride may reach the skies and their heads through the clouds, in the end they are as forgotten as a dunghheap! [3rd Ltr. to Agnes, 24; AB 201].

Clare identified so totally with the self-emptying of the Poor Crucified that it seemed she could endure nothing to remain within herself of the illusions in which we tend to derive comfort. She must have overcome countless contests with all that our fallen nature clings to, for she even likened the spiritual life to a wrestling match in one of her letters. We know definitely of one occasion when her natural gifts had to be weighed in the scales of abnegation. These are the self's final stand, abandoned only after the severing of lesser bonds. This particular episode might very likely have occurred around the time the doctor informed Francis that he was losing his sight because of his constant weeping. Clare actually knew torments over the thought that she was destined to blindness if she continued her emotional immersion in the sufferings of Jesus (CL 19; Brady, 32). During prayer she became able to open herself even to this, so great was the intensity of her spiritual vision. She appeared always as

one who was highly developed in the dimensions of the spirit and oriented beyond the goals of any earthly gain. She possessed a freedom from all that binds our human nature to temporalities; yet it was not as if she had never known our bondage. She had feared the loss of her intelligence and beauty as any woman would, especially one like herself who had developed so gracefully throughout her life a femininity expressed in prayerful intimacy with her Divine Bridegroom. Poverty was the letting go of anything that could forestall the fullness of this union. "He who loves temporal things loses the fruit of love," she wrote (Ltr. 1 to Agnes, §25; AB 193), to which the pleasures forfeited could never compare:

What a great and praiseworthy exchange! To leave the things of time for those of eternity; to choose the goods of heaven for the goods of earth; to receive one hundredfold in place of the one, and to possess a blessed and eternal life [ibid., §30; AB 193].

Clare had responded to the love of the Word with a love that severed any thread that bound her. To be poor meant to be a bride courting the condition of one who, out of love for her, became the "lowest of men" (Ltr. 2 to Agnes, §19; AB 197). Poverty was everything, for it was poverty that brought forth God! Sell all . . . give to the needy . . . follow Me . . . you will have another kind of riches! Clare believed it.

Mortification

ALONGSIDE HER DETACHMENT from all that was not God, we must consider the tenacity, sweetness, and love which colored her physical austerities as we sound the intensity of the initial transcendence which fired her longing for God. Those who are quick to dismiss extreme acts of mortification as follies of the saints not meriting our serious attention are separating body and spirit—a thing they never did. The whole of our humanity serves our journey into God. The powerful impression Clare received reached her entire person, whether it may have been a gradual enlightenment during the course of her meetings with Francis, or a specific moment. The resultant effects had to be lived out as a whole. Underhill describes this process of expression:

The self-oblation in which adoring love culminates must find some costly act, however inadequate, by which it can be expressed, as human love truly is—however inadequately—expressed in spontaneous gifts and gestures which would seem absurd to those who had no clue to their meaning. Here, those who look with elite horror or contempt on physical austerities miss the point, and set up an unchristian contrast between body and soul [Worship, 25].

The extremes of ascetical feats found in Clare's way must be examined within concepts of sanctity which considered mastery over bodily demands as the avenue for communion with God as well as a woman's only hope in maintaining chastity. The rigors of Aelred of Rievaulx's Rule of Life for a Recluse were faithfully observed by female ascetics. Also, an author's presentation of austerities might often be enhanced to meet the expectations of his readers as communes vied to claim the most austere solitary. Clare did eventually admit the need for prudence in her efforts to rise above the flesh, even as Francis had, and wisely counseled Agnes of Prague:

But our flesh is not bronze nor is our strength that of stone (Jb. 6:12). No, we are frail and subject to every bodily weakness! I beg you, therefore, dearly beloved, to refrain wisely and prudently from an indiscreet and impossible austerity in the fasting that I know you have undertaken. And I beg you in the Lord to praise the Lord by your very life, and to offer the Lord your reasonable service (Rm. 12:13), and your sacrifice always seasoned with salt (Lv. 2:13) [Ltr. 3 to Agnes, §38; AB 202].

But until Clare was brought to this conviction her sisters were frequently saddened by her apparent lack of concern for her body. It is significant that they saw her mortifications as daily deaths (CL 18; Brady, 31) of a gentle and loving mother who denied herself every semblance of comfort. The sisters all fasted, wore no shoes, slept on boards, and were thinly clad, but Clare was severe beyond the custom of the community who never ceased to be amazed that she continued to live, so meager was her nourishment (DeRobeck, 183). She took nothing at all on three days each week, with only bread and water on the remaining days. Francis had to elicit the assistance of Bishop Guido in his efforts to curtail her killing fasts (CL 18; Brady, 31). Need we wonder that before his death he sent Clare, along with his blessing, absolution from any infraction of his wishes (LP 109; *Omnibus*, 1085)? She was never one to be easily deterred from following her convictions. She had been used to a luxurious table and strove to be free from this particular source of pleasure by the forms of self-denial she practiced. Even as a child her outstanding sacrifice was to send her portion of dainty treats to poor neighbors (CL 3; Brady, 20).

But in all these practices she was not far from the teaching of her director, who hurled himself into thorns and freezing snow to conquer his temptations to enjoy both worlds. She tied a coarse garment of boar's hide around the skin that still craved softness, adding knotted cords that she might never forget the sufferings of Jesus. She had to wear this carefully concealed, however, so that the sisters would not reprove her



for doing so (DeRobeck, 188). Few had ever seen this hair-cloth, although a younger sister did ask to borrow another of Clare's garments only to return it more quickly than she had requested it (*ibid.*, 213). Such austerities were fully in the tradition of the Desert Fathers, as was the rock from the river bed that served at times for her pillow (*ibid.*, 183). In all these things Clare's contemporaries considered her to have surpassed every other woman: in fasting and abstinence, in the harshness of her clothing, in her penance, and in her prayer (*ibid.*, 220). In every way she lived all that she taught others of not becoming enslaved by the body's demands and of submitting its claims to the control of the spirit (CL 36; Brady, 43). Granted that from our perspective this aspect may have assumed dramatic and even negative proportions; in the time of Saint Clare it was positive and effective for her society (Weinstein and Bell, 33). She embodied the deepest spiritual aspirations of a pleasure seeking people.

But never did Clare impose her macerations upon others. They remained her personal response. Instead, she would not hear of such activities and eased the hardships of her sisters with tender care (DeRobeck, 187). She would trade a sister's threadbare tunic for her own (*ibid.*) and would check to ensure that all were covered against the night's cold (CL 38; Brady, 45). When the day arrived when the Lady

Clare was no longer among them, the sisters recalled her comfort and encouragement in putting up with deprivations, hard work, troubles, and the contempt they were not spared (Test 8; AB 228). She aroused them to patience in those trials and with delightful enthusiasm lured them on to all that she knew lay ahead:

Sustain kindly and endure patiently the weight of Poverty, bear humbly the burden of extreme need, the patient enduring of which will lead you to behold the Throne of God and will obtain for you who suffer these trials the pleasures of Paradise and the riches of an Eternal reward [Omaechevarria, 5].

The intensity of Clare's plunge into active purgation would lead us to believe that it didn't have to last very long—the clarity with which she reflected the love of Christ could not have allowed much to remain that was not transformed and cleansed. There is no doubt, however, that in addition to the strenuous activity of detachment and mortification which marked her initiation into the mystical life, Clare also knew the refining of her spirit's deeper dimension through passive purgation—sufferings she did not choose.

Passive Purgation

INTERIOR TRIALS IN THE LIFE of Clare may be comparable, in their effect upon her, to an occasion when a huge door broke loose from its hinges, knocking her to the floor (DeRobeck, 232). This occurred about seven years prior to her death, when she bore the weakness of advancing age and a long, painful illness. The sisters, unable to budge it, called the friars, who lifted it to free the woman pinned underneath. Clare proceeded to remark that she hadn't noticed it was heavy! There does seem to have been this about Clare: nothing was ever too heavy or too hard.

When we take into account the accumulation of her daily burdens, we can only marvel at her stamina. The citizens of Assisi came to look upon Clare with awe as a gifted mystic ready to pray with them, to soothe their griefs and heal their wounds with the sign of the cross (*ibid.*, 194). All the while she gave herself unreservedly to the cultivation of the interior life and dwelt continually in God's presence. Each of these placed demands upon her psychic energies. From ecstatic contemplation she was repeatedly summoned to the surface duties of managing a community of fifty sisters, being responsible for the instruction of novices, overseeing the establishment of foundations in other countries, and furnishing sisters to initiate into the way of poverty convents that transferred from other Rules. She was the spiritual Mother of numerous monasteries, with which she communicated through letters. Church and civil dignitaries

sought her counsel and arbitration. She was a powerful figure holding tenaciously to her ideals as other Rules were thrust upon her.

Within the community of San Damiano Clare was everywhere, hastening to dispatch tasks she had assigned to others (DeRobeck, 184). She woke them for prayer (*ibid.*, 188), served them at table, cared for all the needs of the infirm, and was at hand to wash the feet of the sisters returning from errands (*ibid.*, 204). Added to this were the penances she chose to perform, excruciating fasts and long hours of prayer extended throughout much of the night. So many means of self expression necessarily afforded her some measure of human satisfaction, but this was not to be for long. After twelve years of dedication to all she believed to be pleasing to God and in imitation of his Servant Son, her body rebelled. Attempts at diagnosis are limited to speculation around some kind of tuberculosis of the bone; the first attack came in 1224 (Brady, 155). The remaining twenty-eight years found Clare confined to bed most of the time, needing assistance to take a few steps (DeRobeck, 210). Now she who had served the youngest as willingly as the senior (*ibid.*, 203) was under the care of her sisters. They removed the harsh garment she wore and never allowed her to have it again (*ibid.*, 188). For the remainder of her life she wove corporals for all the churches, propped up in bed (*ibid.*, 184).

Within one year even more was taken from her. Francis died, and it seemed she would have to go on living without her own soul. The legendist attempts to describe the deep emotional impact upon Clare and the other sisters: You who were our helper in troubles which found us exceedingly. . . . All our consolation departs with you! (1Cel 117; *Omnibus*, 331). Clare did not bear easily the loss of one she loved and depended upon. Francis filled her need for support, standing by her in her efforts to follow his lead. Parting was painful. In her Testament his place is memorialized as the one "who was our pillar of strength and, after God, our one consolation" (Test 11; AB 229). Clare was an affectionate person, the kind who cried with those who cried (CL 38; Brady, 45); her grief could hardly have known limits. People mattered to her, and she had wanted her blood sister, Catherine, to be with her in religious life, but Francis had sent her to Monticelli. There is a beautiful letter remaining as proof of the love these sisters shared during their thirty years of separation (Brady, 113). Through this intensity in her personal relationships Clare taught her sisters to grow through the suffering of parting with their loved ones to a greater union with God (CL 36; Brady, 43).

There was no lack of torments now as well meaning prelates tried to wear her down with offers of gifts and property (DeRobeck, 193) to

counteract the major problems caused by simoniacal entry into religious life. The Poor Ladies in a neighboring town were forced to accept security, but Clare's refusal was at least tolerated. Those who lived to jeer at Francis' dream had still to contend with this lady who was living it. Of those days her sisters later wrote:

Since she was armed with the bonds of moderation and inflamed with the fire of charity, she guided the course of her life through stormy blasts with the reins of temperance in such a manner that no attack of any storm perturbed the peace of her strong mind [Omaechevarria, 58].

To this abundance of external difficulties were added the uncertainties endured by all Christian mystics in encountering higher dimensions of Reality. The demonic images which assailed her at prayer (cf. CL 19; Brady, 32) might have signalled a psychic exhaustion which left her less able to control certain impulses of the imagination, as well as a further stage in subliminal activity as she grew toward new levels of consciousness. Bruised face and bloodshot eyes (CL 30; Brady, 40) were certainly evidence of some horror not easily explained. In any case, what might any woman feel about herself with gross images both in and around her? These negative encounters usually have the effect of putting Christian mystics painfully in touch with their innate sinfulness and unworthiness. Having suddenly to face what was hidden within the unconscious makes them feel that they have become an evil thing. Clare did, in fact, become sensitive to a high degree, to the reality of evil. Whenever she heard of sin having been committed anywhere, she seemed keenly aware of its effect within the Kingdom of God and would have the sisters pray. She believed in confessing frequently and advised her sisters to do so (DeRobeck, 188). This fact brings to our attention also the humanness which balanced her holiness.

Clare was ever joyful in the Lord even though her faith, her trust in God, and her love of the Crucified had been sorely tried. The long years heard never a complaint from her lips. When death approached to release her at last from her sufferings, they grew more acute. She had not eaten for seventeen days; yet all who came to offer comfort were instead strengthened by her. Brother Rainaldo endeavored to assist her in her long martyrdom. She turned to him and said: "Dearest Brother, ever since I have experienced the grace of our Lord Jesus Christ through the preaching of his servant Francis, no suffering has troubled me, no penance been hard, no sickness too arduous (CL 44; Brady, 49). Her sinfulness before the brightness of her Lover remained uppermost in her thoughts during these last hours. Amid the tears of her sisters she made an open confession with indescribable sincerity (DeRobeck, 196). When

Pope Innocent IV arrived at her side to make one last attempt to establish San Damiano in financial security, the indomitable Clare requested once again confirmation of the Privilege of Highest Poverty for her sisters; for herself, she begged the remission of all her sins (CL 42; Brady, 48).

Throughout her life the concept of having been cleansed by the water from the side of Christ as he hung on the cross was especially meaningful to Clare. She had experienced particular delight whenever she heard the Paschal Antiphon being sung: "I saw water coming from from the temple on the right side." One could sense her feeling of inadequacy and her gratitude for the new life Christ had given her. After each meal and after night prayer, she had water brought for herself and the sisters and would say to them: "Sisters and daughters, you must always remember and keep in mind that holy water which came from the side of our Lord Jesus Christ when he hung on the cross" (DeRobeck, 223). Just as surely as we become what we contemplate and what we love, Clare, by her own passion, became, like Jesus, a wellspring of renewed life for others. The people of medieval Italy with their craving for some evidence of salvation amid the harshness of thirteenth century existence had found it in Clare, "the new woman of the Valley of Spoleto who poured forth a new fountain of the water of life to refresh and benefit souls" (Bull of Canonization; Brady, 107). But the glory of her miracles and the power of her prayer obscured the effort she expended and the dying she endured while being formed into a vessel to contain those gifts of God. Clare passed through the sufferings shared by all of humanity and transcended our common woundedness through her faithful and generous response to the Spirit of the Lord. Ω

References

- Aelred of Rievaulx. "A Rule of Life for a Recluse," trans. Mary P. Macpherson, O.C.S.O., in *The Works of Aelred of Rievaulx*, vol. I. Spencer, MA: Cistercian Publications, 1971.
- Boccali, O.F.M., John M. *Concordante Verbales Opusculorum S. Francisci et S. Clarae Assisiensium*. Assisi: Portiunculae S. Mariae Angelorum, 1976.
- Bonaventure, St. "Letter to the Abbess and Sisters of the Monastery of St. Clare in Assisi," trans. Gregory Shanahan, O.F.M. *The Cord* 33 (1983), 215-16.
- Boulding, Elise. *The Underside of History: A View of Women through Time*. Colorado: Westview Press, 1976.
- Brady, O.F.M., Ignatius C. (trans. and ed.). *The Legend and Writings of Saint Clare of Assisi*. St. Bonaventure, NY: The Franciscan Institute, 1953.
- DeRobeck, Nesta. *Saint Clare of Assisi*. Chicago: Franciscan Herald Press, 1980.
- Erickson, Carolly. *The Medieval Vision*. New York: Oxford University Press, 1976.

Franciscan General Curia, *Pro Monialibus*. Rome, 1982.

Georgianna, Linda. *The Solitary Self: Individuality in the Ancrene Wisse*. Cambridge: Harvard University Press, 1981.

Lynch, Joseph H. *Simoniack Entry into Religious Life*. Columbus, OH: Ohio State University, 1976.

Omaechevarria, O.F.M., Ignacio. *Escritos de Santa Clara, y Documentos Complementarios*. Madrid: Biblioteca de Autores Cristianos, 1972.

Salu, M. B. *The Ancrene Riwe*. London: Burns and Oates, 1955.

Underhill, Evelyn. *Mysticism*. New York: E. P. Dutton and Co., Inc., 1955.

_____. *Worship*. New York: Crossroad Books, 1982.

Weinstein, Donald, and Rudolph M. Bell. *Saints and Society*. Chicago: University of Chicago Press, 1982.

Friar Ellis

Friar Ellis speaks:

"Please sit erect and relax,
Close eyes, be yourself.

Gently feel your air,
Breathe in Lord Jesus—
Exhale all evil.

Listen to God's Word:

'Come to Me, all you weary,
I will refresh you.'

'Be Still, I am God.

Lay down your heavy burdens,
I will heal your pains.' "

Friar Ellis sings—

Wholly enraptured by God—
"Jesus is alive!"

He sings God's praises.

Calls all to intimate prayer—
To receive God's Love.

Gently you led us.

We ask God's blessing on you
As you give His Love.

Show His face to you,

Fill you with Franciscan Joy,
Friar Troubadour!

Sister Barbara Mary Lanham, O.S.F.

Home Again

Just beginning to feel like home
at home
HOME.

The valley began to be for me all
it was meant to be:

peace
happiness
love
maybe, at times:
complacency
self-satisfaction

The mountain came again
but still slightly different from
any mountain I'd known before.
It HAD to come.

Because the valley was never
meant to be an end
but a firm, level beginning.
The mountain stood before me,
tall

much, much bigger than I.
It frightened me at times.
(I'm only little, you know.)
But there'd been mountains before.
And mountains had a way of
demanding to be climbed.
It MUST be climbed.
So I shut my eyes tight
and pretended I was big.
The mountain wasn't as tall
as I thought
or maybe I just wasn't as small.
But, when, at the top, a voice said,
"JUMP!"
I cried.

For what use are voices if not to be
listened to?
It OUGHT to be listened to.
So I gathered my traveling bags
of TRUST and FAITH
and leaped from the top of that
tall, tall mountain.
Only to find that the valley was not
even a valley
and the mountain was not even a hill.
But only an old, overstuffed footstool
in the middle of an old, comfortable
room filled with the pleasant incense
of fresh baked pie and peaceful times.
And the valley was nothing but the
gentle, loving arms of my Father,
who's lately shown me much about trusting.
And the valley had changed.
It was home.
Not because it HAD to be or
It MUST be or
it OUGHT to be
but just 'cause I'd like it to be.
HOME.

And it was more beautiful than ever
for having seen it from yet one more
mountaintop.

Janet Zawistowski

Canticle of Creatures Revisited

SISTER FRANCES ANN THOM, O.S.C.

IT WAS A CALM, peaceful night. Slowly, almost imperceptibly, pinks, blues, oranges, and yellows mingled on the horizon, then faded to give way to the mystery of the blinking stars and constant moonlight. These reflections smiled upon the rippled waters of the lakette where earlier the catfish had been swimming merrily under cover of glorious autumn leaves, testing each of them for a tasty passenger as they floated their last ride of the season. Tiny chirps from baby birds were heard as they were bedded down for sleep; and frogs picked up the evening chant of the crickets, thus singing together of the great day that had been with just a note of optimistic expectation for a better day tomorrow. A lonely groundhog was still washing his face in the pond, and a few deer were racing through the open area on the hill in haste to reach a more secluded spot before dark. Night had come to Mt. St. Francis Hermitage in Maine, New York.

* * *

FOR THIRTY DAYS I was fortunate to have experienced the passing of day and night as a person apart from the society of other human beings amidst various forms of weather's moods. The *Canticle of the Sun* became a constant companion and guide as I recalled the words of Francis:

All praise be yours, my Lord, through Brothers Wind and Air,
And fair and stormy, all the weather's moods,
By which you cherish all that you have made.

Sister Frances Ann Thom, O.S.C., of the Poor Clare Monastery in Lowell, Massachusetts, is a Consulting Editor of this Review.

Meeting a variety of God's creatures, communing with them, and with their Maker through them, I learned that when one does not have human companionship for a period of time, one begins to explore, to appreciate, and to become intimately aware of the wonders and the friendship of the rest of creation. This happening, like the fading of the sunlight, is almost imperceptible, and one is suddenly aware that it has happened.

God had allowed me to share with his creatures; he had inspired me with the love and compassion with which I had regarded them; he had made me aware of life and death.

As my senses became more attuned to my environment, I knew when it would be warm enough for the little frog who inhabited the puddle in front of my prayer shelter to sit up on top and patiently await the coming of some passing unsuspecting bug for his meal; when the bees, who had formed a huge hive at the back of the shelter, would be actively buzzing around trying to get their quota of nectar for the day; and when the various colored snakes would be out sunning themselves on the path, lying stonelike and eyeing me with a bit of distrust. Then, there were windy days when I could hear the groaning of the trees under the pressure of the winds as they swayed uncontrollably, and I felt a kinship with them as they complained to me of being bent to and fro. I understood the pressure of the times.

Often, I was enraptured by the trees as I meandered meditatively through the woods. Brother Sun selected carefully certain aspects of each tree to praise the Lord at specific times, thus endowing them with new personalities at different periods of the day. One huge oak tree became especially dear to me. It stood tall, straight, gigantic and almost invincible; yet it held within its grasp, as tenderly as a protective mother, another less fortunate tree which it seemed to comfort in its weakness. I prayed for strength.

Almost every day two blue-grey gnatcatchers came for their breakfast outside my prayer shelter. After feasting the female would take a little shower in the frog's puddle while the male calmly stood on guard. Then, like an old married couple, they would walk off together into the underbrush. A few times he gave her a call which was either a warning or a bit

of impatience, and they quickly flew off. I, too, was battling for patience.

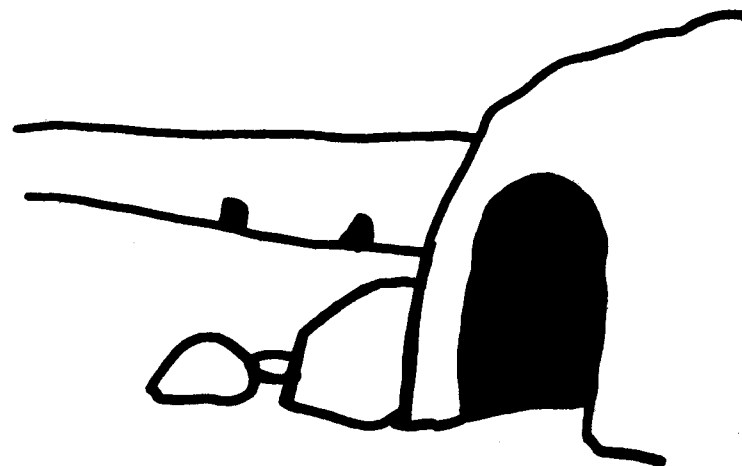
On especially bright days, the downy woodpecker would see to it that my prayer shelter was free from any crawling or flying things, and his TAP, TAP, TAP, which would startle me from my prayers, soon became a familiar hello. Having cleared the shelter, he would proceed to the nearest tree and seek more sustenance there by removing unneeded and unwanted itchy inhabitants. I could almost hear the tree responding with a thank-you. There were so many woodpeckers that it seemed to be a woodpeckers' paradise. I thanked the Lord for their beauty and their practicality.

More importantly, all of these relationships drew me within while they drew me without. Being surrounded with all these colors, sounds, warmth, cold, light, and dark, I became intensely aware of these same aspects in myself. All these creatures were a part of me, and I was a part of them. I began to understand a glimmer of what Francis must have experienced as he burst forth in the Canticle: "All praise be yours, my Lord, through all that you have made." I prayed to him for guidance and greater love.

I longed to become imbued with the song of the bird as it flew blithely above; I reached out to the multitude of trees, sentinel-like before me, to draw strength from their silent witness to God's love; I spoke to the lonely frog whose patience and contemplative attitude I admired; I gathered stones, which have held so much meaning for centuries, and likened them to the Cornerstone, the Rejected One. I asked for their durability, their knowledge of their identity, and their untiring witness to God amidst great change.

I walked in the wind. Some days it was caressing, warm, and loving; on other days, it was harsh, cruel, and cutting; but it was always the wind. I prayed for its freedom, its capacity to be open, and its ability to be itself.

The water was the most amazing of all! Francis had called it Sister and had praised it as "useful, precious, and pure." It spoke to me of life and cleanliness as I pumped it and carried it for my daily needs; it spoke to me of life and beauty as I watched the fish swimming, tiny bugs skipping over the glass-like surface, frogs flipping here and there in a startled pattern as I walked past under the elegant shadows of stately trees. It spoke to me of life and growth on the days when the rain was warm, soft, and peaceful, refreshing the lovely flowers and moistening the parched earth. But it spoke to me of life and death on days when it was cold, unfeeling, and a threat to the little creatures who sought shelter from it. It also forced me to utilize Brother Fire as a substitute for Brother Sun. Had not



Francis told us:

All praise be yours, my Lord, through Brother Fire,
Through whom you brighten up the night.
How beautiful he is, how gay! Full of power and strength.

And I thanked the Lord for the gift of fire.

I knew, however, that God had endowed Sister Earth with the ability to care for his creatures. She who "produces/ Various fruits with colored flowers and herbs" also provided rocks, crevices, trees, mud, etc., to protect and give warmth for the long, cold months which were gradually coming upon us. But these creatures were accustomed to life and a semblance of death each year. Only we human beings light a fire. We do not crawl under rocks, nor hide in trees, nor dig deeply into the mud, nor migrate south. We need not hibernate until the right conditions reappear. We, alone of God's creatures, have the ability to survive amidst all changes. We, alone, can go one step beyond the beautiful world around us and make the decision to remain where we are or to move on. While I admired, while I felt a kinship with, and while I became a part of this tremendous world of creatures, I felt saddened for them. I could not comfort them. I could not care for them. I could not transplant them. This semblance of death was a part of their gift to God. Somehow they knew this. Somehow they knew they were loved. God loved them. I loved them. This was enough for them. This, however, was not enough for humankind. Somehow the knowledge of love and being loved had to be more expressed, more felt, more understood; and it had to be returned.

I began to understand now why I had come here for these thirty days. I had come here to find love. I was waiting for love to be expressed, to be

felt, to be understood, and to be returned by me. Perhaps I was being too optimistic, too bold, or too demanding. Surely God, who had encouraged my search and my questioning; God, who had allowed me these thirty days *just to be*; God, who had placed this desire in my mind and in my heart, would allow me to know something of myself. And so I waited.

But I had seen the pattern. He had allowed me to share with his creatures; he had inspired me with the love and compassion with which I regarded them; he had made me aware of life and death. I, too, had to know death. I knew I would expire in some way in order to develop the newness of life to which he had called me. And death came. Death did not come through Brother Fire, nor Sister Water, nor Brother Wind. Imperceptibly death had come by transformation. In spite of myself, I had changed. Some of me which I had held dear and which I desperately hated to lose, was gone. It had lost its value.

I agonized under this. I felt as though someone had stolen in and had reached inside of me and pulled it forth. My only response was a long sigh. A long, tired sigh. A grateful, long-awaited sigh. I was exhausted; yet I was refreshed. I knew there would be other deaths after this one. They would come almost as imperceptibly, but just as forcefully.

From now on, when I walked the path, everything looked different, as if I were seeing it for the first time. Not only I had been transformed, but all those new parts of me which I had grown to love. I felt a wondrous affinity with creation. Every tree seemed to nod at me; the stones seemed to call my name; birds flew very near and gave a sweeter melody than before; the sun warmed me in a most familiar way; the leaf-strewn path was easier to walk, and the wind gently whispered in my ears. Indeed, love had come. It had been here all along, but I had not recognized it. The creatures had all tried to tell me the same thing: be as we are, ever responsive to God's will. Or, as Francis would say:

Praise and bless my Lord, and give him thanks,
And serve him with great humility. Ω

Vow of Nonviolence

Taming the Inner and Outer Wolves

SISTER ROBERTA CUSACK, O.S.F.

WE CALL OURSELVES the "Little Portion Community" and are a group of four Franciscan Sisters, a small intentional community within our American Province.

We spent months studying and discerning in preparation for taking the vow of nonviolence on the Feast of Saint Francis. Since we propose to live in a very simple style out of a holistic model, we were being prepared unwittingly for some three years for the commitment proposed by PAX CHRISTI USA. Much effort was routinely spent in calling each other to dissipate the violence in our own persons, to tame any behavior that would interfere with the harmony which we were convinced was our responsibility to establish. We frequently celebrated contemplative meals and engaged in contemplative walks and prayer sessions, in order to help one another to feel and experience that inner peace which we all so desire for ourselves and for God's universe.

The days immediately preceding October 4th, each of us shared a steady stream of stories involving a violence of sorts which suddenly confronted us. We each had had many experiences of the power of Jesus subduing the wolves of violence in our own hearts and in the hearts of those we serve, particularly the hundreds of needy and oppressed brothers and sisters at our food kitchen and hotel on Springfield's skid row. We were convinced of the truth of Jesus' call to live in gospel harmony, but suddenly it was as though we were being tested and confronted anew with the truth of what we were attempting. In aloneness we were certainly foolish, but with the Lord Jesus we were empowered to subdue the powers of violence, doing the Good News by a simple presence.

Sister Roberta Cusack, O.S.F., is past Executive Director of the Franciscan Federation and was a member of the International Franciscan Commission responsible to the Franciscan Superiors General for the development of the revised TOR Rule. She is available as spiritual minister for workshops, retreats, and programs; write to her at Little Portion Community, 828 West Battlefield Road, Springfield, MO 65807 (☎ 417/887-2724).

On the Feast of Saint Francis, we celebrated with our parish family a ceremony at which the four of us pronounced the vow of nonviolence witnessed by our Bishop, John Leibrecht, and all present. We were reminded of our Franciscan roots, of our 800-year Franciscan tradition, and of the faith fact that thousands of our sisters and brothers were present and in support of our action. There was also a great sense of bonding with so many PAX CHRISTI groups throughout our country, and the mighty power in our very weakness.

Since we made that vow several things have resulted:

- We've experienced a heightened sensitivity to all forms of violence, mostly in the simple but honest disarming of our own bodies, minds, spirits, and emotions.
- Taking a vow of nonviolence has placed the prayer for harmony right out in front in our communal and personal celebrations with our God.
- The public witness is catching on, as several others are considering this challenge as perhaps right for themselves.
- The public character of our commitment has enabled others to challenge us and remind us of our responsibility "to make greater efforts" to live with a new and deepened sense of gospel harmony with Jesus.

Our prayer is that God will even more radically permit the healing power of Jesus to move in us and through all of creation. We trust we've said a bit more clearly and boldly to ourselves and to our sisters and brothers that we are serious about our Franciscan call to be willing to be used by God here in rural America.

Following is our vow statement and the versicle-response which we prayed with the parish community:

I, Sister _____, vow and promise nonviolence for one year. I make this vow to our loving God almighty, blessed Mary ever Virgin, and our holy Father Saint Francis, according to the Rule of the Third Order Regular of Saint Francis and the ideals of our small intentional community of Little Portion.

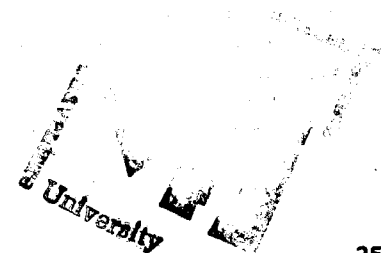
[The congregation responded to each commitment statement with: **Loving God, renew our hearts!**]

I will strive to live out this vow of nonviolence, following in the footprints of our Lord Jesus:

1. by taming all that is of violence within my heart and striving to experience a greater sense of harmony and respect for all creation, particularly respect for human life, (R.)

2. by striving to make the gospel peace a greater reality in my own life by being sensitive to the power I hold in Jesus, and the efforts of positive blessing prayer on all of our universe, (R.)
3. by practicing Jesus' works of mercy in responding to the needs of those about me with love, (R.)
4. by accepting God's love much more graciously and living out that love as honestly as possible, (R.)
5. by meditating on the attitudes and example of our peace-loving and gentle patron, Saint Francis of Assisi, (R.)
6. by loving what does not seem lovable, and radiating hope in oppressed circumstances, (R.)
7. by refusing to cooperate with any evil system, and making efforts toward creatively exploring alternative ways to share God's gifts, (R.)
8. by being converted to the cross of Jesus Christ, in experiencing the redemptive power of suffering in union with him, (R.)
9. by taking seriously my call to be contemplative, and striving to be a quality of presence which inspires reverence toward all, (R.)
10. by striving for peace within myself and seeking to be a peacemaker in my daily living, (R.)
11. by refusing to retaliate in the face of provocation and violence, (R.)
12. by persevering in harmony in relationships, and creating a healthy balance in my own self, ever striving toward integration of body, mind, spirit, and emotion, (R.)
13. by living conscientiously and simply so as to afford greater opportunity for others, (R.)
14. and by actively resisting evil and working peacefully to abolish war and its causes from my own heart and from the face of the earth.

Let us pray. Gracious and loving God, you who created the entire universe and set us here on earth to live in harmony and reverence for all, send us your Spirit to grace us and enlighten us. We do seek to praise you by living with a greater quality of wholeness. Teach us to be aware of the profound relationship and the oneness that exists among all of your creation. May our lives witness to your presence and to your promises to renew our hearts each day with your love. Ω



Book Reviews

Newman's Journey. By Meriol Trevor. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 271, including Index. Paper, \$9.50

Reviewed by J. Gerard Dollar, Ph.D. (English, Princeton University), Assistant Professor of English at Siena College.

In 1842 John Henry Newman, the celebrated Victorian theologian and co-founder of the Oxford Movement, wrote to a young admirer who had recently visited him at his Littlemore parish. "As for myself," Newman observed, "you are not the first person who has been disappointed in me. Romantic people always will be. I am, in all my ways of going on, a very ordinary person."

If the reader of Meriol Trevor's fine biography, *Newman's Journey*, learns one thing, it is that Newman, despite his typically modest disclaimer, was not a "very ordinary person." Newman was, in fact, one of the most extraordinary men to emerge from Victorian England, an age not lacking in remarkable men and women. The most

celebrated Victorian convert to Catholicism, Newman was also famous, and to some infamous, as a scholar, teacher, homilist, poet, novelist, and devoted founding father of the Birmingham Oratory.

A particular strength of Trevor's book, a shortened version of her award-winning, two-volume biography of 1962, is that, while clearly going over the grounds of Newman's greatness, it never loses sight of Newman the man. Drawing heavily and skillfully on Newman's letters and diaries, Trevor paints a sympathetic portrait of Newman as son, brother, and friend. We see Newman, for example, as the ever-attentive son, settling his mother into new lodgings near Oxford; as the concerned brother, looking after the moral and financial welfare of his atheist younger brother, Charles; and as the close friend and spiritual adviser to many devoted admirers, for whom he was indeed a "kindly light."

Trevor entitles her book *Newman's Journey*, but perhaps *Newman's Struggle* would be more appropriate. For in the course of his long life Newman

struggled for one cause after another, often finding his position to be misunderstood, his opponents unyielding, and his allies not always supportive. Through his famous *Tracts for the Times* (1833-1841), Newman struggled first to align the Church of England more closely with the Church of Rome. But Newman's spirited and often calumniated campaign led to an intense inner struggle as he found it harder and harder to reconcile his own beliefs with the Thirty-nine Articles of the Anglican Church.

Through her extensive use of Newman's personal writings, Trevor succeeds in revealing Newman's inmost feelings during these difficult years prior to his conversion. She also effectively conveys the tremendous catharsis that accompanied his decision in 1845 to "go over" to Rome. The account of Newman's confession at the feet of Fr. Dominic Barberi on a stormy October night is both moving and dramatic.

Conversion to Catholicism soon brought with it new problems and further struggles, especially Newman's difficulty in winning acceptance by the Catholic hierarchy in England. Trevor is no doubt correct when she observes that "Newman was thought a crypto-Romanist while he was in the Church of England, and a crypto-Protestant when he was in the Catholic and Roman communion."

Yet Newman persevered for years against those who sought to suppress his influence, including the powerful Cardinal Manning, Archbishop of Westminster, and the charismatic but often Machiavellian Frederick Faber, head of the London Oratory. A pleasure in reading about Newman's life stems from seeing how Newman's

holiness, learning, and unwavering adherence to the ideals of St. Philip Neri, founder of the first Oratory, gradually prevailed over those who misunderstood or envied him. For much of his life a voice crying in the wilderness, Newman, created cardinal-deacon of San Giorgio in 1879, ultimately gained the position of authority in the Church which he so richly deserved.

If Trevor's biography has many of the benefits of a short book—its concentration on the major events in Newman's life, its strong narrative appeal—it also has some of the weaknesses. Many periods in Newman's life, especially his childhood, are dealt with only in passing. And more intellectual and religious background would certainly enhance our understanding of many of Newman's actions and beliefs. But those disappointed with these shortcomings can always turn to Trevor's longer work. *Newman's Journey* is highly recommended as a concise, clear, and often very dramatic introduction to the life of a great and holy man.

Junipero Serra: The Illustrated Story of the Franciscan Founder of California's Missions. By Don DeNevi and Noel Francis Moholy, O.F.M. San Francisco: Harper & Row, 1985. Pp. xvi-224, including Bibliography and Index. Cloth, \$14.95.

Reviewed by Father Julian A. Davies, O.F.M., Head of the Philosophy Department at Siena College, Loudonville, NY, and Associate Editor of this Review.

It is appropriate, as the postage stamp bearing his features was issued just last year in commemoration of the bicentennial of his death (1784), that this thorough and well written biography of the venerable friar should be published.

The bulk of the work, as is to be expected, deals with the work of Junipero Serra in establishing the California Missions. The authors do, however, sketch for the reader the other 57 years of Junipero's life. Born in Majorca in 1713, the first child of parents who had lost two earlier infants, he became a Franciscan novice in 1719 and was ordained to the priesthood in 1737. He was assigned as librarian, briefly, and then became a philosophy teacher. As the years passed, he became a popular preacher in the island. At age 35 he volunteered for the Missions in the New World, and went to the Missionary College of San Fernando in Mexico City. Shortly after his arrival he was asked to go to the Sierra Gorda Missions, north of Mexico City. And he labored there for sixteen years, in circumstances which were as demanding as he would later experience in California.

In describing the founding of the Missions, the authors explain the cooperative effort between the civil officials, the soldiers, and the missionaries. One of the crosses that Serra

had to bear stemmed from the difference in perspective between the governors and himself. Safety and prudence seemed to be their concern, whereas his was moving on to gain souls for Christ.

Quotations from Serra's letters and from diary accounts of his confreres reveal these problems, as well as the difficulties in missionary life for Serra, one of which was solitude and separation from civilization. He also endured a painful leg condition for years, and had the pain of being in effect deposed, for a while, as president of the Mission.

The spirituality of a prospective canonized saint emerges from the descriptions of his life and work as a philosophy teacher and as a missionary. He is seen against the background of a Spanish culture and the Spanish practice of religion. "Mañana is good enough for me" was an attitude totally foreign to Spaniards in general and to Junipero Serra for whom "the sooner the better" was a more appropriate slogan.

I enjoyed reading this life of Junipero Serra. The illustrations enhance the work, as do the maps, though I would have preferred more of the latter. A future edition might include a chronological chart of Serra's life. Franciscans of every constituency, both men and women, should have this work in their library.

Shorter Book Notices

JULIAN A. DAVIES, O.F.M.

Catholic Sexual Ethics: A Summary, Explanation, and Defense. By Ronald Lawler, O.F.M.Cap., Joseph Boyle, Jr., and William E. May. Huntington, IN: Our Sunday Visitor

Press, 1985. Pp. 276, including Index. Paper, \$7.95.

As the subtitle of this work indicates, it is a "summary, explanation, and

defense" of the Church's teaching in the area of sexual ethics. The authors first look to the biblical teaching on sexuality, then the historical tradition and Church pronouncements. A careful chapter on conscience follows an analysis of patterns in moral theology. A chapter on Chastity and Virginity is followed by chapters on the requirement of chastity within and outside of marriage. Each of the chapters is amply footnoted. The authors point out again and again that Christian faith brings a perspective to questions of morality and that the Church's teachings are not just natural law teachings, much less physicalist views. Arguments against the traditional condemnation of all genital activity outside of marriage (and contraceptive activity within marriage) are examined and shown to be illogical. *Catholic Sexual Ethics* is a suitable text for seminaries, colleges, adult education groups, and anyone in the ministry of teaching.

A View from the Steeple. By Father Manton, C.Ss.R. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 172. Paper, \$7.95.

This peppy work is a collection of 24 essays arranged in nine chapters. The general topic is the Church in the post-Vatican II era. Particular topics that receive thematic treatment are the priesthood, Mary's role in Catholic life, and the family. The first chapter, probably the finest in the work, has four delightful biographies: sketches of Cardinal Wright and of Popes Pius X, Pius XI, and John XXIII. Among the most interesting essays to me were those on Blessed Peter Donders (Redemptorist

missionary for 45 years in Dutch Guiana, now Surinam), on the process of choosing a bishop, and on the Lord as "Carpenter among the Fishermen." Father Manton has been a radio and TV preacher for years, and his book reflects that concrete, direct style of communication. *A View from the Steeple* is interesting and inspiring, suitable for any Catholic though its intended audience is clearly the laity.



A Catholic Book of the Mass. By William Ogradowski. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 156, including Bibliography. Paper, \$6.95.

There are eight compact chapters—followed by a bibliography and footnotes—to this explanation of the central act of Catholic worship. Using predominantly the materials from Vatican II and post-Vatican II documents, the author treats of different types ("participations") in the Mass: pastoral, scriptural, historical, theological, and liturgical. He then discusses full participation in the Liturgy of the Word and full participation in the Liturgy of the Eucharist. He

concludes with a chapter on the Blessed Virgin Mary as the model of full participation in the Mass. Progress in the spiritual life has always meant a deeper involvement in the Mass. This book is accurate without being technical, and it presents well the Church's understanding of the Mass. Lectors, extraordinary ministers of the Eucharist, and the devout faithful, as well as religious and priests can nourish their faith with this well written and documented work.

The Mass: Finding Its Meaning for You, and Getting More out of It. By Gerard P. Weber. Cincinnati: St. Anthony Messenger Press, 1985. Pp. vi-112. Paper, \$4.95.

The subtitle of this work also points out the style and approach of the author to valuing the Mass. It is personal and non-linear. Father Weber examines various reasons people attend Mass and concludes there is no single reason which will in fact remain operative throughout the course of a person's life. Rather, there are a variety of reasons—a sense of obligation, a sense of need for quiet, a need for God's help, to name some. Also examined in this practical book are difficulties some people have with the Mass, both on the part of the celebrant and on the part of the individual participant. (The chapter on "Changing Expectations of the Mass" is most illuminating in this regard.) Among the helps the author offers to enriching one's experience of faith are one common one—reading and discussing the readings beforehand—and one novel one: bringing four "gifts" to each Mass: a gift of sin one is sorry for, a gift of thanks for a

special favor God has given one in the recent past, a gift of need or special request, and a gift of a good deed for another, already completed. Each of the chapters is followed by questions for personal reflection, and the questions dig into attitudes and experience. This book would serve nicely as a part of any parish program, and perhaps it could stand on its own in a program for Eucharistic ministers, lectors, and those who have begun to see how central to the Catholic Faith the Mass is.

The Catholic Response. By Peter M. J. Stravinskias. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 119. Paper, \$5.95.

This book is another defense of Catholic faith in the light of Fundamentalist assertions (cf. my review of a similar book in these pages June, 1985, p. 190). The main topics treated are Revelation, Salvation, Catholicism as Christian, Authority in the Church, the Priesthood, Mary, the Mass, the forgiveness of sins, and reasons why people have left the Faith. The book is very well written and argued. It has abundant evidence from Scripture throughout. Although the author claims to use an ecumenical rather than an apologetical approach, I think the latter was more evident. The Fundamentalist claims of Jimmy Swaggart, so often cited in the text, pull the author, and I believe inevitably so, into strong defense and offense. I think *The Catholic Response* would make an excellent basis for discussion for former Catholics who have embraced Fundamentalism and for any Biblical Fundamentalist who would be willing to engage in dialogue.

"Christ Lives in Me": A Pastoral Reflection on Jesus and His Meaning for Christian Life. By Joseph Cardinal Bernardin. Cincinnati: St. Anthony Messenger Press, 1985. Pp. vi-69. Paper, \$3.95.

This is a compact book on the spiritual life, a life which has Christ as its center. Writing in the form of an extended letter to the faithful, Cardinal Bernardin first develops the importance of Christology, doctrine about Christ, and then addresses himself to particular issues involved in the search for holiness. Succinct treatments of faith, the Eucharist, Penance, prayer, and

social commitment are enhanced by personal illustration and quotations from Scripture. The author's treatment of dryness in prayer shows that "he has been there." An Appendix discusses some current theological issues, including "the historical Jesus," the pre-existence of Christ, Jesus' knowledge, and several other topics, using as a major source the work of the International Theological Commission, established in 1969 as an adjunct body to advise the Sacred Congregation for the Doctrine of the Faith. *Christ Lives in Me* is solid spiritual reading for those serious about the following of Christ.

Shorter Book Notices

MICHAEL J. TAYLOR, O.F.M.CONV.

The Shut-Ins. By Armand Di Francesco. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 89. Paper, \$5.50.

This handy little book is written by a psychiatrist who employs a number of sources to address the most prevalent issues that are faced by shut-ins. Dr. Di Francesco draws on Scripture, real-life and personal anecdotes, and sound theological and medical principles in such a way as to describe, in very understandable terms, the pains and troubles of those who are home-bound because of illness or old age. While there has been a great deal written on the plight of the shut-in over the past few years, this book offers a fresh, creative way of informing the reader what it is like to "walk in the shoes" of the home-bound, since it focuses on one's own sensitivity as a creative way of dealing with pain, loneliness, fear,

despair, etc. Furthermore, the uniqueness of this book is enhanced by the spiritual framework in which it is written, an aspect that is too often forgotten in the care given to the home-bound of our homes and/or communities.

The Church Year in Prayer. By Jerome M. Neufelder. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 205. Paper, \$7.95.

This book is arranged according to each day of the liturgical year in a very systematic yet easy way, allowing it to be used for and by a wide range of readers. A short spiritual message (written by either ancient or modern spiritual writers), a scriptural passage, and a brief prayer of praise (simple enough to be kept in mind throughout the day) are included in each selection.

The long-range liturgical calendar on page 13 can also be very helpful if one desires to use this as a starting point for prayer over a long period of time. One suggestion for the use of this book would be that it be read with the help and guidance of a spiritual director or a prayer partner, since its simplicity of structure could limit its real value because of lack of time and adequate attention to the rich storehouse of spiritual treasures with which the author has painstakingly provided the reader.

With Open Hands. By Henri J. M. Nouwen. New York: Ballantine Books, 1985. Pp. 87. Paper, \$1.95.

Though first published in 1972, this book has been reprinted this year in paperback form and has in no way lost the real impact it can have on one who takes his/her prayer life seriously. It deals with the personal prayer life of the Christian, and as Fr. Nouwen himself states in his Foreword (p. viii), it does not have only one author, but rather is the summation of a group of theology students who wanted to take a closer look at the inner dynamics of personal prayer. There are two aspects of this book that seem immediately striking. First, it does not merely talk about prayer—it offers both insight and actual prayer-reflections gained by the students that can be readily adapted to the reader's own inner struggles with prayer, inner struggles that require attention throughout all of one's life. Secondly, this book is brief and to the point; it does not put the pressure on the reader that a book of greater length often does. Though Fr. Nouwen's book

is concise and direct, I feel that this is the type of book for someone who has already spent a number of years in either religious life or the quest for a deeper spiritual life. Many of the inner struggles addressed by Fr. Nouwen and his friends pertain, by their very nature, to the "growing pains" of the veteran pray-er or religious.

Lord, Teach Us to Live. By Norman P. Madsen. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 111. Paper, \$4.95.

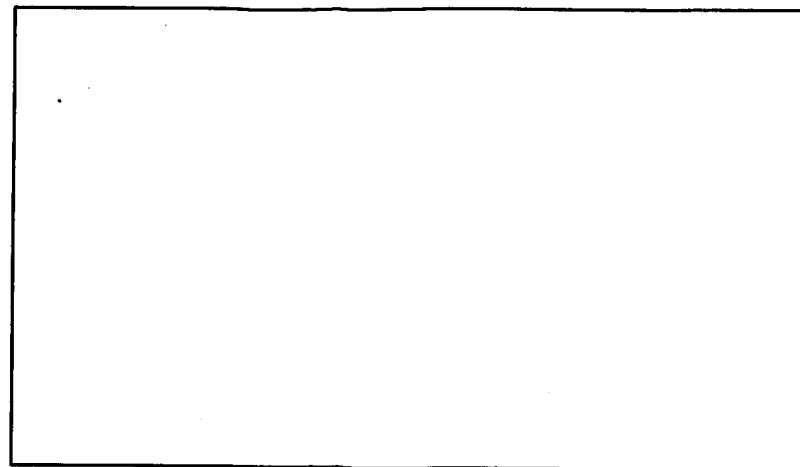
Dr. Madsen's purpose in writing this book is well summarized in the questions he poses in his Introduction (p. 12): What, specifically, is religion? How does it help us deal with problems and difficulties? What does it say about life and daily living? While these questions may seem basic or even excessively simplistic, the author works out of this framework in a theologically sophisticated and insightful way in stating some very solid notions concerning discipleship. Beginning with the Old Testament, he brings out the themes of Covenant, Sacrifice (Chapters 1 and 2), and the example of Jesus' life (Chapters 3, 4, 5, and 6) in regard to true discipleship. Madsen's use of Sacred Scripture, his historical-theological approach, and his discussion starters at the end of each chapter make this book a very valuable tool for the high-school teacher or adult religious education instructor. Interwoven into the entire text are some practical thematic answers to the questions posed at the beginning of the book: answers that show the author has himself taken the questions seriously.

Books Received

- DeNevi, Don, and Noel Francis Moholy, O.F.M., *Junipero Serra: The Illustrated Story of the Franciscan Founder of California's Missions*. San Francisco: Harper & Row, 1985. Pp. xvi-224, including Bibliography and Index. Cloth \$14.95.
- Doherty, Catherine de Hueck, *Soul of My Soul: Reflections from a Life of Prayer*. Notre Dame, IN: Ave Maria Press, 1985. Pp. 128. Paper, \$4.95.
- Gilles, Anthony E., *The People of the Creed: The Story behind the Early Church*. Cincinnati: St. Anthony Messenger Press, 1985. Pp. xii-170, including Glossary and Index. Paper, \$5.95.
- Groeschel, O.F.M.Cap., Benedict J., *The Courage to Be Chaste*. New York: Paulist Press, 1985. Pp. viii-114, including Bibliography. Paper, \$3.95.
- Hilliard, Dick, and Beverly Valenti-Hilliard, *Come and Celebrate: More Centennial Celebrations*. Notre Dame, IN: Ave Maria Press, 1985. Pp. 181. Paper, \$9.95.
- Lambrecht, S.J., Jan, *The Sermon on the Mount: Proclamation and Exhortation*. Good News Studies, n. 14. Wilmington, DE: Michael Glazier, Inc., 1985. Pp. 255, including Appendix and Indices. Paper, \$9.95.
- Moloney, S.J., Raymond, *Our Eucharistic Prayers in Worship, Preaching, and Study*. Theology & Life Series, n. 14. Wilmington, DE: Michael Glazier, Inc., 1985. Pp. 165, including Appendices and Bibliography. Paper, \$7.95.
- Nemeck, O.M.I., Francis Kelly, and Maria Theresa Coombs, Hermit, *The Way of Spiritual Direction*. Consecrated Life Series, n. 5. Wilmington, DE: Michael Glazier, Inc., 1985. Pp. 220, including Bibliography. Paper, \$8.95.
- Neyrey, S.J., Jerome H., *Christ Is Community: The Christologies of the New Testament*. Good News Studies, n. 13. Wilmington, DE: Michael Glazier, Inc., 1985. Pp. 295, including Bibliography and Indices. Paper, \$12.95.
- Sack, John, *The Wolf in Winter: A Story of Francis of Assisi*. New York: Paulist Press, 1985, including Bibliography. Pp. vi-120. Paper, \$4.95.
- Tylenda, S.J., Joseph N. (introd., trans., and commentary), *A Pilgrim's Journey: The Autobiography of Ignatius of Loyola*. Wilmington, DE: Michael Glazier, Inc., 1985. Pp. 156. Paper, \$7.95.
- Wijngaards, M.H.M., John, *Inheriting the Master's Cloak: Creative Biblical Spirituality*. Notre Dame, IN: Ave Maria Press, 1985. Pp. 191. Paper, \$4.95.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office



Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

FEBRUARY, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

THE PRAYERS OF FRANCIS—I	35
<i>Berard Doerger, O.F.M.</i>	
WHOM SHALL WE SEND?	46
<i>F. Edward Coughlin, O.F.M.</i>	
AVE MARIS STELLA	59
<i>William Hart McNichols, S.J., S.F.O.</i>	

FEATURES

EDITORIAL: NOT JUST FOR FRATERNITY.....	33
<i>Julian A. Davies, O.F.M.</i>	
POETRY:	
MORNING PRAYER—I	34
<i>Robert Barbato, O.F.M. Cap.</i>	
MORNING PRAYER—II	43
<i>Robert Barbato, O.F.M. Cap.</i>	
FOUR POEMS IN HONOR OF BERNARD J. F. LONERGAN	44
<i>Patrick G. Leary, O.F.M.</i>	
BOOK REVIEWS	63

Volume 36, No. 2

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustrations for our February issue have been furnished by Brother John Francis Tyrrell, F.F.S.C.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions	Fragm: Another Fragment, Rule of 1221
BenLeo: Blessing for Brother Leo	LaudDei: Praises of the Most High God
CantSol: Canticle of Brother Sun	LaudHor: Praises at All the Hours
EpAnt: Letter to St. Anthony	OffPass: Office of the Passion
EpCler: Letter to Clerics ¹	OrCruc: Prayer before the Crucifix
EpCust: Letter to Superiors ¹	RegB: Rule of 1223
EpFid: Letter to All the Faithful ¹	RegNB: Rule of 1221
EpLeo: Letter to Brother Leo	RegEr: Rule for Hermits
EpMin: Letter to a Minister	SalBMV: Salutation to our Lady
EpOrd: Letter to the Entire Order	SalVirt: Salutation to the Virtues
EpRect: Letter to the Rulers of People	Test: Testament of St. Francis
ExhLD: Exhortation to the Praise of God	UltVol: Last Will Written for Clare
ExpPat: Exposition on the Our Father	VPLaet: Treatise on True and Perfect Joy
FormViv: Form of Life for St. Clare	¹ I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis	LM: Bonaventure, Major Life of Francis
2Cel: Celano, Second Life of Francis	LMin: Bonaventure, Minor Life of Francis
3Cel: Celano, Treatise on Miracles	LP: Legend of Perugia
CL: Legend of Saint Clare	L3S: Legend of the Three Companions
CP: Process of Saint Clare	SC: Sacrum commercium
Fior: Little Flowers of St. Francis	SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL



Not Just for Fraternity

ONE OF THE THINGS that has probably been understood by most religious for some time but which has recently been articulated quite strongly is that community prayer, particularly the Divine Office, recited in common is intended to express and create brotherhood. When we assemble as a community of faith to worship the Triune Godhead together, we affirm each other in our profession, and we show we care about each other. And conversely, failure to pray with the community is perceived, not as a lack of devotion or proper religious concern for which we would not dare to fault an equal, but rather as a lack of caring for us in the community, something we do feel freer to complain about.

Healthy as this increased perception of the relation between common prayer and community is, we must not become unmindful that the Divine Office is a personal prayer as well. As I read it each day it seems that the very personal, even private, dimension of the Office becomes clearer. The psalms are generally words of an individual in joy, or sorrow, or praise, or complaint, or need. The responses and hymns and the petitions speak to personal issues: my own sanctity, the sick of my community, the need I have for forgiveness, the great value of the Franciscan friendship with God. In fact, my current "problem" with the psalms (people always seem to have problems with the psalms—years ago it was the Latin language, more recently the curses, since eliminated) is that the psalms praise and worship God with an enthusiasm I do not feel, and address him with a tenderness that I wish I had. I "solve" my problem by recalling that the Office is the Prayer of the Church, and that it does express what lots of people feel, and where lots of people are, and what we believe and hope in.

Franciscan Institute
Signature
University

As life moves on I have become increasingly aware of my position (as priest and as religious) as a special pray-er, intercessor. The office, and of course the Mass, offer me the chance to fulfill this role—this task which is mine as a priest-religious friend of so many. Even the most casual of meetings with people on buses or planes, or in stores and malls, at schools or outside church, brings with it requests for prayers for special intentions, as all of us have, I'm sure, experienced.

In the course of our formation as friars, we were always taught that the Office was a public prayer even when said alone, in private. I have verified this through my own experience, and reflection on my vocation in the light of faith has continued to convince me of it. Experience and faith-ful reflection has also shown to me that the public prayer of the Church, the Divine Office, is a private, personal prayer as well, one that expresses my own needs, one that allows me the opportunity to intercede for those who want and need my prayers, and—finally—one that beckons me to greater intimacy with God. Ω

Dr. Julian Davis ofm

Morning Prayer (I)

Jesus, Lord of the morning
These mornings
My head feels like chocolate pudding.
Yet I strive
To offer you now pure sentiments and arrive
At half-hearted struggling.
Lord, accept my half heart;
Maybe with it
I can give you more than I think I give you
With the whole one.

Robert Barbato, O.F.M.Cap.

The Prayers of Francis—I

BERARD DOERGER, O.F.M.

Almighty, eternal, just, and merciful God, grant us in our misery the grace to do for You alone what we know you want us to do, and always to desire what pleases You.

Thus, inwardly cleansed, interiorly enlightened, and inflamed by the fire of the Holy Spirit, may we be able to follow in the footprints of Your beloved Son, our Lord Jesus Christ.

And, by your grace alone, may we make our way to You, Most High, Who live and rule in perfect Trinity and simple Unity, and are glorified God all-powerful forever and ever. Amen [EpOrd].

Introduction: Francis and Prayer

1. *Francis: A Man of Prayer.* Every saint that has ever been canonized has been, I believe, a man or woman of prayer. And I believe too, as a general rule the degree of anyone's holiness is in direct relation to his or her degree of prayerfulness.

Certainly Saint Francis was a person of deep prayer. It was in his long hours of prayer in the caves outside Assisi that he first discovered what God wanted him to do. Also, it was only after much prayer of his own and the prayer of others that Francis made any important decisions or undertook any important tasks. It was only by constant prayer that Francis was able to be always joyful and patient and kind, even in times of great suffering and trial. It was, likewise, only by retreating often to the hermitages in the mountains, where he spent whole days and weeks in prayer, that Francis was able to rekindle and sustain his great love for God and his love for all God's creation. It was while praying at one such hermitage, Mt. Alverna, that Francis received the stigmata of the Lord in his own body. And finally, it was with prayer on his lips and in his heart that Francis Bernadone passed from this life to the glories of heaven. Yes, Francis of Assisi can certainly be called a "man of prayer"!

Father Berard Doerger, O.F.M., is Pastor of Immaculate Conception Parish in Cuba, New Mexico. His study of St. Francis' Letters appeared in last September's issue of The CORD. The present article will be continued in next month's issue.

All the early biographers of Saint Francis speak long and eloquently about his prayer life. Perhaps Saint Bonaventure, another great Franciscan saint and man of prayer, sums up as well as any other author the importance of prayer in the life of our Father Francis:

Saint Francis realized that he was an exile from the Lord's presence as long as he was at home in the body, and his love of Christ had left him with no desire for the things of this earth. Therefore, he tried to keep his spirit always in the presence of God, by praying to him without intermission, so that he might not be without some comfort from his Beloved. Prayer was his chief comfort in this life of contemplation in which he became a fellow-citizen of the angels, as he penetrated the dwelling places of heaven in his eager search for his Beloved, from whom he was separated only by a partition of flesh. Prayer was his sure refuge in everything he did; he never relied on his own efforts, but put his trust in God's loving providence and cast the burden of his cares on him in insistent prayer. He was convinced that the grace of prayer was something a religious should long for above all else. No one, he declared, could make progress in God's service without it, and he used every means he could to make the friars concentrate on it. Whether he was walking or sitting, at home or abroad, whether he was working or resting, he was so fervently devoted to prayer that he seemed to have dedicated to it not only his heart and his soul, but also his efforts and all his time [LM X.1; *Omnibus*, 705-06].

2. *Francis' Practise of Prayer.* How did Francis pray? What was his method of prayer? Where did he pray? When did he pray? What forms of prayer did he use? All these questions are concerned with what we might call Francis' "practise of prayer." The answer to them is not simple, for Francis prayed in a great variety of ways and in a great variety of circumstances.

He prayed a great deal, for example, in times of crisis in his personal life or that of his Order. He prayed more earnestly on special feasts and during the seasons of penance like Advent and Lent. He prayed intensely before preaching to the people and also in times of suffering.

Where did Francis pray? He loved to pray in solitary places: in caves, in the woods, on the mountaintops. But he liked to pray also in churches, especially the prayers of the Divine Office with his brothers. And he prayed, likewise, in the midst of the ordinary townfolk or peasants of the countryside, wherever he happened to be. Francis sometimes prayed prostrate on the ground, but also kneeling or walking or standing.

As to the kinds or forms of prayer: here, too, Francis made use of a wide assortment of forms of prayer. He loved to sing the praises of God; he also loved the formal prayers of the Divine Office and the Mass, the official prayers of the Church; and he insisted that these liturgical prayers

be the official community prayer for his Order.

But Francis also liked other types of prayer. He sometimes prayed with his brothers in a kind of shared prayer, but more often he seemed to pray by himself, either in silence or by repeating over and over some phrase like: "O God, be merciful to me, a sinner" (1Cel 26) or "My God and my all." Celano says that when Francis prayed in the woods or in solitary places, he would fill the woods with sighs and groans, water the places with his tears, and speak to the Lord with words as to a friend (1Cel 95).

There is, then, no pin-pointing of Francis' practise of prayer—no limiting it to any one form, method, or type of prayer. And perhaps the lesson for us, his followers, is that we need not limit our forms or methods of prayer, either. Probably what most of us need to do is just to spend more time in prayer, with whatever method, form, or manner; and at whatever time or place best suits us.

3. *Prayers composed by Saint Francis.* Francis left us a number of prayers that he either composed or used frequently. These prayers are what we intend to discuss in the present, two-part, article (to be concluded next month in these pages). Such a study of the prayers of Saint Francis can give us some insight at least into certain aspects of Francis' prayer life, and the use of these prayers composed by Francis can, I believe, also enrich our own prayer life.

In studying these prayers of Francis, I shall try first to give the historical context or some information about the background from which the prayer arose, as far as that can be determined. Secondly, I shall read over the prayer and try to analyze and summarize its content. Finally, I intend to add some comments on the prayer, pointing out what I see as its spiritual value for our lives today.

A. Prayer before the Crucifix of San Damiano

1. *Historical Background.* The introduction of Fathers Armstrong and Brady give us a good account of the historical setting for this Prayer before the Crucifix:

The biographies of Saint Francis written by Thomas of Celano and Saint Bonaventure characterize the early years of the saint's conversion as a struggle to discern God's will. Both of these authors, as well as the Legend of the Three Companions, describe the scene in the deserted church of San Damiano in Assisi during which the young Francis heard a command of the Crucified Lord while he was absorbed in prayer. "Francis," the voice told him, "go and repair my house, which, as you see, is falling completely into ruin." The remainder of his life was spent consciously or unconsciously responding to that command.

Almost all of the manuscripts that contain this simple prayer indicate its origin at the foot of the crucifix in the church of San Damiano. It clearly reflects the struggle of the early years of the saint's life as well as his ever-present desire to fulfill the will of God. Thus it is a prayer that can be seen as characterizing the Poverello's entire life [AB 103].

2. *Analysis of the Text.* (AB 103; this prayer is not found in the *Omnibus*).

- a. Most high, glorious God,
- b. enlighten the darkness of my heart
and give me, Lord, a correct faith,
a certain hope, and perfect charity,
sense and knowledge,
- c. so that I may carry out Your holy and true command.

a. Note that the prayer is addressed to God with the title: "Most high, glorious God."

b. We then have a petition that is twofold:

- enlighten the darkness of my heart,
- and give me four things: a correct faith, a certain hope, a perfect charity, sense and knowledge (= understanding).

c. Finally we have the reason for the petitions: so that I may carry out Your holy and true command (= God's will).

3. *Commentary.* We don't want to draw out too much from such a short prayer, but I believe we can distill from this prayer the following points:

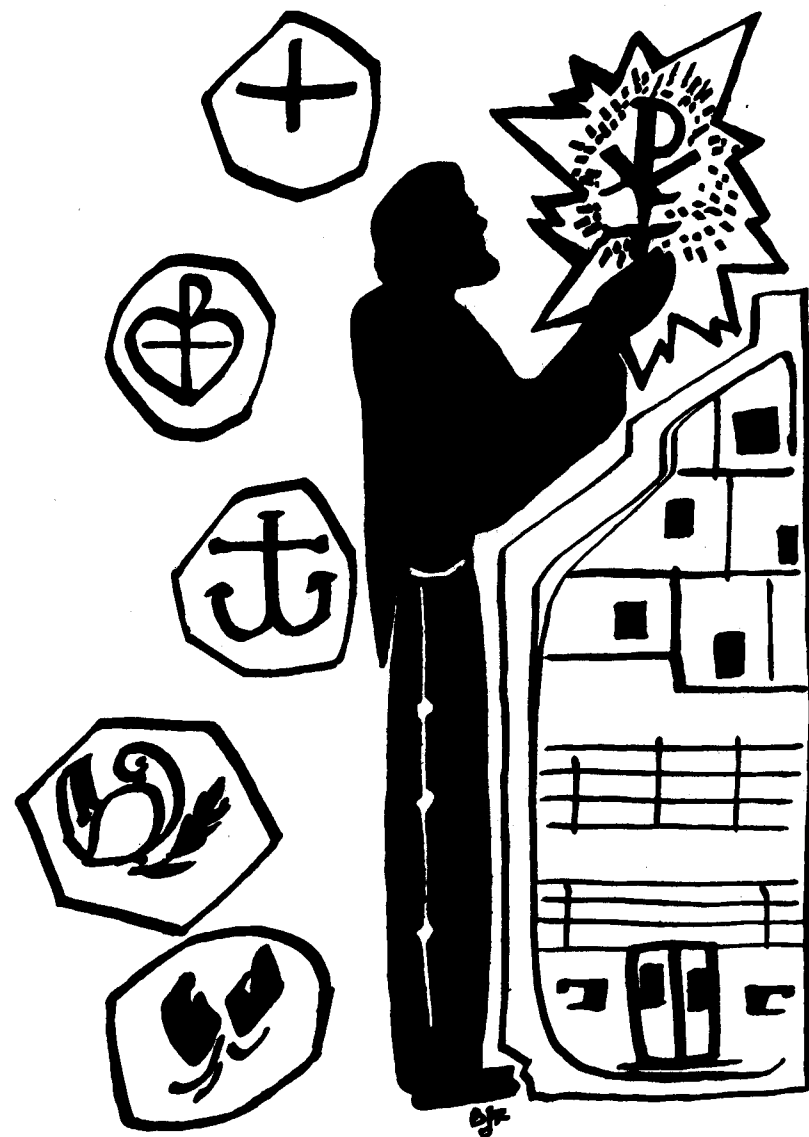
a. We see in this prayer something of Francis' great respect and reverence for God, and his recognition that God was so much above him, who depended upon God totally. God is the "most high, glorious" One.

b. We also discover in this prayer Francis' deep desire to seek and do God's will always in his life. This is one of the great desires that motivate Francis' whole life: to seek and fulfill whatever God wants of him.

c. I believe we can use this prayer of Francis at various times in our own life, especially when we are seeking to know what God wants of us. (Our Province distributed this prayer on a prayer-card to be used in preparing for an important planning process in the Province.)

B. The Praises of God and The Blessing of Brother Leo

Our next prayer of Saint Francis is generally called "The Praises of God." This is one of the Writings of Francis of which we still have the



original, written in Francis' own handwriting. It is preserved on a small parchment of 10 by 14 centimeters in the convent of Assisi. It was evidently folded over twice by Brother Leo and kept in his breviary along with a piece of the tunic of Saint Francis.

On one side of the parchment is the copy of "The Praises of God," and on the other is the Blessing of Saint Francis to Brother Leo, along with the sign of the Tau, which crosses through the name of Leo. On the parchment is also some writing in red ink by Brother Leo, saying: "Blessed Francis wrote with his own hand this blessing for me, Brother Leo."

1. *Historical Background.* We find the historical situation for the composition of this prayer and blessing both in 2Cel 49 (*Omnibus*, 406) and in LM XI.9 (*Omnibus*, 717), as well as in the third annotation that Leo wrote in the upper margin of the manuscript.

Combining these three sources, we get this picture. The prayer was written by Francis two years before his death while he was making a Lenten retreat in his cell on Mount La Verna. He had already received the Stigmata. Brother Leo had a great desire to have some short phrases of the Bible in the Saint's own handwriting, for he was being troubled by a violent temptation of the spirit, and Leo was confident that if he had these words in the handwriting of Saint Francis, they would put an end to the temptation, or at least make it easier to bear. Although Leo was too shy to ask Francis for what he wanted, Francis learned from the Holy Spirit what Leo was afraid to tell him. He asked Leo one day to bring him a pen and paper and then wrote a number of phrases in praise of God. Celano says specifically: "He wrote down with his own hand the 'Praises of God' . . . and lastly a blessing for that brother, saying: 'Take this paper and guard it carefully till the day of your death.'" Leo took the paper he had wanted so badly, and his temptation vanished immediately. Celano and Bonaventure both mention in closing that the paper or parchment was preserved by Leo, and that a number of miracles were worked in connection with this parchment that Francis had given to Leo.

2. *Analysis of the "Praises."* (AB 99-100; *Omnibus*, 125-26).

a. This prayer is addressed directly to God and spells out in a number of very brief but powerful sentences all that God meant for Saint Francis. Thirty-four times we find the phrase, "You are."

b. Sometimes the "You are" is followed by adjectives describing God; more often it is followed by nouns describing what God was for Francis: You are the almighty King, you are Wisdom, you are humility, you are our hope, etc.

c. In line 1, I would prefer the English translation: "You are holy, Lord, the only God, the one who does wonders." And in line 4, I would prefer: You are all our riches and you suffice for us.

3. *Commentary on the "Praises."* (AB 99-100; *Omnibus*, 125-26).

a. What I think we see or find in "The Praises of God" are the fruits or

results of Francis' meditation on what God meant to him in his life. This prayer is the fruit of Francis' time in prayer on Mount La Verna and of his whole life.

b. These "Praises of God" by Francis seem to me to be a beautiful elaboration of the shorter prayer that is ascribed to Francis, which he would repeat over and over: "My God, my all!"

c. For us, I believe this prayer can serve as a source for our meditation on God and the meaning of God in our life. We could also use it in our personal prayer life or in Prayer Services of various types, or possibly as a substitute for one of the psalms or canticles in the Liturgy of the Hours. I have found that laymen love it.

4. *Blessing for Brother Leo.* We shall consider here also the Blessing for Brother Leo which is found on the other side of the parchment of "The Praises of God" (AB 100; *Omnibus*, 126).

a. This blessing is, of course, also a prayer—a prayer of petition for God to bless Brother Leo.

b. The blessing, taken almost completely from the Book of Numbers in the Bible, is the one used by Aaron the High Priest in blessing the people.

c. The footnote on AB 100 points out that Francis probably became acquainted with this blessing not from his study of the Old Testament, but rather from the rite of ordaining clerics, which Francis would have heard when some of his friars were ordained by one of the bishops in central Italy.

d. This blessing of Aaron, made specific for Brother Leo, also shows us Saint Francis' concern and love for his good friend, confessor, and secretary, Leo. In this parchment, therefore, we find not only a witness of Francis' great insights into the mystery of who God is for us in everyday life, but also a witness of Francis' love and concern for a concrete human brother.

C. The Exhortation to the Praise of God

THE NEXT PRAYER we want to examine is called "The Exhortation to the Praise of God," not to be confused with "The Praises of God" we just considered or "The Praises That Are to be Said at All the Hours," which we shall discuss shortly.

1. *Historical Background.* As is indicated in the Introduction to AB (42), this prayer is found in a manuscript by a Franciscan historian, Marianus of Florence, who wrote in the early 1500's. Marianus claims that the prayer had been written by Francis himself on a wooden panel that formed an antependium in a small hermitage chapel in Umbria, built in imitation of Francis' favorite chapel, St. Mary of the Angels. It is

possible that Francis had placed the wooden panel of Praises at the altar at the time of the chapel's consecration; this supposition might help explain some of the verses that don't otherwise seem to fit in very well, such as v. 4, which greets Mary, and the last verse, calling on Saint Michael the Archangel to defend us in battle. Since the church was a replica of St. Mary of the Angels, these verses would then have some reason for being in the prayer.

According to Marianus' description of the prayer, there were also some pictures of various creatures on the wood panel, illustrating some of the creatures exhorted to praise God in the prayer.

2. Analysis of the Text (cf. AB 42-43; not found in the *Omnibus*).

1. Fear the Lord and give him honor (Rev. 14:7).
2. The Lord is worthy to receive praise and honor (Rev. 4:11).
3. All you who fear the Lord, praise him (Ps. 21:24).
4. Hail Mary, full of grace, the Lord is with you (Lk 1:28).
5. Heaven and earth, praise him (cf. Ps. 68:35).
6. All you rivers, praise him (cf. Dan. 3:78).
7. This is the day which the Lord has made, let us exalt and rejoice in it (Ps. 117:24)! Alleluia, alleluia, alleluia! O King of Israel (Jn. 12:13)!
8. All you children of God, bless the Lord (Dan. 3:78).
9. Let every spirit praise the Lord (Ps. 150:6).
10. Praise the Lord for he is good (Ps. 146:1); all you who read this, bless the Lord (Ps. 102:21).
11. All you creatures, bless the Lord (cf. Ps. 102:22).
12. All you birds of the heavens, praise the Lord (cf. Dan. 3:80; Ps. 148:10).
13. All you children, praise the Lord (cf. Ps. 112:1).
14. Young men and virgins, praise the Lord (Ps. 148:12).
15. The Lamb who was slain is worthy to receive praise, glory, and honor (cf. Rev. 5:12).
16. Blessed be the holy Trinity and undivided Unity.
17. Saint Michael the Archangel, defend us in battle.

a. We should note first of all that practically all the lines in this text are not original with Francis, but are taken from various psalms and other books of the Bible, specifically Daniel and Revelation. We will see this trait in a number of the other prayers of Francis—a trait which Cajetan Esser appealed to in establishing the authenticity of this particular prayer. The originality comes in Francis' selection of these passages and unifying them into one prayer of praise, or better, into an exhortation to praise God.

b. If we study closely this prayer, we will find that the majority of the

verses or lines are just that: exhortations to various creatures to praise God and give him honor. First, in line 1 there is the general exhortation: "Fear the Lord and give him honor." Then: "All you who fear the Lord, praise him" (line 3); "Heaven and earth praise him" (line 5); "All you rivers praise him" (line 6); and seven more groups are exhorted to praise or bless the Lord.

c. Some of the other lines give reasons for praising God: "The Lord is worthy to receive praise" (2); "This is the day which the Lord has made," etc. (8—this too might be a reference to the consecration rite of the altar); "Praise the Lord for he is good" (10); "The Lamb who was slain is worthy," etc. (15).

3. Commentary on the Exhortation to Praise God.

This prayer, I believe, shows us a number of traits basic to Francis' prayers and prayer life:

a. Francis borrows verses or lines from the Psalms and other books of the Bible or liturgical books and rather skillfully blends them together into a unified prayer.

b. Francis joins himself with all of creation in his prayer of praise to God. All creatures are invited to join with him in praising and blessing the Lord and Creator of all.

c. Prayer of praise seems to be one of Francis' favorite types, both to use himself and to encourage others to use. 7

Morning Prayer (II)

My God,
I paint you so many
Pretty rose promises,
And think, "If I had been there
I never would have crucified him."
And by that
Drive the nails
Deeper into your waiting flesh.
O Lord,
Let me show my so fragile love for you
By saying, "Yes,
I would have."
And recognizing
The hammer in my hand.

Robert Barbato, O.F.M.Cap.

Four Poems in Honor of Bernard J. F. Lonergan

I. Renewal

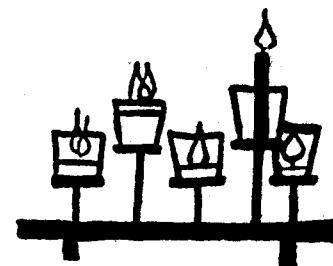
Who would ever think
that wisdom
involves the pause
that refreshes?
Most people think
that care-fulness is
caution.
Care-fulness is not
caution.
It is starting and
stopping. It is
going to bed when
you are tired.
It is going to
the window, when
you are bored.
It is knowing enough
to give up and
begin again tomorrow.
Progress means building
on the past, after
the past has had
a rest.
Everyone knows that
paint changes color
when it dries.
Let the paint
dry, and
begin again.

II. Diminished Returns

Second best
takes first prize!
Strange, but true.
We settle for
a single
piece of pie,
when the whole pie
looks good.
All goals are
spelled
with a capital "G,"
but we settle
for a small "g,"
when the time
for decision comes.
When the child
indicates the desire
for "water,"
the child wants
all the water,
but something less
is satisfactory.
We are always
settling for less,
and we are happy
with it.
First prize goes to
the pie we eat—
not to the pie with
the ribbon on it.

III. Displacement

There is a time
and a place
for everything.
If things are
out of whack,
you might be doing
the right thing—
but it should be
done otherwise—
at some other time,
or at some other place.
Doodling in class
is out of whack.
Sleeping on the job
is obvious!
The point is to
salvage the right
thing from inappropriate
circumstances—and then
do it up in style!
Make time for a nap.
Doodle between classes.
Everything we do is
probably right some time,
some place.
We have hidden energies
which are waiting
for their chance.
The first time they
peek out, it is
usually for a
"look-see," when we should be
doing something else.



IV. The Limit

Were you ever
up against
a brick wall?
It can be depressing.
It is like waiting
for the seedlings
to sprout,
after you realize
that the seed-packets
were mislabeled.
When you are
"up against it,"
there can be no
forward progress.
You must move
to right or left.
Every real problem
puts us in this
position, but
death and the
annual income tax—
these can become
like permanent fixtures.
We don't move them.
We must get around them.
Coping with these
problems turns them
into painless scars,
or ornaments,
in our life.
If God decides
to rain on your
parade, then paint
the bathroom, or
read a good book,
but by all means,
do something!
The rain brings
the flowers, and
you will have
happy memories.

Patrick G. Leary, O.F.M.

Formation for Mission in the Franciscan Tradition

Whom Shall We Send?

F. EDWARD COUGHLIN, O.F.M.

"WE ARE SENT: The Franciscan Missionary Vocation in the World Today" was an important document for all Franciscans from the Order of Friars Minor 1971 Medellin Chapter. Concerned with the missionary character of the Franciscan vocation, the document challenged all Franciscans to consider, once again, their presence and understanding of their mission in the world today.

To consider the Franciscan vocation and mission in the world today, one would have to do what Francis did: viz., consider his position before the Lord. Then, and in light of that consideration, one would have to strive in word and deed to live in greater conformity with the demands of Gospel life. For those who might wish to follow Francis more closely and desire an intense life with God in the context of fraternity and minority, there is the possibility of choosing to live one of the different forms of Franciscan life that exist in the world today.

The reflections that follow are concerned with understanding the issues, dynamics, and stages that are integral parts of formation for Franciscan life and preparation for carrying forward its mission in the world. It might also serve as a model for other types of formative experiences within and outside the Franciscan tradition.

Brother F. Edward Coughlin, O.F.M., is a Councillor and Director of Initial Formation for Holy Name Province.

Whether one desires to be formed or to lead others in discovering the meaning, value, and potential significance of Franciscan or other forms of Gospel life, each form must not only be abstractly understood but also be experienced and lived in its uniqueness. By entering into any form of the Christian life, those who profess it in faith and live it in truth are empowered and enabled to proclaim the message of Jesus to all, wherever they are.

Francis: The Example

FEW CHRISTIANS HAVE responded so radically and totally to the prompting of the Spirit of God as did Francis of Assisi. As is evident in Thomas of Celano's biography of the saint, the change that took place in Francis' manner of life was neither easy nor automatic. In the beginning of the biography, Celano describes the young Francis as someone who was quite typical in terms of his times and given his position in life. Francis is depicted, on the one hand, as someone who was kind, easy-going, affable, and attractive in the eyes of men. On the other hand, Celano also depicts him as someone who squandered and wasted his time, outdid his contemporaries in vanities, came to be a promoter of evil, was abundantly zealous for all kinds of foolishness, strove to outdo the rest in pomp and vainglory, in jokes, in strange doings, in idle and useless talk, in songs, in soft and flowing garments, squanderer of his possessions, cautious in business, a very unreliable steward (1Cel 2).

We are told that the sudden onset of a serious illness prevented the young Francis from fulfilling his dream of being a knight and a warrior. The illness became a significant turning point in the life of Francis, for, as Celano says, it was during this time that Francis "began to think of things other than he had been accustomed to thinking upon them" (1Cel 3).

Left in doubt and confusion as a result of his illness, the young Francis began to question the direction of his life, the commitments he had made, and even those things which he considered to be his greatest strengths. In the midst of the struggle and pain that these questions surely involved, Francis began to see himself in new ways and do things that seem to be out of character for him. At one point, for example, he sold what he thought belonged to him (1Cel 8) and went to live in a poor little church (1Cel 9). He endured the angry reaction of his father (1Cel 10) and others who knew him (1Cel 11).

Although Francis does not seem to have understood all that was happening within him, his story gives some clear indications of how he must have looked deeply within himself, asked some penetrating questions, and begun to come to terms with who he was and how he would choose to live his life from that point forward. In addition to what he learned

about himself, he began to believe that God was at the heart of what was taking place within him. It was not long, however, before he began to preach penance (1Cel 23) and form others in the way of holy poverty and blessed simplicity (1Cel 26).

Whatever our reaction to or assessment of Celano's biography of Francis, we would do well to realize that it is an attempt to recount one man's effort to discover the meaning of God's presence in the events of his life. Celano's account not only tells us something of what happened in the life of Francis; it also gives us some idea of the pain, struggle, and confusion that were involved in the process of becoming a man of faith. In these and other ways, the story of Francis, as told by Celano, provides us with a model for understanding (1) how a person can discover his true identity in Christ, (2) what it means to reform one's life in the light of the Gospel, and (3) how one may be prepared to preach the Good News and form others in the Gospel as a way of life.

Those who would hope to follow Francis must, therefore, enter into a similar process of changing, reforming, and redirecting the energies of their lives. They must confront the demands of the Gospel, not only in moments of joy but also in moments of doubt, conflict, and confusion. They must, like Francis, enter the darkness, be willing to take risks, be ready to fail, and resist the temptation to abandon the journey into God, wherever it leads them.

The Foundation: Formation for Christian Living

BECOMING A CHRISTIAN is essentially a matter of (1) hearing and believing the message of Jesus, (2) allowing the message of Jesus to penetrate and challenge every aspect of life, and (3) witnessing to that message in word and deed until the Lord comes again.

The response to the Good News proclaimed by Jesus is revealed in the life-story of everyone who claims to believe. Few life-stories have so consistently appealed to the imagination as that of Francis of Assisi. His response to the message of Jesus continues to challenge some of our most basic attitudes about what it means to be a genuine believer, about a person's capacity for change as a consequence of his beliefs, about what ultimately a believer can become in the course of his life. In fact, the story of Francis is so powerful, perhaps overwhelming, that we may be tempted to ask: Could the Lord be asking that much of me?

If this question does occur to us, we might consider, once again, Luke's account of Jesus' encounter with the rich young man (Lk. 18:18-24). When the man informed Jesus that he was an essentially good and obedient man, Jesus replied: "You still need to do one thing. Sell all you have and give the money to the poor . . . then come, follow me." As we

know, the rich young man went away sad because his possessions were many. What response would we make if we encountered this question from Jesus today?

From the earliest times, the Christian community evinced a deep understanding of the response that was demanded by Jesus. Filled with hope and the joyful awareness of what God was doing in their lives, they willingly assumed the complex and demanding task of reforming their lives. They also developed a process through which others could be introduced to and formed in the Christian life. Known as the catechumenate, the process was a concrete and practical program of instruction, guidance, personal experience, support, and challenge to others—and themselves as well—to live the Gospel as their way of life.

The pattern established in this ancient rite served as the basis for the recently restored *Rite of Christian Initiation for Adults (RCIA)*. This Rite demands that the Christian community (1) give witness to the form of life proposed, (2) provide adequate instruction with regard to its beliefs, and (3) guide the candidates in their attempts to embody and express in their lives what they are coming to believe through faith in Jesus. Rooted in faith and centered on the response of the whole person, this process takes time; it continually demands that the candidates give witness, in word and deed, to what they believe and how they intend to live their lives. By inviting and leading others through this formative process, the community is also challenged continuously to reform their lives and to give a more authentic witness to the meaning of "life in Christ Jesus" (1 Cor. 1:30). Against this background and within this broader context, religious formation can effectively be organized while special emphasis is given to the unique charism and tradition of a particular community. (Pertinent documents from the Order of Friars Minor will be used to illustrate and develop this point in the sections that follow.)

Formation for Franciscan Life

FRANCIS AND THE first Franciscans expressed and embodied a radical desire to give themselves completely to God. Their story gives eloquent testimony to their struggle. While remaining very much in and working in the world, they refused to conform themselves to its standards and resisted doing so especially through the encouragement, support, and mutual challenge that they gave to one another through their life in fraternity and minority.

The commitment to life with God led Francis and his brothers to an inner transformation that expressed itself in their changed minds, hearts, and manner of life. The penance they preached and the witness of their lives moved many to believe and reform their lives as well. The life and

mission of the first Franciscans is their legacy to their followers in our day. Formation to and for this unique form of Christian life is an enduring challenge.

Franciscan formation, then, must be (1) rooted in faith, (2) concerned with the whole person, (3) carried out in the context of community, and (4) validated by an assessment of readiness to carry forward the Franciscan message to the world today.

Rooted in Faith

LIVING FAITH both presumes and demands a continuous conversion, that is, a turning of the whole person freely to God. It calls for an active response on the part of the individual to whom God is continually revealing himself through the action of the Spirit. More specifically, a Franciscan person's response in faith is reflected in two related ways: (1) a deepening awareness of God's presence, and (2) the embodiment of attitudes and values in conformity with the Gospel and expressed most especially in fraternity and minority.

Attitudes and values are most clearly and authentically revealed in the pattern of an individual's behavior. Whether through his own efforts or with the assistance of others, each individual must, in the first place, be open to the truth of what he does or does not do. In the second place, he must be ready to face the truth as to how others experience these facts. This awareness and readiness to seek and to find the truth of who a person is, especially in relationship situations, must be welcomed in faith as an opportunity to grow and become more centered in God.

Growth and maturity in the Franciscan tradition demand that an individual enter into an active-contemplative relationship with himself, God, others, and all of reality. Who he is challenges him to consider his actions. The contemplative dimension then challenges him to consider his actions in the light of his faith commitment as tested by his responsiveness to the Spirit's presence in his life. Together, these movements—in their seeming opposition—form the life-giving tension that enables and empowers the Franciscan person to be himself in the presence of God for the sake of others, as Francis was in his own life.

Person Centered

THE *MIRROR OF PERFECTION* (§85) reports Francis as maintaining that "a good Friar Minor should imitate the lives and possess the merits of [his fellow] holy friars." He is then said to have described the virtues that he saw as most understanding in the lives of his companions: e.g., the simplicity and purity of Leo, the courtesy and kindness of Angelo, the gracious mien and good sense of Masseo.

The emphasis on perceiving and imitating virtue is very much a part of the Franciscan tradition. It continues to be a helpful approach today for a number of reasons. First, it serves as a constant reminder that God's presence is embodied in unique and specific ways in the life of each person. Second, it stresses the fact that virtues, perceived and received as gifts from God, are the specific ways in which a person is enabled and empowered to be an effective witness of God's presence in the service of others. Finally, it reminds us that virtues must be developed and brought to maturity in the course of one's life.

Franciscan formation must, then, be person centered. It achieves this goal by (1) accepting the uniqueness of each person, (2) encouraging and nurturing the discovery and development of individual gifts, (3) holding an individual accountable and responsible for using his gifts in the service of others, and (4) encouraging the individual to be who he is within the fraternity.

In light of this emphasis, the formative community, and the formation directors in particular, must be concerned with knowing the candidate as an individual. Through their interrelationship and life together, both the professed friars and the candidates must continually seek to discover their internal motivations, attitudes, and values, especially as they are revealed in the choices that each one makes. In addition, by affording the individuals in formation "a gradual and correct use of their liberty and sense of responsibility, formation will help them to make decisions that will enable them consciously to order their lives" (IPV, §22).

In Community

THE ROLE OF THE community and their shared responsibility for the formation of candidates, as well as their own ongoing formation, is a critically important aspect of Franciscan life. The rationale for this emphasis is found in the pattern of relationship that was evidenced in the life of the early friars. Their example justifies the stance of the Order's Medellin Chapter (1971) when it said that "it is within the community and because of the community that our vocation is brought to maturity, for it is the privileged place of our encounter with God" (VOT, §12).

A basic sense of interrelationship and cooperation, therefore, must be reflected in the way the friars structure their lives together, no matter what the stage of formation. The specific elements or special concerns of a particular program should express and promote a special concern for the uniqueness of each individual.

This insistence on personal initiative, active participation, coresponsibility, and the common good will give both professed friars and candidates the greatest insurance of the reality of the lives they hope to live

as individuals and as a community. Thus every member is invited to reflect on and reform his life through the shared experience of fraternity and minority. And so, liberated and matured through faith in Jesus and through their life together, all are readied to proclaim to others what they believe and have begun to experience in their own lives. In this way the formation experience can be expected to establish a true brotherhood that may in fact become "the nucleus of a vast brotherhood embracing all of creation itself" (IPV, §25).

Progresses in Stages

THE PROCESS, tasks, challenges, and stages of the formation process, as has already been indicated, are clearly articulated in the RCIA. It provides, therefore, a practical, systematic, and progressive means whereby the community of believers may give witness in and through their lives to the message of Jesus. The goals, concerns, and issues that are integral parts of the stages articulated in the RCIA provide the background and essential framework for the following discussion of the stages of Franciscan formation.

Stage 1: Prenovitiate Formation.

This stage begins with the community's willingness to invite others to share their life. It presumes that after proper inquiry and investigation, the community has made a positive judgment with regard to a candidate's (1) having achieved a satisfactory level of self-acceptance, personal worth, and identity, (2) being motivated by faith in Jesus, and (3) expressing a readiness to be challenged to grow in faith and live in fraternity and minority.

The Prenovitiate stage is essentially a period of probation within the fraternity, lengthy enough to allow the candidate to (1) make a more experiential judgment about his sense of vocation, (2) evaluate and complete if necessary his basic catechesis in the truths of the faith, (3) make a gradual transition from one style of life to another, (4) discover his deepest motivations and desires, and (5) know and experience directly and in a personal way the meaning and value of Franciscan life in fraternity and minority (cf. IPV, §38).

This special emphasis on personal development as well as human and Christian maturity makes this stage of formation both critical and foundational. The community must be conscious of this fact and take seriously its responsibility to make the necessary judgments about the candidates' readiness and suitability to live the Franciscan form of life. A genuine understanding of individual needs, as well as the community's expectations, will demand some flexibility, adaptability, and creativity.



One place and one program with limited options will rarely respond to the real diversity of candidates' needs. Failure to achieve the basic goals of this stage in a very real and personal way on the part of each candidate will undermine and ultimately jeopardize the goals of the subsequent stages.

Stage 2: Novitiate Formation.

CORRESPONDING IN MANY WAYS to the catechumenal phase of the RCIA process, the novitiate is a time for the candidate to "learn those things which are primary and essential to Franciscan religious life" (IPV, §40). It is to be a special period during which the candidates can integrate and solidify their commitment to Christ through their life in fraternity and minority.

The primary concern of the novitiate stage of formation is the spiritual development of the person. While concentrating on the total personality of the candidates, this stage must provide them with instruction and the freedom to cultivate and enter into the contemplative aspect of their lives. It must, therefore, invite and enable the novices to articulate and reflect in a serious and consistent manner on (1) what they believe or are struggling to believe, (2) what their experience of God has or has not been, (3) what the experience of God means to them, and (4) how their experience of life in fraternity and minority is leading or is failing to lead them to a deeper faith in Jesus and a genuine willingness to live for the sake of others by the profession of the Franciscan rule of Gospel life.

The novitiate is also an important time during which the community must (1) tell its story, (2) speak clearly and consistently to its demands and expectations, and (3) explain its mission in a more complete way. By so doing in the context of fraternity and minority, the community both challenges the candidate to develop his vocation and affords itself the time and opportunity for an honest and realistic assessment of the candidate's motives, talents, and potential for incorporation into and commitment to its ideals, message, and mission.

The emphasis on the contemplative dimension during the time of novitiate must not totally eclipse concern for the active dimensions of life. Because it is an active-contemplative pattern of life, the Franciscan novitiate should include meaningful, even if limited, ministerial experience. In fact, some ministerial involvement can enable the novice to know more fully the diversity and demands of the life to which he hopes to commit himself. The struggles, challenges, and problems occasioned by such experience can also contribute to the integration that all Friars Minor are called to achieve.

Given its purpose, duration, and intensity, the total novitiate experience should make significant demands upon the individual's personal gifts, resources, and strengths. The presumption about an individual's human and Christian maturity and emphasis on the contemplative dimension of life will raise serious questions about the candidate's (1) openness to change and growth, (2) personal freedom and responsibility,

and (3) readiness to be deeply committed to the Franciscan form of life. Separated from situations and circumstances that were comfortable or familiar to them, novices are challenged to discover new resources, ways effectively to be with their brothers as "minores," and their desire to be in the presence of the Lord.

The central concern of the novitiate is fundamentally an adult experience of faith, life. It demands, therefore, free and responsible choosing on the part of those who embrace it; it consequently manifests the freedom, the care, the ultimate acceptance of self, others, and the Lord. The goals, demands, and expectations of the novitiate oblige the community, and those members who are especially responsible for implementing the formation program, to evaluate conscientiously the novice's readiness, ability, and willingness to live out the Franciscan charism in a prayerful, joyful, responsible, peaceful, and life-giving way. The temporary profession made at the conclusion of the novitiate testifies publicly that an individual, with the approval, support, and encouragement of the community, is prepared to live out the Franciscan rule and form of life and is essentially ready to be sent to share with others what he believes and has experienced.

Stage 3: Postnovitiate Formation.

The final stage of initial formation is a period of even "more intense preparation of the heart and spirit" (RCIA, §22). Taking into consideration an individual's unique background, needs, abilities, potential, and desires, as well as the community's needs and priorities, the postnovitiate period of formation is expressly concerned with the questions: What further time, training, or experience is either necessary or desirable as preparation for a particular individual to live the Franciscan life fully and meaningfully—to carry forward the Franciscan life and message?

A prominent concern during this time of formation is theological education that is both theoretical and practical. The program must be suited, in its structure, content, and extent, to the capabilities of the individual and the type of ministry, work, or service for which he is being prepared.

The practical dimension of this education demands both the experience of ministry in different situations under the guidance of a qualified director and regular, shared, formal reflection upon the ministerial experience. This reflection can both further the personal integration of the individual friar and challenge him to deeper awareness and appreciation of his faith in God's action within himself, the community, the Church, and the world.

The goals of the postnovitiate stage of formation presume their being

accomplished over an extended period of time. Its flexible nature is intended to provide the space and context wherein the change demanded of an individual through deepened faith and the experience of life in fraternity and minority can be confirmed and be more deeply rooted within him. This stage terminates with the profession of solemn vows, the decisive moment of freely and permanently embracing, and being embraced by, the Franciscan life. All that has taken place in the preceding stages of formation thus becomes the basis of continuing for a lifetime what was begun in less structured but no less real ways.

Assessment of Vocation, Maturity, and commitment

THE VOCATION OF every Christian can be understood in the light of three distinct but related questions: viz., (1) what is the meaning of the call to love? (2) what are the ways in which God has gifted an individual to be loving? and (3) in what context may a particular individual best actualize and realize his potential to be a loving person?

The call to love is revealed in Jesus, the Word made flesh. In his words and through his deeds, he challenged others to find means not only to do the works that he did, but even greater ones (Jn. 14:12).

Before Jesus left his disciples, he promised to send the Spirit, who would prompt the hearts of men and women to love. The Spirit's presence was to be manifest in the world in many ways, one of which would be the gifts "given to all, for the good of all" (1 Cor. 12:7). These gifts would enable those who received and developed them to be powerful and effective witnesses to God's continuing action and presence in the world, especially when they were used in the service of others.

Christian *maturity* is manifested by the free and responsible ways in which an individual uses his gifts, proves his love, and offers himself and his talents to others. This is evidenced in the attitudes, choices, and decision-making patterns that are recognized as characteristic of him by himself and others. Maturity is, therefore, a process of becoming more of who one is and what one is called to become through faith in Christ Jesus.

To determine whether God has called and gifted an individual to live a religious life, and the Franciscan form of life in particular, is a task entrusted to the individual and the community he contemplates joining. The final judgment must be made in the context of God's call to love for the good of the individual, the community, and the Body of Christ which is the Church (cf. Col. 1:24).

With patience, humility, and perseverance, then, the community and those responsible for formation within it must carefully lead the candidates to take an active role in their own formation to and within the

chosen form of life. Whatever means are necessary and available must be used so that the candidate can be better known, loved, and helped to discern the pattern and direction of his life. The data for shared decision making in this regard can be obtained by offering the candidate a variety of experiences of life, fraternity, minority, instruction, time for reflection, and opportunity for service and for making free and responsible choices. Individual candidates and the community as a whole must, however, be cautious about making judgments that are self-serving, safe, comfortable, and secure.

The candidate's intentions and aspirations must, therefore, be realized and expressed in his choices and the observable patterns of his life. In addition to the qualities already referred to, the signs of a mature vocation to the Franciscan form of life would include the following:

- (1) the ability to know and express one's thoughts, feelings, and perceptions to and within the fraternity,
- (2) the ability and inclination to spend time with the community when it gathers formally and informally for prayers, meals, recreation, and faith sharing,
- (3) the ability and willingness to participate actively in and to promote the welfare and development of the community by taking the initiative in creating conversation and engaging others in it, responding to emerging needs, calling the group to greater faithfulness, and leading others to a fuller knowledge, understanding, and willingness to serve the needs of others.

Both the candidate and the community must in faith ask: What do we see? What have we heard? If someone is continually jealous, conceited, selfish, irritable, concerned primarily with himself; if he eats and drinks of the community's goods and resources in a careless way; if he is the center of disagreements and disturbances; if he consistently chooses to be alone; if he never quite understands what is expected of him, etc., then such an individual must be seen as lacking the disposition or the personal gifts to live up to the demands and expectations of the community.

The fraternity must not only be able to express its vision of life; it must also provide models and guides so that candidates can see and experience the life as it is being lived at the present time. Within these situations formation can take place and the necessary judgments can be made. The communication, challenge, and support that are an integral part of this life are indeed the cornerstone for making those judgments possible.

Conclusion: Whom Shall We Send?

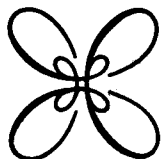
"WE ARE SENT—AND WE GO, as heralds of the Great King, offering all that

we have; and we hope that we will be living witnesses among all nations to the great truth that there is . . . only one Father, and through his divine Son, Jesus, there is one people, one fellowship, one brotherhood, and one communion in the Holy Spirit" (WAS, §22).

This statement from the Order's Medellin Chapter summarizes the noblest hopes and aspirations, and the primary goals, of the entire formation process. It is rooted in the example of Jesus, who gathered (Mk. 3:13) and sent (Mk. 6:7) the disciples. It follows the pattern of Francis so succinctly described and handed down by Saint Bonaventure:

With his companions Francis [now] went to live in an abandoned hut near Assisi, where they lived from hand to mouth according to the rule of poverty, in toil and penury. . . . Christ's cross was their book, and they studied it day and night, at the exhortation and after the example of their father, who never stopped talking to them about the cross. . . . The friars obeyed his teaching to perfection [LM IV.3].

After this, at God's prompting, Francis brought his little flock of twelve friars to St. Mary of the Portiuncula. It was there that the Order of Friars Minor had been founded by the merits of the Mother of God. It was there, too, that it would grow to maturity by her intercession. From the Portiuncula, Francis set out as a herald of the Gospel to preach the kingdom of God in the towns and villages in the vicinity, "not in such words as human wisdom teaches, but in the words taught him by the Spirit" (1 Cor. 2:13) [LM IV.5] Ω



Ave Maris Stella

Hail Star of the Sea, Teach Us to Pray

WILLIAM HART McNICHOLS, S.J., S.F.O.

THE PRESENCE OF Mary has always been one of silence for me. I witnessed this quite coincidentally one day when asked to speak about Mary, and I found myself wondering how to speak of one who renders me so silent. So I drifted back to childhood, hoping to see some pictured memory which I could relate without betraying the silence Mary seems to bring to me. What I saw was a whole line of Marian images which taught me of her ever present guardian motherhood.

I see myself, a child before her image. It is the late 1950's in the preconciliar era of the Church. I have placed a statue of Mary on a small end table to the left of the top of the stairs, on the second floor of our house. This little May shrine is at the intersection of all the upstairs rooms and faces a long hallway which seems to be a natural road of procession. There are spring flowers spilling out of two small vases—lilacs and forget-me-nots which, when dry and fallen, look like scattered ochre stars dotting the table and floor around the statue. I am quiet yet imploring; gazing hard at Mary I remember that she smiled at Thérèse of Lisieux, dispelling the nightmare of the child's physical and mental suffering. With a child's confidence, I take for granted she will smile or speak to me. And as I wait for her to move, I become quiet inside and some fears go away. The violence of grade school children begins to soften. I look at Mary and see that her face is one of contemplation. She is gazing back at me with outstretched arms, and from the palms of her hands beams of light fall to the base of the statue. And as I see her pray, I begin to pray.

Father William Hart McNichols, S.J., S.F.O., who has illustrated the present article, maintains an art studio in Manhasset, New York. He has contributed several articles and poems to The CORD over the past couple of years.

I see myself as a child during Advent, visiting the area churches with my family. My brothers and sisters and I are all tumbling over one another to see the different lights, wreaths, ribbon-wrapped roping, and the cribs surrounded by tiny pine trees that are perfectly cone shaped like train board trees. Our final stop is reserved for the church of the Friars Minor: St. Elizabeth of Hungary. This church displays a crib which is a veritable little town of Bethlehem. We kneel before the crib, and I look at Mary. This time she is not looking at me, but at her baby. She is rapt in contemplation, which as a child—not even knowing what the word means—I see only as love. She is looking without distraction at her child, and as she looks, I look. As she contemplates and loves, I love.



It is 1968, and I see myself as a Jesuit novice, trying to fit into an Order so beyond my natural abilities and scope, that I am made aware by sheer association of my limits. I begin to become obsessed with a feeling that I will never "make it," in any sense, and cold despair pours into my heart, body, and spirit. I am lost and sinking in an immensely vast and dark inner sea. There is only one place to go, one refuge, one last hope. I sneak out into the spring night, and see in the distance the small Mary Chapel on the grounds of the novitiate, the gift of a benefactress. The night is heavy with the scent of Japanese magnolias, and the chapel of cool grey stone reflects the light of the moon, which is not warm and incandescent, but faint and blue. The

waxen magnolia petals cover the ground, and the scent seems ironically unpleasant by night: funereal and stifling. I open the door and see the image of Mary facing me directly. She seems cold herself, lit by the fluorescent moon, and I imagine we both shiver as the visit begins. She is standing on a crisp crescent moon, and her hands are folded in prayer. I weep and beg and repeat the *memorare* over and over again. My eyes grow puffy and red, my feet are stiff and cold, my hands are damp and white, and I am in that familiar state of spent grief. I look up again at this Mary and see that there is more beneath the sharp sickle moon than I had seen.

Mary's right foot is planted at the base of the head of a serpent, and she has trapped and frozen its action. She is delicate, simple, thoughtful, serene like the Buddha; yet she has the strength and courage to arrest something so cunning, so deadly, so quick. I notice again her hands are folded in prayer. Her simplicity and light and strength come from within, and are weapons against the bite of despair, against the drowning spiral of sin. These folded hands are weapons I never dreamed of, and as she begins to pray, I begin to pray.

It is the late 1970's, and I am now a deacon at a French church near Boston. Being on the other side of the altar is not at all what I saw in my daydreams during the years of waiting. I feel afraid to preach. I am confused by the invisible wall between the altar and the people. I feel ashamed of being a cleric, alienated from the status of the people. I long to be in the seats with them again, in harmony. I don't know how to bridge the gap this first ordination has created. People act visibly differently now; they are no longer themselves around me. I fear my humanity will somehow slip away. On February 11th, I give my first homily. I tell the story of the feast of the sixteen year old French Madonna of Lourdes. She smiles through the ecclesiastical examinations, she speaks the local patois, she directs little Bernadette Soubirous to eat grass, to pray surrounded by throngs of people, to dig in the mud up to her elbows looking for water. This lady has two gold roses on her feet, and calls herself the Immaculate Conception—words Bernadette cannot even understand. She keeps her promise to Bernadette, and she makes healing water gush in the city dump, the garbage cave of Massabielle, the grotto of Lourdes. Her hands are folded in prayer, and she teaches us to pray.

It is 1980 now, and I am in the West, an ordained priest in an angry and scattered church. I am helping out at a cathedral named for Mary which was once the house of worship for elegant upper class Catholics. Now it is largely the pilgrim spot for the elderly, for Hispanic Americans, single people, and a handful of homosexual and lesbian Catholics. The area is no longer fashionable, and there are warnings, to those attending evening services, of danger and violence. There seems to be little consolation in the lives of these people who were not endowed at birth, by religion or state, with a wedding garment for the feast. There is a palpable sense of vulnerability, of fear and guilt for just being alive. Yet in the sanctuary, to the right of the main altar, stands an image of the dancing girl of Guadalupe. She is a fourteen year old Aztec Indian princess whose clothes alone inspire hope. She has a delicate salmon colored robe stamped with swirling floral lines that look like acanthus leaves and opening flowers. Her waist is circled with a deep violet (near black) band, tied in a bow signifying maternity. And her mantle!—this is some-

thing I will never get used to as it shocks and wakes the soul, makes one cry or laugh aloud. The mantle falls around Mary from head to toe in the most beautiful curves and waves. It is a vibrant blue-green—turquoise—and there are gold stars all over it, with a band of gold winding around the outer edges. This Lady of Guadalupe is set against a mandorla of tongues of fire. She has driven out an old religion of oppression and given birth to the new in a whirling dance of fire, with all the native energy of the Hindu Shiva Nataraja. She has left her image on the clothes of a poor man. She is the Madonna of the outcast, the destitute, and her message to them for four hundred and fifty years has been: "I listen to their lamentations and solace all their sorrows and their sufferings."

Finally it is the present, and we walk anxiously beneath the dark, haunting nightmare of a nuclear holocaust. Providence has introduced me to an artistic genius whose poetry and writings burn with the fire and truth of the scriptural prophets. He is small and very thin, he is mischievous and broken-hearted, and yet there is a light of pure life in his eyes. He and a little company of fringe people work for the kindgom, calling us to Peace. He is Jesuit Father Daniel Berrigan, and he makes war only on the Beast who waits ravenous and insatiable to eat our earth, our past, our present, and all our dreams. Simultaneously, across the globe, a nineteen year old Croatian girl in an iridescent robe of blue-grey, a mantle of white light, curly black hair, and a halo of stars, speaks to six children in Medjugorje, Yugoslavia. Sometimes she brings her child with her, and sometimes she shows the suffering adult son. She begins every visit with "Praised be Jesus," she asks us to pray, she says that prayer can do anything. She begs us to depend on God, she smiles as at Lourdes when asked who she is. She calls the children "my little angels." She grieves over the ideas we have of destroying God's earth. She calls herself the Queen of Peace. She calls us to repentance of these and all thoughts of rebellion. Her hands are folded in prayer, and she teaches us to pray. ☩

Book Reviews

Mary's Immaculate Heart: A Way to God. By Gabriel M. Allegra, O.F.M. Translated and adapted from the original Italian (1974) by Joachim Daleiden, O.F.M. Chicago: Franciscan Herald Press, 1985. Pp. xv-141. Cloth, \$9.50.

Reviewed by Father Juniper B. Carol, O.F.M., S.T.D., former President of the Mariological Society of America and author of many monographs on Christology and Mariology, including A History of the Controversy over the "Debitum Peccati" (The Franciscan Institute, 1978).

Of a book by Father Allegra one does not write a critique but an appreciation. This holds true especially now that the cause of his beatification has been officially introduced less than ten years after his untimely passing on January 26, 1976, at the age of 68. The present reviewer, who was privileged to be a personal friend of the Servant of God, is understandably honored to bring his book to the attention of our English-speaking readers.

The first part of the treatise sketches the Church's teaching and cult relative to Mary's Immaculate Heart, citing numerous witnesses known for their doctrinal value, and culminating with the Fatima apparitions in 1917. It also offers some very solid reflections on Our Lady's unique position in God's overall plan of creation and salvation according to the mind of the Franciscan (Scotistic) School of theology, of which the author was an enthusiastic promoter.

Part Two deals with the Immaculate Heart of Mary in our spiritual life. Here is where the author reveals his thoroughly Marian soul, the exquisite filial tenderness that permeated every fiber of his being. He dwells at length on the concrete manner in which Mary's activity, as our spiritual Mother, brings about the sanctification of souls, purifying them first, and then transforming them into Jesus through the unitive way. Every aspect of this whole process is illustrated with numerous examples taken from a plethora of saints and distinguished clients of Mary through the ages.

Part Three, entitled *A Joyful Summons*, focuses our attention on the various obligations we have, as spiritual children of Mary, to this loving Mother, how we ought to respond to her love, how we should comply with our Savior's wishes to save the world through the honor paid to his and our Mother. Particular stress is given here to "The Guard of Honor of the Immaculate Heart," which originated in Munich through the instrumentality of Father Bonaventure Blattman, O.F.M. (†1942) and Archbishop Eugenio Pacelli (later Pope Pius XII). The statutes of the Guard of Honor, approved by Pius XII in 1951, are actually a joyful summons to love and venerate Mary by consecrating ourselves to her, to make reparation for sin, to work with Mary for the salvation of souls, and to spend one hour a day in union with Mary. All this is explained at length by the author.

An Appendix contains a brief history of the Guard of Honor, plus a collection

of appropriate prayers by Father Blattmann, Pope St. Pius X, Pope Pius XII, and other prominent devotees of Our Lady. The book closes with a prayer, approved by the Bishop of Hong Kong in 1977, for the beatification and canonization of the Servant of God, Father Allegra.

It is hoped that this beautiful Marian treatise will be widely read and relished, especially by the spiritual children of Saint Francis. They will find the reflections and insights of their saintly brother Gabriel refreshingly stimulating and amply rewarding.

The Courage to Be Chaste. By Benedict J. Groeschel, O.F.M.Cap. New York: Paulist Press, 1985. Pp. viii-114, including Bibliography. Paper, \$3.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Head of the Philosophy Department at Siena College and Associate Editor of this Review.

This small but most substantial book is both a handbook for counselors and a manual for all Christian believers called to a single life, whether the call comes from circumstances of widowhood, vowed life, sexual orientation, divorce, or whatever. After making clear at the outset that a chaste life is possible with the grace of God, the author (a well known spiritual guide) goes on to discuss the obstacles to the

single life, the various reasons for being single, and sexuality and the chaste life (including sections on intimacy in single life, infatuation and attraction, and chaste expressions of sexuality).

In the second part of the book, "Suggestions for a Chaste Single Life," there is a chapter dealing with sexual problems of single persons—problems which can be solved. Another chapter deals with techniques for promoting the chaste single life, such as having a wide variety of interests, giving to others, and service. Another helpful chapter deals with fantasies and temptations, and the final chapter treats of chastity and spirituality, emphasizing prayer as foundational to the chaste life.

Throughout the book Fr. Benedict Joseph alludes to examples of people who have struggled with and overcome sexual difficulties. He seasons his writing with aphoristic statements, e.g., "No one has to apologize for being single" (p. 34), "If you take time to be interested in people, your worst problem will be trying to control your Christmas card list" (p. 81). His annotated bibliography at the end of the work is most helpful for those looking for more reading in this area, and the Introduction by Dr. Susan Muto is also very appropriate. About the only complaint I could make about the book is that there isn't more of it. Every director of people should read *The Courage to Be Chaste*, and bookstores ought to give it prominence.

Books Received

D'Alatri, O.F.M.Cap., Mariano, comp., *The Capuchin Way: Lives of Capuchins*. Vol I, Part 1. Trans. Ignatius G. McCormick, O.F.M.Cap. Pittsburgh: North American Capuchin Conference, 1984. Pp. viii-231. Paper, \$10.00.

Marbach, Ethel, *The White Rabbit*. Illus. by Tim Kemp. Cincinnati: St. Anthony Messenger Press, 1985. Pp. 12. Paper, \$3.95.

Ruffin, C. Bernard, *The Days of the Martyrs*. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 232, including Index. Paper, \$7.95.

Stevens, Clifford, *The Blessed Virgin: Her Life and Her Role in Our Lives*. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 182, including Index. Paper, \$6.95.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

MARCH, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW

Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778



ARTICLES

- EMPTINESS AND FULLNESS 66
Lyn Falzon Scheuring
- THE PRAYERS OF FRANCIS—II 80
Berard Doerger, O.F.M.
- HERMITAGE IN THE CITY 89
Andre Cirino, O.F.M.

FEATURES

- EDITORIAL: A SIGN OF CONTRADICTION 65
David Temple, O.F.M.
- THE STING 78
Sister Marilyn Brokamp
- POETRY:
- YEARNING 77
Sister Maria Regina Leis, O.S.F.
- INCARNATION 88
Carol Carstens, S.F.O.
- MEDITATION ON THE RAIN 96
Robert Barbato, O.F.M. Cap.

Volume 36, No. 3

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustration on page 69 was drawn by Brother John Francis Tyrrell, F.F.S.C.; the one on page 85, by Sister Nancy Earle, S.M.I.C.; and the one on page 92 by Sister Jane Madejczyk, O.S.F.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
¹1, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis

LM: Bonaventure, Major Life of Francis
LMIn: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commernicum
SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

A Sign of Contradiction

SAINT FRANCIS WAS a sign of contradiction.

He had begun in his young life by going the common way. He did indeed become a high-stepper along the bright path that everyone wanted most to travel. There were hints of that which would cut sharply across the groove of the common way when he began to pray in solitary places. For those who were set in the middle of the road that was not a good sign.

The sign of contradiction became public when Francis renounced all goods and set aside his patrimony. His father did not understand this at all. The people of Assisi did not understand it very much. Francis' companions were still shaking their heads (as in Gheon's play). The burgher said: "I think that he is sane. It is we who are the fools."

Then Bernard came to follow. Then there was Clare. The sign would not be hedged in by limits of class or sex.

To be a sign of contradiction in the sense of the Gospel does not mean to be odd. It means to be true. To stand as a sign of contradiction does not consist in doing strange things. It is not centered about being enigmatic. Generally the deed at the heart of it will be absolutely simple. This is true because to be a sign of contradiction does not mean simply to startle. It is not centered about losing one's bearings. It is pivoted on finding them.

In our day and in our faith we are called to be a sign of contradiction. John Paul II challenges us to be such a sign. To give primacy to prayer is to be a sign of contradiction. To choose voluntary poverty is a sign. To live the Gospel is a sign. It is counter-culture, but it is pro-Gospel. If we hesitate, and if we shudder a bit about taking a place in the line of those who are a sign of contradiction, we should lift our eyes and see those who are already in the line: Francis of Assisi, Clare, Jacopone da Todi, Maximilian Kolbe. And Christ is at the head of the line. Ω

Fr. David Temple, O.F.M.

Julian of Norwich and Francis of Assisi:

Emptiness and Fullness

LYN FALZON SCHEURING

LITTLE IS KNOWN of the life of Julian of Norwich, except that she was born in 1342 and was an anchoress from 1404 on at the Church of Sts. Julian and Edward in Norwich (Molinari, 7).

Julian lived during the Hundred Years' War; she survived three outbreaks of the Black Death which reduced the population of England by half; she passed through a period of great social unrest as witnessed by the Peasants' Revolt; she saw the Western Schism which divided the Holy Roman Catholic Church; and she witnessed the rise of the middle class in the cities. None of these events of her epoch is, however, mentioned in her writings.

During that period devotions flourished. In the Introduction to the critical text of the *Showings*, the editors point out the influence of Francis, as well as of popular devotions to the Passion, on Julian's early piety (p. 27). Julian of Norwich personifies that Christocentric spirituality which begins in devotion to the humanity of Christ and proceeds to contemplation of the Trinity. Although, like Francis, she was not a trained theologian, her book characterized by Christocentric piety is an important document for an understanding of fourteenth century English spirituality. The earthly life of Jesus Christ, especially his Passion and death, was the dominant motif of later medieval Christianity all over Europe (Meany, 1-2).

Lyn has co-authored, with her husband Tom, the books Two for Joy, on married spirituality, and God Longs for Family, on family evangelization. They are blessed with three children: Maria, 15, Malissa, 13, and Paul, 9. In 1981 they founded Lamp Ministries, a service with the poor in the New York metropolitan area. Lyn is presently in the doctoral Theology program at Fordham University. Please note that references to Julian's Showings (cf. References at the end of the article) are indicated in text with page number only).

As an anchoress, Julian most likely followed the "Ancren Riwele" (rule) which outlines a clear lifestyle of spiritual poverty. "True anchoresses are compared to birds, for they leave the earth; that is, the love of earthly things; and through yearning of heart after heavenly things, fly upward toward heaven. . . ." "Anchoresses must live on alms" (Coleman, 55). The final major appeal of the "Ancren Riwele" is embracing the crucified Christ (Ibid., 59).

Julian clearly made Christ crucified the center of her life. Describing the sight of His bleeding head, she remarks in chapter 5 of *Showings* that Jesus is everything that is good and full. "He is our clothing. . . . He embraces us and shelters us . . . , never deserts us. . . . He is everything" to us, no matter how "little" one is (she uses the analogy of a small hazel nut to describe one's littleness and poverty). Her profound adornment was spiritual poverty.

In the pages that follow, I would like to reflect theologically on Julian's spiritual life with special emphasis on its Franciscan elements. My purpose in doing so is to contribute toward the development of a contemporary spirituality of poverty based on the prodigious self-emptying of Christ.

* * *

FROM HER ONLY known work, *Showings*, it seems clear that Julian of Norwich is anxious to remain anonymous, except to give herself the title "this creature," and to insert in the Short Text the fact of her gender. Julian, who yields place to none in her expressions of tender affection for the person of Christ, is even more remarkable in her gift for detached self-analysis, even under great stress. The coincidence of opposites is evident in her wry humor, even at times of despair (*Revelations*, 5).

While Julian "appears to be strongly original, she is entirely orthodox and outstanding in her filial obedience to the Church. As an anchoress she was subject to authority and had a recognized place in the ecclesiastical system. Not only did the troubles which beset the Church at that time not affect the serene optimism characteristic of Julian's book, they did not affect her faith in the Church (Meany, 91).

Unlike Francis of Assisi, who lived as an itinerant in his radical imitation of Christ ("Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head"—Mt. 8:20), Julian's anchorhold was one of stability.

Although the radical poverty of Franciscan itinerancy was not part of Julian's experience, the spiritual poverty of detachment was still, as for Francis, the basic frame of reference for her. Thus the *Book of the Friends of God* insists that detachment or "spiritual poverty" is the necessary

prelude to the contemplation of God (Meany, 99).

Radical poverty was not lived to the extremes of Francis' mode in the "Ancren Riwle," but it did spell out a life of material poverty based on that of the spirit. There was a similar attitude toward emptiness and fullness of life:

Leaving all earthly relationships (no longer could her nearest and dearest claim her as a kinswoman), she was the honored spouse of Christ. Many regarded this deprivation as a living death; to the anchoress it was the reverse, "a dying to live" [Lambert, 59, 61].

The emptiness and fullness of Christ crucified which propelled Francis thus played a similar role in Julian's spiritual journey. And the poverty of illness was likewise a catalyst in the mystical experiences undergone by both (cf. 1Cel 3; *Omnibus*, 231; *Showings*, 128, 178).

For Julian, her infirmity was a

God-given opportunity to reaffirm that all her energy and wisdom are the fruits of grace. "I trusted in God . . . and suddenly in that moment all my pain left me. It was by God's secret doing and not natural . . ." (p. 6).

During the time of her sickness, Julian had experienced consolation and desolation, fullness and emptiness, a coincidence of opposites:

Thus I chose Jesus for my heaven, whom I saw only in pain at that time. No other heaven was pleasing to me than Jesus, who will be my bliss when I am there; and this has always been a comfort to me, that I chose Jesus as my heaven in all times of suffering . . . [p. 143].

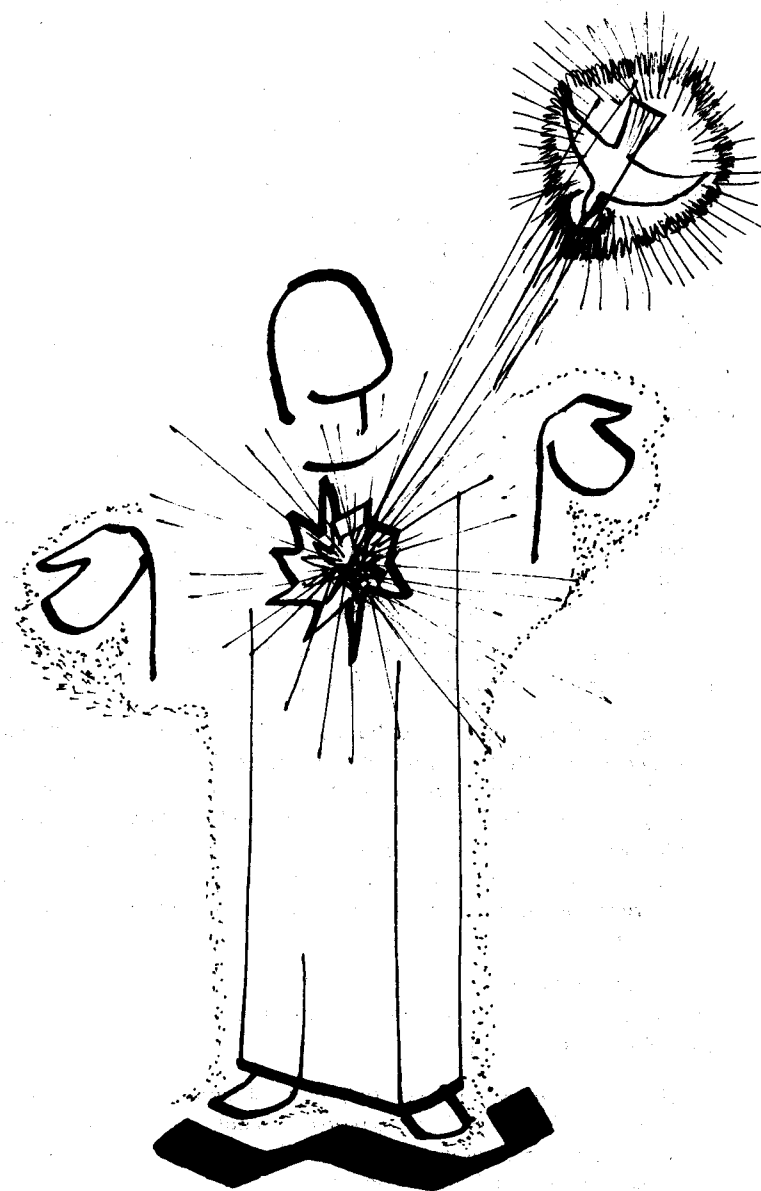
. . . always, the more clearly that the soul sees the blessed face by the grace of loving, the more it longs to see it in the fullness, that is to say in God's own likeness . . . for in that precious sight no woe can remain, no well-being can be lacking [p. 104].

Julian's spiritual poverty of emptiness and its opposite of fullness weaves its paradox throughout the *Showings*.

"By 'Poverty' the mystic means an utter self-stripping, the casting off of immaterial as well as material wealth, a complete detachment from all finite things" (Underhill, 205). The stripping or emptying process was deeply woven into the fabric of the "Ancren Riwle." In her detachment of spirit, the anchoress was to look often upon the Cross: at Him who in emptiness stretches out his arms to embrace her with the fullness of his love (Coleman, 59).

Materially, anchoresses were expected to

live in alms as frugally as they can; not wishful to be rich, or known as bountiful or eager to possess. From a man they should take nothing, "not so much as a trace of ginger." They shall not keep any beast—"only a cat";



probably for keeping mice down. . . . As to their works: "Make no purses to gain friends therewith, nor bandages of silk; but shape, and sew, and mend church vestments, and poor people's clothes" (Coleman, 59-60).

The rule also stated that the anchoress was to take no thought of food or clothing but was to live on alms. The assurance of God's providence of fullness, would supply for her emptiness.

Followers of Francis, the friars prospered in medieval England. As mendicants they depended on alms. According to the ideal of the Poverello they were supposed to wander the world to do good, to walk barefoot among the poor and the outcast, bringing Christian love to them, to beg for the necessities of life in kind, never in money. By a supreme paradox, the Order that Francis founded on rejection of property attracted the support and devotion of the wealthy because its purity seemed to offer assurance of holiness (Tuchman, 31).

The "Ancren Riwele," like the original rule of Francis, made clear the spiritual poverty that had to undergird any outward expression of that commitment:

In that love which is God (cf. 1 Jn. 4:16), I entreat all my friars, ministers and subjects, to put away every attachment, all care and solicitude, and serve, love, honor, and adore our Lord and God with a pure heart and mind. This is what he seeks above all else. We should make a dwelling-place within ourselves where he can stay, he who is the Lord God almighty, Father, Son, and Holy Spirit [RegNB 22; *Omnibus*, 48-49].

Francis calls his friars to move from emptiness to fullness of life. So too, for Julian, the soul cannot "rest" in "emptiness":

And thus I understand truly that our soul may never have rest in anything which is beneath itself. And when it comes above all creatures into itself, still it cannot remain contemplating itself; but all its contemplation is blessedly set in God, who is the Creator, dwelling there, for in man's soul is his true dwelling. . . . The blessed Trinity is fully pleased without end in the creation of man's soul. And it wants our hearts to be powerfully lifted above the depths of the earth and all empty sorrows, and to rejoice in it [p. 313-14].

For Julian, one's poverty is enriched by God's fullness.

The Incarnation of the divine Word as described by Francis exemplifies a coincidence of opposites:

Through his angel, Saint Gabriel, the most high Father in heaven announced this Word of the Father—so worthy, so holy and glorious—in the womb of the holy and glorious Virgin Mary, from which He received the flesh of humanity and our frailty. Though *he was rich* beyond all other things (2 Cor. 8:9), in this world he, together with the most blessed Virgin, his mother, willed to choose poverty [EpFidII, 4-5; AB 67].

Similarly we read in Julian of Christ's willingness to take upon himself humanity's poverty:

Even though he is God, equal with his Father as regards his divinity . . . in fulfillment of the will of his Father [he] . . . rushed off very readily at the Father's bidding, and soon he fell very low into the maiden's womb, having no regard for himself or for his cruel pains [p. 275].

Christ's total emptying of himself in the Incarnation, his becoming poor without counting the cost but "graciously," is a theme found in both Francis and Julian, both of whom stress a certain fullness of "courtesy."

At the origins of courtly literature in the 12th century, *courtesy* was applied almost solely to secular persons and their love experiences. Progressively, however, it came to be used by renowned spiritual personages like Francis of Assisi. From the time of Dante it was applied to the Virgin Mary and even to God himself. Throughout Julian's text one may observe the unfolding of that same tradition. She presents us with an example of Christian humanism, the art of expressing divine love in human terms. Her use of the courtly love theme is not only frequent, but also quite explicit: God is "most familiar and courteous" (p. 12); and in her writing about "sinners," Julian explains that the Lord turns sin to honor, i.e., emptiness to fullness (p. 243).

Francis similarly writes with the flourish of a courtly poet:

Oh, how holy and how loving, pleasing, humble, peaceful, sweet, lovable, and desirable above all things to have such a Brother and Son, who laid down his life for his sheep. . . . [EpFidII, 56; AB 70].

Francis sings almost continually of this Lord who is the fullness of courtesy in the midst of his kenotic gift to all.

Julian stresses the work of the Father—his joy in giving humankind as a gift to his Son. The Father is thus portrayed as the glad giver, the "cheerful" giver; and the Son, who receives the gift with that of his own manhood, is portrayed as paying little heed to the gift's value ("he did not consider equality with God a prize to be coveted [Phil. 2:6]—p. 48).

For Julian, therefore, Christ—the "glad giver who brought forth Christians on the Cross and nourishes them with his blood—is also "Mother." The maternity of Jesus is fundamental to Julian's spirituality because trust in God's motherly love is the justification for her spiritual poverty, her utter reliance on him, and her consequent optimism and union with him (Molinari, 174-76). (Devotion to God as "Mother" was well known in the 13th century to devotees of Francis of Assisi and was also well established in the *Ancren Riwele*.)

Christ crucified was the main subject and object of Julian's devotion, as he was for Francis before her. The Passion is the basis of that revelation of divine love which Julian received in May of 1373, as well as the focal point in her spiritual life. Her attitude before the crucifix is condi-

tioned by the image of the crucifix with which her age furnished her. She appreciated the Passion as the work, not only of the suffering Incarnate Son, but of the Trinity Itself. The Passion, which as it were distracted so many of her contemporaries from the triune God, was for her precisely the way into that divinity. This truly Christocentric piety, expressed in the vocabulary and imagery of the educated laity, is Dame Julian's great contribution to the history of Christian spirituality: "Dame Julian was not the seed from which fresh insights grew, but the fruit of what was best in the Church which nourished her" (Meany, 4).

In her eighth revelation, Julian sees Christ dying and describes the dry, cold pain which he suffered. Then the countenance of the dying Christ changes from suffering to joy, and she is taught that the reason we should sorrow here with Christ is that we shall share his joy in heaven.

In the ninth revelation, she stresses the rejoicing of the Trinity in the Passion. Christ tells her how willingly he suffered for her: "It is a joy, a bliss, an endless satisfying to me that ever suffered I Passion for thee; and if I might suffer more, I would suffer more" (p. 13).

This similar coincidence of opposites—of finding fullness of joy in the poverty, the emptiness of suffering, is also transparent in the theme of Julian's Christocentric predecessor, Francis. The *Fioretti* describe Francis teaching Brother Leo that perfect joy is found in the cross . . . in poverty, in emptiness, in enduring sufferings, insults, humiliations, for the love of Christ: "But we can glory in the cross of tribulations and afflictions, because that is ours, and so the Apostle says, 'I will not glory save in the Cross of our Lord Jesus Christ'" (Fior I.8; *Omnibus*, 1320).

Dame Julian concurs with this coincidence of opposites: "And suddenly, as I looked at the same cross, he changed to an appearance of joy" (p. 144). The cause of Christ's joy in his Passion is that by it he has redeemed the world. His excruciating thirst on the Cross, described in the eighth revelation, was paralleled by a spiritual thirst: his desire for those who will be saved. The redeemed one responds to the Savior's desire, and is thus able to share in his joy (Meany, 176).

Throughout Julian's meditation on the Crucified, there is the double movement of the emptiness of sorrow because Jesus suffered for our sins, and fullness of joy because Jesus so loved us and conquered evil for us (Meany, 159).

Christ is glad to have suffered because his love is great, and having shown Julian his plan, he explained that his love surpasses his pain as heaven surpasses earth. This is reminiscent of the "kindly and gracious look" with which the Seraph regarded Francis, who

saw in the "vision of God" a man standing above him, like a seraph with

six wings, his hands extended and his feet joined together and fixed to a cross . . . when the blessed servant of the Most High saw these things he was filled with the greatest wonder. . . . Still, he was filled with happiness and he rejoiced very greatly because of the kind and gracious look with which he saw himself regarded by the seraph, whose beauty was beyond estimation; but the fact that the seraph was fixed to a cross and the sharpness of his suffering filled Francis with fear. And so he arose . . . sorrowful and joyful, and joy and grief were in him alternatively [1Cel 94; *Omnibus*, 309].

In that experience the Five Wounds of the Crucified became enfleshed in the being of Francis. After his stigmatization in 1224, the medieval devotion to the Five Wounds spread. Even the "Ancren Riwe" recommended prayers in their honor (Meany, 162).

In the tenth revelation, Julian sounds the theme of the wound in Christ's side through which humanity enters into the Godhead. Here the face of the Crucified, like that of the Seraph for Francis, had a "joy-filled" look:

With a kindly countenance our good Lord looked into his side, and he gazed with joy, and with his sweet regard he drew his creature's understanding into his side by the same wound; and there he revealed a fair and delectable place, large enough for all mankind that will be saved and will rest in peace and in love. And with that he brought to mind the dear and precious blood and water which he suffered to be shed for love [p. 220].

The blood which streams from the emptied and drying out Crucified Christ becomes, in Julian's vision, a living stream, full and flowing copiously (p. 181).

* * *

THE FOREGOING CITATIONS from Francis and Julian exhibit a common focus on the emptiness of Christ Crucified becoming fullness. Christ himself, as we see him described by these two mystics, is the reason for this coincidence of opposites.

According to Underhill, the full spiritual consciousness of true mystics is developed, not in one, but in two apparently opposite but really complementary directions. On the one hand the mystics are intensely aware of, and know themselves to be at one with, that active world of becoming, that immanent life, from which their own lives take their rise. Hence, though they have broken forever with the bondage of the senses, they perceive in every manifestation of life a sacramental meaning: a loveliness, a wonder, a heightened significance which is hidden from others. They may, with Saint Francis, call the Sun and Moon, Water and

Fire, their brothers and sisters. Julian of Norwich, with her enhanced spiritual vision that transcended the limitations of human perception and entered into harmony with a larger world whose rhythms cannot be received by most others, "saw" the all-enfolding Divine Life, the integrated mesh of reality (Underhill, 35-36).

In the foregoing pages I have attempted to glean a few glimpses of Franciscan elements in Julian's *Showings*: the fullness of the Divinity entering "weak human nature" in the Incarnation, gracious courtesy in the midst of suffering, the emptiness of the Cross and its fullness of joy, the emptiness signified by Christ Crucified and the fullness of this prodigious "Cheerful Giver." These Franciscan "coincidences of opposites" are central also to Julian. The themes of emptiness and fullness in the Crucified Christ converge in these two mystics and have significant theological implications for a spirituality of poverty.

The most important such implication seems to be focused on the Incarnate Word, the Son of God made Flesh, who "graciously" emptied himself in birth, in a poor life, and in crucifixion, to give fullness of life.

To become one with the Christ who first emptied himself in *kenosis* was certainly Francis' reason for choosing poverty. It was Christ in his humanity, intimately united to the Trinity, that Francis encountered. He understood his vocation and that of his followers to be an imitation of the very process which Christ lived. Just as Christ's human life was totally open to the trinitarian life, so too the Franciscan was to be totally open to the Trinity in and through the person of Jesus Christ. Francis believed this imitation to be extremely deep, affecting a person in his or her very core. Through it, the individual is brought to deep and intimate union with the very reality of God.

Similarly, it is through Christ that Julian too seeks to reach the triune God: "The Trinity is our maker, our protector, our everlasting lover, our endless joy and our bliss, from our Lord Jesus Christ and in our Lord Jesus Christ" (p. 181). Julian "saw and understood that our faith is our light in our night, which light is God, our endless day" (p. 340).

For Julian, as for Francis, the Second Person of the Trinity enjoys a certain centrality as the Foundation Stone, the Center, the Model for the very heart and living of a spirituality of poverty. Certainly the theme of Christ as Center of Christian Spirituality is obvious; but the aspect of Christ's *emptiness* and *poverty* is uniquely emphasized in the Christocentric Franciscan spirituality, and has had deep historical influence ever since the day of Francis. Not that spiritual poverty was "new," but with Francis Christocentric poverty was lived out in a radically imitative way which has had theological ramifications for a spirituality of poverty ever since.

Francis had a profound appreciation for the Incarnation as the entrance into humanity's emptiness of God's own richness and fullness. Poverty was the *choice*, not only for Jesus, but also for his Mother as the Second Person of the Trinity chose to become man in the fullest possible sense, even sharing in mankind's direst poverty, as well as in the living and dying of all people:

... the Son of God became lowly, poor, insignificant. He took up our clay and went, not merely to the surface of the earth, but to the depths of its center. ... Christ [thus] becomes the coincidence of opposites uniting the heights and depths. ... He has entered into the very depths of the universe, into the ashes of humility [Cousins, 144].

For Julian, the Incarnation was the recapitulation, the gathering together under one Head of all those who are to be saved, and therefore their restoration to integrity. She sees Christ as rushing from the Father into the maiden's womb, falling low to accept our nature (p. 277):

[All] will be saved by the sweet Incarnation and Passion of Christ, all is Christ's humanity, for he is the head, and we are his members. ... The day and time are unknown when every passing woe and sorrow will have an end, and everlasting joy and bliss will be fulfilled [p. 276].

According to both Julian and Francis, therefore, a coincidence of opposites is woven integrally into the fabric of a spirituality of poverty: the Incarnate Son of God emptied himself by taking on humanity's "low" state of emptiness that he might reestablish the unity and integrity of relationship with the Trinity, that the Good News might penetrate humanity's poverty and allow Christ to be the "Fulfiller."

The Cross was, for Francis, the central and most important of all the events in Christ's life. What had been begun in the Incarnation and continued throughout the Lord's earthly life was brought to a dramatic conclusion in his Passion and Death. Thus the Cross became for Francis the symbol of the radical poverty of God himself, the privileged moment of Christ's self-emptying, and the source of our liberation and fullness. It is our only hope, then, for full life and freedom (EpFidI, *Omnibus*, 93). The thought of Christ's emptying himself on the Cross for us filled Francis with abiding joy.

For Julian, similarly, the Passion was a reflection of Jesus' gladness in suffering. She depicts the Lord as glad to have suffered because his love is great; having shown her his pain, he showed her that his love surpasses that pain even as heaven surpasses earth (Meany, 153).

In her parable of "the Lord and the Servant," Julian stresses the universal salvific significance of Jesus' death. Jesus Christ assumes humanity's

blame, and so the Father cannot blame humanity apart from his Son, whom he has allowed to suffer "all man's pains without sparing him" (p. 275).

Throughout Julian's meditation on the Passion, there is a double movement—of sorrow because Jesus suffered for our sins, and of joy because Jesus so loved us and conquered evil for us through his salvific blood (Meany, 159).

Julian refers the Passion to the Resurrection, a sound theological insight far from common in her time, especially among the laity, nurtured as they were on the emotional appeal of "the Lord who suffers for me." Her essential understanding of the Crucified is that he is the Victor for all humanity (Meany, 292).

The spirituality of poverty outlined above is thus solidly rooted in a sound theology of the Incarnation itself. He who took upon himself the emptiness, the poverty of all humanity, living and dying in that mode, will bring to all a risen fullness of life. This is the surprising hope which emerges from the paradox.

The development of a spirituality of poverty calls for a penetrating vision of this hope. For those who seek to embrace the spirit of poverty as the framework for their lives, is it not crucial to contemplate the emptiness of the human condition through a prism of fullness? Perhaps this challenge needs a vision of poverty's spirituality that evokes the mystical potential to en flesh that hope in a graced "expansion of consciousness, with its dual power of knowing by communion the temporal and the eternal, immanent and transcendent aspects of reality—the life of the All, vivid, flowing and changing, and the changeless conditionless life of the One" (Underhill, 36). Ω

References

- Bonaventure, St. *The Soul's Journey into God, The Tree of Life, The Life of St. Francis*. Trans. Ewert Cousins. New York: Paulist, 1978.
- . *Collations on the Six Days*. Trans. José de Vinck. Paterson: St. Anthony's Guild Press, 1970.
- . *Cloud of Unknowing, The*. Trans. James Walsh. New York: Paulist Press, 1981.
- Coleman, T. W. *English Mystics of the Fourteenth Century*. Westport, CT: Greenwood Press, 1971.
- Cousins, Ewert. *Bonaventure and the Coincidence of Opposites*. Chicago: Franciscan Herald Press, 1977.
- . "Fullness and Emptiness in Bonaventure and Eckhart." *Journal of Dharma* 6:1 (March, 1981).
- Hayes, Zachary. *The Hidden Center*. New York: Paulist Press, 1981.

- Julian of Norwich. *The Revelations of Divine Love*. Ed. James Walsh. Wheathampstead Herts, Eng.: Anthony Clarke Books, 1973.
- . *Showings*. Trans. Edmund Colledge and James Walsh. New York: Paulist Press, 1978.
- Lambert, Malcolm D. *Franciscan Poverty*. London: SPCK, 1961.
- Meany, Mary Frances. "The Image of Christ in the Revelation of Divine Love of Julian of Norwich." Unpublished Ph.D. Dissertation. New York: Fordham University, 1975.
- Molinari, Paul. *The Teaching of a Fourteenth Century Mystic*. New York: Longmans, 1958.
- O'Brien, Elmer. *Varieties of Mystic Experience*. New York: New American Library, 1964.
- Piat, Stephane J. *Riches and the Spirit*. Chicago: Franciscan Herald Press, 1958.
- Tuchman, Barbara W. *A Distant Mirror*. New York: Alfred A. Knopf, 1978.
- Underhill, Evelyn. *Mysticism*. New York: New American Library, 1955.
- Wakefield, Gordon S., ed. *The Westminster Dictionary of Christian Spirituality*. Philadelphia: Westminster Press, 1983.

Yearning

I wait for You—
for Your time—
for Your moment—
For the fullness of time—
that You alone know—
In that fullness of time
You will come—
and joy will rise—
as a spring in my soul.
Patiently, I wait—
but O, I yearn!

Sister Marie Regina Leis, O.S.F.

The Sting

SISTER MARILYN BROKAMP

THE LAST TIME I lectured at Sunday Liturgy, I read the beautiful words from the First Book of Wisdom: God did not make death. Then a little further on: God formed man to be imperishable. The image of His own nature He made him.

Those beautiful words brought to mind the last death in our convent motherhouse—that of Sister Leonitia.

Any director of an extravaganza would have a difficult time depicting it on the large screen. There should be sparkling dialogue in the script, and the director would need to show Sister up each morning before most of the community spending time with our Lord in the adoration chapel, then joining the community for morning prayer. No sparkling dialogue here; for those words were secrets between Sister and her Lover.

There should be drama and conflict early on in a screenplay. And what drama or conflict could be dug up watching Sister day after day, down on hands and knees, arranging rocks, eliminating weeds, and coaxing flowers in the rock gardens she planned to honor Mary?

Sister Marilyn Brokamp is an author in residence at Marian College, Indianapolis.

No, it would be a failure of a movie, for all the drama begins at the end; the very last day of her life, when, after her usual adoration period, and the community morning prayer, she missed breakfast. Sister never missed anything, whether community fasts or community feasts.

One of the sisters informed the nurse, and Sister was taken to the hospital.

The closest to conflict the director could come would be in the gentle protest from Sister to the nurse, "But I only feel a little nausea." What conflict!

By noon, Sister slipped through the door of death into eternity.

Now, when the director should be concerned with the denouement, activity is highlighted. All the lines of the convent switchboard are in use. Sister Leonitia's relatives and our sisters at mission convents in the United States and foreign countries are being notified, "Our Sister Leonitia has died."

Guest rooms are readied for relatives. A Liturgy is planned and duplicated. The sacristy and sanctuary become a beehive of activity. So do the mission convents where arrangements are being made to cancel this meeting, change the date for that one, send a substitute to another. Those too far away, plan a special Office for Sister.

Normally, in an extravaganza, at the death of the main character, when all conflict has been resolved, and all characters seem to be walking into the sunset, the background music is calm and gentle. Not so in Sister's case. At this point, the background music must become *accelerando* and *fortissimo*, as cars turn into the various gateways leading into the convent, and sisters make their way into chapel. Daisies, symbol of Sister's simplicity, are in evidence. All is in readiness. The organ pulses. The procession for the Mass of Resurrection begins. If we had visible rafters in our chapel they would vibrate to the strains of "And I will raise her up. . . ." The most dramatic moment happens at the very end of the service. A few hundred sisters extend their right hand toward the casket, singing a final blessing of Saint Clare.

Eventually all wend their way across campus to the cemetery.

Returning, one wonders how any director could possibly depict the echoes that seem to travel on that light aroma of incense through the convent corridors, "O death, where is your sting?" One of our sisters has attained what she has sought and toiled for all her life! "Where is your sting?"

No, it will never make a dramatic screenplay, but it certainly makes for an inspirational, real-life experience. Ω

The Prayers of Francis—II

BERARD DOERGER, O.F.M.

HAVING CONSIDERED several prayers of Saint Francis last month, we continue with the same methodology to reflect on the remaining prayers attributed to the Poverello: viz., wherever possible the historical context of the prayer's composition will be set forth, and then some comment will be offered on the text, followed by suggestions regarding the prayer's value for our spiritual life today.

D. The Paraphrase of the Our Father

OUR NEXT PRAYER is what is usually referred to as the "Paraphrase of the Our Father." Armstrong and Brady call it "The Prayer Inspired by the Our Father." The Latin name in the manuscripts is "Expositio in Pater Noster."

1. Historical Background.

a. *Francis' Love for the Our Father.* We are all aware, surely, of Francis' love for God as his Father, and we can recall the scene before the Bishop of Assisi when he handed back his garments to his earthly father, Peter Bernadone, exclaiming: "From now on I can freely say, Our Father who art in heaven, not father Peter Bernadone" (2Cel 12).

From that time on Francis did not cease praying the Our Father, and he advised his brothers to recite it frequently. The lay brothers, in fact, were to say it in place of the Divine Office.

Father Berard Doerger, O.F.M., is Pastor of Immaculate Conception Parish in Cuba, New Mexico. His investigation of Saint Francis' Letters appeared in last September's issue, and this is the second of three parts of his study (begun last month) on the Poverello's Prayers.

It was apparently a very common, popular practice in the Middle Ages to meditate on each phrase of the Our Father, so that there were many such meditations extant in Francis' day (AB 104). In this too, we see Francis as very much a man of his times.

b. *Author of the Paraphrase.* Because of the rather elaborate, elevated Latin style in this prayer, scholars generally agree that it was not written by Francis, at least "from scratch." Two other possibilities are suggested: (1) Francis arranged to his liking and devotion a commentary already existing, or (2) he more or less compiled this one with elements from different sources, forming a unified prayer which he then retouched in his own way.

b. *Authenticity.* In either case, however, the prayer, though perhaps not completely original with Francis, is authentic in the sense that he made use of it frequently, and in that way it became his own.

2. Analysis of the Text.

The first thing we should note in studying this prayer is that it is indeed a prayer and not just a commentary. It is an expanded form of the Our Father, maintaining throughout the form of a prayer. That is probably why Armstrong-Brady prefers to entitle it "The Prayer Inspired by the Our Father" (AB 104-06; *Omnibus*, 159-60).

The printed format of this prayer in AB already gives us a good analysis of its structure; I would like to add a little more detail:

Our Father (Who is the Father?)—"Our Creator, Redeemer, Consoler, and Savior" (line 1),

Who art in Heaven (How is God in Heaven?)—By being present "in the angels and the saints" (line 2),

(How is God present in the angels and saints?) By

a. "enlightening them to know" (for God is Light),

b. "inflaming them to love" (for God is Love),

c. "dwelling in and filling them with happiness" (for God is all Good, etc. (line 2),

Hallowed be your name (How is God's name hallowed?)—When our knowledge of God becomes clearer so that we "know:

the breadth of [his] blessings,

the length of your promises,

the height of your majesty,

the depth of your judgments" (line 3),

Your kingdom come (When does that Kingdom come for us and in us?):

• When "you rule in us through your grace," and

• When "you enable us to come to your kingdom" in heaven, "where there is an unclouded vision of you," etc. (line 4),

Your will be done on earth as it is in heaven (How is God's will done on earth?)—

When we love God

"with our whole heart"—by always thinking of him,

"with our whole soul"—by always desiring him,

"with our whole mind"—by directing our intentions to God and seeking his glory in everything,

"with our whole strength"—by spending all our energies and affections in the service of his love; and When we love our neighbors as ourselves

"by drawing them all with our whole strength to God's love,"

"by rejoicing in the good fortunes of others as well as in our own,"

"by sympathizing with the misfortunes of others,"

"by giving offense to no one" (line 5),

Give us today our daily bread (What is this daily bread?)—the "beloved Son of God, our Lord Jesus Christ" (line 6),

(Why do you give us this daily bread?)—So that we may remember and understand and reverence the love which Jesus had for us and how much "he said and did and suffered for us" (line 6),

And forgive us our trespasses (Through what means?)—Through (a) "your ineffable mercy," (b) "the power of the Passion of Christ," and (c) the merits and intercessions of the Blessed Virgin and all your chosen ones" (line 7),

As we forgive those who trespass against us (And if we don't forgive them perfectly?)—Then, "may you, Lord, enable us to forgive to the full," etc. (line 8),

And lead us not into temptation (What kind of temptations?)—"hidden or obvious," "sudden or persistent" (line 9),

But deliver us from evil (What kind of evil?)—"past, present, and future evil" (line 10).

3. Commentary on the Paraphrase of the Our Father.

a. This prayer inspired by the Our Father shows, first of all, the great love and admiration Francis had for the Lord's Prayer.

b. Its main spiritual value for us consists, I believe, in its solid and thought-provoking explanation of the Lord's Prayer. I don't think I've ever read a better or more succinct commentary.

c. Some passages strike me as very typical of Francis' thoughts and expressions. For example, the last part of line 2: "because you, Lord, are the

Supreme Good, the Eternal Good from Whom comes all good, without Whom there is no good." We meet these ideas and expressions in other writings of Francis in almost the identical phraseology. The idea in line 5, e.g., "by rejoicing in the good fortunes of others as well as our own," is expressed also in Admonition 8.

d. For me, certain sections are also really rich in thought and beauty: the explanation in line 2 of how God is present in heaven in his angels and saints by enlightening them to know as the Light, by inflaming them to love as the Fire of Love, etc.; and the explanation of how we fulfill God's will on earth by loving God with our whole being and our neighbor as ourselves. This whole section gives a beautiful summary of the two great commandments and hence a good summary of the basic requirements of our Christian moral life.

e. Some of the manuscripts that contain this paraphrase mention that Francis said it at all the hours of the Divine Office. We might occasionally use it ourselves, either as a preparation for the Divine Office or perhaps as part of the Office itself. I would not hesitate to use it on occasion, e.g., in place of the psalms for Midday Prayer, especially on a Franciscan feast day.

E. The Praises to Be Said at All the Hours

OUR NEXT PRAYER is another prayer of praise of God. This prayer goes by the title "The Praises to Be Said at All the Hours," that is, the Hours of the Divine Office (AB 101-02; *Omnibus*, 138-39). It differs from the other two prayers of praise in this way. The first one we studied, "The Praises of God the Most High," was *directed immediately to God* and was a listing of God's many attributes, for which Francis gave praise: "You are holy . . . you are strong . . . you are beauty," etc. The second prayer of praise was an *exhortation* to praise God, calling on all different groups to praise God. The present prayer bears some similarity to the "Exhortation," of course, but it is longer and more unified and repeats frequently the refrain: "Let us praise and glorify him forever!"

1. Historical Background.

a. No one seems to know exactly when Saint Francis composed these Praises, but there is also no doubt expressed about its authenticity.

b. Along with the text in some of the manuscripts is a set of rubrics, which indicate when and how the praises are to be used by the friars. This rubric or introduction says:

Here begin the Praises which our most blessed Father Francis composed and which he recited at all the hours of the day and night and before the of-

fice of the Blessed Virgin Mary, beginning thus: Our most holy Father who are in heaven, etc., with the Gloria; then are said the Praises.

c. *The Mirror of Perfection* suggests that this prayer was sometimes also imposed by Saint Francis as a penance on those who uttered idle words. (The passage makes quite interesting reading; cf. SP 82; *Omnibus*, 1214-15).

2. Analysis of the Text.

a. When we proceed to analyze the text we see that, like "The Exhortation to Praise God," this prayer is mostly a compilation of various verses from the Scriptures (Daniel and Revelation) and from the liturgical hymn, *Te Deum*.

b. We have already mentioned that there is a refrain, "Let us praise and glorify Him forever!" which is repeated after each verse, and there is a final oration to God, the all high and all good Lord.

c. Francis first presents us with the object of our praises and some of the reasons for praising God in vv. 1-4. Then, in vv. 5-8, he calls upon different general groups to praise the Lord: all the works of the Lord (v. 5), all the servants of the Lord and those who fear God, the small and the great (v. 6), heaven and earth, and every creature in heaven, on and under the earth, and in the sea (vv. 7-8). Then follows the Gloria and the final prayer.

d. This final prayer is, I believe, a real masterpiece. It first salutes God as the "all powerful, most holy, most high and supreme Good: all good, supreme good, totally good, who alone is good." Then it expresses the desire that we give to God "all praise, all glory, all thanks, all honor, all blessing, and all good things." It ends with the Latin words, "Fiat. Fiat. Amen."

3. Commentary on "The Praises to Be Said at All the Hours.

a. This prayer shows again the importance of the prayer of praise in the life of Francis and his brothers. The fact that Francis recommended its recitation before all the liturgical hours indicates also his conviction that we must prepare ourselves carefully for reciting the Divine Office (Our Franciscan Breviaries of the past used to contain these Praises in the front of each volume.)

b. We note again in this prayer Francis' desire to praise God *with* and *through* all creatures, and also his repeated recognition of God as the greatest and highest good—the source of all good, to whom all praise and honor belong.

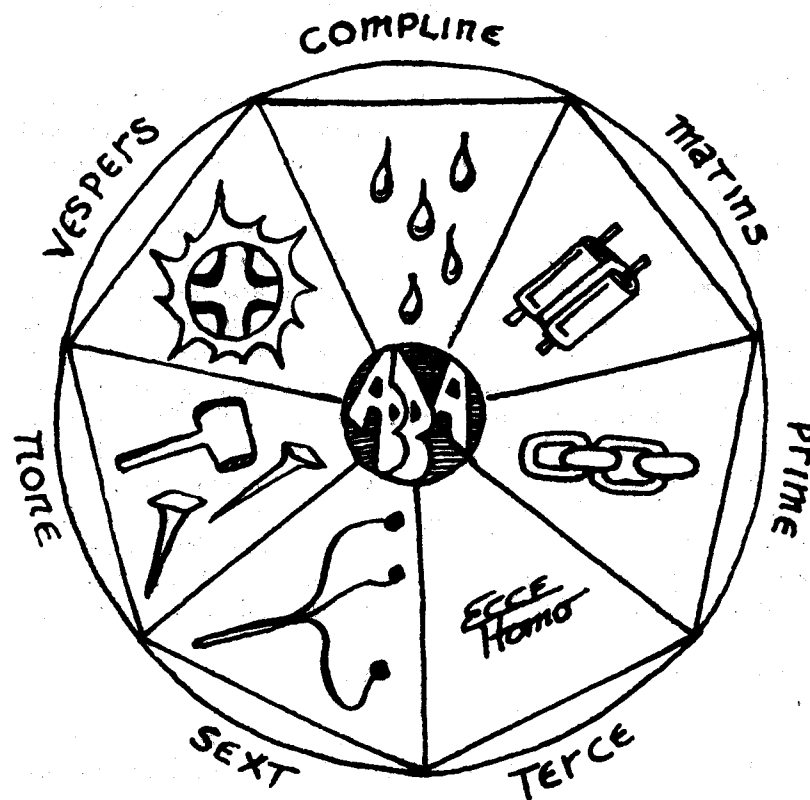
c. We can certainly use these Praises, as the title and the rubric suggest,

before the Hours of the Office to stimulate our hearts for praising God. I suggest that they might be substituted for the Invitatory of the Office when it is used at the Hour of Readings or at Lauds.

d. Personally, I have, since my novitiate days, used these Praises of Francis, along with his "Prayer to the Blessed Mother," which we will shortly consider, as my first prayers in the morning after rising. I feel it is a good prayer to begin the day with, and I consider I've had a bad start of the day if I haven't begun it with these two prayers of Francis.

F. The Office of the Passion of the Lord

OUR NEXT WORK is the longest of Francis' prayers, in reality a whole "Office." We call it "The Office of the Passion of the Lord," a name given to it by Luke Wadding, one of the first historians of the Order and one of the first compilers of the writings of Francis. It is not too good a title, however, for this Office or collection of prayers. A better one is sug-



gested by the French friar Jacques de Champheleer: "The Office of the Paschal Mystery." The work is, again, more of a compilation by Francis than a completely original work (AB 80-98; *Omnibus*, 140-55).

1. Historical Background.

This work is an ensemble of seven sets of prayers or hours that correspond to those of the Liturgy of the Hours. These seven collections are arranged for five seasons of the year.

Such a devotional prayer was not something new in the history of spirituality. At the time of Benedict of Aniane in 817, while monastic religious life was undergoing reform, there was a tendency to prolong the Divine Office by adding personal and devotional prayers. Saint Ulrich of Augusta (1973), for example, prayed a devotional office in honor of the Cross and another in honor of the Blessed Virgin Mary. In this Office of the Passion, however, Saint Francis combines a devotion to both the Cross and the Blessed Mother, but his collage of scriptural passages and antiphons reflects many characteristics of his unique vision [AB 80].

Analysis of the Text.

We will not be able to study in detail all the parts of this "Office of the Passion," but we will look at a few sections in detail and try to get an understanding of how Francis composed or compiled it, and how he made use of it.

a. The Office is composed fundamentally of fifteen "psalms." All except two are mosaics of verses from the Book of Psalms, Isaiah, Lamentations, Exodus, or other texts from the Missal and Breviary, which verses Francis retouched in spots. It is in this compiling and retouching that we find the originality and creativity of Francis at work. One such retouching that occurs a number of times is the substitution of "Father" for "Lord." In general the procedure reveals to us the Christological reading Francis made of the Psalter: i.e., he sees Christ as praying the Psalms to his Father and us as joining with Christ in that prayer.

b. The "Office of the Passion" is set up to be used in five different times or seasons of the year: viz., (1) the Sacred Triduum of Holy Week and weekdays of the year (p. 81), (2) the Easter season, (p. 89), (3) Sundays and principal feasts (p. 92), (4) Advent (p. 94), and (5) the Christmas season (p. 97).

c. How do we say this Office? Some of the manuscripts give directions for doing this; cf. AB 98; *Omnibus*, 140-41.

d. Let us look, now, at a few of the "psalms" and prayers in the Office to get the general feel of the Office and see how Francis puts together the "psalms" that make it up.

1. First we look at the Antiphon to Mary, with which each Hour of the Office begins (AB 82; *Omnibus*, 142). This Antiphon is directed to our Lady as the "Holy Virgin Mary," and the first two verses mention some of her attributes or prerogatives:

- a. There is no one like her born in the world;
- b. She is the *daughter* and *servant* of the most high and supreme King and Father of heaven, the First Person of the Trinity;
- c. She is also the *mother* of our most holy Lord Jesus Christ, the Second Person of the Trinity;
- d. She is the *spouse* of the Holy Spirit, the third Person of the Trinity.

Then the Antiphon continues with a petition that Mary pray for us to her Son along with Saint Michael and all the saints and angels.

2. Next, let's turn to Psalm IV (AB 85; *Omnibus*, 144). This is the Psalm for the Hour of Tierce, which was said about 9:00 A.M. As the footnote in AB mentions, this was the hour of the scourging, the crowning with thorns, and the mockery and abuse of the crowd. Each of the psalms in this first Part of the Office refers to events in the Passion of Christ, events which took place at approximately the same time of day as the Hour is supposed to be prayed. The Psalm is, moreover (like most of them in this Office), placed as it were on the lips of Christ, praying to his Father. The editors of the text indicate from which biblical psalms Francis drew the verses for this Psalm IV, and they italicize the words Francis inserted (in this case, only "O Holy Father").

3. Let us consider one other psalm—XV—, from Vespers for the Office of the Christmas season. It appears to be the one with the most "retouchings," and it makes a beautiful prayer for the Christmas season. It is addressed to us, the readers, the creatures of God, urging us to rejoice and give praise to God for the great gift of God's Son who was sent into the world to become like us. This Psalm XV is, I believe, a real gem. It blends together verses from seven different Psalms of the Old Testament and several passages from the Gospel of Luke. It announces joyfully the birth of Christ and some of the events surrounding that birth, indicating at the same time what should be our response to that birth: viz., all creation should rejoice and be glad on this day that the Lord has made; we should give glory and praise to God, and we should be willing to offer our bodies, to take up Christ's

cross, and to follow his commands to the end.

3. Commentary on "The Office of the Passion of the Lord."

a. We have already mentioned how many of these Psalms of Francis in the Office of the Passion show us the Christocentric viewpoint of Francis as he prayed. He envisaged Christ as praying many of the psalms, and himself (us) as joining with Christ in his prayer to his Father.

b. There is also a Mariological emphasis in this Office, since each Hour begins with the beautiful yet succinct Antiphon to Mary. As he prays, then, Francis not only joins himself with Christ in prayer; he also joins himself with Christ's Mother, the Virgin Mary.

c. We also see in this Office, of course, Francis' devotion to the Passion of Christ. But there are many other aspects of Christ's life included in the Office: the Resurrection-Ascension mystery, and the Nativity.

d. How can we make use of this Office of the Passion? I believe we might occasionally substitute some of these Hours in place of the official Liturgy of the Hours, perhaps together with the Our Father and the Praises, then the Antiphon to Mary and the concluding Oration. We should also be able to make use of the beautiful Marian Antiphon in other contexts of public or personal prayer. And certainly we should be able to find use for Psalm XV, the Nativity Psalm, during the Christmas season. *T*

Incarnation

Once in a dream you came to
her, like a beacon in the midst
of sea and sand. Across the
waters you stretched, scooping
the Star of the Sea up in
your hand,

To hold her rising
and falling like the breath
at rest on your lips. Into
the dust you spat, enclosing
your little shell with
a Word,

And laid her back in the deep
to form you
a priceless pearl.

Carol Carstens, S.F.O.

*What I have learned from living Francis' Rule for
Hermitages at the Little Portion in the South Bronx:*

Hermitage in the City

ANDRE CIRINO, O.F.M.

BEFORE THE SUMMER OF 1980, I knew little about Francis' Rule for Hermitages. During the Franciscan Study Pilgrimage at Assisi I was first introduced to the Rule and given a chance to live it for a few days in a hermitage at Colfano in the Province of the Marches. During the lectures and explanations of the Rule,¹ I began to see potential for living it when I would return to the United States. After returning to the States, I heard Dacian Bluma, O.F.M., give several talks on the Rule. At this point, I was convinced that it was possible to experience the Rule right where I was: viz., in the South Bronx.

During the 800th Centenary celebration of 1982, the Province of the Immaculate Conception sponsored a project for the poor in the South Bronx where the friars had labored for more than eighty years among the Italian immigrants. The pastoral team of Our Lady of Pity Parish offered the vacant convent as a retreat center for the poor and those who minister to the poor. Retreats were to be offered free of charge. Soon after the dedication of this new ministry at the Little Portion, an opportunity was available to try living the Rule for Hermitages. A date was set for our first experience for the Spring of 1983. Four of us came together, two men and two women, and the Hermitage Experience of the Little Portion was born.

¹Lectures and explanations of the Rule were given during the "Assisi Experience" by Damien Isabell, O.F.M.; Aaron Pembleton, O.F.M.; Roch Niemier, O.F.M.; and Murray Bodo, O.F.M.

Father Andre Cirino, O.F.M., presently living at Our Lady of Pity Friary in the South Bronx, is a team member of Little Portion Retreat House for the Poor and a member of the Council for the New School of Franciscan Studies in Brooklyn. He has also served on the staff of the Franciscan Study Pilgrimage (Assisi Experience) and is Chairman for the 1986 Franciscan Gathering at Tampa.

The Hermitage Experience is rather simple. The order of occurrence is as follows. The hermits usually gather on a Friday evening. After an instruction on the Rule for Hermitages, a schedule is proposed for living the Rule, and the hermits begin to live it for the next three days. Civil holiday weekends are chosen since it is easy for people to be free with the addition of the holiday Monday to extend the Hermitage one more day.

Since the summer of 1980 I have had the opportunity to experience this Rule for Hermitages eleven times—nine at the Little Portion, and two at other locations. I would like to share some of the insights I have gained. (Throughout this article I will use the text of the Rule for Hermitages as found in AB 147-48.)

1. Those who wish . . .

I find that this aspect of voluntarily entering the hermitage sets the tone for the entire experience. I have gathered with many people to live this Rule, and the experiences have been blessed because they truly desired to be there. It sets a tone of expectation flavored by enthusiasm and excitement.

. . . to live religiously in hermitages . . .

During the Franciscan Study Pilgrimage in Assisi, all the participants were assigned to "hermitages" which were on mountain tops or in rural areas. So I was truly amazed to learn during our first Hermitage Experience at the Little Portion that our inner-city retreat house was very suitable for living this Rule. I was further impressed by the comment of a Franciscan sister who works in a hospital in New York City: "We can do this at home!" Monthly days of recollection have been the route of many religious groups. This sister saw the possibility of living the Rule for Hermitages during this monthly period of prayer.

. . . should be three brothers or four at most; two of these should be mothers, and they may have two sons or at least one.

With regard to numbers, the Little Portion has thirteen bedrooms or cells. We have had as few as four and as many as seventeen gather for a Hermitage Experience. With the four it was clear—two were mothers and two were sons.² For the seventeen, I made adjustments. Since our hermitage stay at the Little Portion is so brief, each person who signs up is

²Throughout this article I use the expression *sons* as it occurs in the Rule. I mean sons/daughters, for such was our experience.

automatically a son/Mary. Of the seventeen, three were mothers/Marthas, and each mother assumed this role for four or five participants. This works very well. Another insight for me was not only the fact that Franciscans are hungry to learn about and experience this Rule, but also that people who do not belong to the Order and knew little of Francis and less of Clare, came to the Franciscan Hermitage Experience and picked up the flavor and rhythm of it all in a short time.

One goes into a hermitage for solitude. And we have Francis talking here about three or four brothers. It is because Francis wants people to be together in solitude—to be in fraternity like the rest of the Order. It is this notion of *fraternity* that distinguishes the Franciscan Rule for Hermitages from any other experience of solitude, such as quiet days, *poustinia*, desert days, etc. Although there is silence during the days of hermitage, participants remark that they are aware that brothers and sisters are "walking this hermitage road" with them. In moments of difficulty, fraternity brings a security in prayer; in moments of joy, it reaffirms their commitment to be part of a Franciscan fraternity. In such a small house (the building is a four story tenement), people seem to find space for solitude, which—to judge from their comments—they are happy to share.

2. Those who are mothers should follow the life of Martha . . .

I assume the role of Martha with one or more persons, depending on the size of the group. The ratio is usually one Martha to three or four Marys. I have discovered the role of Martha to be an exhausting one, not only from the viewpoint of preparation for prayer and Eucharist, but also because of the work in the kitchen, dining room, and other areas. So usually we are two, sometimes three Marthas. I would invite someone to be a Martha only after he/she has experienced the role of Mary. Because the Martha role is so demanding, I think it is important for the Martha to understand the needs of the Mary by being a Mary first. Comments from various Marthas who have served at the Little Portion verify this for me.

. . . while the two sons should follow the life of Mary . . .

The early friars were itinerants. Although we may not be literally on the road, the intensity of our activity usually keeps us "on the go." We need time just to be (*stare*), like Mary to sit at the feet of the Lord to do the "one thing required" (Lk. 10:42). I encourage our hermits to assume the role of Mary even to the point of asking them simply to move from the table after eating and leave all utensils there. Some people who come find this deactivation very difficult—they are so used to "doing." So we

exaggerate a bit to encourage them to take the time for just "being."

... and they may have an enclosure in which each one may have his small cell in which he may pray and sleep.

The early friars had stone caves or cells/huts made of twigs and mud. Our cells at the Little Portion are very simple—a bed, a chair, a lamp, a

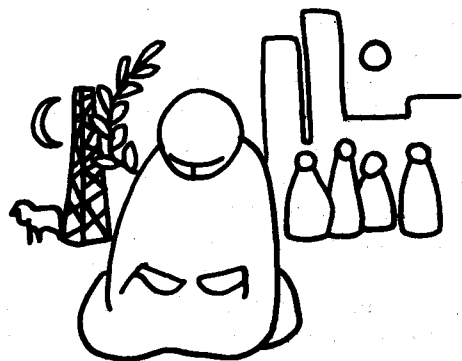


table with a Bible on it. Many hermits who come to the Little Portion are exhausted people; so they do take significant rest in their cells. One hermit, a wife and mother, recorded in her journal as she awoke the first day: "8:20 A.M.—strange, no reason to rush. To be on God's time—to wake when he wakes me. . . ."

During another hermitage experience, a sister shared with us that it was a new experience for her to observe this part of the Rule to pray in her cell. She was more accustomed to community prayer, praying in chapel or a church. After hearing this, a friar decided to try the same thing. He spent the next day entirely in his cell in prayer. With no phone, no work, no personal items, he witnessed to us that he was able to let himself "get cornered by God." He was pleasantly surprised with this experience.

3. And they should be eager to keep silence . . .

I have discovered this to be a crucial part of our experience at the Little Portion. Silence is observed all day. At lunch and supper, music is played. The silence seems to become a pregnant experience for the hermits, stemming in part from the atmosphere of fraternity. During the day God moves the hermits. They may want to share their experience with someone, but they hold it in silence. So I included a faith-sharing time for the hermits at the end of each day. They bring all of the experience of silence to birth during the period of faith-sharing. The amazing result is to witness how deeply the details of this simple Rule for Hermitages become incarnated in each of them.

... and let them seek first of all the Kingdom of God and his justice (Mt. 6:33).

John Gallen, S.J., once reminded me that the kingdom of God was not

necessarily a place, but an experience of the God who dwells in unapproachable light, who unfolds himself before us to make himself known. And I think that this is experienced by the hermits as they assume the stance of Mary before God. They come to seek him out. He unfolds before them, and they experience the kingdom that is within.

Moreover, the South Bronx is a place where justice needs to be upheld. Saint Bonaventure speaks of justice as the restoration to beauty of that which has been deformed. I think that a region like the South Bronx, so pervaded by violence, poverty, and suffering, is in some way restored to beauty by the presence of the hermits who gather here at the Little Portion to live this Rule.

4. And let them say Prime at the Proper Time . . .

It is in this Rule that an early example of a schedule of the daily life of the friars is found. At the Little Portion the Rule for Hermitages is lived as written, with the sole exception that all the liturgical hours are not recited. In the short time span of three days, praying all the liturgical hours together would leave little time for personal prayer. In his Letter to Leo—at times called the "Gospel of Franciscan Freedom"—Francis tells Leo: "In whatever way it seems best to you to please the Lord God and to follow in his footsteps and his poverty, do this with the blessing of God and my obedience" (*Omnibus*, 118). Taking my cue from this thrust of freedom, I suggest, in my explanation of the Rule on the first evening, the following schedule to the hermits, which every group has thus far accepted and lived:

9:00 A.M.	• Morning Prayer
12:00 P.M.	• Lunch
4:00 P.M.	• Eucharist
6:00 P.M.	• Supper
7:30 P.M.	• Evening Prayer
8:00 P.M.	• Faith-Sharing

Attendance at any scheduled function is completely voluntary. This is supported by Dacian Bluma's comments on the liturgical hours:

From the simplicity of the Rule, some things are not clear. For example, were the hours prayed together? Did everyone have to come? If you were having an ecstasy, did you have to leave that and come? Did they have a bell rung so as to come out of their caves, cells, huts? Did the mothers say the hours with the sons? And the brothers who prayed the office of the *Our Fathers*, where did they fit in? Very likely, they arranged things for themselves by mutual agreement.³

Although this little Rule makes no mention of the Eucharist, we celebrate Mass each day during the Hermitage Experience. It was in 1222 that papal approval was given for Mass to be celebrated in private oratories. The friars probably celebrated Mass in the hermitage, because Thomas of Celano says: "One day therefore he went before the holy altar which was erected in the hermitage where he was staying. . . . (*Omnibus*, 307).

A final note on scheduling: I mention to the hermits that the Lord may call them in the middle of the night to prayer. I encourage them to respond, and many have done so.

. . . and after tierce they may be free from silence, and they may speak and go to their mothers.

I tell the hermits at the beginning that this is not a directed retreat, that I will not be meeting with them during the day. I do not encourage sessions for spiritual direction, counseling, or the celebration of the sacrament of reconciliation. If someone asks for a session for whatever reason, however, I do accommodate. This stance preserves the time for them to live the solitude they seek in silence.

As mentioned already, we gather for faith-sharing for about an hour at the end of each day. Besides building up the hermits' faith, it is a chance for the fraternal aspect of the Rule to be experienced by all.

5. And whenever it pleases them, they can seek alms from them as little poor ones, for the love of God.

The seeking of alms was a practice of fraternity. When food did not come from their work, they went out to beg from the table of the Lord. Francis included this begging idea in the Rule possibly to keep the friars in touch with the rest of the fraternity. At the Little Portion, there is no begging of alms for food. Our meals are simple. If hermits desire to fast, I ask that they inform their mother/Martha so as to assist us in planning for meals. One friar who came from a community of more than fifty men remarked that most meals he ate at the friary were on the fast-food style. Slowing down his pace as a hermit and eating in silence introduced him to the food he was eating, leading him to praise God for these simple, sustaining gifts of creation that he had previously ignored.

³Dacian Bluma, O.F.M., *The Rule for Hermitages*, a talk given at the Franciscan Gathering at Tampa, 2/7/83 (Cassette Enterprises, 1112 Park St., Seffner, FL 33584).

6. And afterward they should say sext and none and vespers at the proper time.

As already noted under number 4, we do not pray all the liturgical hours. On a longer Hermitage Experience, e.g., eight to ten days, additional liturgical hours other than those scheduled could be added. In our practice at the Little Portion, we leave as many hours as possible for personal prayer.

7. And in the enclosure, where they live, they should not permit any person to enter, nor should they eat there.

Francis usually advised the friars to plant a hedge around their huts when they erected a hermitage. During the entire time of hermitage, the Little Portion is closed to all other activities. This forms a "hedge" around the entire building. For the slamming of a door or laughing aloud in an ordinary greeting could disturb this silence and distract the hermits. Thus silence pervades the entire hermitage area.

8. Those brothers who are the mothers should be eager to stay far from every person, and because of the obedience to their minister they should protect their sons from everyone, so that no one can talk with them.

As one of the mothers/Marthas, I try to spend my time in the front office by the door and the phone. I have had to protect some of the sons/Marys from business calls as well as from people trying to drop in for a visit with a hermit.

9. And the sons should not talk with any person except with their mothers. . . .

I assign a mother/Martha to each hermit on the first night so he or she knows with whom to talk. This is a happy arrangement because the listening and chores that arise are shared by all the mothers/Marthas.

10. The sons, however, should sometimes assume the role of the mothers, as from time to time it may seem good to them to exchange [roles]. . . .

In the short time we have at the Little Portion Hermitage Experience, this switch is not made. An exchange should take place during a longer period of time, or in response to the needs of the hermits themselves.

* * *

FRANCIS ESTABLISHED a rhythm for his life: he was on the road for a period of time; then he would spend a period of time in hermitage. Although we seem largely to have lost this sense of rhythm in the Order today, I think it is very possible for us to re-establish it on the local fraternity level.

For example, I think that members of friaries/convents with an extra room could actually create a hermitage room and give the members of the fraternity the possibility of living the Rule for Hermitages on a regular basis. Each member of the house could be given a hermitage day (overnight) on a regular (weekly/monthly) basis. The hermit could enter this cell early in the day, join the fraternity for prayers, Eucharist, and perhaps the evening meal. Although one could fast or take meals in silence, the one meal taken with the fraternity would be the one time they could go and speak with their mother (the fraternity). For any specific needs that may arise, members of a fraternity could alternate the Martha role.

Once a fraternity has received some instruction on the Rule for Hermitages and lived the Rule for several days, I think the rhythm Francis knew as an itinerant preacher could again become our experience today. I believe it's worth a try. Ω

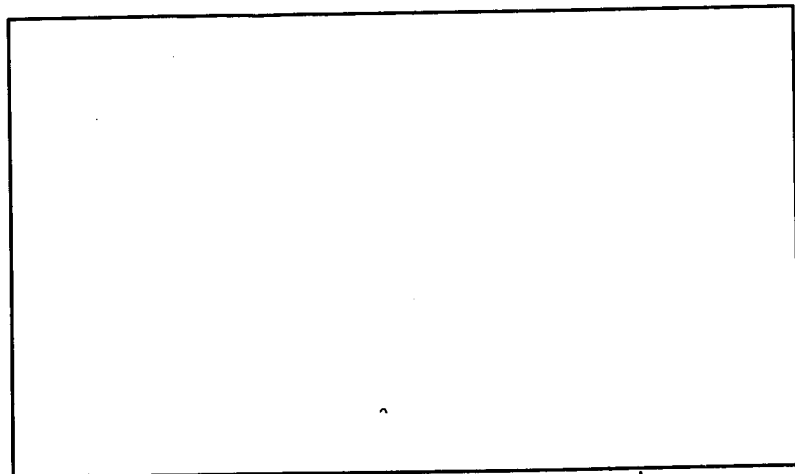
Meditation on the Rain

It falls,
Now so gentle,
Now with fury:
To water and build up
To tear down, and destroy.
So with all the world
The wind, the snow
The warmth, the cold,
So good, so wondrous
Yet able to crush.
A mirror of the human heart.

Robert Barbato, O.F.M.Cap.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office



Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

APRIL, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

- LIFE STAGES OF A SAINT 98
Sister Macrina Scott, O.S.F.
- THE PRAYERS OF FRANCIS—III 106
Berard Doerger, O.F.M.
- THE PREACHING APOSTOLATE OF ST. FRANCIS
AND HIS EARLY COMPANIONS 114
Sister Maria Asuncion M. Borromeo, F.M.M.

FEATURES

- EDITORIAL: WITNESS 97
David Temple, O.F.M.
- POETRY:
- SUBMISSION 113
Carol Carstens, S.F.O.
- FULFILLMENT 124
Sister M. Colette Logue, O.S.F.
- BOOK REVIEWS 125

Volume 36, No. 4

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The drawing on page 101 has been furnished by Robert G. Cunniff; the one on page 110 is by Brother John Francis Tyrrell, F.F.S.C., and that on page 119, by Sister Mary Regina, P.C.P.A.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions	Fragm: Another Fragment, Rule of 1221
BenLeo: Blessing for Brother Leo	LaudDei: Praises of the Most High God
CantSol: Canticle of Brother Sun	LaudHor: Praises at All the Hours
EpAnt: Letter to St. Anthony	OffPass: Office of the Passion
EpCler: Letter to Clerics ¹	OrCruc: Prayer before the Crucifix
EpCust: Letter to Superiors ¹	RegB: Rule of 1223
EpFid: Letter to All the Faithful ¹	RegNB: Rule of 1221
EpLeo: Letter to Brother Leo	RegEr: Rule for Hermits
EpMin: Letter to a Minister	SalBMV: Salutation to our Lady
EpOrd: Letter to the Entire Order	SalVirt: Salutation to the Virtues
EpRect: Letter to the Rulers of People	Test: Testament of St. Francis
ExhLD: Exhortation to the Praise of God	UltVol: Last Will Written for Clare
ExpPat: Exposition on the Our Father	VPLaet: Treatise on True and Perfect Joy
FormViv: Form of Life for St. Clare	¹ I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis	LM: Bonaventure, Major Life of Francis
2Cel: Celano, Second Life of Francis	LMin: Bonaventure, Minor Life of Francis
3Cel: Celano, Treatise on Miracles	LP: Legend of Perugia
CL: Legend of Saint Clare	L3S: Legend of the Three Companions
CP: Process of Saint Clare	SC: Sacrum commercium
Fior: Little Flowers of St. Francis	SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL

Witness

IN THE FRANCISCAN call there is the challenge to be witness. Saint Francis was witness. Saint Clare was a bright witness. The burghers, the wool merchants, the glaziers, the ploughboys, the kings who responded as Secular Franciscans—all of these were witnesses.

It is part of the Franciscan witness to respond to each part of life as a peak experience, because God is completely in it and man is totally in it.

In Francis' view it was a peak experience to meet the leper. It was a peak experience to live at Rivo Torto beneath the names written on the rafters. It was a peak experience to rush in to the lines of the Mohammedans. It was a peak experience to get locked out of the friary at night. In each of these experiences there was strong witness to the Gospel.

The witness was personal because it was a witness to Christ. This personal response reached a still higher point when it focused upon the body and blood of the Lord.

To give witness will always be an intimate part of the response to the Franciscan ideal. The Father, the Brother, the Sister, the Secular Franciscan is called continually to give witness to what is here and to give witness to what lies beyond. He and she are summoned to stand here, to work here, to walk in the light of this life as one fully alive and at the same time to reach to what is beyond. We are called to bring some of that which lies beyond into this life. We are directed to live by a love which transcends us but which can be stretched into this life, if one loves enough.

For Francis the Incarnation was a central point of a goodness to man. But the Incarnation was not only then; the Incarnation is now. Anyone who accepts this new life that comes from the Incarnation, also must accept the commission continually to be a witness in his/her own part of the world.

Continued on page 128

Life Stages of a Saint

SISTER MACRINA SCOTT, O.S.F.

MOST OF US first became aware of Saint Francis of Assisi through some picture or statue. The problem this creates is that we are likely to imagine Francis as a static person, eternally standing in brown robes with arms outstretched and a smile firmly painted on his face. A more dynamic image emerges if we look at the life of Saint Francis with the help of what psychologists today are discovering about the stages of development that occur in adult life. Francis was not always the same, like a statue. He went through stages of development, as all human beings do.

The first part of Francis' adult life, or ours, can be called "young adulthood." This is the stage we expect people to be in during their twenties, though individuals vary greatly as to when they move from one stage to another. The main concern of the young adult is finding his or her identity. This is the time of breaking away from the dependent role of being a child in a family. The break is often traumatic, leaving the young adult isolated, confused, engaged in intense inner struggles in an attempt to come to a personal decision about the direction of his or her life. Not yet settled on any clear course, the young adult is likely to make impulsive decisions, today in one direction, tomorrow in another. The young adult is made lovable by noble aspirations, but infuriating by the lack of any general and consistent sense of responsibility.

Sister Macrina Scott, O.S.F., M.T.S. (Franciscan. School of Theology, Berkeley) is a member of the Sacred Heart Province of the Sisters of Saint Francis of Penance and Christian Charity. She established the Catholic Biblical School of the Archdiocese of Denver in 1982 to train laypeople as teachers of Scripture, and continues to direct it.

The break between Francis and his father is a classic example of the young adult breaking away from family. With eight hundred years' perspective, we greatly admire Francis' enthusiasm for poverty, his dramatic rejection of his father's mercenary values. We easily forget that it was his father's hard earned money on which he was living, and which he was giving away so generously. When the same thing happens today, those over thirty are quick to notice *whose* accumulated resources are being squandered or jeopardized by the young, with their different value system.

Many also find it hard to be patient with the unpredictable changes of direction they see in young adults. Francis began these years as a leader in the lavish parties popular among the young men of the town, preening in the elegant clothes his father's wealth provided, proud of his beautiful singing voice, aglow with the romantic culture of the troubadours. Next, the dream of glory in battle came to him. It became his ambition to rise above his father's merchant status in the one way that was open to him, by winning knighthood through courage in battle.

His first attempt at war, at age twenty-one, was a dismal failure. It ended with the defeated Francis in prison in Perugia, where he became ill. Finally, ransomed by his father's money, he returned home, a sick and disturbed young man who seemed unlikely to make anything of his life. The movie *Brother Sun, Sister Moon* has been criticized for showing Francis as emotionally ill at this phase of his life. The portrayal may be exaggerated, but it does express the insight that for Francis as for so many gifted and sensitive individuals, young adulthood was a time of extreme psychic stress, of intense inner struggle likely to be expressed in ways that strike those over thirty as somewhat bizarre.

God's call was coming to Francis during his illness, but he was not yet ready to accept it. Instead he tried to return to his role as troubadour and life of every party. Then, at twenty-three, he tried again to go to war, handsomely outfitted at his father's expense. But he returned in a few days, an object of ridicule for what appeared to be cowardice, but was actually a sign of his deep confusion about his own identity and the direction he wanted to take in life.

Returning to his father's home, he refused to be involved in the family business, but spent his time wandering around the countryside with a friend, spending many hours praying in caves while his faithful companion waited outside. A contemporary biographer hints at the intense struggle of these hours. "When he came out again to his companion, he was so exhausted with the strain, that one person seemed to have entered, and another to have come out" (1Cel 6; *Omnibus*, 235).

Young adulthood is also the season for falling in love. The tales of

chivalry had prepared Francis for such an experience. It was when he was twenty-four, as he prayed in the old church of San Damiano, and the crucifix came alive and spoke to him, that Francis fell in love. That love assumed a new dimension when he encountered the same Jesus in the leper. In these two experiences a direction was finally set from which Francis would not later waver. The center of his life was to be Jesus; he would find Jesus on the cross and in the poor. Jesus' command to him was to rebuild his church, which was falling down.

Even when the inner conviction had come, however, putting it into concrete reality was not simple. At the age of twenty-five, with his heart aflame with the love of God, but with no maturity of judgment, he grabbed a bolt of rich cloth from his father's store, rode off to Foligno, sold both cloth and horse at a good profit; then wondered what to do with the money. Coming across the dilapidated church of San Damiano, and eager above all to get rid of the money (his father's money, remember), he tried to give it to the poor priest who lived there. The sensible man refused the money, but Francis threw it on the window sill, the window sill that is still shown to visitors to San Damiano.

There it remained while Francis went through the further traumas of his unique novitiate. He insisted on remaining with the priest, to whom much credit must be given for risking the wrath of Pietro Bernadone by taking in his son. When Pietro came to claim his runaway boy, Francis hid himself in a pit he had dug for the purpose. There, before Saint Ignatius had invented the Spiritual Exercises, he made his thirty-day retreat. It was a turning point in his life. The biographer says, "Though he was in a pit and in darkness he was nevertheless filled with a certain exquisite joy of which till then he had had no experience; and catching fire therefrom, he left the pit and exposed himself openly to the curses of his persecutors" (1Cel 10; *Omnibus*, 237-38). Those over thirty notice that the main persecutor was the respectable father of a son who had run away from home without explanation, but with a substantial chunk of his father's possessions.

The father attempted to deprogram his bewildering son in a cell in the basement of his house, but his wife thwarted his plans, and Francis returned to his disreputable lifestyle. If he had gone away to Berkeley, perhaps his father would have put him resolutely out of his mind, but he insisted on making a spectacle of himself in the very town where his father had worked so hard to establish his business and his reputation. Francis' lack of consideration made the final confrontation inevitable. Outside the bishop's house, with his typical sense of the dramatic gesture, and his deep sense of the symbolism of clothing, Francis stripped himself of his father's clothes. It is to the everlasting credit of Bishop



Guido that he covered Francis with his own cloak, thus assuring that in his radical decision the young man would feel himself embraced by the Church, not forced out of it, as so many of his contemporaries with similar ideals had felt themselves forced out.

Free now to choose another costume, Francis chose one common enough in his culture, that of a hermit. He began his first ministries, nursing the lepers and rebuilding with his own hands the church of San Damiano. He needed to respond in a concrete way to Jesus as he had revealed himself, in the crucifix at San Damiano and in the lepers. He had not yet heard the call to proclaim the Good News. His work as nurse and mason was more a symbolic gesture than a serious building up of the Church.

It is a paradox that, though Francis was not consciously proclaiming the Gospel during the first phase of his religious life, it is usually the Francis of that period that we remember. Our culture glorifies youth; so we prefer to remember our heroes in their youth. But we will never understand Francis' sanctity, or our own path to sanctity, if we close our eyes to the process of spiritual growth that begins at thirty, or at whatever point in a given life identity has been found, direction set.

This second phase of adult life could be called "the active years." These are the years of proving oneself, of taking hold of one's responsibilities in the world. These are the productive years, in which one makes an impact on the world. For most people they are the years of establishing a family and a career.

Francis moved into this second phase at the age of twenty-seven, on that memorable feast of Saint Mathias when he first heard the Gospel as a call to preach. He changed his garb from that of a hermit to that of a barefoot preacher, and he began in a conscious way to proclaim the Good News. Quickly, companions joined him, and he sent them out into the world, two by two, to proclaim the Good News. With them he began the great work of his life, the establishment of the three Orders through which his impact would be made on the whole Church and on coming generations. He did his creative work well, establishing a new form of religious life, yet keeping it within the embrace of the Church, something no one else in his day had succeeded in doing.

At thirty-four he probably attended the Fourth Lateran Council; certainly he made his friars into one of the most effective instruments of the Church for carrying out the renewal called for by that Council.

These were happy years for Francis. His enthusiasm and energy were high; he saw the dreams of young adulthood beginning to become realities. He rejoiced in the religious family which he brought to birth. The long struggle for identity had been happily resolved.

During young adulthood and the active years a confused and vacillating adolescent Francis grew into a strong and effective adult. At the end of the active years Francis reached a point, which we might call midlife, after which his energy and effectiveness gradually decreased—at least, as seen from a human point of view.

Typically, midlife is a period of gradually letting go of the responsibilities, and the power, of which we have taken hold during our active years. For parents, it is the time of, often painfully, allowing growing children their independence. Professionally, it is, at its best, a time of gracefully stepping back a bit, giving space for those in their active years to prove themselves, to contribute their energy and their idealism to the world. In midlife we no longer need to prove ourselves, and so we can afford to enable others to do so.

The young adult meets the cross in the inner struggle for identity; the person in the active years meets it most often in struggle with external obstacles. With midlife and its gradual loss of control and status, self doubt is likely to return. The question now is not, "What shall I do with my life?" but "Has what I did with my life turned out to be a failure, a mistake? Others are taking my place and moving in different directions. Will they turn everything I have accomplished into nothing?" As the Order grew in numbers and problems, Francis frequently asked himself that question.

The midlife task has been described as "letting go and letting God." Francis needed to let go of the Order he had founded, and it needed to have him let go. Everything came from his dream, but it had grown too big for him to handle. He lamented as much as any one the abuses that had arisen within the order, but he was not capable of the kind of administrative measures that could have curbed them. He had brought the Order into being, but he could no longer control it, as many a pained and bewildered parent is unable to handle a problem teenager. So, at thirty-eight, he appointed ministers to be responsible for each province, and sailed for the Holy Land. He still had energy to proclaim the word, but he had to let go of control of what he had built up. When he returned from the Holy Land, at thirty-nine, his heart broke at the evils which had sprung up within the Order, but he did not attempt to take up the reins again. He appointed Peter Catanii, then Elias, to responsibility for the Order. He continued to preach as much as his health allowed. At forty-two he created the crib at Greccio, and wrote a new version of the Rule.

The anguish of this period of increasing weakness and disappointment with developments in the Order is captured in Eloi LeClerc's book, *The Wisdom of the Poverello*.

Another characteristic typical of midlife is a new awareness of the

body. The boundless health and energy of the first part of life gradually decrease. The body demands attention and creates problems in new ways. In giving journal workshops, Ira Proghoff says that some of the deepest experiences which people in this stage of life have during their journal writing is what he calls the "dialogue with the body." Celano's Second Life provides a good example of the kind of dialogue Proghoff teaches his students to do in their journals. Francis is agonizing over the new demands made by his ailing body, on which he had always laid such heavy demands. Finally, after some dialogue, he comes to the new insight of midlife, and speaks with proper reverence to his body. "Rejoice, Brother Body, and forgive me, for, behold, I now gladly fulfill your desires, I hasten to give heed to your complaints" (2Cel 160).

There is a final phase of Francis' life, the phase of maturity. This is a gift not given to everyone. It is not connected to a particular age. It is the phase that begins when the midlife task of letting go has finally been accomplished, and total union with the Lord has been granted. "I live no longer, but Christ lives in me" (Gal. 2:20). At this phase there is no specific effort to proclaim the Good News; the mature person radiates the Good News simply by being. The cross is still present; both the bodily ailments and the sense of failure in one's life work which began during midlife may be intensified. Typically, this is a time of total stripping such as we see sometimes in nursing homes. It is the final preparation for death, the body growing weaker and weaker, the spirit turning more and more simply to the Lord. It is also the time for a final review of a lifetime's memories, a final reconciliation with all with which one needs to be reconciled. It is the time of total loss of control, toward which midlife has been leading. The spiritually mature person is passive, acted upon by the Lord more than acting for the Lord.

Francis seems to have entered this final state of maturity, of tranquil, luminous sanctity, at the age of forty-three, at Mount Alverno. He had gone there in the throes of a final vocational struggle. In view of all that he saw happening in the Order, over which he no longer had any control, he wondered if at last he should return to the hermit's garb which he had first put on after stripping himself of his father's clothes, cut himself off from the Order to which he had given birth, and live his last days in solitude with his Lord. The answer came in the great experience of union with Jesus which we call the Stigmata. Jesus, who had spoken to the young Francis from the cross, implanted his wounds in the flesh of the mature Francis. Francis came to realize that his very suffering over conditions in the Order was a means of deepening his union with Jesus, who had also died feeling that his life had been a failure.

After the experience of Mount Alverno, the rest of Francis' life seems

to be only a series of journeys to see various doctors, who increased, rather than cured, his physical ailments. The preaching tours of his earlier life were no longer possible, though he did write a little. The early writings of Francis are very simple; then, as he was forced to deal with the complexities of establishing an Order in a very imperfect world with very imperfect men, his writing became more complex. At this final phase, it returned to total simplicity.

It was at this time, sick and blind, that he wrote the Cantic of Brother Sun. Much of the art and literature about this poem connects it with Francis' youth. That is because we fail to realize Francis' growth process; we fail to see that his full spiritual maturity was not in his romantic youth but in his blind and helpless final years.

It has been said that the Cantic of Brother Sun represents Francis' final reconciliation with all of creation. This is surely true if we interpret the Cantic as Eloi LeClerc does: as calling into unity in praise not only sun, moon, and other external creatures, but also all that is within the human person.

During this period Francis also wrote his Testament, in which he recalled the main stages of his spiritual journey, a kind of sharing of his final review of life with his followers. In that Testament he was particularly concerned to exhort his followers to obedience to their superiors, and his own practice of obedience is particularly conspicuous at this stage. It is Brother Elias who makes the decisions about his medical treatments and every detail of his life. He is passive in the hands of men as in the hands of God. Obedience has been thought of as a virtue to be practiced particularly by novices, but perhaps it is in the final state of life that we are called to the greatest practice of this virtue.

The proclamation of the good news at this stage of Francis' life was not a matter of words, but of the way in which he modeled in his own life total conformity to the crucified Jesus. The stigmata was a sign of the deep conformity to Jesus that was the essence of Francis' life at this point.

This stage came to its end when Francis, at the age of forty-five, still sensitive to the dramatic gesture and to the symbolic importance of clothing, asked to be stripped naked and laid on the earth to die. Ω

The Prayers of Francis—III

BERARD DOERGER, O.F.M.

IN THIS FINAL SECTION of our study of the prayers of Saint Francis, we continue once again to employ the same procedure as in the first two sections. That is, wherever possible the historical context of the prayer's composition will be set forth, and then some comment will be offered on the text, followed by an evaluation of the prayer's value for our spiritual life today.

G. Salutation of the Blessed Virgin Mary

I CONFESS THAT THIS is one of my favorite prayers of Saint Francis, and I am surprised that it has not proven more popular (AB 149–50; *Omnibus*, 135–36).

1. Historical Background.

As an introduction to the historical background of this Salutation of Mary, let us examine a paragraph from Celano's Second Life of Francis:

Toward the Mother of Jesus Francis was filled with an inexpressible 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. Hail, advocate of the poor! Fulfill toward us your office of protectress until the time set by the Father [2Cel 198; *Omnibus*, 521].

Father Berard Doerger is Pastor of Immaculate Conception Parish in Cuba, New Mexico. This is the conclusion of his study of Saint Francis' prayers, the first two parts of which have appeared in our February and March issues.

We should also point out that some of the manuscripts and some experts on the Writings of Francis have this Salutation of Mary and the Salutation of the Virtues (which we shall consider next) together as one prayer; hence you may find them printed, in some older collections of Francis' writings, as a single prayer. There are various arguments supporting this combination of the two Salutations, but Father Esser has opted for two separate prayers.

Some of the manuscripts also have the second part of the Antiphon to Mary from the Office of the Passion added after line 5, and line 6 is then missing from the prayer. According to Father Esser's research, this is not the preferred reading from a critical standpoint; but for me this version makes for a much more unified and complete prayer. In other words, the Salutation of Mary would go like this:

1. Hail, O Lady, holy Queen, Mary, holy Mother of God: you are the virgin made Church
2. and the one chosen by the most holy Father in heaven whom he consecrated with His most holy beloved Son and with the Holy Spirit the Paraclete,
3. in whom there was and is all the fullness of grace and every good.
4. Hail, His Palace! Hail, His Tabernacle! Hail, His Home!
5. Hail, His Robe! Hail, His Servant! Hail, His Mother!
Pray for us with Saint Michael the Archangel
and all the powers of heaven and all the saints
to your most holy beloved Son, the Lord and Master. Amen.

I would then consider line 6, "Hail, all you holy Virtues, as the first line of the next prayer, the "Salutation of the Virtues," where it seems to me to fit much better, if not by reason of textual analysis, then at least logically.

2. Analysis of the Text (lines 1–5).

We see, first of all, that the whole prayer is a salute or salutation to Mary, addressing her directly under many different titles.

The word "Hail" is the Latin *Ave*, the greeting of the Angel Gabriel to Mary at the Annunciation. Some scholars see this whole prayer as a sort of commentary or elaboration on Gabriel's greeting: "Hail, Mary, full of grace, the Lord is with you!" There seems to be some justification for this idea. Lines 1 and 2 would be the expansion of the words "Hail, Mary"; line 3 mentions the fullness of grace that is Mary's; and lines 4 and 5 can be seen as titles that result from the Lord's being with Mary: she is the Lord's palace, tabernacle, home, etc.

The Blessed Virgin is saluted as "Lady" (*Domina*, "holy Queen," and "holy Mother of God." Then she is said to be the "virgin made Church,"

"the one chosen," etc. Six other titles follow, Mary being saluted as her Son's "Palace," "Tabernacle," "Home," "Robe," "Servant" (*ancilla* = bondservant), and, of course, "Mother."

In line 1, the expression "virgin made Church" is a translation from the Latin *virgo ecclesia facta*. I don't particularly like that English translation (though it is of course literally accurate), because it seems to attribute to Francis a theological insight that has become common coinage in the Church, as it were, only in recent decades. On that ground I would prefer "virgin made into a temple." Also, in many manuscripts the expression in Latin here is *virgo perpetua*, and this was accepted for a long time as the authentic version, although I do agree that Father Esser has based his reading *virgo ecclesia facta* on some good arguments. At any rate, I think the translation "virgin made into a temple is a perfectly good English rendition of *virgo ecclesia facta*, and it fits better into the whole sequence of ideas, as can perhaps be seen from the next point, below.

We have a splendid Mariology summed up in the first three verses. Mary is the virgin made into a temple by God and chosen by the Father. The Father consecrates this chosen temple with his Son, who comes to take flesh in Mary's body. This chosen temple is also consecrated with the Holy Spirit, who overshadows Mary. Thus Mary is the temple in whom there was and still is all the fullness of grace and every good.

In lines 4 and 5 Francis goes on to give Mary titles which flow from the fact that she has been consecrated by Christ's taking flesh within her body:

- She is the *Palace of Christ*, because the King and Prince of Peace dwells within her.
- She is also the *Tabernacle of Christ*, for Christ takes up his presence in her, as God dwelt in the tabernacle of old.
- Mary is *Christ's Home*, where God dwells or pitches his tent with men.
- Mary is *Christ's Robe*, for she clothes him with his human flesh.
- She is the *Servant or Handmaid of Christ*, her Lord and Master, who also becomes subject and obedient to her.
- And finally, Mary is *Christ's Mother*, her dearest title.

Commentary on "The Salutation of the Blessed Virgin Mary."

This Salutation of the Blessed Virgin Mary serves, first of all, as a striking witness of Francis' great love for and devotion to Mary, to which devotion Celano bore such eloquent testimony.

We also see in this prayer that Francis' devotion to Mary is not just sentimental or pietistic, but is founded on solid theological grounds, primarily that of Mary's election and consecration by God to be the

Mother of his Son. All else flows from that truth.

This prayer offers us a source of meditation on Mary and her greatness and role in God's plan. It is a prayer that certainly can be used in our own prayer life, communal and personal.

H. The Salutation of the Virtues

WE HAVE ALREADY mentioned this next prayer, which in some manuscripts is printed as one prayer with the Salutation to Mary that we just finished discussing. Some commentators also question whether this work is really a *prayer* or perhaps an "admonition" or just a simple "salutation" to the virtues. Probably the work has something of each of these forms in it (AB 151-52; *Omnibus*, 132-34).

1. Historical Background.

Nobody seems to be able to give any definite date or occasion for the composition of this Salutation of the Virtues. Its authenticity, however, as a work of Saint Francis has a very good support from the fact that Thomas of Celano, in his Second Life (189; *Omnibus*, 513), states that Francis composed such a work and quotes the line about Wisdom and its sister, Simplicity.

There are quite a few different titles given to this opus in the manuscripts; AB, e.g., mentions four of them (n. 4, p. 151).

The Virtues are called "ladies," which terminology reflects Saint Francis' (typically medieval) knightly spirit and courtesy.

2. Analysis of the Text.

In studying "The Salutation of the Virtues," I would divide it into three sections, with line 6 from "The Salutation of the Blessed Virgin Mary" as the Introduction.

Introduction: "Hail, all you holy virtues," etc.

a. *Salute to the Sister Virtues* (lines 1-4; note that in this section the Virtues are addressed directly):

- | | | |
|---|-----|-----------------------------|
| (1). Queen <i>Wisdom</i> | and | holy pure <i>Simplicity</i> |
| (2). Lady, holy <i>Poverty</i> | and | holy <i>Humility</i> |
| (3). Lady, holy <i>Charity</i> | and | holy <i>Obedience</i> |
| (4). <i>Origin:</i> all are seen as proceeding from the Lord. | | |

b. *Possession of the Virtues* (lines 5-7; the Virtues are still being addressed directly):

- (5). No one can possess any one of the virtues unless he dies first.
- (6). Whoever possesses one virtue and does not offend the others, possesses all the virtues.
- (7). Whoever offends one virtue, does not possess any virtue and

offends all the virtues.

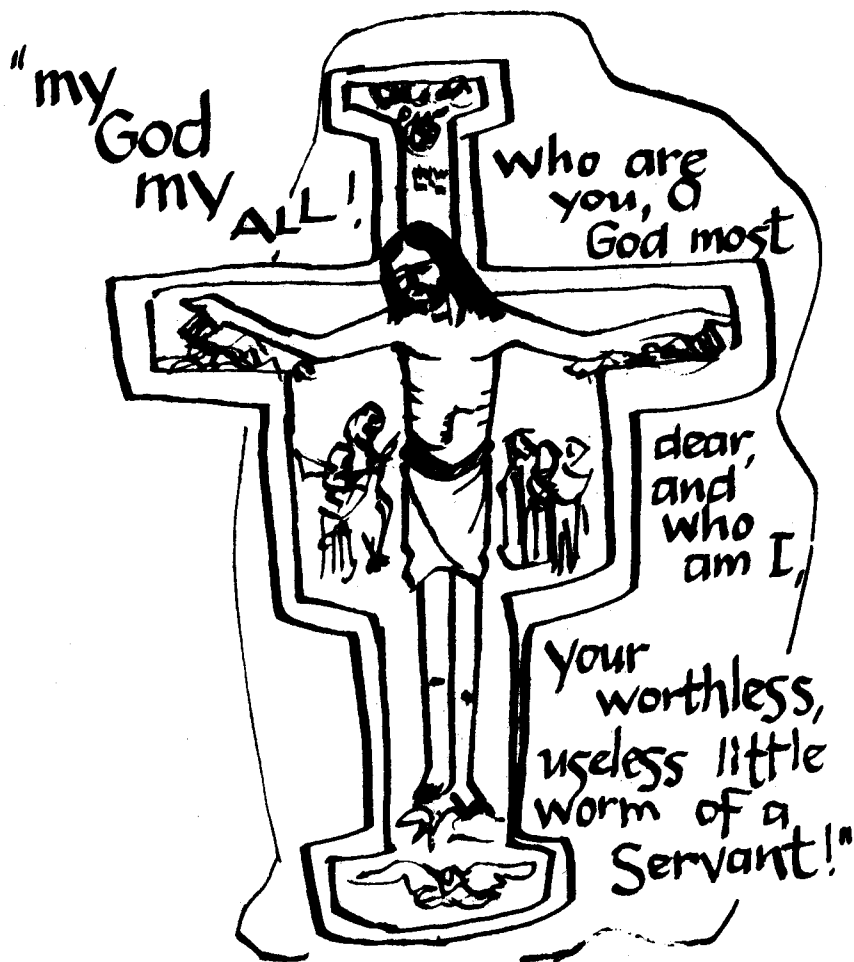
c. *What Vices and Sins the Virtues Destroy* (Latin *confundere*—possibly “confound” [Omnibus: “put to shame”]). In this section the Virtues are no longer addressed directly, but statements are made about them.

(8). Each virtue confounds or destroys vices and sins:

(9). Holy Wisdom → Satan and all his subtlety.

(10). Holy Simplicity → Wisdom of this world and the wisdom of the body.

(11). Holy Poverty → Desire of riches and avarice and care of this world.



(12). Holy Humility → Pride and all people in the world and things of the world.

(13). Holy Charity → Every temptation of the Devil and of the flesh, and carnal fear.

(14–18). Holy Obedience → Every wish of the body and of flesh, etc.

3. Commentary on “The Salutation of the Virtues.”

Some people seem really to like this salutation of the Virtues and see all kinds of significance in the various pairings of the virtues and what they confound. They also like the theology expressed concerning the acquisition of the virtues, etc. “De gustibus,” of course, “non est disputandum.” I personally don’t get too much out of this work, which does not rank among my favorite prayers or writings of the Saint.

I would, nonetheless, point out the following ideas that I think are worth some reflection:

(Line 4): All virtues come from the Lord; i.e., we do not gain virtue by our own efforts.

(Line 5): To gain virtue, the most important beginning is that we die to ourselves.

(Line 6): All virtues belong to a loyal family: if we take one, we get the whole family; if we cast off one, we cast off the whole family.

(Line 13): Charity confounds every temptation of the Devil and of the flesh. It is a protection for chastity, an insight also expressed in the Vatican II document, *Perfectae Caritatis* (§12).

(Line 14): Francis gives more importance to obedience than to all of the other virtues.

I. The Canticle of Brother Sun

THE FINAL PRAYER of Francis that we shall consider in detail is also probably the best known and most commented upon: viz., “The Canticle of Brother Sun.” There have been over 500 articles written on the Canticle in the 20th Century, and ten books on it during the past two decades (AB 37).

1. Historical Background.

Some of the early biographers of Francis give a lot of historical details concerning the composition of the Canticle of Brother Sun. Not all scholars accept these accounts as accurate, but I believe they are interesting enough to consult, if the reader wishes to do so, as an introduction to this work. They are 2Cel 213 (Omnibus,

532-33), LP 43 (*Omnibus*, 1020), and SP 100 (*Omnibus*, 1076).

According to the account in the Legend of Perugia, there are three stages in the composition of the Canticle:

- a. Lines 1 through 9 and 14 (?), composed in the winter of 1224-1225, when Francis was sick and staying at San Damiano;
- b. Lines 10 and 11 on peace, added in June-August of 1225 to help settle the dispute between the Bishop of Assisi and the podestà;
- c. Lines 12 and 13 on death, added still later, shortly before the death of Francis in October of 1226.

2. Analysis of the Canticle (AB 38-39; *Omnibus*, 130-31).

We should note, first of all, that this poem was written by Francis in Italian, or at least in the Umbrian dialect of the time. It has, therefore, a special importance as one of the first pieces of literature written in the Umbrian native dialect (AB 37).

There are a number of different titles given to the work: "The Canticle of the Creatures," "The Praises of the Lord," "The Hymn to Sister Death," "The Canticle of Brother Sun," and "The Praises of the Creatures." I suppose the most comprehensive of these would be "The Canticle of the Creatures," but "The Canticle of Brother Sun" seems to be the most popular.

According to the content and literary style, we might divide the poem into three parts:

Part I (lines 1-2): these verses indicate the central message of the Canticle: viz., God alone is worthy to receive praise and glory and honor.

Part II (lines 3- 13): these verses call upon all creatures to give praise to God, or more exactly, God is praised *through* all his creatures, including the person who shows pardon and bears infirmity and tribulation, and through Sister Death.

Part III (line 14): the final chorus is addressed to all creatures, whereas all the previous verses are addressed directly to God.

One small change I would make in the translation of AB and the *Omnibus*, is in line 11. In the critical Latin edition of Esser, there is the pronoun *ea* in this line ("Beati illi, qui *ea* sustinebunt in pace"). I would, therefore, add in English *these* after the word *endure*, referring to the preceding words "infirmity and tribulation" (or, in the *Omnibus*, "sickness and trial."

There are many different versions of this Canticle in English, and many musical renditions as well. According to the early sources, Francis himself composed a melody for it, but I don't believe anyone claims to have preserved that original melody.

3. Commentary on "The Canticle of Brother Sun."

I believe that this Canticle is a great addition to our treasury of prayers and songs, one which we should use more frequently (I personally have been doing so, in recent years, with very satisfying results). I suggest substituting it occasionally for one of the Canticles at Lauds, especially on the Feast of Saint Francis and other Franciscan feasts.

This Canticle gives us another example of Francis' style of prayer with his emphasis on praise of God and his union with all of creation in his prayer to the Father.

It likewise gives us a witness of Francis' "theology of creation": God is our one Father and Creator, and all creatures are "brothers and sisters" in the one family of God.

The fact that Francis composed this "Canticle of Praise" presumably during a time of great physical suffering also highlights the deep spirituality of the Saint and his theology of suffering.

Finally, the verses on "Sister Death" let us penetrate into Francis' attitude toward death and his deep faith in the life after death. Ω

Submission

my brother brings to mind
a scissor-happy stylist:

snip, snip
don't worry
you'll love it
snip
trust me
there's no way
snip
I can hurt you.

the razor's edge is sharp:
cut
if you will
but do not
shave my head
without my hair
how am I
to dry your feet?

Carol Carstens, S.F.O.

The Preaching Apostolate of St. Francis and His Early Companions

SISTER MARIA ASUNCION B. BORRAMEO, F.M.M.

What we have seen and heard
we proclaim in turn to you
so that you may share life with us.
This fellowship of ours is with the
Father and his Son, Jesus Christ [1 Jn. 1:3].

THIS JOHANNINE PASSAGE poignantly capsulizes for us what Francis and his first companions announced to the world by their apostolic way of life. The proclamation of what they "have seen and heard," eight hundred years ago, continues to find resonance in the hearts of contemporary men and women.

Saint Francis of Assisi was the first founder of a religious Order who dedicated himself and his followers to the apostolate (Zawart, 243). The latter occupied such a prominent place in the life of Francis that he is honored with the title "The apostolic man, Francis." As such his first disciples described him (L3S 68); the Church herself from the beginning glorified him thus (cf. Julian de Spira, 375). We of the twentieth century perhaps no longer find anything extraordinary in this distinction. For the contemporary of Francis, however, it was something unprecedented that the founder of an Order should dedicate himself and his followers to the apostolic life, the chief expression of which is preaching.

In the earliest known papal document referring to the Friars Minor, Pope Honorius III describes their life-form in these words: "... having cast aside the vanities of this world, they [the Friars Minor] have chosen the way of life duly approved by the Roman Church; and sowing the seed of God's word after the manner of the apostles, sojourn through the land . . ." (Lapsanski, 224).

The present article is an attempt to look into the preaching apostolate of Francis and his early companions: to find out the nature and the content of their proclamation as well as the methodology they used that rendered their preaching effective.

Sister Maria Asuncion B. Borromeo, F.M.M., prepared this study while pursuing graduate studies at the Franciscan Institute, St. Bonaventure, New York. She now teaches at Stella Maris College, Quezon City, Philippines.

The Call to Preach

FROM THE MOMENT of his conversion, Francis was called to the ministry of preaching. Thomas of Celano tells us that he immediately began to preach penance with tremendous vigor (1Cel 23). The author of the Legend of the Three Companions speaks (n. 25) of Francis as a herald of Gospel perfection. And Jordan of Giano describes him (n. 2) as an "imitator of evangelical poverty and energetic preacher of the Gospel."

The call of Francis to the Apostolic life began when he heard a reading from the Gospel of the day's Mass describing how Jesus sent out his disciples on the preaching mission. From a priest whom he approached for a fuller explanation of the passage, Francis learned that "the disciples of Christ should not possess gold or silver or money; not carry along the way scrip, or wallet, or bread, or a staff . . . but that they should preach the kingdom of God and penance" (1Cel 22). Hearing this explanation, Francis, unable any longer to control his joy at these words which moved him profoundly, exclaimed: "This is what I wish, this is what I seek, this is what I long to do with all my heart" (ibid.). Immediately Francis responded with conviction and enthusiasm to the challenge presented to him by the Lord in the missionary discourse (Mt. 10:5-14 and par.), for he was "not a deaf hearer of the Gospel" (1Cel 22).

From the Gospel passage cited above, Francis must have come to realize that the challenging task demanded of him was the renunciation of the world together with apostolic labor in the world. Apostolic poverty and itinerant preaching were to be equally essential elements in the calling of Francis, just as they were essential elements in the calling of the Apostles, inseparably bound up in the Gospel of the mission.

Francis "began to preach penance to all with great fervor of spirit and joy of mind; edifying his hearers with simple words and his greatness of heart. His word was like a burning fire, penetrating the inmost heart and filling the minds of all with wonder" (1Cel 23). The impact made by Francis was so overpowering that people were not only converted in masses, but several men of noble and generous mind resolved to cast their lot with the poor preacher and to make his life and purpose their own (1Cel 24-25).

Having tried his first followers for a while in their new vocation, Francis sent them out with the words: "Go, my dearest brothers, two by two into the various parts of the world, announcing to men peace and repentance unto the forgiveness of sins" (1Cel 29). When the number of his disciples increased to twelve, Francis realized the necessity of obtaining the approval of the Church for their way of life. Innocent III verbally approved their rule and gave them permission to preach penance to all. The pope added expressly that all the disciples of Francis should be entitled to

exercise the apostolate to the entire world, if only they received the permission to preach from their Founder (L3S 51; AnPer 36). He then conferred the tonsure on Francis and the eleven brothers (L3S 52; LM x.3). The tonsure was intended by Innocent to associate the brothers with the hierarchy of the Church and thus make it easier for them to use their permission to preach penance everywhere (Landini, 30). They suffered persecutions, nonetheless, as they went through the world encouraging people to fear and love God and to observe his commandments (AnPer 19). These "penitents from Assisi" (L3S 37) must have easily been mistaken for the many heretical groups preaching at that time. Thus the conferral of the tonsure can be seen as intended to provide Francis and his companions with a visible sign that they were in fact Catholics in good standing and that their call to conversion could therefore be heeded without fear that one was being led into heresy or into conflict with the Church.

Herein lay the decisive and far-reaching importance of the papal mission. Until then, the men of Assisi had spoken to the people brief, impressive admonitions to do penance and to amend their lives. It had been purely a lay apostolate which could be exercised even without formal authorization from the Church. From now on, however, Saint Francis began to preach with increasing perfection; he was a genuine preacher confirmed by apostolic authority [Felder, 306].

Forms of Preaching

TO UNDERSTAND THE NATURE of the preaching of the early friars, we need to see the difference between simple exhortation and formal preaching.

In the beginning, Francis and his companions restricted themselves altogether to simple exhortation. After the example of the Apostles, they spoke few and simple words of exhortation in the houses where they labored or chanced to enter, on the streets, in public places, in the open field (L3S 54; cf. 1Cel 36). However deep the impression made by their words and however astounding the results produced by them, it is to be noted that there was no question of preaching in the strict sense, which meant "an office, the object of commission, a delegated duty . . . that pertained to the ministry of souls" (Mandonnet, 59). These friars gave the sort of exhortation to virtue, peace, penance, that any cleric, even any lay person, might give to his neighbor with no need for special commission. According to the Anonymous of Perugia (n. 15), Francis did not preach but only exhorted the faithful to fear and love the Creator and to do penance for their sins: "Up till now, the man of God had not been preaching to the people. But whenever they [Francis and his brothers] would pass through the cities and villages, they would urge men and

women to fear and love God . . . and to do penance for their sins." Thus it would seem that the author did not consider such exhortations as preaching. Only after receiving the pope's permission does he write: "From that time on Blessed Francis began to preach to the people and villages . . ." (AnPer 36).

The brothers adhered to this form of exhortation long after they had been empowered to preach formal sermons. Jacques de Vitry testifies to this in his description of their preaching activity, written in 1216: "They were totally detached from temporal things, but labored every day with burning desire and enthusiastic zeal to elevate their fellowmen to virtue and piety by their example and their words" (*Omnibus*, 1609).

In the simple exhortation, therefore, we have the first form of Franciscan preaching. Francis emphasizes this form in chapter 21 of the Rule of 1221: "And whenever it may please them, all my brothers can proclaim this or a like exhortation and praise among all the people with the blessing of God" (RegNB 21:1; AB 126). With such simple exhortations all the brothers, clerics and lay, could take part in the apostolate.

Apart from the exhortatory form, however, the formal sermon also had its place, although it was not permitted to all indiscriminately. These formal sermons were not sermons based on and in explanation of the Scriptures, but merely moral sermons on penance (Zawart, 263). The latter did not differ essentially from the exhortatory sermon. The preaching of the formal sermon, however, was done in the name and by the authority of the Church; it therefore bore an official character and was permitted not only outside the churches, but also within them and at the liturgical functions (Felder, 328). Francis understood the papal approbation in this way: immediately after his return from Rome, he not only made use of the simple exhortation, but he appeared as preacher in the stricter sense (L3S 54). He preached in the churches and at the Sunday services even at the time when the brothers were living in the hut at Rivo Torto. It was his custom at this time to go to Assisi on Saturdays, passing the night in prayer in a small garden belonging to the cathedral chapter, and to preach on Sunday at the early Mass in the cathedral church (LM iv.4). In his Testament, in which Francis points to his earliest activities, he declares: ". . . if I came upon pitiful priests of this world, I would not preach contrary to their will in the parishes in which they live" (Test 7; AB 153).

In like manner, by virtue of the authority granted him by Innocent III, Francis permitted a chosen group of brothers to exercise the office of preaching. Each year, on the occasion of the General Chapter, these brothers were selected and sent to the various provinces, that they might preach to the people (L3S 57).

As noted earlier, it is to be presumed that the simple exhortatory form of preaching was not abandoned when permission was given for the formal or liturgical preaching; otherwise, we would have to assume a flat contradiction in chapters XVII (Preachers) and XXI (Exhortation which all the brothers may make) of the Early Rule (AB 122, 126).

The Content of the Friars' Preaching

HAVING SEEN the two forms of preaching that Francis and his companions engaged in, let us now look into the content of their preaching. None of Francis' sermons has survived in full, nor those of any of his immediate followers (cf. Moorman, 274). Nevertheless, the accounts of their contemporaries and Saint Francis' own writings give us valuable indications of the content of the earliest Franciscan sermons.

Thomas of Celano pithily summarizes the contents of Francis' preaching: "He went about the towns and villages, announcing the kingdom of God, preaching peace, teaching salvation and penance unto the remission of sins" (1Cel 36). His disciples did likewise (L3S 57). Celano emphasizes that the preaching of Francis was aimed at the thorough conversion and correction of his hearers, that it rebuked all sins and vices, roused the sinners, and effected a complete change of heart and life among all classes of people (1Cel 36).

The same general theme runs through Francis' Letter to All the Faithful (AB 62-65), as well as the records of his discourses delivered on various occasions: at the Chapter of Mats at the Portiuncula (Jordan n. 16), during the wolf and hail plagues at Greccio (2Cel 35), during the feud of the noble families of Bologna (*Omnibus*, 1601), and at the imaginary chapter of all the religious of the world (2Cel 191). In the Rule of 1223, Francis explicates the usual content of the Franciscan sermon:

I admonish and exhort these brothers that in their preaching, their words be well chosen and chaste for the instruction and edification of the people, speaking to them of vices and virtues, punishment and glory in a discourse that is brief, because it was in few words that the Lord preached on earth [RegB IX.3; AB 143].

The preaching permitted by Innocent III and practiced by Francis and his immediate followers was, therefore, evidently the simple moral sermon, in contradistinction to the scriptural sermon aimed at expounding the dogmatic as well as the moral content of Revelation by means of the inspired text—termed for that reason a "doctrinal" sermon (Felder, 334).

That the friars were entrusted with the preaching of moral sermons rather than scriptural or doctrinal ones, becomes still more evident if we consider the law of custom which prevailed at that time in regard to



popular preachers. Whenever the permission to preach was granted to laymen, or unlettered clerics, the scriptural sermon was always excluded. This was restricted to the educated clerics (Felder, 335).

It can be surmised, however, that with the advent of the Fourth Lateran Council (1215), the friars began to be given a solid grounding in the Scriptures and in doctrine. That Council passed two canons that were intended to upgrade the quality of those who exercised the office of preaching (Schroeder, 251-52). The chapters on preachers in both Rules are to be regarded as an implementation of the conciliar decrees. Although no explicit reason is given in either Rule for subjecting a friar to an examination by the minister (in 1221) or the minister general (in 1223) before the friar could be given permission to preach, it is evident that such a procedure was intended to guarantee the preacher's orthodoxy.

The foregoing considerations allow us to form a general idea of the content of the friars' sermons. In the beginning, they restricted themselves to the subject of penance. In their exhortations as well as in their formal sermons, they simply admonished their hearers to repent and lead better lives. Later on, the friars who were able to do so, were given leave to preach scriptural sermons, i.e., to explain on scriptural grounds the entire content of Revelation, from the dogmatic as well as the moral standpoint.

The Friars' Method of Preaching

OUR NEXT TASK is to look into the friars' manner or method of preaching. Without doubt the early preaching of the friars was very simple. Francis and his close followers led simple and ordinary lives, and their preaching was likewise free from rhetoric and sophisticated devices. Celano tells us that in his sermons Francis did not make use of the "keys of philosophical distinctions" (2Cel 107), but spoke freely and directly and with great fervor as if he had "made a tongue out of his whole body" (1Cel 97).

A description of Francis' preaching style as colloquial rather than that of a professional preacher is recounted to us by the Archdeacon Thomas of Spoleto:

I saw St. Francis preaching on the plaza. He spoke with so much wisdom and eloquence that many learned men who were there were filled with admiration at the words of so plain a man. Yet he had not the manner of a preacher, his ways were rather those of conversation . . . [*Omnibus*, 1601].

This manner of preaching came naturally to Francis. His exhortations, instructions, letters, and prayers that have come down to us reveal a preacher after the heart of God in their straightforwardness and simplici-

ty, their heartiness, their unction, warmth, and vigor. Consider, e.g., his touching admonition on the veneration of the Holy Eucharist (EpCler; AB 49-51), or the dramatic effect he lends to the description of the death of the impenitent sinner (EpFidII; AB 72-73).

It is to be assumed that, being "sowers of the Word of God" (*Cum dilecti filii*), the friars made extensive use of the Scriptures in their preaching. It is true that in the beginning the purely scriptural sermon was forbidden them because they were not trained in theology, but their simple exhortations on penance and peace were nonetheless firmly grounded in the Word of God.

No one understood this art of preaching in the spirit of the sacred Scriptures better than Francis of Assisi, who had taken the Gospel in its fullness as the norm of his life. His writings, as well as the sketches of his sermons that have been handed down to us, reveal a rich and varied selection of citations from nearly every book of the Bible. As a rule, it seems, he spoke freely on any particular truth, illustrating and supporting his ideas wherever possible by passages from the inspired text. Sometimes, however, he took a single biblical text and expounded it thematically after the custom of the schooled preachers of his day. Jordan of Giano, an eye witness, tells us that Francis preached in this way at the General Chapter of the Order in 1221 (n. 16).

The fact that Francis could at times simply dismiss a congregation with a blessing when he had forgotten what he had to say is also indicative of the way he understood his preaching (1Cel 72). He saw it as a reality at the service of the living Word of God and therefore something over which he did not exercise full control. God could choose either to speak or not to speak at a given time or in a given situation, and if he chose not to, Francis as preacher had no other alternative but to say that there would be no sermon that day.

A point of contrast between the preaching of Francis and that of his brothers is brought out by Jacques de Vitry in his account of the friars' sojourn in the land of the Saracens (*History; Omnibus*, 1512-13). The brothers' approach was aggressive and polemical. Not only did they preach the faith of Christ, but they also contradicted in their preaching the law of Mohammed, presenting it as false and perfidious. Francis, on the other hand, did not contradict Mohammed; he simply preached Christ. The sultan's reaction implied that Francis did not insult his religion. In fact, as long as the brothers spoke of Christ as Francis did, they were gladly heeded. Once they began to attack Mohammed, however, they were persecuted. The reason is simple: they *contradicted* in their preaching. Their contradiction outweighed the positive elements in their preaching (de Beer, 26).

In reading Jacques de Vitry, one sees that the brothers did not understand Francis. Their approach actually constituted an anticipated disavowal of the missionary behavior prescribed in the Early Rule, where Francis stipulates two modalities of missionary presence for those going among the Saracens and other nonbelievers: "One way is not to engage in arguments or disputes, but to be subject to every human creature for God's sake and to acknowledge that they are Christians. Another way is to proclaim the word of God when they see that it pleases the Lord . . ." (RegNB XVI.6-7; AB 121). On both counts, the brothers failed. They immediately opted for preaching (as Francis too had done), but in a very different spirit. The Rule demands attestation, and they plunged into contestation (de Beer, 97).

The above considerations disclose to us the apostolic stance of Francis. The witness of Christian life, the quality of religious presence, is, for Francis, a proclamation in itself. This is a key notion in Francis' approach to the ministry of preaching: that "all brothers should preach by their deeds" (RegNB XVII.2; AB 122).

In sending his first disciples into the whole world, Francis counselled them, saying: "Let us go through the world, exhorting and teaching men and women by word and example to do penance and to observe the commandments of the Lord" (L3S 36). He envisaged his brothers as beacons of light, leading others to the love of Christ by the personal example of their own holy lives (2Cel 155).

Testimony abounds to the good influence that the holiness of Francis and his brothers exerted on men and women of every rank and age. Celano's First Life is fraught with examples: all classes of society, rich as well as poor, learned as well as simple, ordained as well as lay, were drawn to Francis as to a magnet as they came into contact with his life of simplicity and joy (cf. 1Cel 31, 36, 37, 56, 62, 90). Likewise the Three Companions tell us that "many people, nobles and commoners alike, were touched by divine inspiration and began to imitate Francis' way of life, and to follow in his steps" (L3S 54).

The early companions followed the example of Francis. Both Jordan of Giano and the author of *Anonymous of Perugia* report that the brothers' preaching, fortified by the example of their lives, was effective in moving many people to do penance and some even to join the Order (Jordan n. 35; AnPer 45). In describing the apostolic activity of the friars, Jacques de Vitry does not limit it to their preaching activity alone, but stresses emphatically that they also achieved good among men by their exemplary life (*History, Omnibus*, 1611). It is Pope Gregory IX, however, who showers the highest praise on the Friars Minor. Christ, says the pope, is being "born" in the Order of Friars Minor and is bringing about

the salvation of many by the example and teaching of this "innumerable multitude" of the friars (cf. Lapsanski, 229).

The Challenge

BY WAY OF CONCLUSION, we can say that an essential aspect of the early Franciscan preaching was the centrality of the Word of God, given witness to by the life of the preacher. For Francis, both the preacher's life and his message were to be founded on the Word of God. Thus we see two integral elements in the preaching ministry of Francis and his brothers: word and witness. As it was in Francis' time, so it is today.

In his Apostolic Exhortation, *Evangelii Nuntiandi*, Pope Paul VI stresses (n. 22) that

the meaning of a person's witness will be clarified by preaching the Lord Jesus. The good news proclaimed by the witness of life has to be proclaimed by the word of life. There is no true evangelization if the kingdom and the mystery of Jesus of Nazareth are not proclaimed.

What this means in practice is the challenge of our time, as indeed it has been the challenge of all Christian ages. The Franciscan men and women of faith, of committed hope, of self-giving love who try to work out in their lives this double proclamation of word and witness, are the presence of the Kingdom in the midst of our broken but hoping time. Ω

References

I. Early Sources

- Anonymous Perusinus*. Ed. L. di Fonzo. *Miscellanea Franciscana* 72 (1972), 435-65. Trans. Eric Kahn in Damien Isabell, O.F.M., *Workbook for Franciscan Studies*, 2nd ed. Chicago: Franciscan Herald Press, 1979.
- Bullarium Franciscanum*. Ed. Joannes H. Sbaralea. Romae, 1759.
- Jacques de Vitry, *History of the Orient. Omnibus*, 1609-13.
- . *Letter, 1220. Omnibus*, 1609.
- Julianus de Spira. "Officium Rhythmicum S. Francisci," *Analecta Franciscana* 333-71. Trans. Jason Miskuly, O.F.M. Unpublished Thesis, St. Bonaventure, NY: Franciscan Institute, 1973.
- Thomas of Spoleto, "A Sermon by St. Francis at Bologna," *Omnibus*, 1601-02.
- XIIIth Century Chronicles: Jordan of Giano, Thomas of Eccleston, Salimbene degli Adami*. Trans. Placid Hermann, O.F.M. Chicago: Franciscan Herald Press, 1961.

II. Modern Studies

- Beer, Francis de—. *We Saw Brother Francis*. Trans. Maggi Despot and Paul Lachance. Chicago: Franciscan Herald Press, 1983.

- Connors, J. M. "Preaching, II. Homiletic Theory," *New Catholic Encyclopedia*. New York: McGraw-Hill Book Co., 1967. XI:690-97.
- Dressler, H. "Preaching, I. History of—." *New Catholic Encyclopedia*. New York: McGraw-Hill Book Co., 1967. XI:684-89.
- Esser, O.F.M., Kajetan. *Origins of the Franciscan Order*. Chicago: Franciscan Herald Press, 1970.
- Felder, O.F.M.Cap., Hilarin. *The Ideals of St. Francis of Assisi*. Trans. Berchmans Bittle, O.F.M.Cap. Reprint ed., Chicago: Franciscan Herald Press, 1982.
- Hoffman, O.F.M., Victorine. "Franciscan Preaching in the Past," *Franciscan Educational Conference IX (1927)*:128-74.
- Landini, O.F.M., Lawrence. *The Causes of Clericalization of the Order of Friars: 1209-1260 in the Light of Early Franciscan Sources*. Chicago: Franciscan Herald Press, 1968.
- Lapsanski, Duane V. *Evangelical Perfection*. St. Bonaventure, NY: Franciscan Institute Publications, 1977.
- Mandonnet, Pierre. *St. Dominic and His Works*. Trans. Mary Benedicta Larkin. St. Louis: B. Herder Book Co., 1944.
- Moorman, John. *The History of the Franciscan Order: From Its Origins to the Year 1517*. Oxford: Clarendon Press, 1968.
- Paul VI, Pope. *Evangelii Nuntiandi*, in Austin Flannery, O.P., ed., *Vatican II: More Postconciliar Documents*, vol. II. Eerdmans, 1982. Pp. 711-61.
- Rover, T. D. "Preaching, III. Theology of—." *New Catholic Encyclopedia*. New York: McGraw-Hill Book Co., 1967. XI:697-701.
- Schroeder, H. J. *Disciplinary Decrees of the General Councils*. Texts, Translations, Commentaries. London: B. Herder Book Co., 1937.
- Skudlarek, William F. *Assertion without Knowledge? The Lay Preaching Controversy of the High Middle Ages*. Doctoral Dissertation. Princeton Theological Seminary, 1976.
- Zawart, O.F.M.Cap., Anscar. "The History of Franciscan Preaching and of Preachers (1209-1927): A Bio-Bibliographical Study," *Franciscan Educational Conference 9 (1927)*:242-589.

Fulfillment

Jesus, my Love, my Own,
Thank You for this my Home,
This cloistered roof that shelters You
also shelters me!
What privilege mine!
The hundredfold in Time!
Oh, What in Eternity!

Sister M. Colette Logue, O.S.F.

Book Reviews

Éphrem Longpré. By Edouard Parent, O.F.M. Montréal: Les Compagnons de Jésus et de Marie, 1985. Pp. xiv-324. Paper, \$5.00.

Reviewed by Father George Marcil, O.F.M., of the Franciscan Institute of St. Bonaventure University.

If ever the story of Franciscan studies in the twentieth century is told, the name of Éphrem Longpré will have to be included among the more important writers and researchers to have contributed to it. He spent his entire career in research related to early Franciscan history, first some twenty years in Quaracchi working at critical editions, and then another twenty years at Paris writing scholarly articles for the major encyclopedias and dictionaries being produced after World War II.

The present biography by Edouard Parent, Franciscan of the Québec Province, is the third monograph to appear that allows us to ponder the life of Father Longpré, eminent medievalist, metaphysician, theologian, and Franciscan Mystic. The first to appear, *Éphrem Longpré, un mystique franciscain de notre temps*, published at Beauchesne of Paris in 1969, is a collection of quotations from his own spiritual diary and letters, assembled by the same Father Edouard Parent, curator of his library. It lets us follow Father Longpré's career from within, as it were, from 1912 to his death in 1965. The second is a biography, *Éphrem Longpré 1890-1965*, written by his younger and admiring brother, Anselm, and published at Notre Dame Press, Québec, in 1974. This third and

most recent study is a far more complete narrative of his life. It is written, too, by a very sympathetic, almost awestruck, interpreter. One catches the note of esteem already from the cover. The portrayal there presents the scholar at work with a book before him; he has a pen in hand since he never wrote with a typewriter. There is room on his worktable for a crucifix, and in small print we catch the subtitle: "The herald of the primacy of Christ and of the Immaculate Conception."

There are surprises all the way through the book for those who are not familiar with the basic data of Father Éphrem's life. In the very first chapter, which tells the tale of his family and his birth, from 1890 to 1903, the surprise is that this renowned Canadian medievalist, who lived most of his life in the European libraries, was actually born in Woonsocket, Rhode Island. He lived there only a short while before being brought back by his French-Canadian parents to the town of Upton, in Québec.

He was reared on a farm. But the young farmhand, getting his first education in a local schoolhouse, proved himself to be an avid reader and a quick learner. This ultimately led him to the Franciscans. His reluctant father released him from the farm to allow him to study for the priesthood and the religious life. His early schooling and religious training took him away from the homestead from 1903 until 1918. He went first to Montréal, where the Franciscans had a seraphic college at the time and also their novitiate. He did his theology, also with the Franciscans, in Québec City.

If his native talent forced him off the farm, it was soon to make him cross the seas. Somehow, during his years of study, the news of his intellectual precociousness reached as far as Rome. Even before his ordination, the minister general suggested that he be ordained early and sent for higher studies in Rome. Reluctant superiors dodged the suggestion, holding off the ordination until the proper date and even giving him a first assignment after ordination, teaching literature at the high school level. But the minister general had other very clear plans for him. Threatening letters from the minister general to the Canadian provincial brought Father Éphrem to Rome in December of 1918.

In Rome he was enrolled in the newly created Pontifical Institute for Oriental Studies, where in a rather hurried fashion, judging by modern standards, he completed his doctoral studies by July of 1920. The Institute was created for the purpose of studying relations between eastern and western theologies. Although Father Éphrem was studying about the eastern mentality, he was also making use of his growing expertise in early Franciscan history. He wrote his first major work, his dissertation, on *The Procession of the Holy Spirit and the Franciscan School of the 13th Century*.

With his formal book-learning finished, Father Longpré was appointed to a task of full time research at the Franciscan college of Quaracchi. He was to remain there from 1920 until 1938. His first assignment was to collaborate with others already hard at work on the critical edition of Alexander of Hales. And he did that till 1927, helping with the production of volumes I and II of that edition. He contributed the doctrinal introductions to both those

volumes, but that isn't all he was doing. Among other things, he produced two book length studies: *La Philosophie du B. Duns Scot* (294 pp., 1924) and an edition of *Tractatus de Pace* by Gilbert of Tournai (xliv-190 pp., 1925).

In August of 1927 he was asked by the minister general to create a new team of researchers at Quaracchi in view of producing a critical edition of the writings of John Duns Scotus. Though he was frightened by the enormity of the task, he accepted the responsibility. His first move was to consult Cardinal Ehrle, another great medievalist, who was then working in Rome. The first order of business, apart from gathering a team of collaborators, was to begin making photocopies of Duns Scotus manuscripts wherever these might be found. So for the next several years he systematically toured the great libraries of Europe: Italy, France, England, Spain, Germany. These were important years of research for him, uncovering all kinds of things, including new manuscripts of the writings of Scotus, but other bits as well. In 1929, for instance, he found a small document that helped establish definitively the year of ordination of Duns Scotus. This was written up in a brief article in *Archivum Franciscanum Historicum*.

From 1927 until 1938, while collecting the store of microfilms, Father Éphrem continued to produce writings of all kinds related to Franciscan intellectual history. He produced a book length work, *Quaestiones Disputatae de Gaultier de Bruges* (244 pp.) in 1928. He composed for the minister general, Leonard M. Bello, the encyclical "De Universali Christi Primatu atque Regalitate," which was published in the *Acta Ordinis Minorum* 52 (1933),

293-311). Later, for the same minister general he wrote another encyclical, "De B. Maria Virgine Omnium Gratiarum Mediatrice," also published in the *Acta* 57 (1938), 136-50, 209-24. Just prior to that, in 1937, he put together for the *Dictionnaire d'Histoire et de Géographie Ecclésiastique* a truly magnificent article on Saint Bonaventure (IX, 741-88).

Meanwhile resistance was growing. It was felt in many circles that the much desired critical edition of Duns Scotus was not progressing at the right pace. The ministers of the Order wanted results and weren't seeing any. Also, another man, a competitor, appeared on the scene, one who was promising quick results. Father Carlo Balić promised to make many changes. First, he wanted to move the edition from Quaracchi to Rome. Second, he intended to begin by producing the theological writings instead of the philosophical ones, which was the current intention. Third, he seemed to promise some immediate and steady results, like printing a first volume very soon and others at the rate of one per year. The minister general had confidence in the new perspective, and so henceforth Father Carlo Balić would replace Father Longpré as the head of the Scotus commission.

The demotion from the presidency of this commission was a serious blow to the man who had already put eleven years of research into the preparation of the Scotus edition. The chapter of the book that tells of the demotion and the immediate aftermath is not the best in the book. It is very partial and emotional. But it still comes up with its surprises. At this point in his career, because of the reputation he had created for himself as scholar and

researcher, Father Éphrem received two offers: one from Cardinal Suhard, who offered him a chair of theology in Paris; the other from the Jesuits, who promised him a research position. But he refused them both, not able to see himself in anything but a Franciscan habit.

After the shock of the demotion, Father Longpré tried to settle into a new environment in Paris, doing his own private research. But that didn't yield immediate satisfaction because of the invasion of France by the Nazis. Father Éphrem, instead of writing articles, took part in the French resistance movement. Because of this he was not able to stay in Paris for long. He fled into southwestern France, where he continued resistance activity on a moderate scale until the war's end.

One can spend a lot of useless time speculating over the "what if." What if Father Éphrem had not been removed from the commission? Maybe the first volume of Scotus would have appeared before 1950. But then perhaps Éphrem Longpré would not have worked at the many articles he published during the years 1945 to 1965. It certainly is clear that though his dismissal from the edition was a severe blow to him, his production of volumes of valuable material still remained very great. During these years he produced scores of minor things, asked of him by the editors of encyclopedias then being developed. For the *Dictionnaire de Spiritualité*, in particular, he produced four major pieces: one, on Bonaventure, in volume I; another, on contemplation in the Franciscan heritage, in volume II; a third, which he seemed to consider the most important piece of his life, on the Eucharist and the mystical life, in volume IV (col. 1586-1621); and the

fourth, on Saint Francis, in volume V (col. 1268-1303). This last one was later reprinted, in 1966 after his death, as a separate monograph by the Beauchesne Press.

We are indeed indebted to Father Edouard Parent for having put together this very valuable biography. It helps us to get a sense of the stature of Father Éphrem Longpré, and not only the scholar, because he had other dimensions also. He did labor as priest; he was well known, too, as a very loyal and helpful friend; and there is no doubt that there was a strong mystical side to him as well. But the scholarly side still remains the most impressive.

Witness

Continued from page 97

Saint Francis highlights this in his Letter to All the Faithful, in which he declares that those who have the grace of God are brides, brothers, and mothers of our Lord Jesus Christ. There is a special charge that follows from the privilege of being a mother: "We are mothers to him when we enthrone him in our hearts and souls by love with a pure and sincere conscience, and give birth to him by doing good. This, too, should be an example to others." Ω

Fr. David Temple, O.M.

At the end of his book Father Parent has furnished a bibliography that includes 290 items. That has to be impressive.

If one were to risk the statement that basically Father Longpré was a failure because he never brought to term that which was most central to his life, a twofold counter argument would certainly be in order. First, he did prepare the groundwork, the collection of microfilms, which even today is the basis for the work still in progress. Secondly, 290 pieces of fairly significant writing on the history of Franciscanism constitute a respectable yield in any scholar's life, even if they must be considered secondary.

Franciscan Studies M.A. Program Summer 1986 Offerings

THE FRANCISCAN STUDIES PROGRAM offers a full schedule of courses in Franciscan theology, history, and spirituality, fully adaptable according to varied goals of students.

All courses meet in Plassmann Hall, except for those marked with an asterisk next to the days on which they meet. Those so marked meet in Friedsam Memorial Library. Three credit courses meet Monday through Friday. Two-credit courses meet Monday through Thursday, except FS 564, MWF.

Course	Title	Credits	Days	Time	Instructor
FS 502	Sources for the Life of St. Francis	3	M-F	8:30-9:45	Wayne Hellmann, O.F.M., D.Th.
FS 504	The Life of St. Francis	3	M-F*	8:30-9:45	Conrad Harkins, O.F.M., Ph.D.
FS 506	Survey of Franciscan History	3	M-F	9:55-11:10	Dominic V. Monti, O.F.M.
FS 506	History of Franciscan Thought	3	M-F	9:55-11:10	Romuald Green, O.F.M., Ph.D.
FS 519	Theological Foundations of Franciscanism	2	M-Th	11:20-12:25	William Short, O.F.M., S.T.D.
FS 520	Writings of St. Francis and St. Clare	2	M-Th	11:20-12:25	Regis Armstrong, O.F.M.Cap., Ph.D.
FS 531	Women and the Franciscan Ideal	2	M-Th	1:00-2:05	Margaret Carney, O.S.F., M.A.
FS 563	Principles of Spiritual Direction	2	M-Th	1:00-2:05	Edward Coughlin, O.F.M., Ph.D.
FS 500	Method and Bibliography	2	M-Th*	2:10-3:15	Paul Spaeth, M.L.S.
FS 511	Introduction to Paleography	2	M-Th	2:10-3:15	Malcolm V. T. Wallace, Ph.D.
FS 564	Franciscan Praxis of Spiritual Direction	2	MWF*	2:10-3:35	Maury Smith, O.F.M., D.Min.
FS 526	The Franciscan Movement and the Church	2	M-Th*	6:45-7:50	William McConville, O.F.M., Ph.D.
FS 600	Franciscan Italy: Study-Travel Seminar	2			See descriptive brochure.
FS 599	Independent Research	1-2	By arr.		Staff
FS 699	Master's Thesis	6	By arr.		Staff

WITH APPROVAL OF THE FACULTY ADVISOR AND DIRECTOR, STUDENTS MAY FULFILL A MAXIMUM OF SIX CREDITS IN ELECTIVES FROM COURSES OFFERED IN THE DEPARTMENT OF GRADUATE THEOLOGY.

CALENDAR

Registration	Monday, June 23
Classes Begin	Tuesday, June 24
Modern Language Exam	Friday, July 11
Final Exams	Friday, August 1

FEES

Tuition per graduate hour	\$150.
Room and Board	\$600.
Fees are subject to change without prior notice.	
Individual courses are subject to cancellation because of insufficient enrollment.	

PRE-REGISTRATION

Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778. Students who pre-register need not report for registration on June 23.

ACADEMIC YEAR OFFERINGS

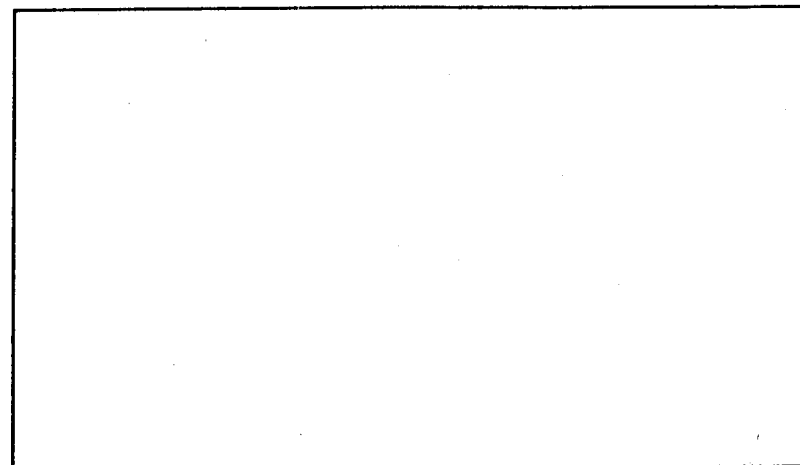
THE FRANCISCAN STUDIES M.A. Program may be pursued during the Summer, Autumn, and Spring Semesters. The required number of course credits can be obtained in two Summer sessions and the intervening academic year, or in six Summer sessions.

Erratum

The correct course title for FS 511, listed in the above summer schedule, is Medieval Latin: Franciscan Texts, not, as printed, "Introduction to Paleography."

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office



Attention Postal Service:

PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.

Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

MAY, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

- VOCATIONS AND THE FRANCISCAN VOCATION 131
Bernard J. Przewozny, O.F.M. Conv.
- ARE WE SHAPED IN BONAVENTURE'S IMAGE? 142
Gregory Shanahan, O.F.M.

FEATURES

- EDITORIAL: WILL WE EVER LEARN? 129
Julian A. Davies, O.F.M.
- POEM:
- A TALE • TREES • LIFE 141
Sister Barbara Mary Lanham, O.S.F.
- BOOK REVIEWS 158

Volume 36, No. 5

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The drawing on page 135 has been furnished by Sister Christine Therese Schneider.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions

BenLeo: Blessing for Brother Leo

CantSol: Canticle of Brother Sun

EpAnt: Letter to St. Anthony

EpCler: Letter to Clerics¹

EpCust: Letter to Superiors¹

EpFid: Letter to All the Faithful¹

EpLeo: Letter to Brother Leo

EpMin: Letter to a Minister

EpOrd: Letter to the Entire Order

EpRect: Letter to the Rulers of People

ExhLD: Exhortation to the Praise of God

ExpPat: Exposition on the Our Father

FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221

LaudDei: Praises of the Most High God

LaudHor: Praises at All the Hours

OffPass: Office of the Passion

OrCruc: Prayer before the Crucifix

RegB: Rule of 1223

RegNB: Rule of 1221

RegEr: Rule for Hermits

SalBMV: Salutation to our Lady

SalVirt: Salutation to the Virtues

Test: Testament of St. Francis

UltVol: Last Will Written for Clare

VPLaet: Treatise on True and Perfect Joy

¹I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis

2Cel: Celano, Second Life of Francis

3Cel: Celano, Treatise on Miracles

CL: Legend of Saint Clare

CP: Process of Saint Clare

Fior: Little Flowers of St. Francis

LM: Bonaventure, Major Life of Francis

LMin: Bonaventure, Minor Life of Francis

LP: Legend of Perugia

L3S: Legend of the Three Companions

SC: Sacrum commercium

SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).



Will We Ever Learn

OUR CATHOLIC FAITH teaches us that what we believe through faith and what we can know by reason are in harmony. In the area of religious life, psychology, and sociology—disciplines of reason and experience—confirm more and more that our customs and practices are community building and personally enhancing. For instance, although clothing does not make the Franciscan, yet the sense of personal identity given by a uniform is well known, as is the social witness of a distinctive garb. Again, psychologists tell us of the importance of silence, time to collect oneself. The social sciences teach that doing things together builds bonds that hold people together. Our faith has taught us that we need to deny ourselves, and M. Scott Peck in his best seller, *The Road Less Traveled* (New York: Simon and Shuster, 1978), argues from his experience as psychiatrist that postponing gratification is a lesson contemporary people need to learn. Jesus told us that it is better to give than to receive, and volunteerism as an institution is with us as our culture perceives the need for people to fill their lives with meaningful service.

Unfortunately, it seems that the more we learn from the social sciences, the less we carry out the many customs that they have demonstrated to us are viable. As the need for silence is more recognized, we find less of it in our communities. As we learn about group dynamics, fewer and fewer common activities: meals, recreation, prayer, working—fill our horariums. As we learn about the value of signs and symbols, we more and more put aside our habits. As we learn the benefits of giving, we find our lives more and more concerned with personal hobbies, friendships, and travel. As we hear of the danger of "burn out," we plunge ourselves into the apostolate with reckless abandon. As we hear again and again of the power of the spoken word, we have abandoned reading at table, a wonderful opportunity for learning as well as growing. As the nutritionists tell us of the dangers of red meat, we find abstinence on Fridays in Lent hard to take.

How explain these paradoxes? Perhaps the reasons offered for what we lived in religious life a few years ago were not always the best—but that doesn't mean that the practices were wrong. Perhaps we are experiencing a reaction to the excessive literalism of a bygone era, which sometimes made it appear that the religious existed for the Rule, and not vice versa. Perhaps a false view of self-fulfillment has unwittingly crept into religious life—the 70's were the years of the "me generation." Whatever the reasons or causes, the intelligent—and religious—response to our circumstances today is to realize that we had been doing a lot of things rightly, and that we will serve ourselves and our God and world better, if we get back to doing them. Ω

In Jesu David ofm

Books Received

- Bradshaw, Robert, *Frank Duff: Founder of the Legion of Mary*. Bay Shore, NY: Montfort Publications, 1985. Pp. vi-268. Paper, \$5.95.
- Clark, O.F.M.Cap., Keith, *Being Sexual . . . and Celibate*. Notre Dame, IN: Ave Maria Press, 1985. Pp. 182. Paper, \$4.95.
- Ferder, Fran, *Words Made Flesh: Scripture, Psychology, and Human Communication*. Notre Dame, IN: Ave Maria Press, 1985. Pp. 183. Paper, \$5.95.
- Gilles, Anthony E., *Living Words: A Simple Study of Key New Testament Concepts*. Cincinnati: St. Anthony Messenger Press, 1985. Pp. vi-146. Paper, \$5.95.
- Hardon, S.J., S.T.D., John A. *Stewardship and America's Destiny and Urgency of Our Times*. Audiocassette available gratis for donation to the Apostolate. Kenosha, WI: Apostolate for Family Consecration, 1986.
- Moran, Patrick R., *Day by Day with the Saints*. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 257, including Indices. Paper, \$7.95.
- Nevins M.M., Albert J., *Builders of Catholic America*. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 258, including Index. Paper, \$7.95.
- O'Connell, Timothy E., ed., *Vatican II and Its Documents: An American Reappraisal*. Theology and Life Series, n. 15. Wilmington, DE: Michael Glazier, Inc., 1986. Pp. 260. Paper, n.p.
- Wroblewski, O.F.M., *Sergius, The July Secret*. Libertyville, IL: Prow Books, 1985. Pp. 90, including Bibliography. Paper, \$4.50.

Vocations and the Franciscan Vocation

BERNARD J. PRZEWOZNY, O.F.M.CONV.

BY DRAWING ATTENTION to the Church's universal vocation to holiness, the Second Vatican Council (LG, art. 39-42) reminded every believer of his obligation to give an account for the hope that is in him (1 Pt. 3:15) and to confirm by a saintly life his calling and election to the eternal kingdom of Christ (2 Pt. 1:11). But anyone who attempts to give that account by specifying the particular nature of his call to holiness, as we shall try to do in the case of the Franciscan vocation, would do well to keep in mind the words of the Psalmist: "God has spoken once; I have heard two words" (62:11). Indeed, every believer is called to share in the one and same holiness of God; but each one hears that call and shares in that holiness according to his or her personal gifts. God has uttered one word to the Church; its members hear many words.

The truth of the Psalmist is also confirmed by the particular charism of a founder of a religious order and by the personal appropriation of that charism by his followers. In the case of Saint Francis of Assisi, just as in the case of all saints, we may say that he could not hear God's call without bearing fruit a hundredfold (Mt. 13:23), which means that his charism, although one and fully integrated in his own personality, is so polyvalent for his spiritual followers that they cannot but actualize it in many—hopefully complementary (!)—ways. Saint Francis says one word; Franciscans hear many words.

Father Bernard J. Przewozny, O.F.M.Conv., who presented this paper last year at an International Conference on Vocations, is teaching this year at St. Anthony-on-Hudson in Rensselaer, New York.

Personal Identity and the Universal Call to Holiness

WE SHOULD IMMEDIATELY note that, although the Franciscan charism is very often lived by people who also practice the evangelical counsels, Saint Francis intended it for all classes of people, clerical and lay, married and single, poor and rich. Thus, when we discuss the relation of his charism to the evangelical counsels, we do not mean to exclude those who live his charism as secular Franciscans. Here, again, the saint's charism says one word; his followers hear many words.

The meaning of the countless appropriations of the one and only call to holiness, and the meaning of the many possible existential "interpretations" of a charism such as that of Saint Francis, can briefly be summarized in the following four points:

1. Every call to holiness is rooted in baptismal consecration and belongs to a Christian's personal identity (LG, art. 39-40; 43-44).
2. Inasmuch as the call to holiness pervades the "construction" of a Christian's personal identity, and since the latter is mediated by the psychological and social dimensions of life, then the call to holiness, just as every grace, is mediated through the believer's life in the Church and in the world. Thus his charismatic identity is a gift and a mission in and for the Church, in and for the world.
3. Inasmuch as the call to holiness is addressed to every Christian but is realized or actualized according to a personal charism, it is impossible to establish an order of importance among particular manifestations of holiness. From the point of view of its charismatic reality, the Church is not a spiritual Waldorf Astoria where everything is tranquil and well organized for the comfort of its guests. Indeed, through his generous gifts, the Holy Spirit creates a holy disorder in the Church. The little old lady abandoned in a nursing home may be sanctifying herself more effectively than a friar who unwillingly observes the schedule of his friary.
4. Even if the practice of the evangelical counsels manifests in a special way the Church's universal call to holiness (LG, art. 42) and even if the religious state undeniably belongs to the life and holiness of the Church (LG, art. 44 cf. PC, art. 1), it still remains true that the generosity of the Holy Spirit, demonstrated by his bestowal of multiple charisms, does not permit a facile, existentially personal, apology of a particular gift. Every recipient of a charism is therefore obliged to question himself about the meaning of his God-given identity. And this is also true of the little old lady in the nursing home.

Baptismal Consecration and Religious Consecration

TO KNOW ONESELF, one must examine all of one's experiences which are mediated by positive or negative interactions in a world of more or less complex relations. As Max Scheler points out (1961), to know man one must study him in his relations to a realm of ethical and religious values, to society, to history and culture, and to his subjectively understood place in the universe of living things. Or, as Peter Berger and Thomas Luckmann remind us (1966), to know a person one must consider his or her social construction of reality.

Even if at times mysteriously or in a hidden manner, a believer's Christian identity is mediated by the Church. In Baptism, that grace-given but mediated identity or construction of reality is consecrated as the individual's answer to God's infinite love. This answer is especially expressed through the theological virtues of faith, hope, and love. Consequently, the call to holiness, which is inseparable from baptismal consecration, is related to the three theological virtues. According to Vatican II:

The forms and tasks of life are many but holiness is one—that sanctity which is cultivated by all who act under God's Spirit and, obeying the Father's voice and adoring God the Father in spirit and in truth, follow Christ, poor, humble, and cross-bearing, that they may deserve to be partakers of his glory. Each one, however, according to his own gifts and duties must steadfastly advance along the way of a living faith, which arouses hope and works through love. [LG, art. 41].

Every believer answers God's infinite love with finite love which, sustained and transformed by grace, is the bond of perfection (Col. 3:12-14; 1 Cor. 12:31-13:6). God's redeeming love creates the believer's response and permits him or her to enter the covenant of love established in Christ, in whom infinite and finite love are united in the same person. Consequently, Vatican II rightly points to the intimate relation between baptismal consecration, as the fundamental incorporation into the covenant, and the consecration of the evangelical counsels as a more abundant sharing in its riches:

True, as a baptized Christian he [i.e., a religious] is dead to sin and dedicated to God; but he desires to derive still more abundant fruit from the grace of his baptism. For this purpose he makes profession in the Church of the evangelical counsels [Ibid.; cf. PC, art. 5, and John Paul II, *Redemptionis Donum*, par. 7-8].

Although it is true that the evangelical counsels are primarily means

and instruments of love,¹ the love towards which they lead is still intimately bound to baptismal consecration and, consequently, to the theological virtues. Saint Bonaventure's position on the relation between love and all other virtues can help us understand what this means (cf. *III Sent.* 27.1.1).

First, although all virtues are distinct from one another, they are concomitant to and compenetrates each other. Second, there exists a distinction between the love which is common and general to all virtues and the love of charity which is a theological virtue.² Finally, charity is sufficient as far as merit and reward are concerned, only because it is connected with all other virtues and gifts. Consequently, although the evangelical counsels are primarily means and instruments of love, they are means and instruments of that love which compenetrates all virtues but at the same time is distinct from the love of theological charity.

Keeping Saint Bonaventure's teaching in mind, we can say that obedience is related to faith, poverty to hope, and chastity to charity, without denying the particular relation of the three counsels to the love that is concomitant to and compenetrates all virtues. In other words, life according to the evangelical counsels is a species of Christian life. That is, although it has its own place in relation to the divine and hierarchical structure of the Church, religious life does not imply "a kind of middle way between the clerical and lay conditions of life" (LG, art. 43).

Furthermore, although a specific charism may be practiced by those who live according to the evangelical counsels, it need not be restricted only to them, but, inasmuch as it is a gift for the whole Church, it may and should extend to all Christians, even to those who do not profess the evangelical counsels; otherwise that charism runs the risk of being solipsistic.

Theological Virtues and Evangelical Counsels

INASMUCH AS the Franciscan charism is for some believers related to the evangelical counsels (cf. RegB 1-2 [*Omnibus*, 57-58]), and these, in their own turn, are related to baptismal consecration, we can attempt to

¹Cf. LG, art. 44, and its note 5 which cites St. Thomas' *Summa Theologiae*, II-II, q. 184, a. 3, and q. 188, a. 2; and St. Bonaventure's *Apologia Pauperum*, c. 3, 3. Also cf. PC, art. 6 and 11, and Paul VI, Apostolic Exhortation *Evangelica Testificatio*, par. 3 (henceforth cited as ET).

²Cf. St. Bonaventure, *In III Sent.*, d. 27, a. 1, q. 1, ad 3: "Amor ille quod cadit in definitione virtutis generaliter non est amor caritatis, quae est una de virtutibus theologicis, sed est amor omnibus et ceteris virtutibus communis et generalis."

specify the particular nature of the Franciscan charism by clarifying the relation of the evangelical counsels to the theological virtues which mediate every believer's finite, but graced, love for God. But the results of such an effort will only indicate what the Franciscan charism possesses in common with the life of other institutes of perfection. The only reason why one should attempt such a specification, therefore, is that it will remind Franciscans who live according to the evangelical counsels that they must interpret those counsels according to their particular charism, just as they must interpret Christian life according to the demands of that same charism.

In this sense, then, let us specify the relation of the evangelical counsels to baptismal consecration.

Every Christian must love God the Father by transforming lust of the flesh into chaste love,³ lust of the eyes into poverty of spirit (Mt. 5:3) and into hope for realities unseen (Heb. 1:1), and pride of life into that kind of faith which is an obedient submission to God (1 Jn. 2:15-17).



As far as religious are concerned, they must transform lust of the flesh into that chaste love which is a total and exclusive gift of self to the One who alone can satisfy definitively, that is, eschatologically, all true love; lust of the eyes into that hope which declares itself poor because it cannot find security in the visible realities of this life; and pride of life into that faith which is mediated through daily obedience (cf. PC, art. 12-14; ET, par. 13-29).

We can therefore say that consecrated persons, who live according to the love which is perfect chastity, according to the hope which is poor in human resources, and according to the obedience of

total faith, "accomplish the interior purpose of the entire economy of redemption" (*Redemptionis Donum*, par. 11). In a world of transitory

³This is true even of spouses; cf. John Paul II, Wednesday audience discourses on Mt. 5:27-28, especially those of October 15, 22, 29; November 5, 12; December 3, 10, 17, 1980; January 7, 14, 28; February 4, 11, March 18, April 1, 8, 15, 1981. Cf. also *Redemptionis Donum*, par. 9-10.

mediations, they witness to the presence of the Kingdom of God and to its future consummation.

Mediations of Saint Francis' Charism

IF FRANCISCANS ARE TO appropriate not only what is common to Christian existence and to the consecrated life of the evangelical counsels but also Francis' insight into both of these, then they must be convinced that the saint's particular charism has an existential value for their personal Christian identities and construction of reality. To discover that existential value means to delineate what is perennial in Francis' charism, and this we can do only through an examination of the personal and social factors which mediated his charism, because those factors were the means whereby he himself appropriated God's grace. The mediations of his own life rendered his charism precise vis-à-vis his own society and other institutes of perfection.⁴ Indeed, even if Francis' lifestyle was prophetically critical of the social values of his day, it still remains true that his personal charism was "defined" and acquired meaning for him and for others only in the social and ecclesial context of his own times.

Some of the mediations of the call to holiness appropriated by Saint Francis are well known to all readers of his biographies: imprisonment in Perugia, long illness and consequent disgust with "nature," periods of prayer in solitary places, encounter with lepers and subsequent work among them, first apparition of the Crucified, pilgrimage to Rome, words from the Crucifix in the Church of San Damiano, etc.

The meaning of these and other mediations can be summarized in the following three paragraphs:

1. It is undeniable that the origin of Francis' vocation, the foundation of his new self-identity, and the goal of his personal existence was God. The saint himself tells us this:

This is how *God inspired me*, Brother Francis, to embark upon a life of penance. When I was in sin, the sight of lepers nauseated me beyond measure; but then *God himself led me into their company, and I had pity on them. . . . When God gave me some friars, there was no one to tell me what I should do; but the Most High himself made it clear to me that I must live the life of the Gospel. I had this written down briefly and simply and his holiness the Pope confirmed it for me* [Test {*Omnibus*, 67-68}; cf. 2Cel 209 {*Omnibus*, 529-30; emphasis added}].

2. It is just as undeniable that the sense of Francis' charism was

⁴Cf. his refusal to live according to the monastic or eremitical rules of his day (1Cel 33; *Omnibus*, 255).

mediated to him by the events of his life.⁵ Thus, one can say that Francis' meeting with lepers immediately clarified the meaning of his charism. So, too, his renunciation of his father's wealth and his own future inheritance clarified his relation to his family, society, and the world.

3. A more attentive examination of Saint Francis' *curriculum vitae* leads us to say that his Christian and ecclesial life, even if at the beginning of his conversion only in an implicit manner, pervaded all mediating events and offered him the hermeneutic insight to interpret correctly both the charism and its mediations. Precisely because of his Christian and ecclesial life, he understood his encounter with lepers as a call from God and not as a merely human invitation to social and charitable works. The renunciation of his father's wealth, moreover, in the presence of the bishop and townspeople, made him unequivocally aware of his faith in God's universal fatherhood. An example of a more explicit ecclesial mediation, still at the beginning of his conversion, is his presence at Mass in the Church of St. Mary of the Portiuncula. At the end of that celebration, when he asked and received from the priest an "authentic" interpretation of the Gospel text, Francis discovered the evangelical and apostolic meaning of his charism: "This is what I wish, this is what I seek, this is what I long to do with all my heart!" (1Cel 22 [*Omnibus*, 247]). Consequently, his desire to obtain the approval of the highest ecclesiastical authority for his first norm of life (*memoriale propositi*), and later for his Rule, cannot imply simply the Church's legitimation of his charism; rather it points to its continued mediation of that grace, albeit implicitly at the beginning.⁶ Without entering into a discussion of the much debated question concerning the "ecclesialization" of Francis' charism, one may say that, unlike other penitents of his time, the more sincerely he appropriated the Holy Spirit's call to holiness, that much more clearly did he perceive the mediating role of the Church in that call. Francis appropriated his charism in, through, and for the Church.

Franciscan Vocation

FRANCIS' ATTITUDE toward work and poverty permits us to illustrate the relation between his charism and its mediations.

⁵For a theological interpretation of the psychological element in private revelations and visions, cf. K. Rahner, "Visions and Prophecies," in *Inquiries* (New York: Herder and Herder, 1964, 87-188).

⁶Cf. Test [*Omnibus*, 67-68]: "God inspired me, too, and still inspires me with such great faith in priests who live according to the laws of the holy Church of Rome . . . and his holiness the Pope confirmed it [the *memoriale propositi*] for me"; cf. also 1Cel 32-33 [*Omnibus*, 254-56].

At the time of Saint Francis, the growing burgher class was developing a monetary economy which placed great value on work, a value that was inseparable from the laws of the marketplace. The more one earned, that much more one could buy; and the more one bought, that much greater became one's power and social "dignity." Towns bought civil rights from feudal princes and lords; private citizens bought social positions. The belligerent rivalry between the *maiores* and the *minores* is an example of this class struggle to acquire always greater power and "dignity." Before his conversion, even Francis wanted to become a knight and, thus, to improve his social standing (cf. LM I.3 [*Omnibus*, 637-38]; L3C 2 [*Omnibus*, 893-95]).

In this context, the saint's legislation concerning work was prophetically critical of the values his society attributed to it. He distinguishes between work and its compensation.⁷ As a God-given grace, which should not extinguish a spirit of faith and devotion and which should permit a Franciscan to give good example and to avoid idleness, work belongs to human creativity and dignity. The saint therefore protected this essential value of work against all possible distortions by the laws of the marketplace. His distinction between work and its compensation did not mean, however, that social justice is exempt from satisfying the needs of the worker by assuring an equitable distribution of all the goods that God's generosity has made available to his children. Although equitable distribution according to the demands of social justice, in its modern understanding, may not have been the primary reason, it is nevertheless one of the reasons why Saint Francis could say: "When we receive no recompense for our work, we can turn to God's table and beg alms from door to door" (Test [*Omnibus*, 66]; cf. also the apology for begging alms in RegNB 9 [*Omnibus*, 39-40]).

Francis' attitude toward work offers us a unique insight into his particular attachment to poverty. When he exalted poverty (cf. RegB 6, RegNB 8 and 9, and Test [*Omnibus*, 61, 38-40, 66]), he was contradicting the values of his society which was bent on making human dignity dependent on legal concessions, economic power, or property. For Saint

⁷Cf. RegNB 7 [*Omnibus*, 37]: "Everyone should remain at the trade and in the position in which he was called. In payment they may accept anything they need, except money. If necessary, they can go for alms like the rest of the friars. They are allowed to have the tools which they need for their trade." And, in RegB 5 [*Omnibus*, 61] we read: "As wages for their labor they may accept anything necessary for their temporal needs, for themselves or their brethren, except money in any form." Cf. also Test [*Omnibus*, 66].

Francis, God is the only source of man's incalculable worth.⁸ Furthermore, in a society such as his, poverty would not be separated from humility. The late Raul Manselli was correct when he claimed that for Saint Francis it is not being poor that is important but being poor in humiliation, according to the sufferings of Christ crucified (p. 272). It is Christ, humble and poor, who establishes and guarantees human dignity. One can say that, in this salvific and existential perspective, Francis is interested in "being" rather than in "having," provided that "being" in this case implies an emptiness which must be filled by Christ, who made himself humble and poor for our sakes.

Without pretending to be original or complete, and without suggesting an immutable hierarchy among all the elements, because the hierarchy among secondary elements may vary according to changing social and ecclesial conditions,⁹ we may list the following as belonging to the undeniable particularity of the Franciscan charism: (1) zealous conformation to Jesus, poor and humble, because in him God's infinitely rich love manifested itself for all humankind (cf. RegNB 9 and 23 [*Omnibus*, 39-40, 50-52]; RegB 6 [61]; Adm 5 [80-81]; EpFidI [93]; LM 6 [671]); (2) Gospel and Catholic life (RegB 1 [*Omnibus*, 57]; RegNB 19 [46]; Test [67]; 2Cel 208-09 [528-30]); (3) special love for the Mother of Christ (LM III.1 [646-47]; IX.3 [699-700]); (4) fraternal life (cf. RegB 6 [*Omnibus*, 61-62]); (5) penance (LM IV.6 [*Omnibus*, 657], poverty (cf. LM I.3 [*Omnibus*, 637-68]; L3C 2 [893-95]; and above, note 7), *minoritas* (cf. RegNB 6 [*Omnibus*, 37]; Adm 12 [83]; 1Cel 38 [260-61], joy and simplicity (cf. RegNB 7 [*Omnibus*, 38]; EpFidI [96]); (6) preaching and evangelization (cf. RegNB 16 and 17 [*Omnibus*, 43-45]; RegB 9 [63] and 12 [64]; and (7) harmony with all creation (cf. CantSol [*Omnibus*, 130-31]; LM VII.1 [688-89]).

These elements of Francis' charism permitted him to appropriate the call to holiness which was part of his own baptismal consecration, and, in addition, they inspired him to live according to the evangelical

⁸Cf. Adm 20 [*Omnibus*, 84]: "What a man is before God, that he is and no more." Cf. also LM VI.1 [*Omnibus*, 671]. Or, as we read in RegNB 23 [*Omnibus*, 52]: "We should love our Lord and God who has given and gives us everything, body and soul, and all our life; it was he who created and redeemed us and of his mercy alone he will save us; wretched and pitiable as we are, ungrateful and evil, rotten through and through, he has provided us with every good and does not cease to provide for us."

⁹Cf. Francis' prohibition against riding horseback (RegNB 15 [*Omnibus*, 43]; RegB 3 [*Omnibus*, 60]) and against petitioning the Roman Curia (Test [*Omnibus*, 68], and his permission concerning the use of shoes (RegB 2 [*Omnibus*, 58-59])).

counsels, the demands of which he made his own, but again, according to the spirit of his charism. Furthermore, as in the case of the Secular Order, he could propose his charism to all classes of Christians.

An analysis of the social and cultural mediations of all the undeniable elements of Francis' charism would show which of these were more important in the ever-changing circumstances of his time, which are more important today, and which are unconditionally important always and everywhere. Undeniably, the first three elements would belong to what is unconditionally important always and everywhere. In passing, we can say that contemporary Franciscans have not been inspired enough by the saint's distinction between work and its compensation to challenge the materialistic and non-Christian values of their consumer society (cf. Esser). And the application of this distinction to today's social and cultural values would seem to be more important than the application to them of Francis' prohibition against riding horseback!

The inestimable contribution of Saint Francis to the renewal of the Church and society of his day proves how effectively his charism revitalized the Christian construction of reality. His and his followers' personal identities inspired all classes—clerical, religious, and lay, rich and poor. They were convinced that Christ had called them in, through, and for the Church. If Francis' charism is to bear fruit today, then his modern followers must be convinced that, in its substantial content, his charism represents the "marrow of the Gospel" and the essence of their Christian identity. Ω

References

- Berger, Peter, and Thomas Luckmann. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Garden City, NY: Doubleday Anchor Books, 1966.
- Esser, O.F.M., Kajetan. "Die Handarbeit in der Frühgeschichte des Minderbrüderordens," *Franziskanische Studien* 40 (1950), 145-66.
- John Paul II, Pope. *Redemptionis Donum*.
- Manselli, Raul. "La povertà nella vita di San Francesco d'Assisi," *La povertà del secolo XII e Francesco d'Assisi*. Atti del II Convegno Internazionale di Studi Francescani, 1975.
- Paul VI, Pope. *Evangelica Testificatio*.
- Rahner, Karl, S.J. "Visions and Prophecies," *Inquiries*. New York: Herder and Herder, 1964.
- Scheler, Max. *Man's Place in Nature*. New York: The Noonday Press, 1961.
- Vatican-Council II, *Lumen Gentium*, in A. Flannery, O.P., gen. ed., *Vatican Council II, The Conciliar and Post Conciliar Documents*. Northport, NY: Costello, 1975. Pp. 350-440.
- Vatican Council II, *Perfectae Caritatis*, in A. Flannery, O.P., gen. ed., *Vatican Council II, The Conciliar and Post Conciliar Documents*. Northport, NY: Costello, 1975. Pp. 611-33.

A Tale • Trees • Life

In Eden's garden
A tree was an accomplice
Man rejected God.

Guileless tree unharmed—
The Snake and man were punished;
Cast out Eden's gate.

Fruit trees furnished food,
Oaks, Elms gave shelter, warmth, tools,
Fuel for Sacrifice!

The Weeping Willow
Gracefully bent her arms in prayer;
Haven from the Sun!

Trees are children's slides.
Challenge to climb up so high
Try to reach the sky.

Trees are all colors,
Some tall, short, crooked, or straight;
All deeply rooted.

Beautiful Forests!
Residence for fowl and beasts;
Timber for mankind.

Noah built an ark,
A formidable fortress
'Gainst raging storms, floods!

Noah sent a dove—
Returned with a Peace off'ring,
An Olive tree's leaf!

Many twigs and branches—
Kindle for his Sacrifice,
Praise and thanks to God.

When Jesus was born,
Mary laid Him in manger
Made of lowly wood.

The boy Jesus learned
To carve, polish, and create
Wooden furniture.

We've heard the story
Of Jesus crowned with thorns
Molded from a tree.

How cross-beam was used
And placed upon His shoulders
Laden with our sins.

Guileless accomplice
Honored in our Redemption—
Tree—Cross for God's Son!

Shuddering, he cried:
"What evil has this Man done?"
Men raised Jesus high.

Darkness covered earth,
Jesus promised Paradise—
Bowed His head and died.

Like mighty Tree,
Jesus conquered sin and death;
Appeased His Father!

Indifferent tree—
Blest table for Sacrifice,
Vessel for His Blood!

When you behold trees,
Reflect God's greatest wonders
And transform your life!

Sister Barbara Mary Lanham, O.S.F.

Are We Shaped in Bonaventure's Image?

GREGORY SHANAHAN, O.F.M.

SAINT FRANCIS, by all that he was and all that he left us in writing, causes many questions to arise in our minds. Is it possible, for instance—should it be desirable—to follow the *letter* of the Gospel? If *spirit* be interpreted in too broad a sense (perhaps to mean a general adherence or favorable attitude to some objective), is it not in danger of becoming a shadow without substance? To keep the spirit of something—a rule, a law, a treaty—surely means, however, to carry it out according to the intention for which it was drawn up, in other words, to observe it *truly*. Whereas when we speak of a *spiritualized* form of something, we usually mean a watered down version, or if not, an adaptation which stresses agreement in principle without practical and detailed implementation.

If everything is eventually to be spiritualized (in the above mentioned sense), then why did Francis start his new movement? Surely the monks were for centuries living a spiritualized gospel program (in the good sense). True, many of them had become rich and lax and grown estranged from the masses of people. But could not Francis have simply tried to be a holier and poorer monk? (It *was* suggested to him.) And yet he would not have gained the place in history he has if he were merely a "stricter" monk. His movement is something more than a stricter monasticism. Above all, it has to do with Francis' reading of the Gospels in a new way, in a new light. His was a simple and straightforward approach; and what was revealed to him became an overwhelming desire to follow Jesus Christ step by step as far as was humanly possible. All this in him was unquestionably spiritual, but it was also certainly beyond "spiritualization."

Friar Gregory, of the Irish Province, is engaged in itinerant preaching, retreats, and Franciscan encounter in Southern Africa. His present base: P. O. Box 17004, Groenkloof, Pretoria 0027, Republic of South Africa.

The question is: can and ought the pursuance of the letter as well as the spirit be accomplished by others? Must it be done especially by those on whom the onus lies of interpreting a founder's charism and who lay claim to his *founding* charism (cf the observations of J. M. R. Tillard in *The CORD* 24 [1984], 259, n. 1). The reason why this may not be a silly question to ask is that it is admitted that the real formative influence on Franciscans as such must be the person of Saint Francis in the peculiar drama of his life. If with us this is said for some extraordinary reason to be stronger than even any legislation, can it be restricted for ever to a conceptualization or to a hidden affair of the heart (cf. Esser, 15)? Does not history itself demonstrate that the spirituality of Franciscans has a peculiar need to be expressed in actions, incarnated in outward *experience*? Although radically contemplative, emanating from vision and life experience rather than being defined by any engagement in particular, Franciscanism seeks to be "extroverted," dramatized, to have visible and tangible social impact—that is, as a lived experience and not merely in the form of a synthetic "message." Nor is Franciscanism to be reduced to a theological viewpoint and nothing else. The doctors and schoolmen who expounded Christocentrism never gave the impression they had evaded by means of a sublimation the minority, poverty, and austerity inherent in their profession of rule and life.

This is where Bonaventure comes in. In his handling of the Franciscan ideal he has received an inordinate amount of criticism. (One might seek to know if Ignatius of Antioch in his extrapolation of Christianity was criticized for lack of fidelity to Christ and the first Apostles!). His being dubbed "second founder of the Order" (given varying shades of either approval or irony by different writers) at least indicates that at a crucial moment in their history he faced the problem of an interpretation of Saint Francis for the friars of his time. It is never idle, however, to investigate one mystic's interpretation of another mystic's ideal. It throws light upon the question of the variety of spiritual experience and of the common ground of mysticism. Such an investigation may also be looked on as an exercise in the theology of the spiritual life and of the religious life (consecrated life in community) and as a study of the effect which historical vicissitude has on their development.

By the time of the general chapter of Narbonne in 1260 Bonaventure had been minister general for thirty-three years; Francis was thirty-four years dead and thirty-two canonized, and in the meanwhile much water had run under the Franciscan bridge. Although several of the early companions of the Saint were still living mostly secluded lives in Italy, elsewhere the confreres of the "rugged woodsmen" had invaded the University scene. Their sole motive in this was, initially, the practical one

of mastering theology in order to keep their preaching orthodox. Many of them were now clerics and involved in priestly apostolates. Several, including Bonaventure (who would be whisked from a Paris rostrum to head an Order), were making their mark in the teaching world. Professors, established and respected, like Alexander of Hales, were even joining the novel group, becoming friars minor. All this brought amazement from academic circles and was resented by certain masters of the University from whom the friars were drawing more and more students. Furthermore, there had emerged a specific place of service, a *Franciscan church*—quite different from a tiny chapel in the Italian woods; and there ensued a certain conflict with the French clergy over the friars' encroachment in the areas of preaching, hearing confessions, and burials. Medievalists will be familiar with this as the Mendicant Controversy, in which Dominicans as well as Franciscans were involved (cf. Douie). Both Aquinas and Bonaventure were in the thick of the defense of the mendicants (as the new friars were eventually designated) for most of a decade; most ardently when at one point the very scriptural basis and justification for their form of religious life was called in question. The *Apologia Pauperum* came later, but Bonaventure's pre-generalate years (1248–1257) drew from him, among several other theological works, his *Disputed Questions on Evangelical Perfection* and his long exegetical undertaking, the *Commentary on the Gospel of Luke*, into which biblical work he cleverly wove several important themes, among them Gospel poverty, Gospel preaching, and voluntary expropriation (See The CORD [Jan., 1985], 5; [Apr., 1985], 99–100). The *Evangelical Perfection* places strong emphasis on renunciation of communal ownership; the *Luke Commentary* frequently stresses the perfection in renouncements of a total and radical nature. The latter also points up the enhancement of a preacher's credibility which his humble and austere life-style brings, and makes many references to features of Franciscan life. The mind of the Seraphic Doctor is already veering towards a definition of minoritic existence and towards identifying the main traits of its spirituality.

Obviously Saint Bonaventure's world differed greatly in many respects from the primitive scenes of the Order. The changes that were wrought in its first fifty years must have appeared at least as dramatic as the changes in the pattern of religious life over the past fifty years of our own era. Assisi, and perhaps even Bagnoregio with the little "school" at the friary there in Giovanni Fidenza's youth, must have seemed far-off places indeed. The "first companions" must have been imagined like men of another era. One of those companions was the Blessed Giles, old enough now to have observed all the developments, his old age spent in contemplation. The complaint placed on his lips by Jacopone da

Todi—"Paris, Paris, you have destroyed Assisi!" hardly seems unlikely.¹ And yet, the heart of Bonaventure must have been like the heart of Giles. To the Doctor's credit, not only was he aware of a listing by that humble friar of the degrees of contemplation, but he actually gave these and their source, in the *Luke Commentary*.² Was it the contemplative in Giles that the "prince of mystics" admired? For there was more to Franciscanism than a humble and austere moving among people: poverty marked out the Franciscan way, but contemplation was its goal. And Saint Bonaventure would be the last to omit the contemplative from a definition of Franciscan spirituality. Paris, after all, may not have ruined Assisi; but there was emerging a more mystical conception of Saint Francis' ideals. Did this necessarily demand an utter adaptation of a simple way of life? Francis had clung dearly to this himself, and had given the most distinct impression that he wanted the apostolic engagements of his friars and especially any pursuit of knowledge to be subservient to a poor, devout, and Spirit-guided existence. This was Bonaventure's problem; but in his own mind he appears to have resolved it with consummate ease. Nonetheless one observes him keeping his feet on the ground trodden by those who regarded themselves as *idiotae et subditi omnibus*. He had pen and notebook with him in 1259 in Italy and interviewed Brother Leo and others to glean their reflections. General or not, Paris Doctor or not, one thing had not changed: the essence of a common life, embraced in profession of the Rule of Francis and shared with simple brothers everywhere. But something else was changing, developing, that is, into something rich and rare; and at this point in time it was brewing in his mind and in the core of his heart. That this was so, many would for ever think; others would not. Who is fit to give a definition of the spark of a marvellous ideal? Is it "those first eye-witnesses," awed and simple, or is it the one who later, viewing all from a mountain of transfiguration with eagle eye, writes it all down with inspired hand?

On the one hand Bonaventure upheld a strict interpretation of the gospels in regard to self-abnegation, poverty, and mendicancy, and exalted the image of the Saint whose approach this was; he also tackled laxist tendencies within the Order, as his first encyclical in 1257 makes clear

¹"Mal videmmo Parigi, che n'ha destrutto Assisi, con la lor letteria l'hanno messo in male via." (Jacopone da Todi: *Poesie Spirituali*, ed. Tresatti, Venezia, 1617; quoted by J. Jørgensen (1957), 329, n. 4.

²The grades of contemplation listed by "a certain Brother Giles" are mentioned alongside those given by Saint Augustine and Richard of St. Victor; cf. *Opera Omnia* VIII. 231.

(The CORD [June, 1983], 179-83). On the other hand he positively accepted the development of studies, and he took no step to lead the friars back to a day-to-day but uniform way of living in conformity with the most primitive observance. Whatever may be said about an ambivalence here, his deeper thinking on the matter is unambiguous; indeed, it would be churlish to say it was anything but ingenious:

Do not worry over the fact that the friars in the beginning were simple and unlearned; rather should that strengthen your faith in the Order. I say it before God, that what made me love the life of blessed Francis so much was its similarity to the beginnings and the perfect growth of the Church. The Church started out with simple fishermen and went on to include renowned and skilled doctors. And so it is with blessed Francis' Order. God thus shows that it was not founded by human wisdom but by Christ [Ep. de 3 Quaest. ad Magistrum Innominatum {Opera Omnia VIII, 336}].

But was this General promoting more than natural development and adaptation to new circumstances? The Narbonne Constitutions, admittedly to a large extent an ordering of old decrees, represent a "modern" tightening of discipline for a rather "conventualized" situation (cf. The CORD [May, 1984], 140-41). There would be no restocking of the ranks with first-generation type friars; but neither would there be any lowering of idealism. In fact, the ideal of "seraphic perfection" would be so underlined by the Order's new steersman that the Francis-like friar might reappear spontaneously at any time, and practise the essential elements of regular observance.

If it were a question of studies alone, of learning in itself, there would not be a great clash with the original ideal. Francis saw no need for learning in his own life, and he legislated for something far more important in followers of his (RegB X.7-9 [AB 143-44]; EpAnt [AB 79]). Men of learning joined him, however, at an early stage, and he appreciated their talents. Yet while he bade his brothers "honor all theologians," he hardly envisaged his own Order as a body of intellectuals. For him, an essential mark of the evangelical life was poverty. True, poverty was not an absolute end in itself; inner conformity to Christ was what really mattered. It was the changes that study carried in its trail that might clash with all this. Studies tended to make a man important. Convents and libraries became a necessity to pursue them. Advanced theological training led men to give doctrinal sermons, thus placing them at a remove above the simple band of penitential preachers of earlier days, whose simplicity was transparent in their words and acts. Now, even if it was before Bonaventure's generalate that two major changes had taken place: viz., the predominance of clerics over lay friars in running the Order, and the pursuit of studies—still, he did not alter the trend. As for learning, he

sought positively to fit it in with Saint Francis' aims. So, between the mind of the Doctor and the heart of the Poverello there occurred a secret reconciliation at a higher level: at the level of Scripture, for instance. For Bonaventure the Word Incarnate was the outer manifestation of the Father, and he wrote that the only fruitful way to approach the word of God was in humility and faith, "bending the knees of our heart." Francis, whose vocation began with an opening of the Scriptures and who all his life searched them for guidance, had the most extraordinary reverence for the Word of God, but also for all words, even his own words (!), which reminded him of the Word Incarnate.³

In 1259 Bonaventure visited the mountain hermitage of La Verna in Tuscany. His retreat may be looked on as a seeking to know if the more mystical, post-stigmata Francis was not the key to the route the Order should take; if the Order was not primarily a school in which men learned to achieve sanctity (there being no dichotomy, of course, between a Gospel mode of living and advancement in mystical prayer).⁴ This is supported by the fact that he wrote to the Poor Clares at the same time, dwelling on their contemplative program and encouraging it as a genuine form of the Franciscan life (The CORD [July-Aug., 1983], 215-16). Also, he was meditating on the Gospel life of Saint Francis, while being taken up with the seven grades of contemplation. The main result of his mystical reflections is the *Itinerarium—The Soul's Journey into God*—in the prologue of which he describes the circumstances of its composition:

Following the example of our most blessed father Francis, I was seeking this peace with panting spirit—I, a sinner and utterly unworthy who after our blessed father's death had become the seventh Minister General of the Friars. It happened that about the time of the thirty-third anniversary of the Saint's death, under divine impulse, I withdrew to Mount La Verna, seeking a place of quiet and desiring to find there peace of spirit. While I was there reflecting on various ways by which the soul ascends into God, there came to mind, among other things, the miracle which had occurred to blessed Francis in this very place: the vision of a winged seraph in the form of the Crucified. While reflecting on this, I saw at once that this vi-

³Cf. the *Breviloquium*, ed. cit. in references, below, p. 4. Saint Francis' reverence for the written word of God is attested in many of his *opuscula*, e.g., EpOrd 35-37; AB 59.

⁴I wrote this in Maria Ratschitz, a mission in South Africa founded by Trappists a century ago. It is now a locus of solitude and of Franciscan encounter. Dedicated to Our Lady of Sorrows and clinging to the forested slope of Hlathikhulu mountain, it is strangely evocative of our historic places, not least of La Verna.

sion represented our father's rapture in contemplation and the road by which this rapture is reached [Cousins, 54].

In *The Soul's Journey* we move through and out of a philosophical contemplation of God through his traces in the universe into theology, and eventually arrive at the threshold of contemplative peace. At a certain point, however, a decisive transition must be made, and this involves abandoning the sensible world and speculation and even ourselves. In this *transitus* "Christ is the way and the door, Christ is the ladder and the vehicle" enabling us to rest our intellect and pass over to mystical ecstasy. For our part we must turn towards the cross of Christ and all that this entails. This Francis did, in whom the miracle of the stigmata was the demonstration of his crossing from self and the earthly to union with God:

... he passed over into God in ecstatic contemplation and became an example of perfect contemplation as he had previously been of action ... so that through him, more by example than by word, God might invite all truly spiritual men to this kind of passing over and spiritual ecstasy [Cousins, 112-13].

Bonaventure sees the Saint as model for all who pursue spiritual perfection. He also makes clear that the vital transition takes place only when all intellectual effort is abandoned and the concentration is upon charity and grace. Intellectual activity is a barrier to be removed; it helps us up to the door, but cannot lead us in. Only the poverty of abandonment can do this, together with prayer ("the mother-source of every upward surge") and union with the crucified Christ. This Bonaventuran conclusion is highly interesting in that it coincides with the intuitive conclusion of Francis. The mysticism of the two men forces the conclusion that knowledge is subordinate to poverty, grasped more fully as self-abandonment, and likewise to prayer and love, and can be vindicated only if it leads up to the gateway of union with God. What was intuition and ecstasy from the outset in Francis is speculative wisdom and the journey of the *mens* in the Seraphic Doctor:

There is no other path but through the burning love of the Crucified. . . . This love . . . so absorbed the soul of Francis that his spirit shone through his flesh when . . . he carried in his body the sacred stigmata of the passion. . . . No one is in any way disposed for divine contemplation that leads to mystical ecstasy unless like Daniel he is a *man of desires*. Such desires are enkindled in us in two ways: by an outcry of prayer . . . and by the flash of insight by which the mind turns most directly and intently toward the rays of light [Cousins, 54-55].

According to Etienne Gilson (pp. 72-75), the great originality of

Bonaventure was his combining piety with intelligence in the service of love. Gilson observes that this sheds light on the *comparative* lack of asceticism in Bonaventure's life in contrast to the extraordinary mortifications of Francis (an asceticism held by medievals to be *de rigueur* in the true saint). He himself made excuse on grounds of health and in this his contemporaries bore him out. But this very fact influenced the direction of his mysticism. The imitation of Francis had to be a translation rather than a literal imitation. What was discipline of the body in Francis had to be substituted by some other discipline. There would, of course, be prayer, so central to the Franciscan life; there would be the basic austerities outlined in a Rule loved, lauded, and vindicated by this friar; there would also be the rigors of travel imposed by preaching and administration. But "why not also a new transmutation of learning into love, a transmutation unknown to the founder of the Order because the ways of learning had not been his" (Gilson, 74).

A similar explanation is suggested by Efreem Bettoni in treating of the "problem" Saint Bonaventure faced in respect of fidelity to the Franciscan ideal (1964, 17-19). The thing that struck his contemporaries most in Saint Francis was his poverty, his simple abandonment of all things. Bonaventure saw this as merely the *negative* side. Poverty is more positive when viewed as a means of arriving at perfect union with the God of all things. Francis' own life was, to be sure, a continual contact with God, realized often in solitude, or in daily fraternal encounter, in journeyings, in preaching the good news. His universe was a huge forest of symbols redirecting the mind and heart to the Creator. His poverty meant an enjoyment of things because they existed as creatures, not because they could be possessed. In this view reconciliation is wrought between what appear to be diametrically opposed: viz., abandonment of the world and fraternal communion with all creation. What Bonaventure wanted to preserve at all cost was the core of "the Francis message": the recall of all men to the constant contemplation of the most high God, wherein is found that knowledge and peace which is the purpose of human existence. He saw the goal as more important than the means to it, even if they differed from the means Francis adopted. This applied particularly to the pursuit of learning, which Francis held to be an obstacle to simplicity on the Spirit-guided road to heaven. This bypassing of and opposition to studies would be highlighted later in the literature of the more rigorous of the Spirituals, who will view the flourishing of learning in the Order (at least learning which they would deem "non-sacred") as destructive of its original spirit—again, "Paris destroying Assisi" (cf. MacVicar). But Bonaventure is the first to admit that the highest contemplation is above all the work of grace and prayer

and therefore within the scope of the ignorant and illiterate. He nonetheless affirms that there is also a discipline of the intellect that can replace an ascetic heroism not attainable by everyone. There is a certain *journey of the soul* towards the goal of contemplation, and it is served by learning. And the substance of Francis' ideal is not harmed by its pursuit.

In the *Disputed Questions on Evangelical Perfection* Bonaventure, in a fervent, unrelenting vindication of Scripture-based humility and poverty, shows he understood very well the basis of that life so dear to his spiritual father. In defending to the hilt the renunciation of ownership both in common and in private, he is championing something fundamental to the Rule of the Friars Minor, and therefore something which he and the rest of the friars professed and embraced as a way of life. Moreover, the main thrust of his arguments is that this form of poverty accords most perfectly, better than other forms then, with the observance of the Gospel:

To renounce all things both in private and in common belongs to Christian perfection, not only meeting its demands but meeting them without measure. This is the *principal counsel* of gospel perfection, its *basic principle* and *peerless foundation*. These last three attributes can be supported respectively by arguments from nature, Scripture, and grace [*De Perf. Evang.*, q. 2, a. 2, concl. *Opera Omnia* V, 129].

Yet if this radical poverty is that professed by the friars, and it is nonetheless true that Bonaventure's personal imitation of the founder was not a literal one on all points, then it would seem that, in Bonaventure's view, even the Order ought to focus attention more on a *spiritual* imitation of *Christ's* self-emptying, the spirituality of the New Testament. Would this be sufficient, be it said, to justify his assertions about the role of the friars in history, counteracting avarice with their visibly poor life? God indeed provided for the different stages of history: in the beginning, it was the Apostles who overcame idolatry with miracles and signs; then later, men versed in Scripture and philosophy opposed heresy; but in this last period of time God raised up men who, voluntarily poor and begging their bread, would eliminate the greed of the world.

Be that as it may, it has been argued that in his final work, the *Con-*
templation of the Six Days of Creation (1273), he—the later Bonaventure
 with the experience behind him—assigns an ideal to the friars which is dif-
 ferent from that of Saint Francis. Why would this be so? He had been
 a friar himself for sixteen years and had seen the Order's potential from the vantage point of
 a superior. In a position of leadership he could



and therefore within the scope of the ignorant and illiterate. He nonetheless affirms that there is also a discipline of the intellect that can replace an ascetic heroism not attainable by everyone. There is a certain *journey of the soul* towards the goal of contemplation, and it is served by learning. And the substance of Francis' ideal is not harmed by its pursuit.

In the *Disputed Questions on Evangelical Perfection* Bonaventure, in a fervent, unrelenting vindication of Scripture-based humility and poverty, shows he understood very well the basis of that life so dear to his spiritual father. In defending to the hilt the renunciation of ownership both in common and in private, he is championing something fundamental to the Rule of the Friars Minor, and therefore something which he and the rest of the friars professed and embraced as a way of life. Moreover, the main thrust of his arguments is that this form of poverty accords most perfectly, better than other forms then, with the observance of the Gospel:

To renounce all things both in private and in common belongs to Christian perfection, not only meeting its demands but meeting them without measure. This is the *principal counsel* of gospel perfection, its *basic principle* and *peerless foundation*. These last three attributes can be supported respectively by arguments from nature, Scripture, and grace [*De Perf. Evang.*, q. 2, a. 2, concl. *Opera Omnia* V, 129].

Yet if this radical poverty is that professed by the friars, and it is nonetheless true that Bonaventure's personal imitation of the founder was not a literal one on all points, then it would seem that, in Bonaventure's view, even the Order ought to focus attention more on a *spiritual* imitation of *Christ's* self-emptying, the spirituality of the New Testament. Would this be sufficient, be it said, to justify his assertions about the role of the friars in history, counteracting avarice with their visibly poor life? God indeed provided for the different stages of history: in the beginning, it was the Apostles who overcame idolatry with miracles and signs; then later, men versed in Scripture and philosophy opposed heresy; but in this last period of time God raised up men who, voluntarily poor and begging their bread, would eliminate the greed of the world.

Be that as it may, it has been argued that in his final work, the *Constitution of the Six Days of Creation* (1273), he—the later Bonaventure—drawing on the experience behind him—assigns an ideal to the friars which is different from that of Saint Francis. Why would this be so? He had been a friar himself for sixteen years and had seen the potential of the Order from the vantage point of a leader, not a follower.



Parma (men who were ready to marry a sensible approach to knowledge with a no-nonsense adherence to the rigors of the rule and life)—his accumulated experience made him reflect upon a *developed spirituality* which he was now able to promote. Moreover, he *emphasized* the more mystical part Francis played as model in the ascent to God. He also assigned an *eschatological* role to Franciscanism as ushering in the final stage of evangelical *renovatio*. Francis would be, however, one vital step ahead of his sons in this eschatology, he on his own achieving the ultimate mystical transition; the Order, nevertheless, being on the threshold, holding to the ideal and preparing itself to cross over. The *Conferences* contain the Seraphic Doctor's thought on the Church in Earthly Pilgrimage, at least as recollected at that point in time. The perfection of religious Orders and that of contemplative souls correspond hierarchically to the perfection of the *angelic* orders. The order of contemplatives occupies the summit and comprises *Suppliants*, *Speculatives*, and *Ecstatics* (*sursumactivi*). The older monastic Orders that hold possessions in common, go in for prayer and praise—these are the *Suppliants*. The *Speculatives* are the Friars, both Preacher and Minor, whose life is a spiritual emptying and cleansing and whose occupation is the study of Scripture. The primary goal of the Friars Preacher is knowledge; the first aim of the Friars Minor is an enjoyment through love of the Divine Goodness, their secondary object being speculation. *Speculatives* nonetheless, the Minors represent the evangelical order of Cherubim. But the next order is the highest of all; corresponding to the Seraphim, it is made up of *Ecstatics*, men who have subjected their bodies to their heaven-bound spirits and are destined to aid the Church in a future tribulation. It is an order that still lies in the future, although meanwhile Saint Francis has been given to the world as a sort of blueprint of what it is to be. When he received the stigmata on La Verna, the Seraph in the vision was a sign of the *seraphic perfection* of the Order that would correspond to him:

What can this be but an order that is *seraphic*? To it, it would seem, Francis⁹ belonged. Even before he took the habit, he was found to be absorbed in God. . . . When this seraphic order appears—and it is not easy to say when it will come or what it will be like—it will mark the perfection of the Church [*Opera Omnia* V, 440–41].

Despite the distinction drawn between the perfection of Francis and that of the Order (ultimately clearly expressed and always clearly hinted at), the life of Francis is pondered once again around 1260 as the vital fulcrum for the production of a genuine Franciscan spirituality. It was the close of Bonaventure's first triennium as general, when perhaps more

than ever the focus of his attention was firmly fixed on matters Franciscan and he was inaugurating a plan to present a portrait of Francis to the Order and to everybody else. Among the enactments of the Chapter held in that year was the surprise announcement that the minister general himself had been commissioned to write the "definitive Life." Many an eyebrow must have been raised, and some must have wondered why it was thought the existing biographies, especially the commissioned ones, were not adequate portrayals of the saint. The Chapter, to be sure, recognized the existence of several biographies and, on the face of it, had ordered not quite a new creation but a compilation out of these (cf. *Archivum Franciscanum Historicum* 3 [1910], 76, n. 74).

Thomas of Celano, first of the early biographers and the one on whom others depend, had already identified many important traits of the charism proper to followers of Francis' sanctity. For example, in connection with the Bonaventuran points considered, he had said that "we" can through the exercise of certain virtues and an openness to grace attain the rewards of Saint Francis if our life is somehow *seraphic* "after the manner of the seraphim" (1Cel 114); later he noted that Francis himself saw something of a distinction between his own charism ("I have done what was mine to do") and that of his brothers (2Cel 214 cf. 1Cel 111), and that existentially the Order imitates him as from some distance (2Cel 224). Later still, however, Celano stated the biblical theology underlying the Order's poverty and indicated its consequent production of sanctity (3Cel 1; cf. *The CORD* [Oct., 1984], 259–63).

If accepted merely as a compilation the *Legenda Maior* differs little *materially*, in particular from 1 and 2Celano and the *Legenda* of Julian of Speyer. But its author gives the impression that he is also starting afresh. Something of a personal approach is to mark the new book. He says he undertakes it at the Chapter's request and out of personal devotion to Saint Francis. In order to get a clearer grasp of the facts of his life he holds careful interviews with the surviving companions and with those who had known him. He says he wanted to collect the various reports of his statements, deeds, and virtues for careful conservation. None of this is the methodology of a mere compiler.

Leaving nothing to chance, it seems, he aims at a new *interpretation* of Francis viewed theologically, a Franciscan spiritual theology based on a true portrait of the saint. Be that as it may, it was perhaps for what he omitted that his critics attacked him most severely, both nearer his time and in our own century. He has been accused of producing a book that sought nothing but pacification and that glossed over any evidence of tension or anything that could be taken as at variance with the way he wanted Franciscanism to move. Such criticism is rather unfair and does

not stand up against the appraisal of Bonaventure by other scholars. It is generally acknowledged that no *major* conflicting divisions existed *within* the Order until well after his time. Not until end of century are there parties, sizable and more or less organized. There were certainly conservative and progressive tendencies in existence from after Francis' death which more or less persisted as trends up to Bonaventure's generalship. Their very existence, however, may have occasioned the "omissions" in the *Legenda Maior*, on the grounds that Bonaventure and those who shared power with him thought recording them did the Order no good. And after all, the *Legenda* was not intended to be a history of the Order. A more plausible explanation of Saint Bonaventure's principal concerns is given by Sophronius Clasen (1967). The new biography was written in face of opposition to the Franciscan life, not from within but from *without* the Order. Against any questioning of a divine inspiration for the rule and life of the friars the author is at pains to show that their Rule was approved not alone by the Holy See (and the bull of Honorius III) but by Christ himself; and therefore he looks on the *stigmatization* as the *divine seal* (or bull of approval) upon Saint Francis' life and ideals (XII.12). This man's entire life was one of sanctity; and his holiness is confirmed by the Church; so the Friars Minor trace their origin to a saint. The saint of Assisi lived not for himself but for others, his mission to preach was a divine call; so the preaching his sons engage in, far from being an unauthorized encroachment, is a vocational fulfillment, prescribed by their Church-approved Rule. Saint Francis' vocation was to restore the Church to its primitive perfection; neither the saint nor his sons are innovators rather they are *renovatores* in the truest sense.

By sheer *de facto* supersession of other biographies, even those used for source material, the *Legenda Maior*, quickly becoming the official Life, had an enormous influence on popularizing the story of Saint Francis in poetry, iconography, and devotion. Furthermore, it reveals upon analysis a peculiarly deep understanding of the spirituality of the saint and becomes an interpretation of his role in the Church and in history *in the light of Bonaventure's theology as a whole*. The product of a mystical writer and theologian of the spiritual life who has carefully and cleverly woven together the earlier Lives into a special arrangement, it represents a synthesis of Franciscan spirituality. Not counting the prologue, the work is spread over fifteen chapters. Within chronological accounts at the beginning and end, the core of the work is organized according to *themes*. Nine chapters form *three themes* (numbers being significant for Bonaventure, as reflective of the Trinity and the divine order in the universe). These nine chapters have an inner pattern of their own each of the *threes* corresponds to one of the classical stages of the *spiritual*

journey: the purgative way, the illuminative way, and the unitive way. The first three virtues treated, for example, are austerity, humility, and poverty; and these relate to chastity, obedience, and poverty, the vows of the Consecrated—forming the framework for the evangelical profession of Religious. There also appear between chapters one to four and fourteen to fifteen, respectively, the ratios 2/2 and 1/1, so dear to the Augustinian tradition.

The image of Francis that Bonaventure projects is of a man who grew in the spiritual life and practised all the Christian virtues. Above all he portrays him as a model of "evangelical perfection," of living the Gospel to the full. The prologue is a remarkable statement of Bonaventuran eschatology. It introduces Francis as "the servant of God," who is then daringly associated with several biblical personages and images. Thus, he is likened to the apocalyptic angel of the sixth seal bearing the sign of the living God. This identification is based chiefly upon Francis' desire to share in the passion of Christ, and especially on his receiving the wounds of the Crucified in his body. He is another Elijah, another John the Baptist, sent by God to prepare people for the coming of the Lord in glory. By his conversion, his penitential life, his virtues of obedience, humility, and poverty, he attained the love of God and of his fellowmen which made oneness in Christ a reality. By his extraordinary sympathy with all creatures, he proclaimed in a prophetic and a most joyful manner the universal Fatherhood of God, and somehow realized a restoration of that primeval harmony between humans and their environment which was part of original happiness. Bonaventure highlights the fact (especially in Chapter VIII) that the realistic and deeply felt acceptance of the unity of creatures—human, animal, and inanimate—as a *brotherhood* produced a system of communication and response. The simple recognition on the part of Francis that creatures "had the same source as himself" is reflected in the doctrine of *exemplarism* throughout *The Soul's Journey*.

The *Hexaëmeron* Francis (i.e., Francis as portrayed in the *Conferences* of 1273) is a very lofty and mystical saint with a role in history he is considered almost in isolation as one with an inimitable personal charism. In the *Legenda Maior* he is still a unique saint raised up for the Church; but there he is undoubtedly also the man of virtues, virtues possible of imitation even if outstanding in the man who originally exercised them. Earlier still, when Bonaventure *preached* on Saint Francis, we are presented with a saint with specific virtues which call for imitation, general imitation, but particularly by those who profess his rule and life. One of these sermons, datable to October 4, 1255, expounds what I think must be the incontestable traits of a Franciscan spirituality (*Opera Omnia*, IX:590-97; cf. Brady [1976], 137-40). Francis is proclaimed as a

Gospel man of *gentleness* and *humility*. Based on the Matthaean text, *Learn of me, for I am gentle and humble of heart* (11:29), the sermon takes shape—in typical Bonaventuran fashion—by focusing on three words: *learn*, *gentle*, and *humble*. By application, the words of Christ are given as if they were uttered by Francis. *Learn* (*discite*) refers to *gospel discipleship*; *gentle* connects with the *spirit of fraternity*; *humble* with a sense of *inferiority* or *minority*. Because he was always a perfect learner (disciple), Francis is an excellent teacher: his lessons have two sources, the *example* he himself sets and the *instruction* he gives. This “instruction” is embodied in the Rule which is a holy way of life, approved, in the highest manner of all, by the granting of the divine seal of the stigmata.⁵

The sermon is in two parts: the main sermon, directed to all, concerns itself with learning the true way of holiness from Francis, the authentic disciple, and is thus an application of the first words of the text; the second part is a conference, directed to friars and to the Franciscan way of life. The remaining elements of the text are equated respectively to the concepts *friar* and *minor*: “to be gentle is to be a *brother* to all to be humble is to be *lesser* than all.” But even here there is insinuated a more general application: “Of course, not everybody can be a friar minor by habit and profession; but all who wish to be saved should be friars minor by disposition, that is, be humble and gentle.” In other words, the evangelical basis of Christian spirituality is unhesitatingly enunciated. There follows a lengthy teasing-out of what it takes to be both gentle and humble. (And even the most fastidious modern exegete could not but take delight in the deftness of the manner in which Scripture is interwoven with the discourse in true medieval style.) What is even more striking about this gentle-humble/friar minor combination is that Bonaventure sees it as the compendium of Gospel law and of the teaching of Saint Francis. In other words, *becoming a gospel disciple by being gentle and humble, following Christ, led by Saint Francis*, is Franciscan spirituality in a nut-shell.

Did Saint Bonaventure, then, shape our spirituality to his own image? I think the answer is No, if the view we have of him is that he had way-out notions of Francis and that he held a modernized Order to be an entirely new creation. And I think the answer must be Yes, if we believe he was a true follower of Francis, who grasped his spirit enormously well, and who, especially through what he wrote and preached, unerringly leads us back to the pattern of Saint Francis’ life and to the spiritual power in the words he bequeathed us. Ω

⁵This is anticipatory rather than reflective of *Legenda Maior* XII.12 and XIII.9. On the disciple as *learner*, see *The CORD* 35:1 (Jan., 1985), 8-9.

References

- Armstrong, O.F.M.Cap., Regis J. “The First Encyclical of St. Bonaventure,” *The CORD* 33:6 (Jun., 1983), 179-83.
- Bettoni, O.F.M., Efreim. *Saint Bonaventure*. Trans. A. Gambatese, O.F.M. Notre Dame, IN, 1964.
- Brady, O.F.M., Ignatius C. “St. Bonaventure’s Sermons on St. Francis,” *Franziskanische Studien* 58 (1976), 137-40.
- Clasen, O.F.M., Sophronius. “Einteilung und anliegen der Leg. Maior S.F. Bonaventuras,” *Franziskanische Studien* 49 (1967).
- Cousins, Ewert H. (trans. and ed.). *Bonaventure: The Soul’s Journey into God. The Tree of Life. The Life of St. Francis*. New York: Paulist, 1976.
- De Vinck, José (trans.). *The Works of Bonaventure*. Vol. 2: *The Breviloquium*. Paterson, 1963.
- Douie, D. L. “St. Bonaventure’s Part in the Conflict between Seculars and Mendicants at Paris,” *S. Bonaventura 1274-1974*. Grottaferrata, 1973. Vol. 2, 585-612.
- Esser, O.F.M. Kajetan. *Opuscula S.P.F. Assisiensis*. Grottaferrata, 1978.
- Gilson, Étienne. *The Philosophy of St. Bonaventure*. Paterson, 1965.
- Jørgensen, Johannes. *St. Francis of Assisi*. New York: Doubleday, 1957.
- MacVicar, T. *The Doctrine of the Franciscan Spirituals*. Dissertation. Rome: Gregorian University, 1963.
- Shanahan, O.F.M., Gregory. “Celano’s First Miracle and Franciscan Self-Awareness,” *The CORD* 34:9 (Oct., 1984), 259-63.
- . “On Following and Imitating: The Franciscan Option,” *The CORD* 35:4 (Apr., 1985), 97-101.
- (trans. and ed.). “Good News for the Poor: The Introduction to Bonaventure’s Commentary on Luke,” *The CORD* 35:1 (Jan., 1985), 5-13.
- (trans. and ed.). Letter of Saint Bonaventure to the Poor Clares in Assisi,” *The CORD* 33:7 (Jul.-Aug., 1983), 215-16.

Book Reviews

Continued from p. 160

Jesus embraced death. Thus the Virgin birth transforms the Oedipal crisis because Mary is free to obey the divine will. This free obedience enables Mary to deliver to her Son the loveliness and desirableness of his separate existence from her.

The final pages are composed of points and meditations during a directed retreat in which Father Moore participated. These rough transcrip-

tions bring the whole book into the cauldron of his personal struggle with Christ crucified. Here the reader sees into Moore’s soul. It is an experience I shall not soon forget.

I recommend the book. It is not easy reading, but Moore tends to make his case cumulatively. At the end of the day, Moore has written a very modern book on a very ancient theme. *Tolle, lege*.

Book Reviews

The Twelve: The Lives of the Apostles after Calvary. By C. Bernard Ruffin. Huntington, IN: Our Sunday Visitor Press, 1984. Pp.i-195. Paper, \$7.95.

Pioneers of Catholic Europe. By Frederick Cowie. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. ix-174. Paper, \$6.95.

The Story of the Church: Peak Moments from Pentecost to the Year 2000. By Alfred McBride, O. Praem. Cincinnati: St. Anthony Messenger Press, 1983. Pp. vi-168. Paper, \$7.95.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College and Adjunct Professor at Saint Peter's College, Jersey City.

In spite of the bombardment of TVs and VCRs, or perhaps because of it, people look more and more to reading. Three books on church history designed for the general adult reading public have come to light in recent years, and the following remarks are my assessment of them.

Dr. C. Bernard Ruffin has followed his critically acclaimed bestseller, *Padre Pio: The True Story*, with this book on the Apostles. Responding to the challenge of recreating the lives of the twelve Apostles from the barest information, he has examined the best sources available and outlines the life of each of Christ's closest followers as thoroughly and completely as it is possible to do. Scholars and historians

such as Papias, Eusebius, Irenaeus, Clement of Alexandria, and St. John Chrysostom are examined and interpreted to provide the narrative for this historically and religiously significant era.

All Christians everywhere owe the essentials of their faith to the teaching of the Apostles, which was handed down to subsequent generations. After discussing the life and work of each of the Apostles, the author concludes by examining some of the difficulties and sharp disagreements in the early Church. He states that there is no evidence that the essentials of the Christian Faith were not proclaimed uniformly by all the followers of Jesus. "All the leaders of the early Church taught that Christians throughout the world were part of one, holy, catholic, and apostolic Church—that is, one Church teaching one doctrine, applicable in its essentials everywhere, linked indivisibly to the teaching of the Apostles" (p. 178).

* * *

Inspired by Christopher Dawson, Dr. Frederick Cowie brings to life the great personalities responsible for the making of Europe from the Age of Augustus to that of Charlemagne. This popular presentation is the first of a proposed series of works designed to put before modern readers examples of what has been done by energetic Christians in the past. The author states that the Church, like the people that make it up, is by nature evangelical and missionary. He

makes it clear that the era discussed, 450-850, predates the foundation of Christendom (that is, the making of Christian Europe), and the narrative revolves around those people most instrumental in making the movement come to fruition.

After reading the lives of Patrick, Columban, Gregory, Augustine, Boniface, and Charlemagne, the reader will be left with a personal appreciation of these makers of Christian Europe. Dr. Cowie says he wanted to offer the average reader a "refreshing look" at an old subject, and he has succeeded.

* * *

Father Alfred McBride's one-volume *Story of the Church: Peak Moments from Pentecost to the Year 2000*, grew out of his earlier textbook series, *The Pearl and the Seed*. In this work he attempts to respond to that question increasingly on the Catholic mind: How did we get "here" from "there"—and "where" are we heading next?

Today meets yesterday and tomorrow in this unique and creative approach to Church history. Thirty "peak moments" in this 2000 year story are presented with verve and insight. It is history from a *human* perspective. Through mini-drama, interviews, diaries, and dialogues, we experience the past so that its relevance for our day can be better appreciated.

The book's chapters are focused on a variety of people and topics, including Dorothy Day, Thomas Merton, and John XXIII. The concluding chapter is "The Third Advent: The Church in the Year 2000—Tentative Predictions."

Joan of Arc and Catherine of Siena are discussed in "Medieval Woman

Who Made a Difference." In several chapters, however, the time span is considerable. The chapter entitled "Heretics" considers Regulations of the Synod of Toulouse (1299) and Vatican II's General Principle of Religious Freedom (1965).

Each chapter has questions for discussion or reflection. Clarifying the relevance of the past to the present is one of the great merits of Father McBride's work. "The Crusades. Holy War: A Sad History," for instance, briefly discusses the peace movement of Ramon Lull (1235-1315), but also the Just War Theory in the contemporary world. The chapter entitled "Friars" considers "Francis: A Turning Point for Poverty" and a discussion between Clare and Francis. A dozen provocative questions on poverty are then addressed in a true and false quiz.

Although the book is basically a popular approach—a very brief survey including only a sparse bibliography and background, it can be a very useful guide for discussion groups for ages 12 to 99 because it is alive to the meaningful questions and values in the Christian's life.

Let This Mind Be in You: The Quest for Identity through Oedipus to Christ. By Sebastian Moore. New York: Winston Press, 1985. Pp. xv-174. Cloth, \$14.95.

Reviewed by Father Kevin M. Tortorelli, O.F.M., M.A. (Theology, Washington Theological Union), Instructor in Religious Studies at Siena College.

The persistent question "Who am I?"

focuses the inquirer's attention on the personal self as desirable. Indeed, as desirable absolutely because of "that mysterious reality whose desiring makes me desirable." This basic "grammar of desire" is set in the ambivalence the self feels in one's daily life. This ambivalence is "Oedipean," and with this evocation of classical myth and Freud we are brought before human ambivalence as characterized by human impotence and cruel destiny. But the significance of Jesus is the fact and manner in which he liberates us from the impasse of Oedipus. Such is the author's overview of his work and its governing perspectives. The book is developed on the basis of four quadrants which carry along the several features of the argument.

In the first quadrant, the experience of "just wanting" is evaluated as at base the desire to be desired, which in turn stems from the certainty of being desirable, of simply being as desired to be. This grasp of my own goodness is a basic datum of self-awareness. In my feelings I have access to this datum. Further, feelings disclose the proper nature of power as one's awakening to the power of another's beauty and goodness which draws and attracts to communion or intimacy. Thus these elements—desire, its disclosure of my goodness especially in feeling, and the true nature of human power as the attraction toward beauty and goodness—constitute the grammar of desire. This grammar of desire spells hope which is understood as our dependence on the tug of God.

With the second quadrant we enter the sphere of mystery, of the transcendent. Unlike the previous quadrant, which described our self-awakening in terms of direct stimulus, here the experience is indirect. In the present case the arousal of my sense of self is not due to desiring another person but rather stems from within myself. Quite simply, something desires, chooses me.

In his third quadrant, Father Moore sets the Oedipal structure of Freud and the biblical account of the Fall in interaction and mutual interpretation. The result is the pervasive trauma of achieving individual existence at the expense of our total desirability by either our mother or our God. There is the rub. The diminished sense of personal desirability leads to my not feeling good with the result that I don't do what is good. "So not feeling good is the origin of the sin of not doing what is good. It is the 'original sin,' the origin of sin." On this basis, Moore presents a series of enlightening considerations of sin as it is implicated in international relations and in the personal experience of "flesh and spirit."

With the final, the fourth, quadrant, the experience of Jesus awakening in us our desirableness is sketched, and this experience is the vivid, direct form of encounter with him after his death. In the risen Jesus our sense of being desirable is awakened by the One by whose desire we exist.

Such an extraordinary deed leads Moore in a memorable, beautiful though lengthy Conclusion to consider the intention or the mind with which

Continued on p. 157

Franciscan Studies M.A. Program Summer 1986 Offerings

THE FRANCISCAN STUDIES PROGRAM offers a full schedule of courses in Franciscan theology, history, and spirituality, fully adaptable according to varied goals of students.

All courses meet in Plassmann Hall, except for those marked with an asterisk next to the days on which they meet. Those so marked meet in Friedsam Memorial Library. Three credit courses meet Monday through Friday. Two-credit courses meet Monday through Thursday, except FS 564, MWF.

Course	Title	Credits	Days	Time	Instructor
FS 502	Sources for the Life of St. Francis	3	M-F	8:30-9:45	Wayne Hellmann, O.F.M., D.Th.
FS 504	The Life of St. Francis	3	M-F*	8:30-9:45	Conrad Harkins, O.F.M., Ph.D.
FS 506	Survey of Franciscan History	3	M-F	9:55-11:10	Dominic V. Monti, O.F.M.
FS 506	History of Franciscan Thought	3	M-F	9:55-11:10	Romuald Green, O.F.M., Ph.D.
FS 519	Theological Foundations of Franciscanism	2	M-Th	11:20-12:25	William Short, O.F.M., S.T.D.
FS 520	Writings of St. Francis and St. Clare	2	M-Th	11:20-12:25	Regis Armstrong, O.F.M.Cap., Ph.D.
FS 531	Women and the Franciscan Ideal	2	M-Th	1:00-2:05	Margaret Carney, O.S.F., M.A.
FS 563	Principles of Spiritual Direction	2	M-Th	1:00-2:05	Edward Coughlin, O.F.M., Ph.D.
FS 500	Method and Bibliography	2	M-Th*	2:10-3:15	Paul Spaeth, M.L.S.
FS 511	Medieval Latin: Franciscan Texts	2	M-Th	2:10-3:15	Malcolm V. T. Wallace, Ph.D.
FS 564	Franciscan Praxis of Spiritual Direction	2	MWF*	2:10-3:35	Maurice Smith, O.F.M., D.Min.
FS 526	The Franciscan Movement and the Church	2	M-Th*	6:45-7:50	William McConville, O.F.M., Ph.D.
FS 600	Franciscan Italy: Study-Travel Seminar	2			See descriptive brochure.
FS 599	Independent Research	1-2	By arr.		Staff
FS 699	Master's Thesis	6	By arr.		Staff

WITH APPROVAL OF THE FACULTY ADVISOR AND DIRECTOR, STUDENTS MAY FULFILL A MAXIMUM OF SIX CREDITS IN ELECTIVES FROM COURSES OFFERED IN THE DEPARTMENT OF GRADUATE THEOLOGY.

CALENDAR

Registration	Monday, June 23
Classes Begin	Tuesday, June 24
Modern Language Exam	Friday, July 11
Final Exams	Friday, August 1

FEES

Tuition per graduate hour	\$150.
Room and Board	\$600.
Fees are subject to change without prior notice.	
Individual courses are subject to cancellation because of insufficient enrollment.	

PRE-REGISTRATION

Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778. Students who pre-register need not report for registration on June 23.

ACADEMIC YEAR OFFERINGS

THE FRANCISCAN STUDIES M.A. Program may be pursued during the Summer, Autumn, and Spring Semesters. The required number of course credits can be obtained in two Summer sessions and the intervening academic year, or in six Summer sessions.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

JUNE, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW

Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778



ARTICLES

- THE TEACHER TAUGHT 163
Michael Blastic, O.F.M. Conv.
- FRANCISCANISM AND DEVOTION
TO THE SACRED HEART 174
Sister Marilyn Ellert, O.S.F.
- SERMON ON SAINT ANTHONY 182
Saint Bonaventure

FEATURES

- EDITORIAL: AGING IN COMMUNITY 161
Michael D. Meilach, O.F.M.
- POEMS:
- MISSIONER'S DREAM 162
Joyce Finnigan, O.F.M.
- SAINT MICHAEL 173
William Hart McNichols, S.J., S.F.O.
- MELODIES 191
Séamus Mulholland, O.F.M.
- BOOK REVIEWS 158

Volume 36, No. 6

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The drawing on page 168 was furnished by Brother John Francis Tyrrell, F.F.S.C., and the one on page 187, by Sister Kay Francis Berger, O.S.F.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
¹I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis

LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL



Aging in Community

UNTIL RECENTLY, it was considered normal and natural to have the elderly living with the nuclear family. My own grandparents, I admit, didn't actually live in our house; relatively able to care for themselves almost till the end, they maintained their own apartment. But we did visit them just about every week, and they were a real, vital part of our lives. Nowadays, however, the family experience seems to have changed radically in that children rarely if ever see their grandparents; if they see them at all, it seems to be in the setting of a "residence," in which the grandparents and all their problems are safely removed from the family's day-to-day life.

When young people enter religious life, therefore, they are unprepared to cope with the presence of aging religious. In its least attractive form, their reaction is expressed in terms of productivity. Father So-and-so is "dead wood," contributes nothing to the community's finances, and so should be sent away. (Hence the unprecedented emphasis on infirmaries—houses away from the apostolic mainstream, where the elderly can be put out to pasture.) Only slightly less ugly is the attitude that elderly religious, not being "with it" any longer, do not contribute personally to the life, the spirit, of the community. The conclusion is the same: send them to a "residence," "infirmiry," or other place apart.

About the former attitude (regarding finances), the less said is doubt, the better. To the extent that the latter attitude may appear to have some merit, however, it should be addressed. Far from being an obstacle to community living or to the fruitful conduct of apostolates, old religious are a rich source of wisdom, experience, and expertise. In past ages there was a healthy respect for these values, which only the older, experienced religious could contribute.

At any rate, the hurt, the feelings of futility, and the resentment caused in the aging religious by this rejection they face, form only one—and a relatively harmless—result of this recent change in the attitude of the young. Much worse is a reluctance, becoming increasingly prevalent, to disclose health problems or seek treatment for them. More and more often, one encounters the response: "If I say anything about my condition, I'll be shipped off to —. I'd rather take my chances, live with this, and stay here."

Neither the physical nor the spiritual health of our older religious—not to mention the vitality of our communities—is helped by the attitude assumed toward them by their younger brothers. May we hope that the next generation will be better enlightened, that these younger religious will not, in their turn, find the wisdom of their maturity spurned and, when their time comes, face deportation? Ω

Fr. Michael D. Blastic, f.m.

Missioner's Dream

I dug a lonely plant afield
And brought it home to thwart the spring,
In hope that added heat and care
Would soon a tender flower bring.

I sat and watched that plant
In growth behind a plated case;
No use; for it grew pale and wan,
And seemed to rue its sheltered place.

One morning bright in early March,
As it waxed frail within its court,
I journeyed forth into the woods,
There found a flowering liverwort.

Perhaps some spring with sudden ease
There'll flower at length by God's strong grace,
What we have failed to bring to flower:
A brave, God-fearing Indian race.

Joyce Finnigan, O.F.M.

*The Christology of Saint Bonaventure's
Sermons on Saint Francis:*

The Teacher Taught

MICHAEL BLASTIC, O.F.M.CONV.

THERE IS A CONSISTENCY and unity to Bonaventure's thought about Christ which appears in all his theological works, as Father Zachary Hayes demonstrated so clearly in his work *The Hidden Center*. This article is an attempt to study how Bonaventure expresses this Christology in his sermons on Saint Francis. How does Bonaventure see Francis fitting into his Christological model? And above all, is Bonaventure consistent in applying his speculative Christology in the practical order of Christian life?

Bonaventure's Christological Perspective

FOR BONAVENTURE, Christ holds the center both within the inner life of the Trinity and within the entire order of creation: *Christus tenens medium in Omnibus* (Hex. I.10). As the hidden center of all reality, Christ is the eternal exemplar, the fullest and clearest expression of the ultimate meaning of all that exists in the created and uncreated orders. This position of Christ as center is not only held in the speculative development of Bonaventure's Christology, but it unfolds also in the economy of Christian salvation: the historical life of the Word incarnate is the concrete example and revelation of Christian perfection, because the Incarnate Word in his humanity is the created expression of the eternal exemplarity of Christ. Bonaventure explains this in his *Defense of the Mendicants* in the following way:

Fr. Michael Blastic, O.F.M.Conv., Ph.D. Cand. (St. Louis University), is a member of the St. Bonaventure Province who has served six years as master of novices.

We should understand that since Christ is the Word both uncreated and Incarnate, there is in him a twofold principle of exemplarity, the one eternal and the other temporal. By the eternal, I mean the principle according to which he is the brightness of the Father's glory, and the image of his substance, and also the refulgence of eternal light, the spotless mirror of the power of God. . . . It is in this sense that Christ is the uncreated Word, the Intellectual Mirror and the eternal exemplar of the whole fabric of creation. But insofar as he is the Incarnate Word, in the actuality of his assumed humanity, he is also the mirror of all graces, virtues, and merits; and therefore the dwelling of the Church Militant should be set up at this example [II.12].

In the mystery of the Incarnate Word, humankind finds its own identity clearly revealed and realized.

Bonaventure's vision of Jesus Christ provides the basis for his metaphysical and practical vision of Christian life. It operates not only at the level of theological synthesis, but also at the level of human experience or Christian existence. It should not be surprising, then, to see this development in Bonaventure's homilies, where he speaks of this exemplarity of Christ using the image of Christ as teacher and model of Christian life. His sermon, *Unus est magister vester Christus* (Hayes, 1974, 21-46), develops the text of Mt. 23:10: "Only one is your teacher, Christ," into a speculative epistemology where he demonstrates that "Christ is the foundation of all true knowledge" (ibid., 21). He concludes the homily by focusing on the practical impact of these principles:

Christ teaches us not only in word, but also in example. Therefore, he who hears does not hear perfectly unless he brings understanding to the word and obedience to the deeds [ibid., 40].

The perfection of knowledge, Bonaventure therefore concludes, lies in the imitation and following of Christ in the "humility of faith." Here Christ becomes the pattern of human existence, for Jesus the Incarnate Word of God is "the way, the truth, and the life."

There is a consistent interrelation in Bonaventure's thought between the eternal and the temporal, between God and the created order: to speak of Christ as teacher is for Bonaventure to speak at one and the same time of the exemplarity of Christ on the level of Trinitarian life and of the economic relationship between Christ and believer.

In his second Sermon on the Nativity, Bonaventure states that the Word reveals the secrets of the Father as well as the way we "are called to act, to live, to suffer, and to die" (ibid., 62). The Word, clothed in flesh in the Incarnation, reveals the divinity hidden within, the "naked" Word in his existence with the Father. Just as important as the content of revela-

tion is the mode of revelation—the medium becomes the message. That Jesus Christ became man is not a choice of one of many particular means of revelation, but is the revelation of God in our world. In this same sermon Bonaventure comments that "In this Word made flesh we find the self-emptying of that exalted nature in One who humbled himself and thus put aside all those words which were imperfect" (ibid., 72).

In other words, what Christ teaches cannot be understood apart from the concrete life which reveals this teaching, which is also Word of the Father.

Bonaventure's Sermons on Saint Francis

THE ENGLISH translation of Bonaventure's Sermons on Saint Francis was published by the late Father Eric Doyle in his work *The Disciple and the Master: St. Bonaventure's Sermons on St. Francis*. Four of the sermons included were preached on the Feast of Saint Francis, October 4, in the years 1255, 1262, 1266, and 1267, at Paris. The fifth sermon was preached on the Feast of the Transferral of the Body of Saint Francis on May 25, 1267, probably at Paris.

Bonaventure's major concern in each of his sermons on Francis of Assisi is to demonstrate the relationship which exists between Christ and Francis. This relationship is identified not only in terms of Francis' activity and lifestyle which resemble those of Christ, though this is certainly a part of the dynamic operative. More importantly, the relationship between Christ and Francis is developed in these sermons in terms of an identity which becomes manifest in the flesh of both Christ and Francis.

In the sermon preached at Paris on October 4, 1255, Bonaventure makes the following statement about Francis:

"Learn from me, for I am meek and humble of heart" [Mt. 11:29]. These words from Saint Matthew's Gospel were spoken by the greatest teacher in the world. They could also be the words of that perfect follower of Christ, Saint Francis. . . . But, whether on the lips of Christ or Saint Francis, they are a short and succinct saying, which in concise and plain terms expresses the sum total of gospel perfection [Doyle, 59].

Here, the focal point is Christ the greatest teacher, whose teaching is humility and meekness. Throughout these sermons Bonaventure refers to the humility of Christ in various ways: Christ "sits in the lowest place" (Doyle, 75); through love, he "humbled himself and underwent death" (Doyle, 92); in humility, he washed the feet of the disciples, and "what Christ did, the Christian ought not to disdain to do" (Doyle, 110); Christ humbled himself, "conceived in the form of a servant" (ibid.).

What Bonaventure says about Francis, then, is significant in this context: "I admire the humility of Saint Francis more than all his other virtues" (Doyle, 107). Clearly, what he perceives to be most Christ-like about Francis is his humility, and thus, Francis himself can say, "Learn from me, for I am meek and humble of heart."

That humility is the perspective through which Bonaventure sees Christ can be seen in the remark he makes in the sermon preached at Paris on October 4, 1255:

To be meek and humble of heart is to be a true friar minor. Saint Francis can say to us: "Learn from me to be meek and humble, that is, to be Friars Minor. Although it is not for everyone to take the habit and profess the Rule of the Friars Minor, it is necessary for everyone who wants to be saved to be a friar minor in the sense of being meek and humble [Doyle, 70].

Gospel perfection, that is, the Incarnate life of Jesus Christ, is summed up in humility. Since Christ was meek and humble, he is the teacher of humility. Francis, too, learning from Christ, was meek and humble, and thus becomes teacher in his own right. Since, then, it is the teaching of Christ which Francis imparts, all are called to become friars minor in that the life of the friar minor fulfills the teaching of Christ. What Bonaventure is saying here about the relationship between Christ and Francis is significant: everything that Bonaventure says about Francis, he is ultimately saying about Christ. That is, Francis, and the true friar minor, does not teach himself or his own doctrine; rather, the message is not his own because it is received from Christ.

In this context Bonaventure makes an interesting comparison between Francis and Saint Paul. In the sermon of 1255, he remarks that just as Saint Paul learned from a direct revelation, Christ chose to teach Saint Francis in the same way. Because of this Saint Francis "would never have dared to teach or write down other than what he received from the Lord. As he himself testifies, God revealed to him the entire Rule" (Doyle, 66).

The entire content of this teaching revealed to Francis is contained in the stigmata of the saint. Again, in the sermon of 1255, Bonaventure remarks:

The whole world, therefore, ought to give thanks to the most High Creator for this sublime gift, that by the stigmata imprinted on Saint Francis, he deigned not only to reveal the way of truth, but to establish it in a wondrous way and for readily intelligible reasons [Doyle, 67].

The stigmata of Saint Francis are the revelation of truth. The point Bonaventure is making here is that Francis himself, in his flesh and blood—not merely in his teaching and example, but even in his physical

existence—is likened to Christ the revealer, who reveals in flesh and blood true human nature and identity. Bonaventure is faithful to his Christology on this point: the Incarnation is the medium of revelation; that is, the flesh and blood existence of Jesus reveals the hidden God. So, the flesh and blood of Francis marked with the cross in the stigmata become the medium of Francis' teaching, which he received directly from the Lord.

This is not an incidental point. For Bonaventure, the revelation is the cross of Jesus Christ, as he states in the sermon preached on October 4, 1262: "Christ's cross is the sign of the most perfect humility and self abasement because on the cross he humbled himself and abased himself to such an extreme for our sake" (Doyle, 91).

In the humility revealed in the cross of Jesus Christ, Christ is poverty, not having even a rag to cover his nakedness. On the cross, humility is seen as lamb-like simplicity and purity, as Jesus is mortified flesh. On the cross humility appears as Seraphic Order, in that in the flesh of Christ the disorder of sin is replaced by the order of humble obedience (Doyle, 85-90). In the Passion and Cross of Jesus Christ, Bonaventure sees the revelation of God—Jesus Christ is exalted as humility, and the crucified flesh of Christ becomes the vehicle for this revelation. The cross is the revelation.

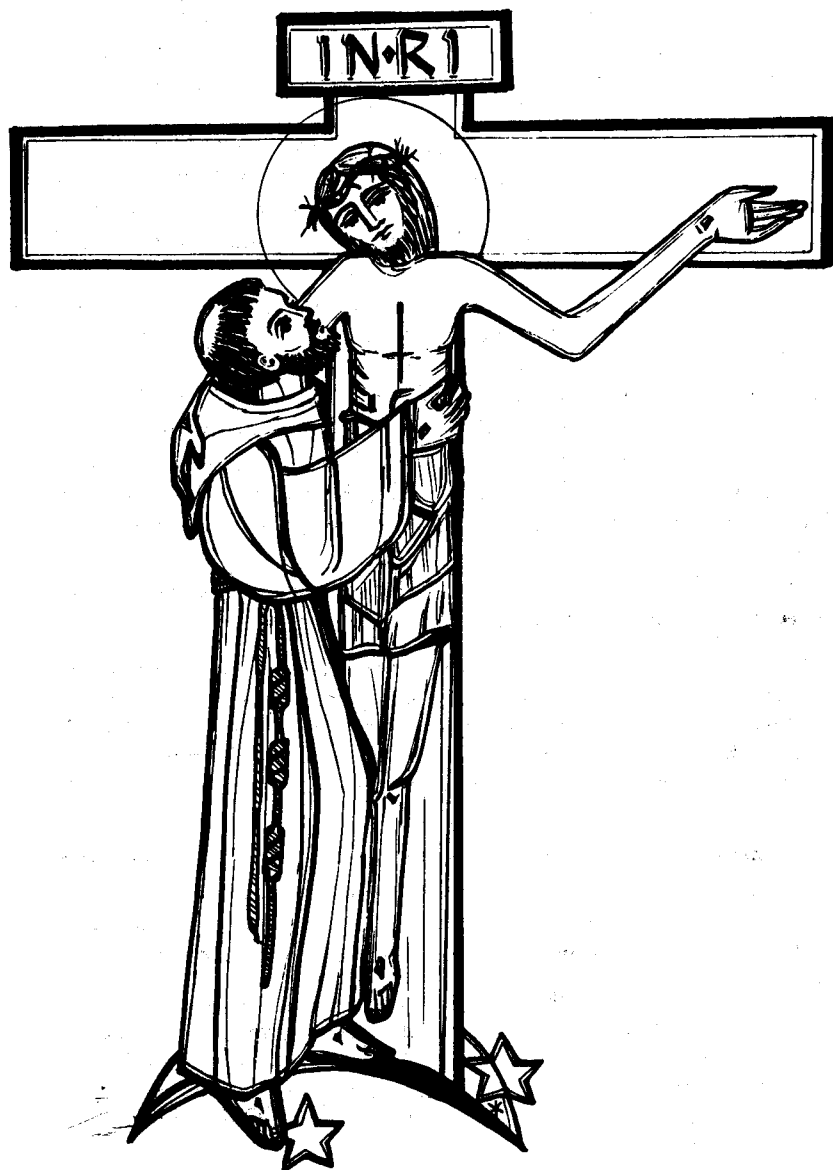
Thus Francis himself becomes a revelation in his stigmata. The sermon preached in 1262 describes the extent of this truth:

Just as iron when heated to the point where it becomes molten can take the imprint of any mark or sign, so a heart burning fervently with love of Christ crucified can receive the imprint of the Crucified Lord himself on the cross. Such a loving heart is carried over to the Crucified Lord or transformed into him. This is what happened with Saint Francis [Doyle, 92].

The stigmata of Saint Francis were not just an external appearance. Francis is totally transformed—the flesh and blood of Francis become humility as revelation of the divine. And this is not merely one part of the truth of God's revelation; it is the whole truth, the entire content enfleshed:

The cross of Christ is the sign of wisdom and the revelation of God's mysteries. This is clear from the Book of Revelation where we are told that "the Lamb who was slain opened the scroll sealed with seven seals," which means he unveiled by his cross all the mysteries of Holy Scripture. The cross of Christ is the key of David; Christ is the holy One "who shuts and no one opens" [Doyle, 93-94].

As the cross of Jesus Christ is the revelation of all the mysteries and



wonders of God, so Francis, marked with the sign of the cross in his flesh, becomes a revelation of these mysteries. In other words, Francis, who is presented to us as humble love incarnate received totally from Christ, teaches us in his stigmatized flesh the content of God's mysteries. He becomes a revelation of Jesus Christ, who is a mystery of humble love.

For Bonaventure, it is the relationship between Christ and Francis that is crucial. Christ's cross is physical humility, and humility is the revelation of God. The humility Francis received from the Lord is thus fully revealed in his stigmata. The cross, then, is the seal and content of Francis' teaching, as Bonaventure remarks in his sermon of 1255:

As it is the Pope's practice to endorse documents with his seal, so Christ, having recognized the teaching of Saint Francis as his own, affixed the seal of his stigmata to his body, and thereby irrevocably confirmed his teaching [Doyle, 66].

Bonaventure sees Francis' relationship to Christ not simply in terms of imitating the action of Christ, but more importantly in terms of Francis' identification with Christ. This identification with Christ fulfills Francis' own true identity while at the same time revealing the humility of Christ. Here the vision of Bonaventure becomes clear: the real identity of each Christian is Christ crucified—humility—and that is why each and every Christian is called to become a friar minor.

But Bonaventure does not see the relationship in terms of ontological identity. Just as the eternal Word of the Father expresses himself perfectly in the flesh of Jesus Christ (the cross is the revelation of God), so Francis becomes a perfect expression, distinct from yet identified with the Word of God, Jesus Christ. It is Francis' flesh which reveals the Word, because it is his flesh that appears crucified, that is, humble.

Bonaventure elaborates on his notion of the stigmata as the revelation of the true identity of Francis:

Saint Francis had the greatest devotion to the Incarnation and the Cross of Christ. On account of his love of the Cross, his skin became a dark reddish color, he was interiorly crucified and transformed into Christ. Because of his love of the Virgin's Son he was transformed, even while still alive, into the Crucified, by the Seraph with six wings that appeared to him [Doyle, 118-19].

The stigmata are an expression of Francis' interior nature—they reveal bodily who he is. Thus the transformation of the stigmata is not a transformation in the sense of becoming or changing into something other or different from what he was interiorly. Rather, the stigmata are a

transformation in the sense of a clear, coherent and consistent, or integral manifestation of his true identity, which is Christ crucified, which is humility. This is the key for understanding the relationship between Christ the Master and Francis the Disciple. The relationship is based on humility, which establishes a likeness and identity with Christ. One can be exalted only by becoming lowly, and it is precisely in becoming lowly that one is exalted or lifted up.

Two images which appear in the sermon preached on May 25, 1267, portray this relationship quite vividly. The first is that of Jacob's ladder:

The Lord says to him: Go up with my help, for I am the ladder on which you can ascend. . . . What is this ladder other than our Lord Jesus Christ himself, the Son of God who through his humanity is set up on earth and by his divinity transcends the heavens? The flesh of Christ, though transformed, remains in union with our earth, and his divinity unites him to the Father who is in heaven. On that ladder, Genesis tells us, "the angels of God were ascending and descending." They were descending to the humanity of Christ who came in the flesh for us; and sighing after divine wisdom, they were ascending to heaven [Doyle, 138].

Here the Christological dynamic is clear. The Word as the eternal and full expression of the Father descends to us in the flesh of Jesus Christ, who is the expression of God's humility. We ascend to God through the same flesh of Jesus Christ in being raised up in him on the cross to God's glory. Francis climbed the ladder of Jacob, that is Christ, as is made evident in the stigmata, which serve as the confirmation and seal on his teaching which he received from Christ and which he became in humility.

A second image used by Bonaventure here is that of the palm tree referred to in the Song of Songs:

The palm tree has a trunk whose lower part is very narrow. The section nearest the ground is thinner than the higher section of the trunk, which is not the case with any other tree. The palm tree is a figure of Jesus Christ, who in his humanity was made a little less than the angels, and was small and weak in this world, and in his divinity is Lord and Creator of the angels and of all things. The fruit of this tree is nothing less than the joys of eternal sweetness and everlasting glory which consists in the vision, possession, and enjoyment of God [Doyle, 140].

Here again, the divinity is connected to creation through the humanity of Christ, as creation is connected to the divinity through Christ's humanity. Note that the small, weak humanity of Jesus (a humbled humanity) is the base of the palm tree which supports the wider and stronger divinity of Christ standing at the top of the tree. Francis climbed this tree to glory by embracing in love and humility the weak, frail humanity of Jesus

Christ.

In reflecting on the identity and function of Francis of Assisi in salvation history, Bonaventure is led to develop his Christology in a very practical way in his sermons on Francis. The focal point for Bonaventure, here as everywhere in his work, is Christ, Christ as the teacher of humility. Teacher, not only in terms of word and example, but teacher primarily because he is humility both in his existence as eternal Word of the Father and as Incarnate Word in the created order. Francis fulfills this exemplarity of Christ by becoming in the flesh that image in which he was created. All of revelation—all of God's dealing with the created order, and even God's intra-trinitarian life—is expressed in the cross of Jesus Christ. What the Christology of Bonaventure ultimately says, is that God is humility. In this context, the stigmatized flesh of Francis becomes a sacrament of God, because it reveals the Word who is fullest and clearest expression of the Father.

Conclusions

1. Bonaventure is consistent in the development of his Christology in his sermons on Saint Francis. The double exemplarity of Christ in both the uncreated and created orders is operative in the way Francis imitates Christ. In a concrete way, Francis becomes the application in the practical order of Christian life of the principle of Christ the exemplar.

2. Because Christ is the exemplar, the image, and the meaning of all created reality, Francis appears to Bonaventure as a fully actualized creature. That is, there is perfect coherence between spirit and flesh in Francis—he appears to be in the flesh what he is in spirit and truth. Thus, Francis represents humankind created in the image of Christ brought to perfection through the practice of humility. Humility is not merely an attitude; it is a concrete identity—an experience in the flesh. It is what Christ reveals in the Incarnation and Redemption. This approach to Francis is also operative in Bonaventure's *Legenda Maior*.

3. In a certain sense, for Bonaventure, revelation becomes anthropological truth. The Incarnation is revelation which reaches its fullest level of clarity in the cross of Jesus Christ. The cross, the crucified flesh of the Master, reveals the identity of every human being. Humility is the only way to self-actualization and human fulfillment. Thus, when Bonaventure remarks that all Christians must become friars minor to reach perfection and salvation, he is actually stating that Christ is the exemplar of human identity on all of its levels.

4. Salvation of the human person is a relationship and an identification with the experience of the Word become flesh. The Word humbles himself to become incarnate, and in that humbling finds the perfect

medium of expression of both the created and the uncreated orders. Since the humbling is the revelation of truth about human existence, it follows that humankind must repeat the experience of the Word, but in the reverse direction: that is, God's humility in the Word become flesh is at the same time his descent to the created order and man's ascent to God. In other words, the creation and the Redemption, the emanation and reduction of creation, take place in humility. For Bonaventure, the Seraphic Order is established in the frail and weak, humbled and crucified flesh of Jesus Christ on the cross.

5. For Bonaventure, Francis is a sacrament: his crucified flesh reveals the truth about God and creation at the same time. Sacraments are an expression of the humility of God—God who humbled himself in becoming flesh. The sacraments therefore represent and create humankind's identity—they exemplify and realize Christ's presence in the created order. This has implications also for Ecclesiology: if humility is the meaning of God and creation, the Church as Sacrament of that meaning must be structured according to humility and meekness, and not according to pride, power, and clout. Again, to paraphrase Bonaventure, the whole Church must become friar minor if it is to reflect the image of Christ, the primordial Sacrament, her spouse.

6. Finally, Bonaventure's Christology is fixed firmly on the foundations of the religious experience of Francis of Assisi. It is Francis of Assisi in his own writings who exemplifies the Christological attitude of Bonaventure:

Let the whole of mankind tremble and the whole world shake and the heavens exult when Christ, the Son of the Living God, is present on the altar in the hands of a priest. O admirable heights and sublime humility! O humble sublimity! That the Lord of the universe, God and Son of God, so humbles himself that for our salvation he hides himself under the little form of bread! Look, brothers, at the humility of God and pour out your hearts before him! Therefore, hold back nothing of yourselves for yourselves, so that he who gives himself totally to you may receive you totally [EpOrd; AB 58]. Ω

References

- Doyle, O.F.M., Eric. *The Disciple and the Master: St. Bonaventure's Sermons on St. Francis*. Chicago: Franciscan Herald Press, 1983.
- Hayes, O.F.M., Zachary. *The Hidden Center: Spirituality and Speculative Christology in St. Bonaventure*. New York: Paulist Press, 1981.
- _____. *What Manner of Man? Sermons on Christ by St. Bonaventure*. Chicago: Franciscan Herald Press, 1974.

Saint Michael

If it had not been
for the child in me
I would never have
fallen asleep with
St. Michael in the room.
I dreamt of lies
and revelation beasts
eating me alive.
I dreamt of Antichrist
who keeps me locked in towers
all regulation and stiff law.
I woke to find one arm
raised high above my head
holding what,
I didn't know . . .
Michael had put his sword into
my hand and gently said:
"This is Truth to cut through
these lies, and the Blood
of the Lamb is the only armor
given to children of the Kingdom."

If it had not been
for the child in me
I would have seen that
blazing autumn tree only
as nature's last fire;
I could have missed
his wings tipped around
the edges burning vermillion.

William Hart McNichols, S.J., S.F.O.

Franciscanism and Devotion to the Sacred Heart

SISTER MARILYN ELLERT, O.S.F.

THE REVELATIONS AND REQUESTS made by Christ in his apparitions to Saint Margaret Mary Alacoque (1647-1690) served to renew God's age-old invitation to man to ponder upon and respond to his tremendous love. (Pius XII, 36).

Saint Margaret Mary, born in Lauthecourt, France, in 1647, entered the Visitation Convent at Paray-le-Monial in May of 1671 (*Letters*, 6). It was to her that, between the years 1673 and 1675, Christ chose to reveal himself as the Sacred Heart. Since it was through this series of apparitions that the formal practice of devotion to the Sacred Heart was established, we shall study the apparitions to see how the seeds of this devotion were already present in early Franciscan spirituality.

In the first Apparition Saint Margaret Mary is shown to be chosen by God as his special instrument in establishing universal devotion to the Sacred Heart:

Being before the Blessed Sacrament and having a little more time to spare, I felt myself entirely absorbed [investie] by this divine presence, so that I forgot myself and where I was, abandoning myself to this divine Spirit and giving up my heart to the strength of his love. He made me rest a very long time on his divine breast, where he revealed to me the wonders of his love and the inexplicable secrets of his Sacred Heart, which he had always kept from me till then and which he disclosed to me for the first time in such an effective and palpable manner that no possibility of doubt was left to me. . . .

My divine heart is so impassioned with love for men, that no longer able to contain within itself the flames of its burning love, it must be shown forth to them to enrich them with its precious treasures, which contain all the graces they need to save them from perdition. I have chosen you, an abyss of unworthiness and ignorance, to carry out such a great design in order that everything may be done by me [Yeo, 297].

Sister Marilyn Ellert, a member of the Franciscan Sisters of the Sacred Heart, is presently serving as vocation directress for her Congregation.

In the second apparition, Christ showed Saint Margaret Mary his heart:

This divine Heart showed itself to me shining in every direction, more brilliant than the sun and transparent as crystal. The wound he received on the Cross appeared visible. There was a crown of thorns round this divine Heart and a cross above it [ibid.].

It was also revealed to her that the boundless love of Christ's Heart was the source of all the sufferings and humiliations which he had endured for mankind. She was assured that all those sufferings were present to him from the first moment of the Incarnation, and that the Cross was implanted in his Heart. From the moment he had become man, he had taken upon himself

all the humiliations, all the poverty and pains which his sacred humanity was to undergo during the whole course of his mortal life, and the outrages to which his love would expose itself to the end of time in the Most Blessed Sacrament [Husslein, 100].

The third apparition added still another dimension to the Sacred Heart Devotion: reparation for mankind's ingratitude for the love Christ so generously bestowed and continues to bestow upon his people:

Jesus Christ, my sweet Master, showed himself to me resplendent in glory, his five Wounds shining like five suns and flames darting out from every part of his sacred humanity, most of all from his breast which was like a furnace. This opening showed me his loving and lovable Heart, which was the living source of these flames [Yeo, 297].

In revealing the ingratitude of men, Christ disclosed to Saint Margaret Mary the depths of his love and reminded her of the lengths to which he had been moved by his love for mankind. He continued, on this occasion, to speak to Saint Margaret Mary, making known his disappointment that people had repaid him with nothing but ingratitude and forgetfulness for the tremendous gift of his love: "All I did for them I count as little, and would wish, if possible, to do more. But in return for my eagerness, they give me nothing but coldness and rebuffs" (ibid.). He then urged Saint Margaret Mary to make reparation as much as possible for this ingratitude, specifically by receiving Holy Communion on the first Friday of every month. Also, he asked her to make a Holy Hour each Thursday night between eleven and midnight, during which time she should enter into his own Agony in the Garden by prostrating herself on the ground. By doing this she would "appease the divine anger by asking mercy for sinners and soften in some sort the bitter sorrow that Christ felt in being abandoned by the Apostles" (Husslein, 102).

From this third apparition the practices already referred to, characteristic of the devotion, became known and followed: frequent Communion, especially Communion of reparation on first Fridays, and Holy Hours of reparation on Thursdays. The Lord left no doubt about the consolation he would derive from this reparative love.

In the fourth apparition, Jesus again revealed to Saint Margaret Mary his divine Heart and asked that the devotion become liturgical—official. A special feast was to be observed by the Church, and the devotion was to be public and universal, rather than private, in character.

Behold the Heart which has so loved men, which has spared nothing, even to being exhausted and consumed, in order to testify to them its love. And the greater number of them make me no other return than ingratitude, by their coldness and their forgetfulness of me in the Sacrament of Love. But what is more painful to me is that it is hearts who are consecrated to me who use me thus.

It is because of this that I ask you to have the first Friday after the Octave of Corpus Christi kept as a special feast in honor of my Heart, by receiving Communion on that day and making it a reparation . . . for all the insults offered to my Heart during the time that it has been exposed on the altars.

I promise you that my Heart will pour out in abundance the powerful effects of its influence on all those who will render it this honor and who will procure that others shall render it also [ibid., 103].

At the end of this fourth apparition, Christ promised that his divine Heart would show great love to all those who chose to honor it and who by their own devotion inspired others to honor it too.

We may conclude, then, that the primary purpose of these apparitions was to recall for mankind the depths of Christ's love and to establish a public devotion to honor the Lord in his human Sacred Heart:

Devotion to the Sacred Heart is one whose principle is an overflowing divine Love; whose object is reparation; whose character is that of a public cult; and whose effects are the renewal of divine Love bestowed upon the Church and especially upon those who promote the devotion [Yeo, 298].

A further conclusion easily drawn from the above brief exposition of the apparitions is that devotion to the Sacred Heart properly understood lies at the heart of the Franciscan way of life. The great love of Christ for mankind, particularly expressed in his Passion and death, the recognition of ingratitude on the part of men and the need for man to make reparation—all these are realities Saint Francis clearly recognized. In fact, it would not be an exaggeration to say that Francis spent his entire life in reparation and consecration to the Christ from whom all love flows.

Nature of the Devotion to the Sacred Heart

TO UNDERSTAND MORE CLEARLY the formal devotion to the Sacred Heart and its place in Franciscan spirituality, we do well to probe a bit more deeply into the essence of the devotion. Many Catholic writers have made quite clear the point that the very Person of Christ is the devotion's proper object; as Pius VI said in his condemnation of Jansenism, "In reality, they adore the Heart of Jesus as it is; that is, the Heart of the Person of the Word to whom it is inseparably united" (Cognet).

The object of the devotion is, then, the true, living, beating Heart of Jesus, which burns with love for mankind, which was pierced with a lance while on the Cross and now tenderly awaits mankind's love in the Eucharist. Jesus' Heart is a natural symbol of his love for men—the Heart which was "formed in the womb of the Virgin Mother, hypostatically united to the Word of God, and pierced by a lance" (Kern, 149).

As understood in the revelation granted to Saint Margaret Mary, the object of the devotion is not simply the Heart of Jesus overflowing with love for men, but also the Heart *wounded* by the ingratitude of those who fail to give it love for love, and who even despise and insult it in the great Sacrament of its Love, the Holy Eucharist.

"Heart," then, indicates the entire interior life of the God-Man (Husslein, 85): Jesus' charity, zeal, obedience, humility, his joys and sorrows, his sufferings and all the motivations that led him to undergo them. In and through the beating of his Sacred Heart, Jesus' whole sacred Person is revealed to mankind: "It is Jesus, all loving and all lovable, and there, in his breast is the flaming evidence, his wounded heart" (ibid., 86).

The love, therefore, which is proposed as the particular object of devotion to the Sacred Heart is twofold: (1) the tremendous and overflowing love of Jesus for men, which caused that divine Heart to spare nothing; and (2) the wounded love of Jesus, which according to the revelations, felt all the bitterness of human ingratitude and asks that mankind in turn make reparation for this grave injustice.

Devotion to the Heart of Jesus is, then, simply the utmost perfection of devotion to Jesus, since it evidently reduces everything to love, and according to Saint John, "God is Love" (1 Jn. 4:8). When devotion centers in a great consuming love for Christ, it reaches the fullness of its perfection, and this is what Jesus asks of mankind: that each person give him his or her heart. There is no doubt that the love we speak of here is indeed a description of the love which Francis had for Christ.

Through the years, various devotional practices have evolved as a result of the revelations made to Saint Margaret Mary, and these too

should be mentioned in the study of the nature of this devotion. The most obvious of these is the public as well as private use of the Image of the Sacred Heart. The Lord requested that images of his Heart be publicly displayed and venerated.

Secondly, there is the idea of making reparation. Jesus, of course, can no longer suffer, but it is nonetheless true that from the first moment of the Incarnation until his death on the Cross, he clearly foresaw all the ingratitude and all the indignities that would befall him during his mortal life and would continue to befall him in the Holy Eucharist. Frequent Communion and Holy Hours, both offered in reparation for sin, are the most common means by which reparation is made for this ingratitude. From the time of his conversion, Saint Francis spent a lifetime making reparation for the lack of love shown to Christ, who so loved sinners that he suffered and died for them.

Still another aspect to be considered in this context is personal *union* with Christ. Through it not only can one perform all actions in union with the dispositions of Jesus' Heart, but, thanks to divine grace, one's own heart can be *entirely* united with that of Jesus in intention, will, and desire (ibid.).

Devotion to the Sacred Heart rests upon the truth of the hypostatic union and the role of Jesus as Mediator.

Hypostatic means the reality of the only-begotten Son become man: one (divine) Person in two (divine and human) natures; as Pius XII puts it in *Haurietis Aquas*:

The whole validity of the physical Heart of Jesus as a natural symbol of the Person of the Word, rests upon the fundamental truth of the hypostatic union. He who denies this truth, resurrects those false beliefs which the Church has rejected on more than one occasion, because they contradict the doctrine that there is one Person in Christ, while the two natures remain distinct and entire [140-41].

The *mediative* role of Jesus is emphasized, e.g., by Saint Bonaventure in his treatise on *The Mind's Journey into God*. Christ himself revealed his Father's will in these words: "I am the Way, the Truth, and the Life: no one comes to the Father but through me" (Jn. 14:6). Although God listens to each person individually as he or she approaches him, all are encouraged to approach him through Jesus, his Son, whom he sent into the world. Devotion to the Sacred Heart means approaching God in this way: through the Heart of the Mediator (cf. Kern, 149).

Saint Margaret Mary and Saint Francis

ALTHOUGH SAINT MARGARET MARY was not a contemporary of Saint



Francis, nor did she follow a Franciscan spirituality, there certainly exists a relationship between the two saints. Both possessed hearts totally united with the Heart of Jesus, and both were drawn to respond in love to the Love Christ extended to them. Biographers of Saint Francis note that his heart was totally spent in loving Christ, and the same can be said of Saint Margaret Mary. The love they experienced for Christ was not only part of their being, but the whole of their soul.

Thomas of Celano, in speaking of the totality with which Saint Francis loved Jesus, says that the Saint was "always occupied with Jesus. Jesus he carried in his heart, Jesus in his mouth, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in all his members" (1Cel 115; *Omnibus*, 329). Saint Margaret Mary, too, carried the Lord with her constantly. Evidence

of this is given by the saint herself as she writes to Mother de Saumaise, her superior at Paray-le-Monial:

My soul is filled with such great consolation, dear Mother, that I can hardly stand it. Let me pour some of it into your heart so that mine, which hardly ever leaves the Heart of Our Lord Jesus Christ, may be relieved [Letters, 55].

Sources indicate that the process of Francis' response of love to his Beloved began when he encountered the Crucified in the Church of San Damiano. Francis was deeply touched by the Lord at that moment, and his life was forever changed. "From that hour," his companions testify, "his heart was stricken and wounded with melting love and compassion for the passion of Christ; and for the rest of his life he carried in it the wounds of the Lord Jesus" (*Omnibus*, 330). The stigmata given to Francis toward the end of his life were merely an external manifestation of the love Francis had for Christ.

Saint Margaret Mary, too, was caught up in compassion for the passion of Christ. Her greatest desire was to live hidden in Jesus Christ crucified, and to be unknown so that no one would have compassion on her suffering. In another letter to Mother de Saumaise she says:

Help me to thank him for these and for all the other gifts. The one I cherish most, after himself, is the precious treasure of his Cross. It accompanies me everywhere, interiorly and exteriorly [Letters, 24].

Reading the lives of both saints, we see clearly that neither seemed able to satisfy the desire for penance and mortification, which served as the means by which both attained complete identification with the suffering Christ.

According to various writers, the Lord, in a vision to Saint Margaret Mary, presented Saint Francis to her as one of his favorite creatures and offered him to her as a guide and pledge of his divine Love (McGratty, 27). This certainly seems to reveal an important link between the two saints.

In the twelfth century God chose Saint Francis to rebuild his Church, and this Francis did by living a life of total love and service to God and to the people God chose to entrust to him. The example of Francis in his loving response to the Lord served to inspire others to make similar responses in love. Some five centuries later, God chose Saint Margaret Mary to reawaken love for him in human hearts. Like Saint Francis, she was prepared for this role by suffering and purification. Both, as they answered the call of Jesus, were destined to grow more and more like Jesus in his sufferings. Jesus suffered freely and willingly, out of love. As

his followers, Francis and Margaret Mary chose likewise to suffer freely and willingly, out of love. The more nearly their souls approached the holiness of God, and the more clearly they saw themselves in the light of God's truth, the greater, it seems, became their awareness of their littleness, of their unworthiness, and of their lack of response to God's love.

We conclude, then, that the formal practice of the Sacred Heart devotion which resulted from the apparitions of Christ to Saint Margaret Mary, simply reawakens and formalizes the elements of the devotion already present in Franciscan spirituality. Ω

References

- Alacoque, Saint Margaret Mary. *Letters of St. Margaret Mary*. Trans. Clarence A. Herbst, S.J. Florida: Sacred Heart Publication Center, 1976.
- Cognet, L.J. "Auctorem Fidei," *New Catholic Encyclopedia* (1967), I, 1036-37.
- Husslein, S.J., Joseph. *Channels of Devotion*. Milwaukee: Bruce Publishing Co., 1953.
- Kern, Walter. *Updated Devotion to the Sacred Heart*. Milwaukee: International Institute of the Heart of Jesus, 1973.
- McGratty, S.J., Arthur. *The Sacred Heart Yesterday and Today*. Chicago: Benziger Brothers, 1951.
- Pius XII, Pope. *Haurietis Aquas*. Florida: Sacred Heart Publication Center, 1974.

Correction

In identifying Sister Maria Asuncion B. Borromeo, F.M.M., in our April, 1986, issue, we gave what was then her *mailing* address as her assignment. Sister is actually teaching at the Franciscan Institute of Asia in Quezon City, The Philippines.

Sermon on Saint Anthony

SAINT BONAVENTURE

Translator's Introduction

IT IS ALWAYS of great interest and an inspiration to us as Christians to read what one saint has written or said about another. Such is the case with Saint Bonaventure's Sermon on Saint Anthony. Bonaventure undoubtedly admired Anthony, a fellow Franciscan who was honored as a saint by the people even before his death in 1231.

The authenticity of this sermon has been questioned, but Father Ignatius Brady believes it is truly the work of the Seraphic Doctor. He notes in particular how the sermon parallels the chapter on poverty in Saint Bonaventure's *De perfectione vitae ad sorores* (1968). According to John F. Quinn, Saint Bonaventure probably preached this sermon at Padua on April 8, 1263 (1974, 174).

Bonaventure delivered this sermon not only to praise the life and example of Anthony, but also, and perhaps more importantly, to extol the practice of poverty. In this sermon, we find much of Bonaventure's thought on this issue, a topic which has been under much discussion from the time of Francis even up to this day.

The sermon is divided into three basic parts: the "fulfillment of the divine law," the "invocation of the divine name," and the "obtaining of the divine reward"; Bonaventure spends most of his energy, however, in elucidating only the first part. The sermon's structure can readily be seen from the headings which I have added, but a summary outline may prove helpful:

This sermon (Opera Omnia IX, 535-38) has been translated by Brad A. Milunski for a course in Franciscan Studies at St. Hyacinth College and Seminary, Granby, MA, and edited by Father Germain Kopaczynski, O.F.M. Conv., President and Academic Dean of St. Hyacinth's.

Introduction

I. Motive and form of poverty

- A. Motives for poverty
- B. Perfect form of poverty (cf. Eph. 3:18)

- 1. Infallible counsel
- 2. Blameless example
- 3. Unsurpassed protection
- 4. Inestimable promise
- 1. Poverty as *alta*
- 2. Poverty as *profunda*
- 3. Poverty as *lata*
- 4. Poverty as *longa*

II. Anthony's perfect praise

- A. Zeal
- B. Judgment
- C. Desire
- D. Joy

Conclusion

*This poor man called, and the Lord heard him (Ps. 33:7)*¹

THAT WORD IS WRITTEN in the psalm and can be understood to refer to any perfect man whomever, and through a certain appropriation it can be applied aptly to blessed Anthony, who was heard favorably today by Christ as a reward for the merit of his poverty. Saint Anthony is esteemed in the preceding words in three ways, indeed, by the *fulfillment of the divine law*, the *invocation of the divine name*, and the *obtaining of the divine reward*. In the first consists the perfection of the *active* life; in the second, of the *contemplative* life; and in the third, the reward of both. The *fulfillment* of the divine law is noted when it is said, "This poor man," for the height of evangelical perfection consists in the excellence of poverty. The *invocation* of the divine name is noted when it is said, "called." It is not at all doubtful that his loud cry led him to the fount of piety. The *obtaining* of the divine reward is noted when it is added, "and the Lord heard him," by giving him as his due the longing of his will.

I. Motive and Form of Poverty

REGARDING THE FIRST PART of the text, "This poor man" is employed as if to say that because he is pre-eminent even over other poor men, he must be imitated and singularly venerated. Indeed, his poverty was not only sufficient, but also abundant and perfect, certainly pleasing to God and readily acceptable to men. Those who wish to approach its summit must consider two things: the *motivating cause* and the *perfect form*. Blessed Anthony was moved to the perfection of poverty, and each one of us ought to be moved because of a four-fold motive: (1) *divine counsel*,

¹Scriptural quotations are taken from *The Holy Bible* (Chicago: The Catholic Press, Inc., 1950); OT: Douay-Challoner text; NT and Psalms: Confraternity text. Although I have given scriptural references to entire verses, St. Bonaventure does not always quote all of the verse in his sermon.

which is infallible; (2) divine *example*, which is blameless; (3) divine *protection*, which is unsurpassed; and (4) the divine *promise*, which is inestimable. For the first, *rational* nature is influenced, the nature of which is to assent to counsels; for the second, *sensible* nature, the nature of which is to be informed through examples; for the third, *irascible* nature, the nature of which is to employ the use of protections; for the fourth, *concupiscible* nature, the nature of which is to be stirred by promises.

A. Motives for Poverty

1. *Infallible Counsel*. The first thing, therefore, that ought to move us toward poverty is divine *counsel*, which is infallible. Thus, one must assent to it. Concerning this, it is stated in Matthew 19: "If you wish to be perfect, go, sell all that you have, and give to the poor, and come, follow me" (Mt. 19:21). The Lord gave this advice to a rich young man who had kept all the commandments from his youth. And this advice is sound, for to have and to love riches is unfruitful according to what is written in Ecclesiastes [Coheloth] (5:9): "He who loves riches will reap no fruit from them." On the one hand, to love riches and not to have them is dangerous, according to what is said in 1 Timothy: "But those who seek to become rich fall into temptation and a snare and into many useless and harmful desires, which plunge men into destruction and damnation. For covetousness is the root of all evils (1 Tim. 6:9-10). On the other hand, to have riches and not to love them is difficult, according to what we read in Mark: "How difficult it is for those who have riches to enter the kingdom of God!" (Mk. 10:23). And the reason for this is that since it is very difficult to have money and not to love it, it is useful, secure, pleasing, and an act of perfect virtue not to have riches nor to love them. Thus, the counsel of the Lord concerning poverty is sound and unfailing. Because blessed Anthony took heed of this according to the counsel of Christ in the Order of Minors, he wanted to beg and "to have nothing under heaven" (cf. RegB 6; *Omnibus*, 61).

2. *The Divine Example, which is blameless* and therefore worthy of imitation, according to what is written in 2 Corinthians 8: "For you know the grace of our Lord Jesus Christ, that being rich he became poor, for your sakes, that through his poverty you might be rich" (2 Cor. 8:9). Thus, the Lord Jesus wanted to be poor, although he was able to be rich, so that by his example he might invite others to poverty that they might know with him through experience how good it is to live in poverty. Almost all in the early Church thirsted for and understood exactly this poverty of Christ, since no one appropriated anything for himself, "but they had all things in common" (Acts 4:32).

Now this had almost been forgotten in the Church of God so that what was said in Ecclesiastes 9 (14-15) had nearly been fulfilled:

A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect. Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

And thus he brings poverty back to the memory, speaking to the Christian soul as it says in Lamentations 3: "Remember my poverty and transgression, the wormwood and the gall (Lam. 3:19), to which the holy soul responds, "I will be mindful and remember, and my soul shall languish within me (Lam. 3:20).

But since the ears of men had been deafened to this voice, the Lord renewed the example of poverty through blessed Francis, giving him the mark of his Passion in testimony that he might be believed by all. Blessed Anthony was moved toward his example, so that in the path of poverty he was not only an imitator of Francis, but also an extraordinary imitator of Christ.

3. *The Divine Protection, which is unsurpassed*. Concerning this protection the Psalmist says: "And he was made the refuge of the poor (Ps. 9A:10).² The poor man is despised by the rich, and thus it is written: "On you the unfortunate man depends; of the fatherless you are the helper" (Ps. 9B:14). Great is the danger to offend the poor man who has such a protector; thus we read in Proverbs: "He that oppresses the poor upbraids his Maker; but he that has pity on the poor honors him" (Prv. 14:31), and "Do no violence to the poor, because he is poor . . . because the Lord will judge his cause, and will afflict them that have afflicted his soul" (Prv. 22:22-23). Certainly the Lord will judge the cause of the poor man and indeed will give a fair hearing to the poor, according to what is written in Job: "But he saves not the wicked, and he gives judgment to the poor" (36:6). Thus, it is most safe to have God as a protector, and this alone, if for no other reason, ought to lead all men to poverty as it inclined blessed Anthony. For he considered that nothing bad was able to happen to him while he was under God's protection.

4. *The Divine Promise, which is inestimable*, and which ought to attract all. It says in Matthew: "Blessed are the poor in spirit, for theirs is

²The Quaracchi editors list this scriptural reference and the following one as Ps. 9:9 and Ps. 9:34, respectively. In the text of the Scriptures which I used, the references are noted in the text itself. Ps. 9A:10 actually reads: "The Lord is a stronghold for the oppressed, a stronghold in time of distress.

the kingdom of heaven" (5:3), because the kingdom of heaven is indeed *supreme, eternal, rich, and pleasing*. And this is owed to the poor who despise everything earthly.

The *supreme* kingdom is owed to the poor, I say, because of their humility, as we read in 1 Kings: "He raises up the needy from the dust, and lifts up the poor from the dung-hill: that he may sit with princes, and hold the throne of glory (1 Kgs. [1 Sam.] 2:8); *eternal*, on account of. . . .³

The *rich* kingdom [is owed to the poor] because of need, according to what is said in the psalm: "The poor shall eat and shall be filled" (Ps. 21:27). Indeed, the kingdom of eternal *joy* is owed to the poor because of the anxiety of the present life, as we read in the psalm: "Let the poor see and rejoice. Seek ye God, and your soul shall live" (Ps. 68:33). Let the poor see these four motives and rejoice; let the rich hear and be humbled in their destitution, for "the great grow poor and hungry" (Ps. 33:11), and in Luke, "He has filled the hungry with good things, and the rich he has sent away empty (1:53).

These four counsels are sufficient to move a heart however hard. The first two, namely, counsel and example, pertain to a twofold apprehensive nature; and the last two, namely, protection and promise, pertain to a twofold affective nature. And from these four a fourfold poverty is effected, through which the soul is lifted to the things above in a four-horse chariot, the driver of which is Christ. And thus, since the motives which result in poverty have been examined, the *perfect form* of poverty remains to be seen.

B. The Perfect Form of Poverty

THE PERFECT *form* of poverty in which "that poor man" walked arises from a fourfold condition. For this, that perfect may be perfect, it is necessary that it be *high* and *deep, wide, and long*, so that man "may be able to comprehend with all the saints what is the breadth, and length and height and depth" (Eph. 3:18).

1. *Poverty as "alta."* Poverty ought to be *high* from the excellence of profession, according to what is written in 2 Corinthians: "Their very high poverty and simplicity has resulted in an abundance of generosity" (lit. "riches"—*divitias*) (2 Cor. 8:2). *High* indeed is the perfection of poverty in which nothing is possessed individually, but all is possessed in common; *higher* is that poverty in which nothing is held individually and

³Here, the Quaracchi editors note that two lines are missing in the texts of the codices used for this sermon.



in which not all things but only some are held in common; *highest* is that poverty in which nothing is held either individually or in common.

The Friars Minor and blessed Anthony professed this, of whom it is said in the Rule: "The friars shall appropriate nothing to themselves, neither house nor place nor anything" (RegB 6; *Omnibus*, 61). And

likewise blessed Francis says in the same Rule: "This is the pinnacle of the most exalted poverty; and it is this, my dearest brothers, that has made you heirs and kings of the kingdom of heaven, poor in temporal things, but rich in virtue" (ibid.).

Christ practiced this poverty, as we read in Matthew: "The foxes have dens, and the birds of the air have nests; but the Son of Man has nowhere to lay his head" (Mt. 8:20). The apostles also practiced this poverty, in the person of whom the Apostle says in 1 Timothy: "But having food and sufficient clothing, with these let us be content" (1 Tim. 6:8). The Lord had commanded them to have no anxiety when he said in Matthew: "Therefore do not be anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'What are we to put on?' For he who feeds the birds and clothes the lilies" (6:31, 25) will clothe and feed you without anxiety according to what is said in Luke: "When I sent you forth without purse or wallet or sandals, did you lack anything? And they said, 'Nothing.'" (Lk. 22:35). If, therefore, the Lord nourished his stubborn and unbelieving disciples among the Jews without anxiety, how wonderful if now he feeds the Friars Minor, those who profess this same perfection now among his faithful people.⁴

2. *Poverty as "profunda."* Poverty ought to be *deep* from a submissive obedience, according to that which is said in Isaiah: "But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?" (Is. 66:2). In this the Lord shows that he loves no one for his poverty unless he has humility joined to it, for poverty with pride is hateful to God and to men, as we read in Ecclesiasticus [Sirach] (25:3-4): "Three sorts my soul hateth, and I am greatly grieved at their life: a poor man that is proud; a rich man that is a liar; an old man that is a fool and doting." The poor man who is proud is a hypocrite, an apostate, and, I might say, it is as if he is a type of pestilence as it says in Proverbs (28:3): "A poor man that oppresseth the poor is like a violent shower, which bringeth a famine." The Lord does not love such poverty, but rather, humble poverty, about which it is said in Proverbs (18:23): "The poor will speak with supplications, and the rich will speak roughly."

Blessed Anthony was such a poor man who was diligently versed in every kind of lowliness and humility according to that which is read concerning him: "He trained himself more in the beginning of his conversion by washing dishes than by investigating the Scriptures."⁵

⁴The Quaracchi editors note that these same words occur in Bonaventure's work *De perfectione vitae ad sorores*, III.7 (*Opera Omnia*, VIII).

⁵The Quaracchi editors supply a reference to a work of Surius, a Carthusian

3. *Poverty as "lata."* Poverty ought to be *wide* from abundance of tribulation, as it says in Revelation: "I know thy tribulation and thy poverty, but thou art rich; and that thou art slandered by those who say they are Jews and are not, but are a synagogue of Satan" (Rev. 2:9). Poverty, when it is an abundance of tribulations, prepares in a good soul an abundance of consolations, according to the text of 2 Corinthians: "For as the sufferings of Christ abound in us, so also through Christ does our comfort abound" (2 Cor. 1:5). Such a soul is rich, for they who glory in poverty have much more of an abundance. Because of this the Apostle says: "... as poor yet enriching many, as having nothing yet possessing all things" (2 Cor. 6:10). Such was blessed Anthony, about whom what is said in Ecclesiasticus (11:12-13) can rightly be understood:

Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty; yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head, and many have wondered at him, and have glorified God.

4. *Poverty as "longa."* Poverty ought to be *long* from a lasting perseverance, as it says in the psalm: "I am afflicted and in agony from my youth" (87:16). "I am," he says, and not "I was," for poverty was constant and continual for him in the manner of something which is eternal, and it was not spoken of as something of the past. He knew that it was written: "For the needy shall not always be forgotten, nor shall the hope of the afflicted forever perish" (Ps. 9A:19). Besides, the Apostle says in his letter to the Hebrews (10:34-36):

[You] have joyfully accepted the plundering of your own goods, knowing that you have a better possession and a lasting one. Do not, therefore, lose your confidence, which has a great reward. For you have need of patience.

Blessed Anthony had such poverty, for from his infancy until the end of his life he did not cease to be poor. And thus, since "he has persevered to the end" (Mt. 10:22), he has received his reward, according to that which is sung concerning him: "Behold, you see crowned him whom you saw threatened and concealed by an old sack."⁶

This is, therefore, perfect and excellent poverty, which has a fourfold state as told above and which encompasses in itself the height of total

spiritual writer of the sixteenth century, on the life of Saint Anthony. The incident referred to by Bonaventure parallels the story concerning Bonaventure's elevation to the cardinalate. He apparently was washing dishes when the red hat was brought to him, and he insisted on first finishing his work.

⁶This quotation is not documented by the Quaracchi editors. Might it refer to a song popular in Bonaventure's day?

evangelical perfection. This was so in blessed Anthony, and thus it can rightly be said about him: "This poor man called, and the Lord heard him" (Ps. 33:7) when he was set apart by the fulfillment of the divine law.

II. Anthony's Perfect Praise

BUT SO THAT PERFECT praise of him may lack nothing at all, he is also commended by the *invocation of the divine name* through that which is written: *he cried out*. He called upon the divine name through the cry of *preaching*, of *confessing*, of *prayer*, and of *exultation*. The first cry ought to proceed from a prudent *zeal*; the second, from astute *judgment*; the third, from a devout *desire*; and the fourth, from divine *joy*.

1. *Zeal*. Blessed Anthony cried out in this manner by *preaching with discerning zeal*, to which the Lord exhorts Isaiah: "Cry, cease not, lift up thy voice like a trumpet" (Is. 58:1). This cry, which was the result of a prudent zeal, was not always shrill but also at times was alluring, as it says in John (7:37): "Jesus stood and cried out, saying, 'If anyone thirst, let him come to me and drink.'"

2. *Judgment*. Anthony cried out in *confessing with astute judgment*. He cried out, I say, by making clear his own sins, not just in part, but totally, about which it is said in the psalm (31:3): "As long as I would not speak, my bones wasted away with my groaning all the day." This crying out ought to be done with sound judgment, that it may be joined with contrition and satisfaction, according to what we read in Jonah (3:7-8): "Let neither men nor beasts, oxen nor sheep, taste anything: let them not feed nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength."

3. *Desire*. He cried out in *prayer*, which is said about Samuel in 1 Kings [Sam.] (15:11): "And Samuel was grieved, and he cried unto the Lord all night." He cried out, I say, in prayer. This ought to be from a devout desire as is said in the psalm: "You have granted him his heart's desire, Lord, you refused not the wish of his lips. For you welcomed him with goodly blessings, you placed on his head a crown made from precious rock,"⁷ a crown of *gold*, in fact, one doubly golden, namely, of *preaching* and of *virginity*, for he served the Lord from his infancy.. And since the most ardent desire of *martyrdom* burned within him, we can sing concerning him: "O blessed soul, even though the sword of the

⁷Bonaventure uses *de lapide pretioso*, but the Scriptures state directly, "a crown of pure gold."

persecutor did not bear you away, you did not lose the palm of martyrdom."⁸ Ω

References

- Brady, O.F.M., Ignatius C. "The Authenticity of Two Sermons of Saint Bonaventure, *Franciscan Studies* 28 (1968), 13-26.
Quinn, C.S.B., John F. "Chronology of St. Bonaventure's Sermons," *Archivum Franciscanum Historicum* 67 (1974), 174.

⁸Antiphon from the Roman Breviary, Second Vespers for the Feast of St. Martin, Bishop and Confessor.

Melodies

As if he were
a composer
modulating his song
for the sun
the moon,
the earth
and stars
for men of peace
and men of war.
The detail of this flower
of this bird, or this worm
occupied him in song for so long
where seconds were hours
of a melody plucked upon
the heart-harp (soothing fear)
by the poor little man
with the open soul
and open hands.

Séamus Mulholland, O.F.M.

Book Reviews

Luther and His Spiritual Legacy. By Jared Wicks, S.J. Theology and Life Series, No. 7. Wilmington, DE: Michael Glazier, Inc., 1983. Pp. v-182. Paper, \$7.95.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College, Upper Montclair, NJ, and Adjunct Professor of History, St. Peter's College, Jersey City, NJ.

Martin Luther's complete writings comprise almost one hundred volumes, and even the most ambitious student would find reading them a life-long pursuit. Because of this, *Luther and His Spiritual Legacy* is a work that deserves our attention. Professor Jared Wicks of the Gregorian University has written, moreover, a scholarly and interesting synopsis of much of Luther's life and thought. His study is a useful and basic guide that gives Luther's main thoughts within a good balance of historical continuity, primary sources, and a select bibliography throughout the text.

Wicks is convinced that "Luther has much to say to us about living the Christian life" (p. 7). He demonstrates how Luther's teaching on conversion, on trust in Christ and His word, and on life-long healing from sinfulness can

lead us to fuller Christian authenticity.

In the first chapter, "Images of Luther," the historical interpretations of Luther are discussed. The chapter is concluded, as is each of the seven chapters in the book, with a select bibliography (there is also a general bibliography at the end of the book). "The Eve of the Reformation" and "Luther's Life and Career to 1512" are successive chapters that furnish historical background for the main chapters to follow. Luther's clash with Catholics, Calvinists, and Anabaptists over the Church and the sacraments and the central points on doctrinal authority and the Lord's Supper are treated as divisive issues within the historical context of Luther's career.

The narrative contains much of Luther's thought, and from beginning to end Wicks skillfully demonstrates that Luther was a creative religious genius. Of the many themes discussed in Luther's thought, "the 'clothed' God of the Incarnation" is the central node in his teaching. Faith gains its nourishment, not from that "vague God," the Absolute, but from God's splendid gift offered to us in Christ. Luther's spiritual counsel is that our spiritual survival is an encounter with Christ's saving grace.

Books Received

Aumann, Jordan, *Christian Spirituality in the Catholic Tradition*. San Francisco: Ignatius Press, 1986. Pp. x-326, including Index. Paper, \$11.95.

DeGidio, O.S.M., Sandra, *Reconciliation: Sacrament with a Future*. Cincinnati: St. Anthony Messenger Press, 1986. Pp. 105. Paper, \$4.95.

Dubay, Thomas, *Faith and Certitude*. San Francisco: Ignatius Press, 1986. Pp. 266. Paper, \$9.95.

Feider, Paul A., *The Sacraments: Encountering the Risen Lord*. Notre Dame, IN: Ave Maria Press, 1986. Pp. 125, including Bibliography. Paper, \$4.95.

Luebering, Carol, *Planning the Funeral Liturgy: A Step-by-Step Guide for Families*. Cincinnati: St. Anthony Messenger Press, 1986. Pp. 44. Paper, \$2.25.

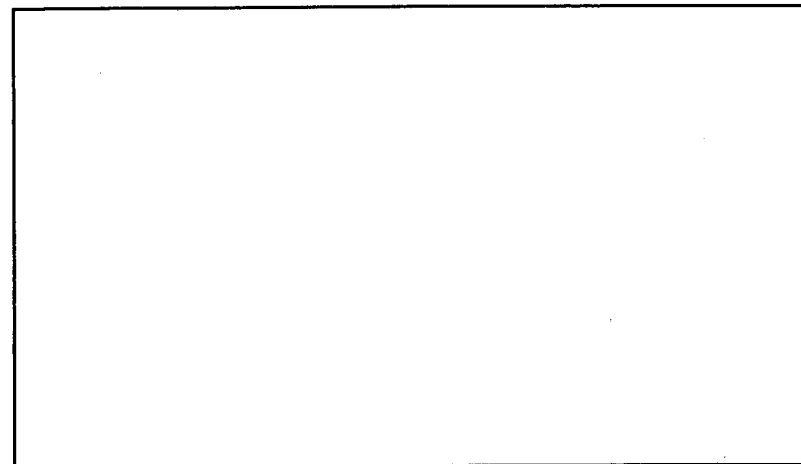
Moloney, S.D.B., Francis J., *Woman First among the Faithful*. Introduction by Thomas H. Green, S.J. Notre Dame, IN: Ave Maria Press, 1986. Pp. 127, including Bibliography. Paper, \$4.95.

Van Linden, C. M., Philip, *The Gospel of Luke and Acts*. Message of Biblical Spirituality, n. 10. Wilmington, DE: Michael Glazier, Inc., 1986. Pp. 198, including Indices. Cloth, \$12.95; paper, \$8.95.

Wijngaards, M.H.M., John, *The Gospel of John and His Letters*. Message of Biblical Spirituality, n. 11. Wilmington, DE: Michael Glazier, Inc., 1986. Pp. 304, including Indices. Cloth, \$16.95; paper, \$12.95.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office



Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

JULY-AUGUST, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

- THE FORGOTTEN LIGHT 196
Theodore Zweerman, O.F.M.
- CLARE AND THE ANCEN RIVLE—I 202
Sister Mary Francis Hone, O.S.C.
- SPIRITUAL MOTHERING 216
Carol Carstens, S.F.O.

FEATURES

- EDITORIAL: SAINT CLARE'S INCORPORATION 193
Sister Frances Ann Thom, O.S.C.
- LOVE—MINE TO KEEP 215
Earla T. Buckley
- POEMS:
- REVERIE 195
Sister M. Colette Logue, O.S.F.
- EXILE 201
Sister Frances Ann Thom, O.S.C.
- BOOK REVIEWS 224

Volume 36, No. 7

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Michael D. Meilach, O.F.M.

Associate Editor: Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. Editorial offices are at Siena College, Loudonville, NY 12211. Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The drawing on page 221 has been furnished by Brother John Francis Tyrrell, F.F.S.C.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions	Fragm: Another Fragment, Rule of 1221
BenLeo: Blessing for Brother Leo	LaudDei: Praises of the Most High God
CantSol: Canticle of Brother Sun	LaudHor: Praises at All the Hours
EpAnt: Letter to St. Anthony	OffPass: Office of the Passion
EpCler: Letter to Clerics ¹	OrCruc: Prayer before the Crucifix
EpCust: Letter to Superiors ¹	RegB: Rule of 1223
EpFid: Letter to All the Faithful ¹	RegNB: Rule of 1221
EpLeo: Letter to Brother Leo	RegEr: Rule for Hermits
EpMin: Letter to a Minister	SalBMV: Salutation to our Lady
EpOrd: Letter to the Entire Order	SalVirt: Salutation to the Virtues
EpRect: Letter to the Rulers of People	Test: Testament of St. Francis
ExhLD: Exhortation to the Praise of God	UltVol: Last Will Written for Clare
ExpPat: Exposition on the Our Father	VPLaet: Treatise on True and Perfect Joy
FormViv: Form of Life for St. Clare	¹ I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis	LM: Bonaventure, Major Life of Francis
2Cel: Celano, Second Life of Francis	LMin: Bonaventure, Minor Life of Francis
3Cel: Celano, Treatise on Miracles	LP: Legend of Perugia
CL: Legend of Saint Clare	L3S: Legend of the Three Companions
CP: Process of Saint Clare	SC: Sacrum Commercium
Fior: Little Flowers of St. Francis	SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

EDITORIAL



Saint Clare's Incorporation

ANYONE WHO has ever taught school for any length of time has had the experience of undergoing changes in curricula and methods. These changes are often due to deficiencies which have been detected, historical necessity, up-dating, or a pilot program which seems to work. Sometimes the seasoned teacher will detect that the old method can correct some of the flaws in the new method, and so she will be enterprising enough to incorporate both methods to the advantage of her class. This type of incorporation is the fruit of research, training, and experience on the part of the teacher, as well as a real interest in the members of her class.

Like such a teacher, Saint Clare was a trained, seasoned, enterprising person with a real interest in the women who joined her in the Second Order. Though she was young when she made her commitment and though there has been much discussion about her real intention for the Second Order (there has been more discussion about Francis' real intention for the First Order), it seems to me that Clare had some advantage over Francis. First, she had him to advise her. Second, she had a smaller world to live in with fewer persons to deal with. Third, and probably the most important element, she had training, research, and experience.

From the very beginning I do feel that Clare knew she was not going to wander about the countryside as the friars did, nor was she going to be a total recluse. When Francis accepted her commitment and took her to San Paolo, I cannot imagine that this was an on the spot decision of Fran-

St. Bonaventure
University

cis for her, about which she had previously known nothing. Logically, it would seem that if Francis spent two years instructing her and helping her to discern her vocation; if he considered her a partner whom he intended to be the foundress of his Second Order, he would certainly have been open enough to tell her where he would place her on that night. It also seems to follow that she must have had something to say about how she would try to live out the Gospel ideals within a smaller society. It was Francis, however, who made the arrangements for her and Francis upon whom she depended for affirmation and spiritual enlightenment. Later, however, as Clare proved herself and Francis began to move away to help her become more independent of him, he himself sent persons to her for aid, both physical and spiritual.

By the time Clare made her decision to join in with Francis' ideals, she was already quite able to handle a household, since her mother had educated her for married life. Clare had also heard Francis preach and was personally instructed by him. Then she received a brief training at the Benedictine monastery of San Paolo and learned more of the eremitical style of living from the monastery of San Angelo. Taking all of these together and locating herself at San Damiano, she needed only some time before she would formulate the life of action and contemplation as it could be lived in her small world. Christ had given the example; Francis had given her the incentive and the enthusiasm; others had given her instruction, and she had the love and the perseverance which the Lord required of her.

Clare was aware that action did not have to mean going out on the road or preaching in the marketplace; this was her world now, and preaching and caring were necessary here also. This community was just as much a part of the world outside as was the town of Assisi fifteen minutes away.

Clare had a full realization that contemplation did not limit itself to living in caves, on the tops of mountains, or behind locked doors in isolation. Just as Francis had striven, by his writing of the Rule for Hermitages in 1217, to establish the perfect balance of action and contemplation after the manner of Christ, but in a 13th century society, so, too, Clare spoke of the value of work and prayer—not work as prayer, but work for the Lord as meritorious and prayer as conversation with the Lord. This did not diminish the value of work, for the Lord's work is of great value, since it is by the intention that it is divinely judged. This did, however, enhance the aspect of prayer in the lives of those who were considered contemplatives. Prayer, and especially adoration, became the keynote of the Poor Ladies at San Damiano.

As we know, Clare considered San Damiano as a little church within the Church. Symbolically, the community at San Damiano represented the sanctuary lamp ever burning before the Blessed Eucharist or the

beacon shining forth to guide those whose faith was yet floundering at sea. This light which flickered back and forth between action and contemplation and which has caused the Poor Clares to be regarded as the keepers of the Blessed Sacrament, was set aflame by a well prepared, well seasoned woman of eighteen who was enterprising and faith-filled enough to incorporate the best values, training, and experiences into a life which could well have been based on Francis' Rule for Hermitages, if this Rule, as has been speculated, was indeed his first Rule of 1209. Regardless of whether this was Francis' first Rule, we do know that it was his and Clare's desire to live a perfect balance of action and contemplation as followers of Christ's example. Ω

*Sister Francis Ann Thom,
O.S.C.*

Reverie

Morn and eve, I think of You,
O great Lord God above.
Morn and eve, I dream of You,
My Lord! My God! My Love.

The dawn of day just seems to say:
He sees me; He watches there;
peeps o'er yonder hill-topped bay;
Listens to my heart in prayer!

He bids the sun beam bright for me. . . .
Zephyrs soft, my cheeks caress
as though He stopped to kiss. And see!
Waving branches nod to me! And guess?

They whisper, whisper, You are His!
So I dream and dream: I am His!

Sister M. Colette Logue, O.S.F.

The Forgotten Light

THEODORE ZWEERMAN, O.F.M.

THERE IS A SAYING of Saint Bonaventure that might serve as a kind of motto for the Franciscan Institute, for the Theology Program, and indeed for St. Bonaventure University as a whole. You can find that word in his *Collationes in Hexaëmeron*. It is a short and sharp question, in Latin wording, that all of us, I think, will easily understand.

"omnia scire, sed nil gustare, quid valet?"

"to know everything, but to taste nothing, what is the value of that?"

According to Saint Bonaventure, as you know, science (*scientia*) is one thing; wisdom (*sapientia*) is another. Wisdom is of the order of what is to be experienced, to be *tasted*. It has to do with our throat, where our heart beats; with our palate, where we savor; where we do taste what is bitter, what is sweet, what is salt.

The real wisdom, the knowledge which is valuable to our human existence, can be found only when we are really open to reality, experiencing it, grasping the signs of the time with our whole being. Only then will the real *value*, the real sense of life appear to us.

Now, Christ does not say, "Taste the salt." He says more. He says: "You are the salt of the earth." You are the salt. You have to penetrate, you have to be that, which apparently makes the human community valuable. You have to transmit your wisdom. You are that wisdom, which protects against corruption, which makes life—even a very hard life—worthwhile.

Father Theodore Zweerman, O.F.M., Professor of Philosophy on both the Catholic and the Protestant Faculties of the University of Utrecht, gave this homily on the Feast of Saint Bonaventure, July 15, 1985, at St. Bonaventure University.

"You are the salt of the earth," "You are the light of the world." Mark you: the disciples are called to be what Christ himself is. Saint Francis indeed calls Jesus "The Wisdom of God," who is greater than Solomon. And Jesus is himself "the light of the world." Nonetheless (or better, *for that reason*), he says: "You are the salt; you are the light: the salt that penetrates the food, the Light that does justice to everything—salt and light which are, as Jesus says, tokens of the Father's Goodness, which are expressions of the Holy Spirit, who inspires Christ and whom Christ gave to his disciples, the Holy Spirit who *is the* sense of our life, who *is the* Value.

There is an uncommon children's game, that one can play without any requisites. You might play this game, for instance, in the religion lessons which you have to give, though you might play it with adults as well. You ask the children to look around, and to sum up what they see—*everything*: the faces, the separate things, the forms, the colors. Having done so for a certain time, the children may think that they finished the job. But you tell them that there is much more to be enumerated. And having started anew, after some time they shall find that this summing up is indeed an endless task. One never finishes: reality is infinitely more rich than our ability to describe it. There are always other shades, other details, further aspects and perspectives. But having discovered this fact and being tired of this strange game, you might tempt their patience, telling them that there is one marvelous reality that all of them could have seen. Better than that: a reality that everyone saw before anything else and that probably nobody did mention—the reality which indeed almost always is forgotten. And you tell the unbelieving little listeners that they forgot *the light*, the light in which they saw what they were mentioning and describing. Actually, there is one more forgotten reality: our own eyes, by which we see what we see!

But let us concentrate our attention on the light. In doing so, we are in the good companionship of Saint Francis, Saint Clare, and Saint Bonaventure. The first prayer which we find in Francis' writings is the prayer before the Crucifix: "Most high, glorious God, *enlighten* the darkness of my heart." And the last prayer in his writings is the Canticle of Brother Sun: "Who is the day and through whom you give us *light*." And it is the Canticle of Sister Moon and Brother Fire, who do indeed "light the night." The very heart of Clare's Rule, the chapter on Poverty, opens with the words "After the most High Celestial Father saw fit to *enlighten* my heart by his grace. . . ." And she repeated these very words in her Testament. Clare's very personal way of referring to the image of the mirror gives us a beautiful reflection upon the reflection of God's light that our lives can and should be. And in doing so, she herself

reflects that central word of Saint Francis: "reddere"—to render, to mirror, to give back God's giving goodness.

As for Saint Bonaventure, I need not say that his works are full of the metaphor of the light that enlightens us. Remember these words of his *Itinerarium*: "Strange . . . is the blindness of the intellect which does not consider that which it sees before all others and without which it can recognize nothing. But just as the eye, intent on the various differences of color, does not see the light through which it sees other things, or if it does see, does not notice it, so our mind's eye . . . does not notice that being which is beyond all categories."

This is not the place to deal with the technical aspects of Saint Bonaventure's thinking. I prefer to ask just this question: *why* do all of us forget so often the wonderful light in which we see what we see? The answer is simple as light itself is: we do forget the light because it is transparent, because it is that clear.

Now let us go on asking silly questions.

What is the meaning of the transparence of the light? Can we taste the wisdom hidden in this clearness? The answer might be this: the light is that transparent in order that we might possibly be able to see what is to be seen. The light in a way withdraws itself, withdraws its own presence, in order to accentuate every single creature. The light makes itself invisible in order to set off everything, every aspect; in order to show up the beauty of the visible reality; to bring out every creature like a flower unfolding in the light, to bring into relief what just waits to become itself through the warming light.

Now, to a certain extent this wonderful transparence and simplicity of the light is not at all the full truth about it. Take a prism and see what happens when you cast a shaft of light through it. You will see all the colors of the rainbow; you'll be aware of the infinite richness hidden in that simplicity. You'll see the three main colors: deep blue, golden yellow, and blood red—the very colors in which the mysterious icons of the Orthodox Church have been painted. And you'll see the various shades of the many combinations of the three basic colors.

The light withdraws itself, as it were, giving room and opening a particular place for every creature. The light binds all things together and at the same time it gives every single being its own face, its own identity. We are reminded of the Creed, where the Church proclaims about Christ, that he is "God of God, Light of Light." Indeed, the ordinary light is a constant reminder of the One who in his act of creating withdraws himself, hides himself, in order to give room to accentuate the proper identity of everyone, to give us all freedom.



Wonderful hiddenness of God! Wonderful withdrawal of God!
Wonderful humility of God!

That word, *humility*, is indeed in the heart of Saint Bonaventure's teaching, just as it was the heart of Saint Francis' spirituality. We should not forget this, wrestling with the endless divisions and distinctions which Bonaventure systematically works out in his books—distinctions and sub-distinctions, and so forth.

Bonaventure's scholastic methodology is like the endless enumeration of the various shades of colors which unfold the order of the universe in its primordial unity. But the marrow of Bonaventure's thinking, of his meditating and tasting the reality of the Living God, is as simple as the disconcerting humility of God. Bonaventure has been touched and moved by God coming down to us, by this giving Himself and hiding Himself in the One who is the Icon of his majesty and of his mystery.

The humility of God: this is *the* intuition of the great theologian Saint Augustine of Hippo. It is *the* intuition of this little man Francis and this little woman Clare, who were neither philosophers nor theologians, but who were (as Kajetan Esser used to say of Francis) more than theologians because they had, as Esser said, the wisdom of the saints.

Humility. Could I have used a more un-modern, un-adapted word? A word more contrary to the spirit of the modern world? Well, it is un-modern, as it was un-modern in the Middle Ages too, because it fits the secret of God, who is the Other, the Eternal, who opens our future.

In the Cathedral of Chartres in France, there is a statue which represents Jesus and Adam, side by side, both of them watching the horizon. Their faces resemble each other, as if they were the faces of two brothers. Their look is eagerly desiring and yet quietly expecting. These two faces always impress me by their openness of view. They have something very innocent, something childlike, something very vulnerable, hoping—though it would seem that there is no place for hope.

So, I think, we could today represent to ourselves Saint Francis and

Saint Bonaventure, standing together as brothers, watching together the coming world, each of them a *homo alterius saeculi*, a being of that other world, that alternative world, even while being together with us. They watch that world in which God's humility clearly appears, in which the humble light of God is no longer put under the bushel basket of an unjust economy which devastates our world.

To place ourselves in their companionship only one thing is necessary for us who are so modern, adult, and autonomous. Only one thing: to ask God for what Kierkegaard and Ricoeur called *une seconde naïveté*: a second naivety, which is not a regression into a pre-adult, infantile behavior but rather a naivety which surpasses our jamming modernity.

From the very moment when we become aware of the presence of that evangelical, "post adult" naivety in a very sophisticated world, we shall see that this naivety could well be called "*une seconde timidité*: a second awe, in a very impudent world.

I think that this second awe, this awe which comes after our worldly wisdom, is the real legacy of Francis, Clare, and Bonaventure. This legacy is badly needed by our world because that "awe" is, just like humility, just like poverty, another name for the mystery of God with us and within us. Ω

Exile

Clare—knowing our exile
enlighten earth's way,
draw near to your daughters
as hopefully they pray
For those troubled in heart
and impoverished in mind;
for a fear-filled society
interiorly blind.
While we hear love preached
and we know peace is read
war is creating orphans
who need to be fed!
Man's genius invents many
great weapons and toys
to delight the children
or to kill other boys!
Honors are received
for a work well done
which may have destroyed
some mother's son.
The dollar is valued
for all that it buys
while beggars lie in gutters
the food for flies.
Help us work, dear Mother Clare,
within our cloister walls
radiating peace and love,
transmitting it to all!

Sister Frances Ann Thom, O.S.C.

Clare and the Ancren Riwe—I

SISTER MARY FRANCIS HONE, O.S.C.

CLARE OF ASSISI was one of the new solitaires of the thirteenth century; one of the multitudes who worked to revive within the Church the *vita apostolica* of the early Fathers. Their dwellings were accessible to urban populations, they were *non-possessors* surviving by the work of their hands and alms, and oftentimes they undertook the difficult and dangerous vocation to solitude without sufficient guidance.

Social, economic, and religious situations prevalent at that period of history strongly influenced this movement in opposition to a feudal-monastic world. The women among them claimed the right to alternatives freely pursued by men or else reserved to daughters of the nobility. The stage was set for another form of religious life that would be available to all classes of women and meet their aspirations for a life of prayer authentically embodying Gospel values.

In response to these urgings of the Spirit female piety frequently turned to some kind of eremiticism, particularly to the eccentricity of anchoritic life. There was no lack of beautiful and distinguished ladies in every large town who chose to be enclosed alongside a church in order to proclaim the Word by a lifetime expressive of the willing martyrdom of that Word. It was a time of concentration upon the humanity of Christ, and anchoritic houses made prayer in the Sacramental Presence possible throughout every day of a lifetime bound by the choice of enclosure until death—a far cry from the freedom enjoyed by hermits who might leave their dwellings to preach the Word.

Sister Mary Francis Hone, O.S.C., writes from the Monastery of St. Clare in Jamaica Plain, Massachusetts. Her earlier, well received, contributions to our pages were "Clare: Woman Most Powerful" (July, 1983) and "The Refining of the Light" (January, 1986). Two remaining installments of this study will be published in our Fall issues.

Clare had tried hermit life on the mountainside of Panzo where she spent a short while with her first disciples, but for some reason she had known it was not her calling. Not until Francis brought them to the little church of San Damiano did Clare find inner peace. There she organized a contemplative life for women around the highest ideals of poverty, prayer, and mutual love. Like the early Christian anchorites their rule of life was the evangelical counsels of the Gospel.

History relegates anchoresses to passing references for the most part and knowledge of the invaluable service rendered by them has faded along with its pages. But in these dedicated people the poor never lacked spiritual counsel, consolation in their troubles, and a sign of hope. By their radical commitment the reality of God was made credible for medieval civilization and society deemed them well worth maintaining because of the evident good to be derived from them. This favorable evaluation makes it easier to accept Clare's attraction to a life she considered *more perfect and greater* (T 1, p. 227). An introduction by Vincent McNabb in *Anchoresses of the West* tells of their function in an age when faith was much more practical than it is at the present time:

As they [anchoresses] fled from the world, the world followed them. It speaks much for their sound sense that almost every human sorrow came to the door of their cell to be undone. . . . All fled after these mystic souls who had fled God-wards in search of true peace.

Rules for anchorites had never been rigidly structured. Ordinarily a spiritual director or bishop drew up a *forma vitae* for emerging groups desirous of remaining outside the great monastic Orders. Clare received such a *vita* from Francis which she never abandoned, but the anchoritic elements in her spirituality point to some additional source upon which she based the foundations of her Order.

There were three existing Rules for all branches of eremitism, although others of less prominence survived for a while. The *Regula Solitaria*, by Grimlaic (c. 900), was adapted by Peter Damien in his Rule combining cenobitic and eremitic life. In the twelfth century Aelred of Rievaulx composed a rule for his sister called *De Vita Eremitica*, but it is hard to find the spirit of Clare there. The third is generally attributed to Bishop Richard Poore, probably an Augustinian, who composed it at the request of three blood sisters living in a little monastery at Tarrent, in England. This rule was alive with a new sense of the *Inner Rule* of love contained in the Gospels, and its supremacy over the *Outer Rule* of external regulations, and every recommendation was interpreted in that light. It was observed by contemporaries of Francis and Clare in the late twelfth and early thirteenth centuries involved in the same movement of

return to the simplicity of the Gospel. Appreciated even in our day as a literary masterpiece, this rule survives in fourteen manuscripts. Professor James Morton transposed the Early Middle English text into modern language in 1853, under the title of *The Nun's Rule*, but it remains more widely known by its original name of *The Ancren Riwele* or *Regula Inclusarum*. Scholars discovered portions of this work in various pieces of literature from the Middle Ages and found that it often formed the basis for other religious rules. Was Clare's among them?

In this comparative study parallels are drawn between the life and writings of Saint Clare and the *Ancren Riwele*, the latter serving as a systematic perspective from which to review the doctrine contained in Clare's few extant writings and accounts referring to her. The chapters are arranged according to those in the original *Riwele* with the exception that material from the eighth chapter has been included in appropriate preceding parts and thus rearranged into the seven chapters presented here. The teachings of a soft-spoken female ascetic are placed beside those of the Bishop of Salisbury and of Durham, who was also an educated pastor, preacher, spiritual director, theologian, and author of a manual of penance, as a contribution toward a deeper understanding of a woman who was considered to have had *the wisdom of Solomon and the eloquence of Saint Paul* (CC 9:1, p. 209).

I. Prayer

THE SPIRITUAL EXERCISES counseled in this first chapter overflow with prayer-forms and devotions generally in use by the laity, leading scholars to conclude that the Rule was written with beginners in mind. The opposite seems to be true of Clare's writings, which maintain an orientation to contemplative prayer that becomes more evident by the very absence of stipulations concerning it. Basically, however, there remain numerous comparisons in the teachings of each author to demonstrate sufficiently a way of following Christ and spreading his Kingdom by a life of unceasing prayer for the support of the Church.

Clare instructed her sisters in the love of the Crucified without mention of specific formulas; yet it was not as if she by-passed private devotions or set prayers beyond the Liturgy, for, as it had been with the anchorites of old, her lips moved in constant prayer from the moment of rising. In the mystical orientation of her era she profoundly venerated the Five Wounds of Jesus by frequently repeating a prayer not unlike those in the English Rule. A collection of devotions now cherished as Franciscan heritage fill its pages, like the *Adoramus te* an Office of the Cross similar to Francis' version, and prayers commemorating the joys of Mary. Clare's absorption into the sufferings of Christ at noonday was

another of the practices encouraged by Bishop Poore:

At mid day who so may . . . should think upon God's rood as much and as intensely as ever she can, and of his precious sufferings [AR p. 27]

During the Day-Hours of Sext and None she was usually filled with greater sorrow [L 22; p. 40].

Traditionally these hours have been set apart for meditation on the Passion, and in the same tradition both Clare and the Bishop urge their directees towards a capacity for continual prayer they themselves must have known:

Ye ought, however, to think of God at all times . . . [AR p. 38].

Never let the thought of Him leave your mind . . . (Let Erm 11; p. 208).

Besides personal growth in prayer the apostolic dimension of an entire life given to prayer was clearly outlined by both legislators: intercession was the role of the anchoress. Her mind and heart must hold the needs of the sick and the sorrowful, the suffering and prisoners, and all the pressing needs of the Church, and she must intercede for all these people most deliberately in the Liturgy. In the matter of liturgical prayer recluse communities followed the basic monastic day yet retained lay status as a simple Christian community. When Clare stated that the sisters may have breviaries she clearly deviated from monastic usage, as these comprised a shortened form of the Divine Office designated for the friars. Consistently both authors adopted regulations for the Christian lay groups as was customary for monastic Orders concerning the illiterate lay religious. This concession had been attributed to Clare as an innovation on her part, but earlier rules for recluses allow the same substitution found in the *Ancren Riwele*:

Our lay brethren say thus their hours. . . . In this manner you may say, if you will, your Paternosters [AR p. 20].

And those who, for some reasonable cause, sometimes are not able to read and pray the Hours, may, like the other sisters, say the Our Fathers [RC III.2; p. 214].

Besides the formal function of liturgical prayer, Clare's life reveals evidence of her use of other common prayers in respect to the needs of others. In the Cause of her Canonization dramatic accounts describe the personal solicitude she extended to all as she whispered an Our Father or some inaudible prayer while tracing the Cross over wounded humanness in and outside of the monastery. Her sisters told of her entrance into the infirmary with her "usual medicine," and how five sisters would be cured

of their infirmities if she made the sign of the Cross five times. The *Ancren Riwele* quotes an invocation used for such healings by the Cross—a sign revered as the “medicine of God,” identifying Clare’s practice as one familiar to her times: “O Christian medicine, heal, heal the sound and the sick. What human power is unable to do, be done in thy name” (AR p. 15).

As the *Riwele* moves successively through the formidable schedule of prayers that should fill the day of the nuns, all seems suddenly halted at the moment of the reception of the Body of Christ. The sensitive involvement and loving adoration presented here recall Clare’s extraordinary devotion to the Eucharist. In Sacramental Communion all gave way; even faith was dissolved in this concrete experience when one might, indeed, touch the Beloved:

When the priest consecrates, forget there all the world, and there be entirely out of the body; and there in glowing love embrace your Beloved Savior [AR p. 27].

With great devotion and love [Clare] often received the Body of the Lord Jesus Christ, and when she received This, she trembled all over [CC 2.11; p. 188].

Human love was frequently employed in the *Riwele* to describe a union with God wherein natural desires were turned toward a transcendent Object, and Clare used it freely also. This is the stuff that makes saints, and it was particularly characteristic of feminine mysticism in the thirteenth century. Bishop Poore advised his nuns to use those good and beautiful familiar human concepts rather than resort to the danger of conjuring up false images. Along with this wholesome use of the affections and prayers of various kinds, the author of the *Nun’s Rule* led the sisters to further growth in centering all the human energies upon one love by ways not unlike those Clare used as she cried out to her own sisters: “Love God from the depths of your heart!” (Let Erm 11; p. 208).

II. Purity

A. Of Heart

From continual engagement in prayers and the affective experience of union with Christ, the *Ancren Riwele* led the nuns through further elements of integration. The senses must be lured from their incessant craving for material comforts and things that pass away. Discipline was necessary though hardly in the extreme measure considered necessary for the redemption of women, more than of men, in the Middle Ages. Bishop Poore guided with the kind of prudence Clare would acquire gradually and eventually pass on to her sisters.

B. Of Sight

In thirteenth century terms, sin entered a person through the eyes, and through them also the heart escaped. The first of the senses needing control was, therefore, that of sight. Current philosophy reasoned that sin had, after all, begun with a woman seeing something; and numerous passages in the *Riwele* promote the position that their being seen was just as dangerous. Women were compared to an open pit; one who did not keep the pit safely covered was responsible if someone fell into it. When Clare hid from passers-by in her family home she was behaving according to the standard of virtue which corresponded to the Christian values of her culture and was practiced by holy women before her. Saint Ermelinda, an anchoress of Louvain, had done the same in her youth.

The highest possible degree of separation from worldly values was expected of anchorites as models of Christianity. In their dwellings black curtains hung in those windows designated for communication with the purpose of precluding the risks for either side. “Is it, then, so evil a thing to look out? Yes, it is, dear sisters,” comes the answer from the gentle Bishop (AR p. 41), as he proceeds to relate the further meaning attached to the black cloth. It was to remind the sisters that they were to be considered black as far as the world was concerned, even as someone dead, but very beautiful to their Spouse. Clare and her sisters were held as such. Celano, in his *First Life of Saint Francis*, mentions Pope Gregory’s journey to Spoleto where the Pontiff visited the convent of “the Poor Ladies who were dead and buried to the world” (1Cel 122; *Omnibus*, p. 336). In the Rules of Clare and the Bishop regulations governing the use of this cloth were in accordance with requirements for both male and female anchorites:

See that your parlour windows be always fast on every side, and likewise well shut; and mind your eyes there, lest your heart escape . . . [AR p. 41].

Love your windows as little as possible; and see that they be small—the parlour’s smallest and narrowest. The black cloth signifieth that ye are black, and of no estimation in the world without [AR p. 40].

[The sisters should speak] very rarely at the grille and, by all means, never at the door. . . . At the grille a curtain is to be hung inside which is not to be removed except when the Word of God is being preached. . . . The grille should also have a wooden door which is well provided with two distinct iron locks, bolts and bars. . . . Moreover, in the parlor there is always to be a curtain on the inside, which is never to be removed [RC V.9-13; p. 217].



The black cloth was a practical contribution to solitude for a civilization that looked for more than the eye could see, believing that more was actually there for one who knew how to see through, and beyond, the material world. It was from out of this mentality that Clare chided as "blind" those who had eyes only for selfish gain, and invited her peers to leave "all those things which, in this deceitful and turbulent world, ensnare their blind lovers" (3rd Let 15; p. 200). She responded to the fear

that she might be deprived of corporeal vision with a firm and passionate faith in another way of seeing: "They shall not be blind who shall see God!" (L XIII.19; p. 32). This philosophy of medieval vision was also taught in the *Riwle* with a clue to its profound nuances in Clare's spirituality:

Wherefore, my dear sisters, be outwardly blind, as was the holy Isaac and Tobias; and God will give you, as he gave them, inward light to see him and know him; and through this knowledge to love him above all things. . . . Anchoresses, for their blindfolding here, shall see and understand more clearly the hidden mysteries of God and his secret counsels, who care not now to know about things without, either with ears or with eyes [AR p. 72].

Control of the eyes brought with it, tentatively, purity of heart, and this was the goal of the anchoress and the purpose of her hiddenness. All her striving was towards this one exclusive Love. There is no mistaking the erotic nature of this relationship with God as presented in the *Ancren Riwe*, for marriage was becoming increasingly symbolic of the inebriating joy awaiting one who gave herself completely into this spiritual union. Clare also used this imagery profusely. An adjustment to the final phrase of an excerpt from the Song of Songs used by the Bishop and also by Clare might be translated identically and must be attributed to a common source:

Thou shouldst, in thy heart's bower, entreat me for kisses, as my beloved one, that saith to me in the love book, that is, "kiss me, my beloved, with the kiss of thy mouth, sweetest of mouths" [AR p. 77].

As you contemplate further his ineffable delights, eternal riches and honors, and sigh for them in the great desire and love of your heart, may you cry out: Draw me after you! . . . I will run and not tire, until . . . you will kiss me with the happiest kiss of your mouth [4th Let 28-32; p. 205].

In the Order of Saint Clare there remains a short prayer handed down through the centuries, bearing the message of the anchorage: "Close my eyes, O Lord, to all earthly things, that I may see, know and love Thee only."

C. Of Speech

Hundreds of years ago the tongue was associated with speaking rather than with the sense of taste, while taste was an aspect of the sense of touch, according to Bishop Poore. Control of speech was, therefore, included with his lessons on guarding the senses. For an anchoress this meant keeping the silence of Mary, the Mother of God, whose words

bore fruit precisely because of their rarity and because of the stillness out of which they were born. The Bishop's repeated warnings of the substantial loss entailed in many useless words find an echo in Clare's to her sisters, nor was there anyone as silent as she:

Nowhere was silence better observed . . . nor did constant chatter reveal instability of soul nor thoughtless words betray levity of character. For the mistress herself was sparing in words, and would aptly express her wishes in brevity of speech [L XXIII.36; p. 44].

Because testimony of the evils associated with much talking is rooted in Scripture, the Bishop instructed the three sisters to explain to enquirers that they belonged to the Order of Saint James, whose rule had been "to bridle the tongue, care for the needy, and keep oneself unspotted from this world" (Jas 1:27). Repeatedly, statements made in the *Ancren Riwele* about silence express the mind of Clare: "Ye must check your words and restrain your thoughts, as ye would wish that they may climb and mount toward heaven, and not fall downward and flit over the world" (AR p. 56). Those who spent forty years with Clare testified that "all her conversation turned on the things of God, and neither her ears nor her tongue were ever inclined to worldly things" (CC 3.3; p. 192). Observance of silence followed the norms of recluses, where necessary communication was always permitted:

Wherefore, let an anchoress, whatsoever she be, keep silence as much and as ever she can and may [AR p. 52]. Silence always at meals [p. 54, and] after the anchoress' Compline [p. 323]

The sisters are to keep silence from the hour of Compline until Tierce. . . . They should also keep silence continually in the Church, in the dormitory, and, only when they are eating, in the refectory [RC V.1-2; p. 216].

They may briefly and quietly communicate what is really necessary always and everywhere [RC V.4; p. 217].

Those who had direct access to the outside were given specific guidelines comparable in both Rules:

Let her go nowhere else, but to the place whither she is sent. . . . Let them observe cautiously their manners, so that nobody may find fault with them. . . . As she goeth let her go singing her prayers; and hold no conversation with man or woman [AR, p. 320].

The sisters who serve outside the monastery should not delay long outside unless some evident necessity demands it. They should conduct themselves virtuously and speak little, so that those who see them may always be edified. And let them zealously avoid all meetings that could be called into question [RC IX.7-8;

Let neither of the women either carry to her mistress or bring from her any idle tales, or new tidings . . . [p. 321].

p. 221].

They may not dare to repeat the rumors of the world inside the monastery. And they are strictly bound not to repeat outside the monastery anything that was said or done within which would cause scandal [IX.10-11; p. 222].

Both Rules determine that a penance be given to those who fail to heed those directions, with equally greater strictness toward those who offend repeatedly. The subject of communication extended to mail, which was allowed only with permission. This norm included all the sisters in Clare's Rule, while it pertained specifically to the servant women in the anchoress' Rule, as only they had uninhibited access to the outside or served as portresses, and it extended to anything at all that was to be accepted or given away. Visitors seem to have been held to society's standards for women in both Rules; there had always to be three people present during any conversation.

D. Of Smell.

To have witnessed a noble lady like Clare caring for all the needs of the infirm sisters was extraordinary enough to have remained in the memories of those who remarked that she seemed never to have noticed the nauseating odors and even vermin, but bore it as if it were a pleasing fragrance (CC 7.7; p. 204). How could it have been otherwise in one who contemplated Jesus day and night? Following Christ meant remaining with him on the hill of Calvary, where he endured the stench of decaying corpses. The Bishop was convinced that "anyone who reflected how God himself was annoyed in this sense would patiently bear that annoyance" (AR p. 80). There was not the slightest incident of the passion that was not presented to the nuns for their inspiration, nor was there any segment of those sufferings that Clare did not also contemplate, compassionate, and participate in.

E. Of Touch or Feeling.

In the terminology of the thirteenth century emotions were included in the sense of touch. Jesus' sensitivity in seeing his Mother's tears, in experiencing desolation and desertion by his friends was treated as an aspect of bodily pain and thus included in the fifth sense. When Clare wrote of the sufferings of Jesus, therefore, she typically included his inner torments, and especially the love which gave him strength to bear it all: "Contemplate the ineffable charity which led him to suffer on the wood

of the Cross and die thereon the most shameful kind of death" (4th Let 23; p. 205). In the opinion of those who lived with her, Clare embodied Christ's sacrifice. In the style found in the *Ancren Riwele*, moreover, she exhorted her sisters to enter into all that the Lord endured for love of us:

In his body, in every limb, he suffered sundry pains, and died through all his body . . . [AR p. 84].

And thou his beloved bride . . . bear him company, and drink with him cheerfully all that seems to the flesh sour or bitter . . . [AR p. 86].

Your Spouse, though more beautiful than the children of men, became, for your salvation, the lowest of men, despised, struck, scourged untold times throughout his whole body, and then died amid the sufferings of the Cross. . . . Most noble Queen, gaze upon him, consider him, contemplate him, as you desire to imitate him [2nd Let 20; p. 197].

Regulation of the sense of touch was the reason for physical separation—for a desert created by iron grilles. Like Moses separating himself from the people before entering the mysterious cloud, so must the anchoress dwell apart. As was customary the three nuns of Tarrent made their promise of "constancy of abode" along with obedience and chastity. But their spiritual father made it clear that this was entirely their free choice and that once vowed they were bound to it. He preferred that they would concentrate upon the commands of God in the Gospel first, and would live external observances *as though* they vowed them, lest such observances become centers of concern in preference to the Inner Rule of love.

Because of the radical separation embraced by Clare's community, her sisters became known as "Poor Recluses" who clearly rejected the flexibility of monastic seclusion. Pope Urban later attempted to impose this observance on other nuns but met with opposition and flat refusals no matter what promise or threat he issued. Those who acceded to his proposals usually took the habit and Rule of the Clares as well. But these were comparatively few at first, until, eventually, enclosure was regulated for all nuns.

But the sense of touch also included taste, and once more the *Riwele* looks upon Jesus: "Consider the thirst of Jesus and the bitter gall he was given and the anchoress will not murmur if food is not to her taste" (AR p. 86). Although used to a lavish table, Clare came to be more content with assorted scraps begged for her and her sisters than with a fine loaf of bread. Her fasting was extreme until modified by Francis and Bishop Guido. Her mortification of the enjoyments of taste is exemplified by her drinking, on one occasion, the water left from washing a sister's feet (She claimed it was indescribably sweet, but when Sister Agnes asked to taste

it, Clare quickly disposed of it; cf. CC 10, 11; p. 215).

Current spirituality extolled mortification as the way to become receptive to the Presence of God, and in this strain the *Ancren Riwele* offered its commentary on the heart of an anchoress: "It is God's chamber, where disquiet cometh not into the heart, except of something that hath been either seen or heard, tasted or smelled, or felt outwardly" (AR p. 96). There had been a time when Clare performed repulsive mortifications, so intense was her desire to become "His dwelling place and his throne" (3rd Let 21; p. 201). Austerities may have supplied a means, but it was inner detachment that opened the door to welcome the divine Guest. 7

Bibliography

Although two-thirds of the present study has yet to be published, we are printing the entire bibliography with this first installment so as to facilitate references prior to publication of the remaining portions in our Fall issues—ed.

Abbreviations

AR	Ancren Riwele, Morton
CC	Cause of Canonization, De Robeck
CE	Canticle of Exhortation, AB
L	Legend of Saint Clare, Brady
LB	Bonaventure's Letter to the Poor Ladies of San Damiano, tr. Gregory Shanahan, O.F.M. (<i>The Cord</i> 33:7 [July-August, 1983])
Let	Clare's Letters to Agnes of Prague, AB
Let	
Erm	Clare's Letter to Ermentrude, AB
RC	Rule of Saint Clare, AB
T	Testament of Saint Clare, AB

- Aelred of Rievaulx. *Rule of Life for a Recluse*. Trans. Mary Paul McPherson, O.C.S.O. Spencer, MA: Cistercian Fathers Series, 1971.
- Anson, Peter F. *The Call of the Desert*. London, S.P.C.K., 1964.
- Brady, Ignatius, ed. *Legend and Writings of Saint Clare of Assisi*. St. Bonaventure, NY: Franciscan Institute, 1953.
- and Regis J. Armstrong, eds. *Francis and Clare: The Complete Works*. New York: Paulist Press, 1982.
- Bynum, Caroline Walker. *Jesus as Mother*. University of California Press, 1982.
- Clay, Rotha Mary. *The Hermits and Anchorites of England*. Detroit: Singing Tree Press, 1968; or London: Methuen and Co., 1914.
- Darwin, Francis. *The English Medieval Recluse*. London: Clowes and Sons.
- DeRobeck, Nesta. *Saint Clare of Assisi*. Chicago: Franciscan Herald Press, 1976.
- Dobson, E.J. *The Origins of Ancrene Wisse*. Oxford: Clarendon Press, 1976.
- . *Moralia Super Evangelia: A New Source of Ancrene Wisse*. Oxford: Clarendon Press, 1975.

- Erickson, Carrolly. *The Medieval Vision*. New York: Oxford University Press, 1975.
- Georgianna, Linda. *The Solitary Self: Individuality in Ancrene Wisse*. Cambridge, MA: Harvard University Press, 1981.
- Gilliat-Smith, Ernest. *Saint Clare of Assisi: Her Life and Legislation*. New York: E.P. Dutton and Co., 1914.
- Grayson, Janet. *Structure and Imagery in Ancrene Wisse*. Hanover, NH, 1974.
- Hilpisch, Stephanus. *A History of Benedictine Nuns*. Collegeville, MN: St. John's Abbey Press, 1958.
- McDonnell, Ernest W. *The Beguines and Beghards in Medieval Culture*. New York: Octagon Books, 1969.
- Morton, James, ed. *The Nun's Rule*. New York: Cooper Square Publishers, Inc., 1966.
- Noye, Irenée, et al. *Jesus in Christian Devotion and Contemplation*. Trans. Paul J. Oligny. St. Meinrad, IN: Abbey Press, 1974.
- Omaechevarria, Ignacio. *Escritos de Santa Clara*. Madrid: Biblioteca de Autores Cristianos, 1982.
- Robinson, Paschal. "The Rule of St. Clare," *American Ecclesiastical Review* 36 (1912).
- Salter, E. Gurney, ed. *The Coming of the Friars to England and Germany: The Chronicles of Brother Thomas of Eccleston and Brother Jordan of Giano*. New York: Dutton, 1926.
- Salu, M. B. *The Ancrene Riwe*. Notre Dame, IN: University of Notre Dame Press, 1926.
- Shepherd, Geoffrey. *Ancrene Wisse, Parts Six and Seven*. London: Thomas Nelson and Sons, Ltd.: 1959.
- Steele, Francesca M. *Anchoresses of the West*. London: Herder, 1903.
- Stuard, S. M. *Women in Medieval Society*. University of Pennsylvania Press, 1976.
- Wall, Roland. "The Biblical Background to the Solitary Life," *Solitude and Communion: Papers on the Hermit Life*. Oxford: S.L.G. Press, 1977.
- Weinstein, Donald, and Rudolph M. Bell, *Saints and Society*. Chicago: University of Chicago Press, 1982.

Love—Mine to Keep!

EARLA T. BUCKLEY

FATHER, HOW BEAUTIFUL Your name to me. I meditate. Your love touches every part of me. My soul is free; it travels to places unknown, unseen. I gaze in awe-filled wonder at the beauty, not before seen. Green meadows call to me. Flowers sway in gentle motion, to the light caress of breeze.

Your blinding beauty streams through trees, green. I stop by cool spring waters and wash my cares away. I skip over babbling brooks, am touched by soft falling spray. I run in fields of flowers with multicolored heads. Fragrant perfume invades my senses. The air is filled with luscious scents. I walk through shaded forests, where the silence is profound. I rest on grass soft as feathers. Sleep carries me to mountain peaks, encased in white. Blinding whiteness burns my eyes, and I close them tight. I am carried to a place of wondrous beauty, encircled in arms of love. I slumber on—safe and warm in Your embrace. Delights, beauty . . . all around me. My soul is borne away, rests on a furnace of love which consumes me, piercing me with fiery darts of Love. I am seared as exquisite love enfolds my being.

I must leave, or I will melt away. I lie suspended, quiet, resting in the arms of divine Love, content to remain there forever. Rapturous love is now mine: higher, higher I am carried, way beyond mountain peaks. Love sears me, holds me closer. Tender love is all around me. I lie quiet, looking into the eyes of divine Love and drowning in their burning depths, content to remain forever, trembling, quivering with deeply searing love. I cry out in sweet surrender; I weep for exquisite joy, for divine Love. I am held close to his Heart, hear him whisper, "You are mine."

I awaken, tears wet upon my face, wondering where Love has taken me. I feel exhausted, yet content, resting in the glow of Love. I whisper softly, gently, "Father." I sigh, replete. Longings, yearnings swell. I long to be where Love took me when it carried me away. Oh, the burning, longing, yearning grows more intense each day. Still I pray. Still I ponder. Love comes back. My heart goes away. Each time Love grows more tender. Time passes. Still I pray. Love comes, I rejoice. Now I weep. My heart, my soul surrender. Love is now mine, to keep. Ω

*A Study in the Spirituality
of Saint Clare of Assisi:*

Spiritual Mothering

CAROL CARSTENS, S.F.O.

ARE WOMEN OF THE Church empowered with a natural spiritual authority which is theirs by virtue of the mother identity? Clare of Assisi gives a powerful testimony of such feminine authority. A connection developed between her personal experience as woman of God and the collective human experience that enabled her to enlighten and nurture others.

While Clare readily acknowledged Francis' catalytic influence on her religious life—she called herself his "little plant"—a study of their relationship does not lead to any easy assumptions as to who guided and nurtured whom in what was fundamentally a friendship. As intimate members abiding together in the Body of Christ, Francis and Clare grew equally in mutual self-knowledge. Francis so completely trusted Clare's insight and wisdom that he once asked her and Brother Sylvester to pray concerning his desire to become a hermit, promising them that he would be completely obedient to their discernment of his vocation. During a particularly difficult period in his life, Francis found refuge and comfort with Clare and the Poor Ladies at San Damiano. On other occasions, Francis did not hesitate to send ailing friars directly to Clare for healing. That the majority of miracles attributed to Clare indicate she possessed healing gifts suggests a profoundly nurturing and life-giving quality in her being. (Many instances of miraculous healings attributed to Clare can be found in De Robeck's Appendix 4.)

A particularly revealing account of Clare's unconscious attitude toward Francis and their relationship is found in a vision she had of him.

Carol Carstens is a wife and mother who has worked professionally as an editor and technical writer.

In Clare's Cause of Canonization, Sister Philippa di Gislerio recounts that

the Lady Clare told once that she had seen Saint Francis in a vision. She was bringing him a jug of hot water and a towel for wiping the hands and with this she was ascending a long stairway, but so easily that it was as though she walked on the level earth. When she reached Saint Francis, he bared his breast, saying, "Come, take and drink." And as she did so . . . the substance was so sweet and delightful that she could not describe it . . . and what was in her mouth seemed to be such pure, shining gold that she saw her own reflection in it, as in a mirror (ibid., 197).

Francis' androgynous persona made him something more than a patriarchal authority figure. When Clare turned to him for recognition and approval, she met a "nursing father." Francis' own visionary experience also suggests a man with an awareness of a feminine identity. Thomas of Celano recounts Francis' dream of a beautiful woman whose "head seemed to be of gold, her bosom and arms of silver, her abdomen of crystal, and the rest from there on down of iron. She was tall of stature, delicately and symmetrically framed. But this woman of such beautiful form was covered over with a soiled mantle" (2Cel 82; *Omnibus*, 430). Upon getting up, Francis told the dream to Brother Pacificus, whose immediate interpretation was that the beautiful woman was Francis' own soul. If Francis' inmost being reflected such a decidedly feminine identity, intimate sharing with a woman like Clare would have been unpretentious and direct. Their friendship may very well have helped Francis reach a more total integration of the masculine and feminine elements in his personality.

In popular legend, Clare's role in Francis' spiritual life is also seen in the serenity and peace she manifested when Francis and his confessor, Brother Leo, were returning from a town where they had been harshly received. Reflecting on Clare's sufferings in her fight for the privilege of poverty, Francis stopped to rest by a well and looked down. After a time he raised his eyes and said:

"Brother Leo, what do you think I have seen here?"

"The moon, Father, which is reflected in the water."

"No, Brother Leo, not our Sister Moon, but by the grace of God I have seen the true face of Sister Clare, and it is so pure and shining that all my doubts have vanished" [De Robeck, 63].

Here the "true face" of Clare is seen as the penetration and response of light: that of the moonlight penetrating the water and that of the sunlight reflecting from the moon. This highly receptive and reflective quality of

Clare's image and likeness is consistent with the mirror imagery she employs in her third letter to Blessed Agnes of Prague:

Place your mind before the mirror of eternity!
Place your soul in the brilliance of glory!
Place your heart in the figure of the divine substance!
And transform your whole being into the image of the Godhead Itself
through contemplation [AB 200].

What does it mean when a woman who is deeply in touch with the reception and reflection of divine Light advises her reader to "transform your whole being into the image of the Godhead Itself"? Masculine archetypes of the Father and the Son are not found in her description of "whole being"; she chooses instead to image the transformational unity of a transcendent Godhead through the mirror's receptivity and response.

Clare's receptivity and responsiveness drew many powerful clerics under her influence. In his Bull of Canonization, Pope Alexander IV calls her "a fruitful mother" because many followed Christ because of her. Among these were Church leaders—popes, bishops, and the like—who became Clare's spiritual sons. In his letter to Clare, Cardinal Hugolino refers to her "holy conversation" and goes on to say that "to thee I entrust my soul and commend my spirit, as Jesus on the Cross commended his spirit to his Father, that on the day of judgment thou mayest answer for me if thou hast not been zealous and concerned for my salvation" (*Legend*, 111). The role of spiritual director as a protective "guardian angel" was popularized by Saint Catherine of Siena, but there can be little doubt about the role Clare played in Hugolino's spiritual life.

The authoritative nature of Clare's companionship and counsel is brought out in the legend of the blessing of the loaves, where she is asked by Pope Gregory (previously Cardinal Hugolino) to bless several loaves of bread that had been placed on the table. As recorded in the *Fioretti*, the Pope's request had followed a "very holy conversation [with Clare] about the salvation of the soul and the praise of God." But Clare demurred, saying that a "vile little woman like myself should [never] presume to give such a blessing in the presence of the Vicar of Christ." The Pope then commanded her under holy obedience to make the sign of the cross, whereupon she complied and "a marvelous thing happened: all of a sudden a very beautiful and clearly marked cross appeared on all the loaves" (*Omnibus*, 1380).

Clare was not a woman easily intimidated by the power of the papal office, for when Gregory offered to absolve her from the Privilege of Poverty initially conceded by Pope Innocent III, she didn't hesitate to

stand up to him. "Never do I wish to be released in any way from the following of Christ" (3Cel 9.14; *Legend*, p. 29). These are not the words of a woman with a doormat mentality about her role and position in the Body of Christ.

The single-minded firmness of Clare's character best demonstrated itself, perhaps, following Gregory's Bull *Quo Elongati*, which (among other things) restricted the preaching friars' right to visit and spiritually console the Poor Ladies at San Damiano. Clare responded to the Bull by dismissing the begging Brothers who supplied their material needs, saying that the Sisters had as much need of the spiritual food brought by the teaching Brothers as the material sustenance supplied by the begging Brothers. Gregory relented. Clare's great regard for scriptural instruction cannot be overlooked, arising as it did in an age when women were not generally well educated.

Perhaps the most revealing insight into Clare as a 13th century feminist can be gleaned from her relationship with family members, particularly her mother Ortolana and her sister Agnes. No study of Clare as a model of feminine spiritual leadership would be complete without examining the powerful influence of these two women.

The legend surrounding Clare's birth is not an unusual convention in medieval hagiography, but it does ring with an authenticity in regard to Ortolana's fear of childbirth and the subsequent naming of her child. As preparation for delivery, Ortolana prayed earnestly before Christ crucified to bring her safely through the perils of childbirth. Suddenly, "she heard a voice saying to her, 'Fear not, woman, for you shall bring forth without danger a light which shall greatly illumine the world'" (3Cel 1.2; *Legend*, p. 20). For this reason, Ortolana chose the name *Chiara* (luminous, bright) for her child. The birth process also lends itself to an analogy for bringing the unawakened soul out of womblike darkness into the light of the sun. In Ortolana's case, her dark fears regarding possible death in childbirth gave way to the light of empathetic prayer before the Crucified One.

Ortolana eventually joined Clare and the Poor Ladies at San Damiano at about the time of Francis' death in 1226. This is not surprising, because the core group that surrounded Clare at San Damiano was drawn from among her relations—her sisters, nieces, cousins, and an aunt. Where her mother is concerned, Clare is reported to have said that "if I left thee for the life of religion, I did so to unite myself to thee in a more intimate manner. I assure thee thou wilt have the joy of dying in the arms of thy children" (*De Robeck*, p. 79). In addition to the spiritual ideals that motivated this group of noble ladies, religious life in the Middle Ages of-

ferred women a social refuge where they could exercise a degree of independence and autonomy. The strict claustration imposed on nuns existed primarily to protect them from the customary violence of the age. That Clare and the women of her milieu were subject to brutalization is quite evident in the legend of her sister Agnes' conversion and consecration to religious life.

Thomas of Celano reports in *Clare's Legend* that among the very first prayers she offered as a nun was a petition "that as she had been of one heart and soul with her sister in the world, so now they might be of one mind in the service of God." Just sixteen days after Clare's tonsure and reception of the veil, Agnes joined her. Upon hearing that Agnes had gone over to Clare, twelve of their kinsmen, "infuriated with rage," came after her. One of the knights, "in an outburst of anger rushed upon her and, sparing neither blows nor kicks, [dragged] her away by the hair . . . tearing her clothing and strewing the path with her torn hair." In desperation, Clare prostrated herself in prayer, asking that her sister be given "firmness of will and that the power of God would overcome the strength of men." Suddenly, Agnes' body became so heavy that the men could not carry her any further. Her uncle Monaldus was beside himself with rage and "tried to deal her a fatal blow; but when he raised his arm, a terrible pain suddenly seized it." At length, Clare came to the scene and begged her kinsmen to leave the "half-dead" Agnes in her care (3Cel 16; *Legend*, pp. 36-37).

From this masculine brutalization of her sister, Clare emerges as the strong woman of prayer. Agnes is shown as a spiritual heavyweight in the battle between worldly force and abandonment to heavenly virtue. The expression "sisterhood is powerful" can hardly be better exemplified than in the sororal bond between Clare and Agnes. Saint Francis would later ask Agnes to become Abbess of another community of Poor Ladies near Florence. The pain of her separation from Clare and the Poor Ladies of San Damiano was considerable, as expressed in her letter to Clare:

This sorrow torments me always, this homesickness ever plagues me, this fire burns within me. . . . O sweetest Mother and Lady, what shall I do, what shall I say, for I have no hope of seeing you and my Sisters again in the body! . . . O that I could convey to you by this letter the sorrow that stretches out before me which I must ever face. My soul burns within me, tormented by the fires of intense suffering. My heart groans within me, and my eyes cease not to pour forth rivers of tears. I am filled with grief, my spirit is gone, I waste away. I find no consolation, no matter where I seek; I feel grief upon grief, when I think in my heart that I can never expect to see you and my Sisters again; and so in my sorrow I have completely lost heart. "There is none to comfort me among all that are dear to me" [*Legend*, pp. 113-14].



Agnes finally rejoined her sister as Clare lay dying and died herself just three days after Clare's passing. Though we do not have Clare's letters to Agnes, the very human feeling shared by Agnes in her letter is revealing. It is indicative of the intimate, painful bond a mother feels for her child under the tearing breach of separation. Agnes' and Clare's mystical union with Christ may very well have flowed out of their separation and human longing for one another. It is not surprising that the Mystical Body should so greatly influence Clare's thinking; the mystery of Christ's Body found its embodiment in Clare's emotional and psychic communion with individual members of that Body.

This same intimate bonding is also evident in Clare's letters to Blessed Agnes of Prague, whom Clare never met in person, yet addresses as "my favorite daughter." Clare declares to Agnes at one point in her fourth letter that

I have inscribed the happy memory of you indelibly on the tablets of my heart, holding you dearer than all the others. What more can I say? Let the

tongue of the flesh be silent when I seek to express my love for you; and let the tongue of the Spirit speak, because the love I have for you, O blessed daughter, can never be fully expressed by the tongue of the flesh, and even what I have written is an inadequate expression [AB 205-06].

In her letters to Agnes, Clare assumes the role of a mother speaking to her daughter, but she brings service into play with authority because her understanding of the parental role was one of non-dominance and trust. In speaking to Agnes, Clare repeatedly refers to herself as "a servant and handmaid." Although Clare held the title of Abbess, she disavowed the distance and power the title historically connoted. In her Rule, for example, Clare stresses that the Abbess should be so familiar with her sisters that they "may speak and act toward her as ladies do with their servant. For that is the way it should be, that the Abbess be the servant of all the sisters" (Rule, X.3; AB 222). In this respect, Clare is very much Francis' disciple, for she seeks to be no more than a sister among sisters. Her authority as Abbess is not something that raises her as a lofty head ruling over various parts of the Body. As Abbess she behaved very much like a hand or a foot; in fact, it was Clare's practice to wash the feet of the begging lay Sisters when they returned to the Monastery.

Clare's littleness can be seen also in her identification with the Virgin Mother of God. In her first letter to Agnes of Prague, Clare points out that her motherhood is always to be an emulation of the poor one before God, because "so great and good a Lord on coming into the Virgin's womb chose to appear despised, needy, and poor in this world" (AB 192). In her second letter, Clare admonishes Agnes to embrace the poor Christ "as a poor virgin." Finally, in her third letter to Agnes, she declares that "as the glorious Virgin of virgins carried [Christ] materially in her body, you, too, by following in his footprints, especially [those] of poverty and humility, can, without any doubt, always carry him spiritually in your chaste and virginal body" (AB 201).

Clare obviously saw a link between the virtue of humility and her virginity. Unquestionably, she regarded the vow of chastity as leading to mystical espousal, but her understanding of virginity was inclusive enough for her to repeat those words of the Divine Office in her first letter to Agnes: "When you have loved [Him], you shall be chaste; when you have touched [Him], you shall become pure; when you have accepted [Him], you shall be a virgin" (AB 191; cf. 3rd responsory for the First Nocturn of Matins).

The extent to which Clare's identification with the Virgin Mother formed her spirituality can be seen in the perception others had of her. One Sister, e.g., recounts how "once during the calends of May she had

seen a most lovely child in the lap of Saint Clare standing in front of her body. His beauty was beyond all description, and at the sight of him, she, the witness, felt a marvelous sweetness pervade her whole being, and she firmly believed that this Child was the Son of God" (De Robeck, 211).

Such incarnational spirituality is fundamental to Franciscanism. Where Francis embodied the passion and crucifixion of Christ through the visible sign of the Stigmata, Clare more subtly enfleshed a maternal expectancy. Clare's likeness to the mother of Christ—a poor, humble woman whose soul "greatly magnifies the Lord"—is remarkable. Nowhere is this better demonstrated than on her deathbed, when Clare was heard to exult: "Blessed be thou, my Lord, who hast created me." She then went on to reflect to herself that the Creator "has protected thee always as a mother does her child, and loved thee with a tender love" (3Cel 46; *Legend*, p. 50). Most clearly at the last moments of life, Clare flows into and out of a nurturing, life-engendering Divine Mother. Such is the essence of spiritual mothering, which Clare mirrored in a feminine nature made in the likeness and image of God. Ω

References

- Bolton, Brenda M. "Mulieres Sanctae," in *Women in Medieval Society*, ed. Susan Mosher Stuard. University of Pennsylvania Press, 1976.
De Robeck, Nesta. *Saint Clare of Assisi*. Milwaukee: Bruce, 1953.
Roggen, Herbert. *The Spirit of Saint Clare*. Chicago: Franciscan Herald Press, 1971.

Book Reviews

A Cathedral of Suitable Magnificence: St. Patrick's Cathedral New York.
By Margaret Carthy, O.S.U. Wilmington, DE: Michael Glazier, Inc., 1984. Pp. vii-193. Cloth, \$15.00; paper, \$6.95.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College, and Adjunct Professor at St. Peter's College, Jersey City.

Sister Margaret Carthy has written an excellent history of St. Patrick's Cathedral, including the historical events leading up to its opening in 1879. Supporting her research with interesting photos, notes, and references, she traces its beginnings from New York's first Catholic Church, St. Peter's on Barclay Street in 1786, to New York's first St. Patrick's Cathedral on the Bowery which was dedicated in 1815. (St. Peter's Church was initially served by Irish Capuchins.)

Bishop John Hughes was determined to build a "cathedral of suitable magnificence for the Church of New York." It would, however, take twenty-one years from the laying of the cor-

nerstone in 1858 to complete the cathedral. The spires were completed in 1888 and the Lady Chapel in 1906. By 1900 the total cost had reached nearly \$4,000,000. The beauty of its granite and marble exterior was likened to that of the Cologne Cathedral, while the interior was said to resemble the Cathedral of Amiens.

The Appendix contains the lists of Lay Trustees of St. Patrick's Cathedral, the Cathedral Priests, the Christian Brothers who taught at Cathedral School (1882-1941), and the Sisters of Charity who taught at Cathedral School (1882-1940). Sister Carthy discusses the struggle against trusteeism, the recurrent outbreaks of nativist bigotry and hostility against Catholics, and the dramatic events in the growth of the city. This book is much more than the history of the construction of St. Patrick's; it is a narrative of the men and women involved in the life of the Archdiocese of New York. The Cathedral, moreover, has become something that is personal and gives a sense of eternity—and that is an important value.

Books Received

- Foley, O.F.M., Leonard, *Slowing Down the Our Father*. Cincinnati: St. Anthony Messenger Press, 1986. Pp. vi-98. Paper, \$4.95.
- Fonck, O.F.M., Benet A., ed., *Ritual of the Secular Franciscan Order*. Cincinnati: St. Anthony Messenger Press, 1986. Pp. viii-104. Paper, \$7.95.
- Fox, Robert J., *Immaculate Heart of Mary: True Devotion*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 206. Paper, \$7.50.
- Parmisano, O.P., Stan, *Come to the Mountain: The Contemporary Experience of Prayer*. Notre Dame, IN: Ave Maria Press, 1986. Pp. 93. Paper, \$4.95.
- Popielusko, Jerzy, *The Way of My Cross*. Trans. Michael J. Wrenn. Chicago: Regnery Gateway, Inc., 1986. Pp. 267. Paper, \$9.95.
- Rausch, S.J., Thomas P. *The Roots of the Catholic Tradition*. Theology and Life Series, n. 16. Wilmington, DE: Michael Glazier, Inc., 1986. Pp. 247, including Bibliography and Index. Paper, \$9.95.
- Senieur, O.F.M.Cap., Jude R., *Finding My Catholic Faith: Questions I Ask Myself*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. xx-122. Leatherette, \$3.75.
- Shaw, Russell, *Why We Need Baptism*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 159. Paper, \$4.95.
- Wuerl, Bishop Donald W., Thomas C. Lawler, and Ronald Lawler, O.F.M.Cap., *The Catholic Catechism*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 252, including Index. Paper, \$6.50.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

The CORD

A FRANCISCAN SPIRITUAL REVIEW

Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

SEPTEMBER, 1986



ARTICLES

- PEACE THE FRUIT OF INTEGRATION 228
Eleonor Horneman, O.S.F.
- GIVEN OVER COMPLETELY TO THE LORD 235
Sister Margaret Carney, O.S.F.
- PEACEFUL INSTRUMENTS FOR JUSTICE 241
Brother Thomas Grady, O.S.F.
- EVANGELICAL LIFE IN APOSTOLIC COMMUNITIES 246
Thaddeus Horgan, S.A.

FEATURES

- EDITORIAL: EIGHT YEARS IN A PEACE AND JUSTICE OFFICE 225
Sister Marie Lucey, O.S.F.
- A VISION OF FRANCISCAN PEACEMAKING 245
- POEMS:
- FRANCIS' DREAM 227
Dorothy Forman
- INVITATION AND RESPONSE 244
Sister Marie Regina Leis, O.S.F.
- SEASCAPE 251
Sister Marie Regina Leis, O.S.F.
- BOOK REVIEWS 253

Volume 36, No. 8

The CORD

A Monthly Franciscan Spiritual Review

Acting Editor Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778.

Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

The illustration of page 234 is the work of Sister Kay Francis Beger, O.S.F.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions	Fragm: Another Fragment, Rule of 1221
BenLeo: Blessing for Brother Leo	LaudDei: Praises of the Most High God
CantSol: Canticle of Brother Sun	LaudHor: Praises at All the Hours
EpAnt: Letter to St. Anthony	OffPass: Office of the Passion
EpCler: Letter to Clerics ¹	OrCruc: Prayer before the Crucifix
EpCust: Letter to Superiors ¹	RegB: Rule of 1223
EpFid: Letter to All the Faithful ¹	RegNB: Rule of 1221
EpLeo: Letter to Brother Leo	RegEr: Rule for Hermits
EpMin: Letter to a Minister	SalBMV: Salutation to our Lady
EpOrd: Letter to the Entire Order	SalVirt: Salutation to the Virtues
EpRect: Letter to the Rulers of People	Test: Testament of St. Francis
ExhLD: Exhortation to the Praise of God	UltVol: Last Will Written for Clare
ExpPat: Exposition on the Our Father	VPLaet: Treatise on True and Perfect Joy
FormViv: Form of Life for St. Clare	¹ I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis	LM: Bonaventure, Major Life of Francis
2Cel: Celano, Second Life of Francis	LMin: Bonaventure, Minor Life of Francis
3Cel: Celano, Treatise on Miracles	LP: Legend of Perugia
CL: Legend of Saint Clare	L3S: Legend of the Three Companions
CP: Process of Saint Clare	SC: Sacrum commercium
Fior: Little Flowers of St. Francis	SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

The Franciscan Institute

GUEST EDITORIAL

St. Bonaventure

Eight Years in a Peace and Justice Office

THE TOPIC SOUNDS dull. The experience has been anything but! For eight years, coordinating peace and justice efforts for my congregation has been my job, my ministry, my work. As a job, it is the way I've earned my daily bread. As ministry, it is my participation in the life and mission of the Church. It is as *work*, however, that I can best reflect on my years in a peace and justice office.

In the Christian and Franciscan definition, work is more than laboring by the sweat of one's brow. We work because we are created in the image of God, whose marvelous work of creation is the quintessential model for all human work. In this model, work is one of the highest expressions of human dignity; it is the exercise of gifts in contributing to the well-being of the human family. Human work should be liberating and life-enhancing. Francis talked about the "grace of working" (Rule of 1223) and related work to the foundations of the Order—to poverty, minority and fraternity. In the TOR Rule, in the chapter on "The Way to Serve and Work," we are encouraged to be "joyful, good-humored and happy in the Lord."

My work has been all this—a grace that has been life-enhancing, liberating and happy. The experience has moved me to stand in a different place, sometimes even to be led, like Peter, to places where I would not choose to go for fear of being asked to "suffer persecution for the sake of justice." As a result, my work has occasioned both pain and deep satisfaction. It has tried and frustrated me, and given me a new vision of life. It has stretched and hurt me. It has been fun!

Sister Marie Lucey is a Sister of St. Francis of Philadelphia.

Through this work, my world has expanded to embrace the people of Nicaragua, corporate board rooms, the halls of Congress, the emergency shelter, the jail. It includes ministers and rabbis, of all faiths, and Franciscan sisters and brothers who challenge and encourage me by their commitment and support.

My congregation has provided the opportunity and the tools for this work. Our Peace and Justice Office has developed from a cardboard box of materials in my bedroom to an office in the motherhouse with file cabinets, a part-time secretary and a copier! Here we have been busy educating, alerting, providing resources, a network, developing procedures for Due Process and Corporate Stand, managing a Social Justice Fund and exercising social responsibility for the congregation's investments.

But I have been asked to share what I have learned from these years. A lot. First, from reams of information and a variety of experiences, my eyes have been opened to the ways in which, and for whom, our society works and doesn't work. I have learned that all social injustices are connected because all are in violation of human life and dignity. I have come to realize that because human sins become incorporated into human systems, conversion of heart must be accomplished by, sometimes even preceded by, conversion of structures.

Personally, I have discovered within me untapped strengths and unknown fears. I have had to learn through experience that Christianity is not about success but about truth, compassion and fidelity. Others have taught me by their lives that the important thing is not success but witness. Learning that God's time is often not my time has been a hard lesson which someday may result in patience. For now, it brings the freedom of understanding that this is God's world and God's work, that my task is not to save the world but to be a faithful witness. I have the right to be angry at injustice and the responsibility to convert anger into action. But I have no right to despair.

Finally, I better understand why Francis reminds us: "As they announce peace with their lips, let them be careful to have it even more within their own hearts" and "Let all be careful of self-righteousness." (TOR Rule 30,24) As one who works for justice and peace, I cannot ignore the violence and injustice in my own attitudes. And as one who works with policies, programs and papers, I must find ways and times to get out of the office and *be with* those who can

best keep me honest—people who are poor, oppressed and marginal.

Working in a Peace and Justice office provides a wonderful opportunity to "glorify the Lord in all they do." within and without, which is why I resonate with the struggle of Jeremiah: "The word of the Lord has brought me derision and reproach all the days. I sav to myself I will...speak his name no more. But then it becomes like fire burning in my heart... imprisoned in my bones." (Jer. 20: 8-9) Thanks to the opportunities this office provides, however, I do not have to "grow weary holding it in" but am challenged to proclaim it "by word and work," that is, with my life.

Sister Marie Lucey, O.S.F.



Francis' Dream

Others have come to share my dream
Of living the Gospel ideal,
To mirror Jesus Crucified
In all we think, say, do, and feel.

Troubadors, beggars, knights, and fools,
We travel so, for this reason:
That God be praised in all His works,
In every place and season.

We possess nothing of our own
And belong to all creation,
We know our God in prayer and
Do penance for man's salvation.

Brothers forming community,
We live in peace and joy as one;
Binding up God's broken people,
As servants, we embrace His Son.

Dorothy Forman

Peace the Fruit of Integration

SISTER ELEANOR HORNEMAN, O.S.F.

Article 30 of the TOR Rule:

As they announce peace with their lips, let them be careful to have it even more within their own hearts.

IN ARTICLE 30 of the Third Order Rule we are drawn to consider Francis' awareness of the basis of outer peace. The cartoons below strangely enough may help us to focus that awareness.



©United Features Syndicate, Inc.

One interpretation of the above cartoon fits very well our call to inner conversion as we strive to match our "outer obnoxiousness" with our inner peace. We can indeed announce peace, in the manner in which tidbits from the Sunday bulletin are announced during a second collection, without having genuine peace in our heart. But the reverse does not hold. We cannot truly possess peace in our hearts without announcing it with our lips.

Sister Eleanor Horneman, OSF, a member of The Sisters of St. Francis of Philadelphia, is Provincial Minister of the Congregation's St. Joseph Province. Sister Eleanor was a member of the Constitution Committee of her Congregation.

A careful reading of Article 30 demonstrates clearly the value of this interpretation. The peace which Francis possessed flowed into action and witnessed to his inner attitude of peace. This kind of peace is the fruit of integration at every level where "outer obnoxiousness" is re-shaped by inner peace. It grows out of an intense awareness that *GOD IS ALL* and *ALL IS GIFT*.

God is All

For Francis, peace of heart reflected his intimacy with and wonder at nature and all of creation. This awareness led him into the mystery of the oneness of God's love. Then, awed by this unity, he witnessed to the experience with his lips and served his brothers and sisters as an agent of peace.

Francis communed with nature in such touching ways because he saw in all created beings the love and power of God. He was touched by the order and harmony present in creation. The live hare given him at Greccio was not just cute and cuddly, nor the wolf of Gubbio powerful and strong. Every creature bore the stamp of its maker, a stamp of love, magnanimity, and even humor.

Francis called all creatures sister and brother because he recognized their unity of origin. They were good because God is good. With perception such as this, everything and everyone Francis encountered put him in touch with a loving God. His heart was full of peace, the peace God alone can give, because he saw the *connections*. For Francis creation mirrors God. Bonaventure describes it thus:

For these creatures are
shadows, echoes and pictures
of that first, most powerful, most wise and most perfect
Principle . . .
They are
vestiges, representations, spectacles
proposed to us
and signs divinely given
so that we can see God.¹

These created beings were not items to be appropriated to himself. No, they were connected to each other and to him in the wondrous light

¹The Soul's Journey into God, Classics of Western Spirituality ed. by Ewert Cousins. (New York: Paulist Press, 1978), p. 76.

of the God who made them and lavished them on him. Leonardo Boff demonstrates this when he writes:

Some have seen creation as the work of God at play: God did not make the world because he needed it ... God has no practical goal; he is our absolute and eternal meaning. We have been invited to participate in God.²

God did not take on some serious overwhelming project when he created the world. Francis saw intuitively that God created the world—and ultimately sent His Son—to communicate with us in the radical sense of the word. Such knowledge brought him peace of mind and heart. It was only natural then for his heart to be drawn into the very mystery of God.

To be able to say by his life "My God and My All" (LM:X: 1-4; 2 Cel: 94-95) Francis first had to travel the path of putting on Christ which he began in a special way when he heard the voice of the Crucified speak to him in the Church of San Damiano. "This conversion of Francis, then, consisted in his turning to God particularly in the revelation of Christ crucified and in that light coming to an appreciation of his absolute dependence."³ Francis knew that the only path into God was the path of the Crucified as Bonaventure so aptly demonstrates in *The Soul's Journey into God*. Jesus in his life and death as God-man demonstrated at once God's love for persons and their capacity to love God.

Deeply in touch with the lavish outpouring of joyful love in all of creation and allowed to share in the outpouring of suffering love in the person of Jesus the Lord of creation, Francis experienced stillness of heart, true inner peace. But neither Francis' experience of creation nor his experience of Jesus stopped at contemplation. Filled with peace he necessarily was a peacemaker; contemplation was integrated with witness and service. This led Francis to be Troubadour. He became a bearer of the message of God, the message of peace; his inner peace flowed out in witness and service. He wanted all people to know the God he knew.

Peacemakers

As a person of peace Francis stepped in wherever peace was missing, from simple townspeople in their fear of a wolf, to a Mayor and a Bishop,

²Boff, Leonardo, O.F.M. *God's Witnesses in the Heart of the World*, (Chicago: Claret Center for Resources in Spirituality, 1981), p. 204.

³Armstrong, Regis John, O.F.M. Cap., *The Spiritual Theology of the "Legenda Major" of St. Bonaventure*, 1978 Doctoral Dissertation, Fordham University (Ann Arbor, Michigan University microfilm International, 1983: p.96.

even to a Sultan in a far off land. But he did not take this role to himself; it was given to him by God. "The Lord revealed to me a greeting as we used to say: 'May the Lord give you peace.' "(Test #23) St. Bonaventure adds,

Hence, according to the words of a prophet, and inspired by the spirit of the prophets, he proclaimed peace, preached salvation, and by his salutary warnings united in a bond of true peace many who had previously been in opposition to Christ and far from salvation. (LM, III. 2. *Omnibus* 647)

The greeting of peace and the task to be peacemakers or heralds of the Good News, Francis passed on to his followers. At his death Francis, "bequeathed to them poverty and peace, a possession which was theirs by right of inheritance." (LMin VII, *Omnibus* 828)

The call did not end in the 13th Century, nor is it limited to Franciscans. All the elements of Francis' sense of peace continue to be present in the social teachings of the Church. In "Pacem in Terris" we hear reflected the message of Francis: "... peace will be but an empty-sounding word unless it is founded on ... truth, built according to justice, unified and integrated by charity and put into practice in freedom." (PT #167)⁴

Pope John Paul II in his talk for the World Day of Peace, January 1, 1986, reminds us how universal is this call to peace when he says, "Awareness is gaining ground ... that reconciliation, justice and peace between individuals and between nations ... are not merely a noble appeal meant for a few idealists but a condition for the survival of life itself." Even though the problem of war and strife has gone on so long it "can still be rectified by men and women who see themselves in fraternal solidarity with everyone else on this earth."⁵

The centrality of Christ to the mission of peace is expressed clearly in "Gaudium et Spes":

That earthly peace which arises from love of neighbor symbolizes and results from the peace of Christ who comes forth from God the Father. For by His cross the incarnate son, the Prince of Peace, reconciled all with God ... All Christians are urgently summoned to practice the truth in love and to join with all true peacemakers in pleading for peace and bringing it about. (GS #78)⁶

What does this mean for us who are in and of the Church as well as followers of Francis? How are we to be people of peace? In the broad

sense, we are called to the hardest task of all, that of challenging our society by living the values of the Gospel. Society needs the shock value of a complete emptying of self, the kind of emptying that attunes us to the inner connectedness of things. For Franciscans the primary thrust in peacemaking is changing *hearts*, including our own.

Francis' peace came from centering on the love of God for him and for all creation. We need to reflect on whether we see the presence of God's saving power in the events of our life or whether we live in fear that our plans for comfort and safety will be disturbed by some expectation of the poor—or by community authority. If our inner peace is disturbed because we might be asked to move or because somebody lowered the thermostat or left a book on the table in our charge we have brought strange company into the "dwelling place" for the Lord.

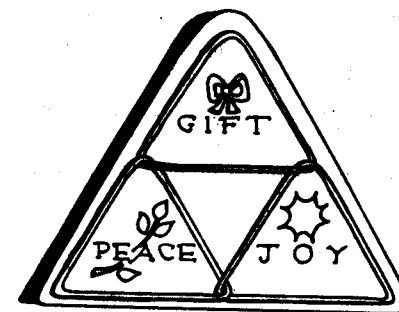
If much of our energy is spent anxiously protecting our space or building a fortress of petty material possessions that we refuse to share we have clearly lost inner peace. From the lips of such a one no words of peace will penetrate our brothers and sisters. Part of the ongoing process of conversion is re-focusing, re-integrating, re-connecting. Lack of peace is not being out of focus in our priorities; *it is the refusal to acknowledge being out of focus*. Our "outer obnoxiousness" will not deter us from true inner peace if we embrace the mystery of our salvation. This is made easy when we rescognize as Francis did that *ALL IS GIFT*.

All is Gift

Francis, man of peace and messenger of peace, saw God as "our great Almsgiver." Everything he saw and touched he perceived as a gift from God. This awareness involved a kind of trinity because the sense of gift stemmed from and flowed into, peace and joy.

Joy wells up in the heart at the sight or sense of some delight—a sunrise breaking through the darkness, a friend's face appearing in the midst of a crowd of strangers. When we are conscious of the *gratuitous* nature of the beauty of the sunrise or the face of a friend, that joy intensifies. This deep sense of joy flows over into inner and outer peace. When we are touched by joy in the sunrise, it overflows into being at peace with *all* in the face of a friend, we are at peace with *all* of creation; when we rejoice in the face of a friend, we are at peace with *all* in the crowd. Our sense of gift brings joy which flows into peace. My being at peace opens my heart to perceive the gift and the cycle begins again. Because Francis recognized all as a gift from God, his heart continually overflowed with

joy. Delighting in the knowledge that gifting is an expression of ongoing love and care, Francis lived always in peace and at peace.



The inverse is also true. We can pass gifts by unnoticed if we are not at peace. We may see the sunrise or the face of a friend, but not be open to it as gift. If our hearts are anxious, we are blinded to the gifts freely given all around us. Inner peace opens up to gift, and as we recognize gift, we are full of joy.

However, for Francis and for us Franciscans the world is not made up of "me and creation." When Francis spoke of appropriating no things he trustingly confirmed the need to return all to the Giver. Being at peace in the knowledge of God's continuous love, Francis had no need to cling to any created thing. His heart joyfully turned to praise this continuing wonder. Everything, everyone, every situation spoke to Francis of God as giver, gift and act of giving. Francis understood this, because he grasped the greatest gift of God, Jesus Christ. We, too, are called to respond as he did, returning all in love of a loving God.

Our TOR Rule says that all should be moved to peace, goodwill and mercy because of our gentleness. (TOR Rule IX 30). We will learn to be gentle as we learn to be grateful and sensitive to God's gifting us. Material goods or plans will not be a static "mine" but they will always be seen in

The drawing in this article was done by Linda Vonderschmidt OSF of Studio: Cantic in Clay, Glen Riddle, PA.

the context of the "great Almsgiver." The cycle of peace—gift—joy will be experienced as a dynamic transforming spiral drawing us into God and unto one another. This is clearly exemplified in the deathbed account of Fr. Thomas Plassmann of St. Bonaventure University. As the story is told, Fr. Plassmann, after having been anointed and having shared in the prayers for the dying, said to his brothers gathered around his bed, "And now, let's all have a drink, one for the road!" He embraced his God, his brothers, and creation at once. This is the kind of peace that is the fruit of integration, the peace we are to announce with our lips and have more carefully within our hearts.



Given Over Completely to the Lord

SISTER MARGARET CARNEY, O.S.F.

FRANCIS DOES NOT teach by way of abstract injunctions. He does not instruct through syllogisms. He refuses to "gloss" the texts that form the heart of his preaching. We are so used to this portrait of Francis as "simple" that we sometimes fail to give due consideration to the actual mental process by which he did put words on paper or crafted speech in sermons and admonitions. If Francis was not attracted to abstract forms of communication, he did relate to the concrete—to images, metaphors, autobiographical recollections. The more we keep company with him, the more we hold converse with his words and deeds, the more we begin to see the mental synapse at work that connected his inner word of intuition and belief with his outer world of teaching and formative leadership.

One way to image this mental synapse is to try to find the possible images or Scripture scenes that might have been present to him as he wrote and spoke. Thus, in trying to enter into a more sensitive understanding of Article 30 of our Rule we might proceed by way of a question: "What images inspired Francis as he wrote these words?" To be sure, there is no infallible guarantee attached to our speculation, but proceeding by way of this question does allow the fusion of some direction and freedom as we try to understand the mind of Francis.

As the title of this article indicates, the focal point of this reflection will be the sentence: "Wherever they are they should recall that they have given themselves up completely and handed themselves over totally to Our Lord Jesus Christ. Therefore, they should be prepared to expose themselves to every enemy visible and invisible for love of him. . . ." These words can be originally located in Chapter 16 of the Rule of 1221.

Margaret Carney is a Franciscan Sister of the Providence of God, a member of the work group that composed the current text of the Third Order Regular Rule and now a doctoral candidate at the Pontifical Antonianum University in Rome.

The Latin text reads: "Et omnes fratres, ubicumque sunt, recordentur, quod dederunt se et reliquerunt corpora sua Domino Jesu Christo. Et pro eius amore debent se exponere inimicis tam visibilibus quam invisibilibus"

When Francis writes of being given over, abandoned to another, he may well be prompted by the images connected with the feudal rituals in which serfs were bound or liberated. The descriptions of these rituals found in Fortini's *Francis of Assisi* (pp. 27-33) reveal a pattern of sacralized actions in which the social and economic patterns of the feudal system were expressed and legitimized. At the heart of these rituals was the assumption that a person's freedom could be surrendered to another person by force or choice. So accepted was this assumption that the dramatization of these social contracts often took place in a quasi-religious mode. Francis lived at the dawn of a new consciousness of social relationships in medieval Italy. He breaks with this pattern in his life and Rule by promoting a marriage of spiritual insight and social renaissance. For Francis no one is Lord but the Most High (e.g. *Laud Dei*, 2) and no submission to another that is not rooted in faith and charity will be tolerated (e.g., *Reg B X*). The brothers and sisters will, indeed, be poor people without power and prestige, servants to all. They will be "given over" to another hierarchy of relationships. Neither iconoclast nor nihilist, Francis does not simply inveigh against the evils of the prevalent code. He turns the code inside out and reforms its inner dynamic. The norm for life, for social and personal meaning, is Jesus Christ. It is under his standard that the "battle" is waged, in his fields that the workers toil, to his feet that the tribute is brought. Such is the power of the image that Francis draws upon from his secular experience.

When he consults the Scriptures he discovers therein a powerful image of Jesus as the one who is "handed over." It is impossible to read the Passion narratives without being struck by the literal repetition of this phrase. "You will see that the Son of Man is to be handed over to the clutches of evil men" (Mk 14:41). "So Pilate . . . after he had had Jesus scourged, handed him over to be crucified" (Mk 15:15). "He went off to confer with the chief priests and officers about a way to hand him over to them" (Lk 22:4). "That is why he who handed me over to you is guilty of the greater sin" (Jn 19:11). "Lord, which one will hand you over" (Jn 21:19)? "Jesus, whom you handed over and disowned in Pilate's presence" (Acts 3:13).

Francis, in this particular section of the rule urges us to remember that we are given over for Jesus' sake. What he does not explicitly remind us of is that the first to be "handed over" was Jesus himself. We know that

Neither iconoclast nor nihilist, Francis does not simply inveigh against the evils of the prevalent code. He turns the code inside out and reforms its inner dynamic. The norm for life, for social and personal meaning is Jesus Christ.

the story of the Passion transforms and transfixes Francis throughout his life after the San Damiano experience (2 Cel 10). It is not difficult, then, to imagine that Francis, as he contemplates Jesus betrayed by a friend, surrendered into the hands of his enemies, and abandoned by the religious leaders of his nation, turns in spirit to us and says, "Ecce homo. . . follow in these footprints."

The consequence of being "handed over," "given up," is to be subject to one's enemies and to be in their power. When Francis first faced the task of writing these sections of the Rule he did not have to resort to hypothetical examples to indicate what might happen to the brothers if they took the passage to heart. The young Order already had entries in its chronicles that verified the consequences of such literal Gospel living. The friars sent on the early mission journeys to Christian countries had been rebuffed and maltreated as heretics. The five proto-martyrs had been beheaded in Morocco. A legislative and governmental insurrection had been mounted in Francis' absence while he travelled to the Orient. There was no dearth of experiences illustrating the folly of the Cross. Time and the tides were teaching Francis and his companions that being "handed over" might literally mean an experience of imprisonment and death. It might also mean figuratively—but no less painfully—the experience of misunderstanding and misinterpretation, of power plays and personality conflicts.

With exquisite perceptiveness Francis goes on to counsel us that we must, as ones who are "given up completely" be ready to be exposed to "every enemy, visible and invisible." The visible enemy—a sultan, a robber, a heretic—can most easily be guarded against or dealt with. It is the "invisible" enemy that might be the more dangerous of the two. Who or what are these invisible enemies? Perhaps the admonitions offer the best source for the answer and, in particular, Admonition 27. Here we find listed fear, ignorance, anger, disturbance, covetousness, avarice, anxiousness, dissipation and hardness of heart. These are the enemies that

enter into our hearts through our own sinfulness and fragility. Unseen, often unrecognized, often masked as gods, they prevent good from being loved, sought and accomplished. What is most remarkable in the assertion of Francis about facing these enemies is its tone of courage and utter confidence. We do not unmask the enemy by flight, but rather by exposing ourselves to the power of the enemy clothed in the superior power of Jesus' victory. What a modern counselor might term "embracing negativity" or "facing our shadow", Francis intuitively meets the enemy head-on.

The words of Francis culminate in his own citing of the beatitude, "Blessed are they who suffer persecution for the sake of justice. . ." (Mt. 5:10). The fullness of the Franciscan mission in this world is identical with the fullness of the mission of the Son of God. It is to suffer for the sake of justice. Within these few lines we trace a development in the spiritual wisdom of Francis. He began with the simple injunction of preaching penance and peace (1 Cel 23) and as his work comes close to its end he seems that living the whole and holy gospel leads to Calvary. With a few strokes of his pen he summarizes an apostolic spirituality that begins in minority and ends in martyrdom in deed and desire.

It is a curious turn of Franciscan history and historicizing that keeps us from taking the true measure of these lines and understanding their complete importance and impact upon us. Perhaps we are so prone to define Franciscan spirituality primarily in terms of those values that appear specific and special to our tradition: penance, minority, fraternity, poverty. In spending so much ink and energy on these values we run the risk of ignoring those realities that are not "original" because they are so radically evangelical. But "radically evangelical" is precisely where Francis wants us.

At least one interpreter of Franciscan history, E. Randolph Daniel, suggests that we do embrace a myopic stance when we choose to characterize Franciscan fidelity principally in terms of the observance of poverty—which is, as we know only too well,—a constant tendency and tension. He suggests that fidelity to the vision of mission, to being "handed over" to journeys, perils, trials and martyrdom in the effort to announce the Good News is equally a criterion for Franciscan fidelity to the charism of the founder.

Daniel makes this proposal in a book entitled *The Franciscan Concept of Mission in the High Middle Ages*. It is his contention that the ordinary interpretation of the history of the first three centuries of the Order is an interpretation of the battles waged for the purity of the observance of poverty. He believes that historians have made it their enterprise to explain how and why the ideal of Francis was altered. The historians then

"choose camps" depending upon their belief that the alteration was a tragic flaw or a functional necessity. Daniel, on the contrary, believes that during this same period, the missionaries of the Order continued and even expanded their interpretation of the heroic ideal of Francis and Bonaventure for the renewal of the world through the preaching of the Gospel. They embraced a way he calls "an eschatology of renewal and a spirituality of conformity to the passion of Christ" (p. 101). He says:

"The evidence at hand, however, indicates that continuity, not deviation, marked the concept of mission during the later thirteenth, fourteenth, and early fifteenth centuries. Perhaps the failure of many friars to adhere to the evangelical life as the Rule taught it has been taken as evidence of a transformation of the ideal of the Order. But this is an entirely different phenomenon. Corruption and mitigation are one thing, a new set of goals and aims is quite another. The missionaries of the later thirteenth and fourteenth centuries have left us valuable evidence in their accounts and letters. Their testimony clearly indicates that they conceived of their journeys and activities within the framework of Franciscan eschatology and spirituality. This testimony, moreover, serves to reinforce the evidence found in the various biographies of St. Francis" (p. 102).

Daniel then describes his beliefs that the concepts of preaching the Gospel to all nations, enduring enormous hardships, and devotion to the passion of Christ coupled with a desire for martyrdom continually emerges as a central value of Francis and the order in the early biographies and literature. "St. Francis and his Order were the *renovatio* of the evangelical life in a world that had grown corrupt, and the heart of this life was the imitation of Christ, especially of the passion, by means of martyrdom. *Caritas*—loving God more than self and one's neighbor as much as oneself—was the chief virtue. Divine inspiration constituted the gift of such love" (p. 127).

Taking our cue from E. Randolph Daniel we may ask if we have sufficiently explored this theme of love unto death—martyrdom—as a root meaning and metaphor for Franciscan life. Such an exploration may yield a rich harvest for Third Order Regular congregations which have historically embraced diverse forms of evangelizing and serving others. Indeed, this commitment to specific forms of service was often a key constituent of the founding inspiration; and, interestingly enough, our tertiary observance of poverty has often been gauged in terms of its contribution to the ministry and not as an end in itself. In our desire to embrace a full Franciscan dimension of life and spirit we have often agonized privately and corporately over questions of material poverty. While such soul-searching is never a waste of time for the Franciscan seeking authenticity, we might find new light and courage in adopting the stance of seeing

the commitment to renewal and incorporation into the Paschal Mystery as Franciscan evangelizers as a central indication of our faithfulness to the patrimony of the Poverello.

The danger of our missing the importance and centrality of this text of the Rule of 1221 is only too apparent from the history of the T.O.R. Rule text itself. This very passage was at one point deleted from the draft of the text. Its re-incorporation came at a moment when the Work Group saw that the call to such unlimited zeal and courage was not beyond the graces of "ordinary" Franciscan life, and that without this openness "ordinary" might well degenerate into "mediocre."

Standing as it does now at the apex of our Life and Rule, this passage calls us to watch for the moments when the summons is to be "handed over" as once the Lord was "handed over" for our sakes. For some this givenness might take the form of imprisonment, trial, persecution. It might mean separation from one's culture, economy, social class. It might mean acceptance of the role that a history and cultural transformation larger than our lives imposes upon those of us who live in the last quarter of the twentieth century.

"Wherever they are . . ." When Francis wrote these words he may have been especially mindful of the brothers who were far from home, in lands where Christian cultural reminders of their identity and destiny were absent and their sense of identity most threatened. Today the twentieth century Franciscan can take comfort from these words read in another light. "Wherever they are. . ." Our opportunities to be given over for the Lord, to accept each day's death with faith in a more fundamental, unalterable life will be provided for us by the Lord who summons us to accept this Gospel Rule. For "wherever we are" he continues to work with us (Mk 16:20), a Man of wounds of light and words of peace.

References

- Daniel, E. Randolph. *The Franciscan Concept of Mission in the High Middle*
Lexington: University Press of Kentucky, 1975.
Esser, O.F.M. Cajetan. *Opuscula Santi Patris Francisci Assisiensis*. Grottaferrata:
Collegium Sti. Bonaventurae, 1978.
Fortini, Arnaldo. *Francis of Assisi*. Trans. Helen Moak. New York, Crossroads,
1980.



*The Lord has "sent them into the world so that they
might give witness by word and work. . ." (Article 29)*

Peaceful Instruments for Justice

BROTHER THOMAS GRADY, O.S.F.

"APOSTOLIC LIFE" is the ninth and final chapter of *The Rule and Life of the Brothers and Sisters of the Third Order Regular of St. Francis*. It is a culmination and consequence of the eight preceding chapters. The lives of the sisters and brothers are to bear fruit through concrete actions in the world.

Like much of the Rule, Chapter IX emphasizes interior conversion. This is especially true in terms of Franciscan peacemaking. Yet peace, as described in Catholic social teaching, results from justice. While most people associate peace with Francis and his followers, justice receives less attention. Yet Article 30 of the Rule, in one of the texts strongest statements, repeats the Gospel challenge with Francis put before the first friars to "suffer persecution for the sake of justice."

The work of justice is demanding and dangerous. For a Franciscan, it grows from interior conversion in the same way peacemaking begins "in the heart." Justice is another way of living fraternal relationships. It sees all of creation as one and equal in its creatureliness. All life derives from God the Creator. All are related in God, all are reconciled through the cross. We are brothers and sisters not only to each other, but to all people and the earth itself. From a Franciscan perspective, everything is interdependent and interrelated. Justice is a celebration of the unity and equality intended by the Creator. Franciscans work for justice because they live in relationship, value all of life, and reject domination or exclusion. In a world where most powers seek to control and separate, those who work for unity as creatures will indeed "suffer persecution for the sake of justice."

Brother Thomas Grady, O.S.F. is Superior General of the Franciscan Brothers of Brooklyn.

Recognition of God as the source of all life enables the sisters and brothers to be faithful to their call to seek justice and enable peace. Article 31 reminds us to "give thanks to Him from whom we receive all good." It is from this perspective as creature and receiver, that Franciscans learn equality and justice.

When Francis and his followers left Assisi to live among and ministers to lepers, they not only performed corporal works of mercy. They also made a social statement which was a result of their justice perspective. The early Franciscans saw the lepers as their brothers and sisters. The townspeople of Assisi, on the other hand, viewed the lepers as outcasts. They had, in fact, banished lepers from their town, with civil and ecclesial rituals of perpetual exclusion. Lepers were to be permanently separated and denied communication. It is within this social context that Francis and his companions went to the lepers. Their decision was indeed a work of mercy. It was also a rejection of systematized and sanctified disenfranchisement and an affirmation of equal, fraternal relationships.

In our own time and culture Franciscan choices for works of mercy also become actions on behalf of justice. When one delivers service from a position of benefactor, one may be considered charitable. But the action is not necessarily one of liberation or empowerment. It may even maintain the recipient of the charitable deed in a position of dependence and exclusion. However, when the interaction is that of a brother or sister, rather than benefactor, it is more likely to lead to liberation and equality. It includes the component of justice which is dangerous. Instead of strengthening a classist system, it challenges superiority and affirms minority. In so doing it threatens social systems based on power and privilege.

Let us take as an example the sanctuary movement. A Franciscan who is moved by the call in Article 30 "to bind up those who are bruised" may find himself or herself responding to the plight of refugees fleeing oppression in Central America and arriving in our country bruised, battered and homeless.

The response to "bind up those who are bruised" may in this case be as simple as providing shelter, a traditional work of mercy. This response is based solely on a perspective of equal, fraternal relationships among all people.

As we know, however, the situation is not that simple. The one providing shelter may be designated a criminal if the person receiving shelter is not designated a "political refugee" by the U.S. government. The designation depends upon whether our government recognized the refugee's

native government as oppressive or not. The most alarming examples in recent years have been with regards to Salvador and Haiti. People fleeing those countries did not receive "political refugee" status. Those providing shelter were consequently labelled criminals. The simple act of mercy became an action of justice; it also became complicated and dangerous. Franciscans and many others found themselves in court or jail.

The action in providing sanctuary challenges the designation of who is friend and who is foe. By calling all brothers and sisters it threatens an entire system of inclusion and exclusion. What begins as a response to the call of mercy in article 30 leads to the concluding challenge in the same article to "suffer persecution for the sake of justice."

As we become more aware of the interrelationships between competition for power across the globe and consequent systemic oppression, attempts to apply works of mercy to the victims frequently lead to questioning the causes of the victimization. People begin to realize that prevention is the best way to "heal the wounded" (article 30).

Apartheid is an example. We are painfully aware of the physical suffering inflicted on the black majority in South Africa. Television impresses on our consciousness the visual images of beatings and killings. Those in North America who are moved to try and heal these wounds find themselves involved in political and economic maneuvers to prevent the perpetration of this structural violence. And so, as a way of healing, they exert pressure on governments and transnational corporations whose power and technology make apartheid possible and desirable for the privileged.

The distinctions some choose to make between direct ministerial service to persons and indirect service through systemic change have become invalid today. Both are appropriate and necessary. A judgment that direct service in works of mercy is more "Gospel" or "Franciscan" than "social justice" works is facile and false. The reality is that if one wishes to help bring peace to South Africa, one must have IBM on his or her side. The pass system, used to perpetuate apartheid by restricting the movement of blacks and keeping them excluded and dominated, depends upon computers. To heal those wounded by such oppression one must eliminate the pass system. That requires eliminating support for the pass system by computer giants. Those lobbying IBM for this reason are indeed heeding the call to "heal the wounded" just as authentically as the nurse who tends to the black person beaten for crossing an arbitrary boundary. Mercy and justice do embrace each other as the psalmist wrote.

The third call of article 30 is to "reclaim the erring." This work of mercy is also linked to the call to be peaceful instruments of justice. I recall standing with Franciscans at the Nevada Test Site. We were keeping a

Lenten vigil, as Franciscans there have done for several years, to call for a halt to nuclear testing as the U.S. bishops did in their peace pastoral. This witness action was an attempt to reclaim the erring, for Franciscans believe that nuclear weapons are a mistake. The effort calls those manufacturing, exploding and preparing to use nuclear weapons to a conversion of heart. In that sense it attempts to "reclaim the erring."

This phrase implies making a judgment on what is acceptable and what is not. It adds the dimension of critical thinking to the works of mercy. Such judgment based on their value of fraternal relationships between Americans and Russians, between present and future generations, between human and the rest of earth's life. Their Franciscan choice to reclaim the erring is a work of justice. It has also introduced them to arrests.

We are sent into the world today, as it is, to be peaceful instruments of justice. That call is encouraged and specified in Chapter Nine of our Rule. Our choices in living out the call may vary, but the choices today bring mercy and justice together in the cause of peace. They result from our belief that all are equal in the beauty of creation. We foster this fraternal unity by our word and work because we do believe "that the Lord alone is God."

Invitation and Response

You invited me—to what, I didn't know—
But I answered, "Yes";

How else does one answer her Lord?

Day by day I'm learning the meaning of that Call:
Joy in You—and sorrow,
Peace—and strife,
Bewilderment—and, sometimes, clarity.

I rejoice in that "Yes"—
But I still have much to learn
about the meaning of your Call.

Sister Marie Regina Leis, O.S.F.

A VISION OF FRANCISCAN PEACEMAKING

Franciscan peacemaking begins when we realize that peace is a gift of God, our Creator. Peace grows when we live the Gospel as brothers and sisters with all people, as reconcilers of injustice, and in harmony with all God's creatures. Our peacemaking continually arises from the values we profess and live out together:

Franciscan peacemaking arises from CONVERSION as we:

allow the peace which only Christ can give to heal our own alienation through reflection of Scriptures, fasting and prayer;

reflect critically on sinful social structures and convert our awareness into actions on behalf of justice;

celebrate our humanity, which binds us to the whole world with bonds beyond nationalism.

Franciscan peacemaking arises from CONTEMPLATION as we:

open ourselves to God's love trusting our experiences and becoming instruments of Christ's peace;

nourish our hope for a peaceful world by entering into communion with all God's people;

live our belief in the Incarnation by becoming one with the earth and all God's creatures.

Franciscan peacemaking arises from POVERTY as we:

follow the poor and oppressed Christ by depending upon Providence, which frees us from seeking power, privilege and wealth;

share all we have received, our self and goods, appropriating and defending nothing as our own; act as responsible stewards of God's earth, sharing its resources with all people, to fulfill Christ's promise of peace.

Franciscan peacemaking arises from MINORITY as we:

live as servants, entering into solidarity with the poor while working to reconcile all as brothers and sisters;

resist in love and non-violence the domination of racism, sexism, militarism, political and economic exploitation;

promote the reign of God by living joyfully as pilgrims and strangers, seeking a world where each person has value.

*Adm 15; Ep Fid II 32;
Reg NB 3: 11-13; Test 1-3,
23; R&L 8, 11, 13, 14.*

*Cant 10; Ep Fid II 41;
R&L 25.*

*I Custos 8; Reg NB 16:
5-7, 32-8; R&L 23.*

*Adm 20; Cant 11;
Ep Fid I 1: 14-19;
R&L 8, 30.*

*Ep Fid II 61-62;
R&L 8, 12.*

*Cant 1-9; Reg NB 23: 3;
R&L 9.*

*Adm 4; Reg NB 1, 5: 9-12,
9, 14, 17: 17-18;
R&L 19, 21.*

Reg NB 1: 1-9; R & L 19, 22.

*Adm 4; Reg NB 1, 5: 9-12,
9, 4, Reg NB 9: 13-16;
R&L 10.*

*Adm 13, 17; Ep Fid II 42,
43, 47; R & L 19, 21, 24, 29.*

*Adm 19; Ep Fid II 26,
27, 44; Reg NB 7, 14,
16:12, 10-21; R&L 20.*

*Our Fr.: Reg NB
6:12, 7:14; Test
24; R&L 14,22*

FRANCISCAN FEDERATION OF THE BROTHERS AND SISTERS OF THE
UNITED STATES, AUGUST, 1984

Evangelical Life in Apostolic Communities

THADDEUS HORGAN, S.A.

AFTER LAST August's (1985) Assembly of Third Order Regular franciscan major superiors in New Orleans where the keynote address was on "Evangelical Life"¹, several participants asked for clarifications, definitions and explanations of the topic in view of their particular congregation's apostolic purpose. Many of our congregations are described as "apostolic" in Constitutions. When it was pointed out that St. Francis' charismatic insight in founding his Orders was *literal* gospel living, many at the Assembly grew uncomfortable, "Our founding charism was rooted in fulfilling the Church's need to. . . ." do missionary work, a specific charity work, a specific charity work, or a pastoral ministry. "Ours is an active apostolic group." This is how many perceive their congregation. Even the Holy See classifies religious either as monastic or apostolic. Religious perceive themselves this way too. "And what does your congregations do?" we ask when we gather. Despite personalism and the consistent praising of the quality of being, it seems our culture has made us religious pragmatists and doers. Renewal of franciscan religious life requires us to reconsider this popular perspective.

Doing the Church's apostolate through multiple ministries is the goal of most franciscan congregations. this must continue. Quality ministry should be maintained and even made better. never should we deny the heritage founders and foundresses have left us in their zeal for the Church's mission. But has this overshadowed the call holiness itself? Many feel it is included in the call to ministry. For strictly apostolic communities this

Thaddeus Horgan, SA, "Evangelical Life" in the Proceedings of the Annual Federation Council: New Orleans, August 21 - 23, 1985. (Pittsburgh: Federation of Franciscan Brothers and Sisters in the US, 1986).

Father Thaddeus Horgan, S.A. is Managing Editor of the *Graymoor Publication*, Ecumenical Trends and a member of the *Rule and Life Committee of the Franciscan Federation* as well as a member of the editorial board of *THE CORD*.

is true. What we need to reconsider is why, in our franciscan tradition, we do apostolic works and ministries. After all, Francis was inspired not so much to an activity but to renew the Church by following a gospel way of life (Test. 14). Yet he also was the first founder of an order to incorporate a chapter in a religious rule on missionary work (RNB 15; RB 12). This alone is sufficient witness to the fact that evangelical life and apostolic goals are harmonious and integral to our way of life. What then is the relationship between these two aspects of Third Order Regular franciscanism? Briefly stated, ministry and service flow from gospel living, are rooted in it, and are made credible by the lived experience of gospel.

There is a tremendous emphasis on ministry in the Church today due to negative factors like clergy shortage and fewer responding to the call to religious life, and positive factors like the opening up of most ministries to the laity and the development of new ministries. Franciscan religious, not surprisingly, have correspondingly become ministry and apostolate conscious and involved. Many have pioneered new ministries and wholeheartedly embraced second ministries like second careers. Ministry and apostolate have become so dominant in church life that franciscans, along with religious solely in apostolic congregations, see their life-styles completely shaped by the requirements of ministry. The promulgation of our new Rule signals us to balance this with a deepened appreciation for, and a more authentic expression for, evangelical life within our congregations.

The Rule sets before each of us individually, and perhaps more importantly, corporately, the principles of evangelical life. it is about following Jesus or assimilating the values and attitudes of the historical Jesus as these are narrated in the Gospels. Fr. Luis Patiño, OFM, pastor of a parish in an impoverished suburb of Bogota, Columbia, addressed the International Franciscan Assembly of General Ministers/Superiors of Assisi last October. He described evangelical life as the following of Jesus'

"... life on earth; the way he lived in history before God, before humanity and before the world. To follow Jesus is to have in our daily lives the same sentiments, the same affections, the same attitude of life and the same perspectives on life that he had during his earthly life. (To realize) this following of Christ we must believe in the Jesus of faith. know the historical Jesus as well as possible. We must believe that the Word was really made flesh and know how flesh is made Word."

¹This quotation from my notes was taken from a simultaneous translation of Fr. Patiño's talk.

Evangelical life, then, involves imitating the Christ as St. Francis did, namely by reproducing His experiences (poverty) and his gestures (humility/minority) in our own lives. For Francis and franciscans literal gospel living, set forth in our particular Rule, is our calling. and that is nothing less than re-presenting the life of Jesus in our own lives. As Leonardo Boff has pointed out, franciscan gospel living is *totally interior and exterior identification with Christ in his humanity*. After his conversion Francis deeply appreciated that to be Christian meant what 1 John 1:6 declares: "...whoever claims to be dwelling in him binds himself to live as Christ himself lived." Deliberate conformity to the details of Christ's life resulted in Francis being filled with "...the spirit of poverty, with a deep sense of humility and an attitude of profound compassion. . . ." says St. Bonaventure in his *Legenda Major*.

Francis' charismatic insight into the ministry of Jesus is based, if you will, on God's "apostolic Activity". The Father, out of love, sent the Son into the world. He came out of love for the Father. That Spirit of love anointed the humanity of Christ at the Incarnation with God's purposefulness, the redemption of humanity. If men and women would only believe in the Son, they would receive life's fullness (Jn 3: 16-17). Christ in his humanity redeems us. Christ in his humanity also shows us the way to the Father. This is a distinctly franciscan viewpoint. Since this is so we should do likewise in our ongoing Third Order Regular franciscan life of conversion to the Lord. Francis' vision of Christ's life on earth was total. Therefore he admonishes us "to hold onto the words, the life and the teaching and the Holy Gospel. . . of the Lord" (Reg. NB 22:41). But underpinning all for him was the humility of the Incarnation, the poverty and compassion of the historic Jesus as He made his way to Jerusalem, and the servanthood of His passion, death and resurrection. This explains Francis' (RB 12:4) and our Rule's (Ü32) directing us to live according to "... the poverty and humility and holy Gospel of our Lord Jesus Christ which we have solemnly promised to observe."

Led by the Spirit of the Lord (Rule 4) to true faith in Jesus and moved to ongoing conversion of heart we follow Christ after the example of Francis in a spirit of prayer, poverty, and humility (Rule 2). In this way we walk in Christ's footprints along the path of simplicity, fraternity, loving obedience and contemplation. These two sentences summarize what evangelical life is in the Third Order Regular of St. Francis. We

³Leonardo Boff, *St. Francis: A Model for Human Liberation*. (New York: Crossroad Publishing Co. 1982), p. 25.

⁴For a brief presentation of these values see my paper, "Life According to the Holy Gospel", in *The CORD* (Vol. 32, no. 9, October 1982) pp. 273 - 278.

need to flesh this out further. How total devotion to the person of the historical Jesus enables us to embody the life of the Lord today in a current way is the issue. As with Jesus our lives should make us credible witnesses to and bearers of God's good news in Christ for all men and women. Like Christ our living has an apostolic purpose. Gospel living impels us as it did Francis "to bring forth fruits worthy of our repentance" (Rule: Ep. # Fid. 1:4). These are the compassionate deeds of the Christ, the signs which showed that in him the Kingdom of God was at hand (Luke 4: 18-21 and Mt. 25: 34-46). These same signs should show through us and be brought about by us if we are filled interiorly and exteriorly with the life of the Lord.

The distinctions some choose to make between direct ministerial service to persons and indirect service through systematic change have become invalid today. Both are appropriate and necessary.

Today the abundant literature on ministry techniques, ministry updating, educating for ministry, even degrees in ministry all indicate greater expertise and competency in the field, more than even before. This is fine. But in view of modern mission realities in many nations abroad where evangelization is forbidden, or where people are indifferent to religion, the nature of ministry is "presence". "Being with" others by simply and fully being Christian is the mode of missionary activity. A concerned look needs to be given to disaffected Christians and the unchurched in the USA who number 90 million. And what of youth who are highly critical of the institutional church and its institutions including our religious institutes. Lutheran theologian Jaroslav Pelikan in his most recent book marvels at the popularity of St. Francis with all types of persons. Francis, he says, embodies the gospel of Jesus to whom many are devoted. The institutional church, he says, teaches and preaches about Jesus. The reinvigoration of franciscan ministry, so that it might be more

⁵Jaroslav Pelikan, *Jesus Through the Centuries* (New Haven: Yale University Press, 1985) p.p. 142-143.

efficacious, depends on the embodiment of evangelical values in persons (cf. 2 Cel 164). But not in persons alone! It is needed in Christian fraternities called franciscan congregations with apostolic goals. "We are to show forth with unmistakable clarity the love for one another enjoined in the Gospel", said the heads of all of our franciscan families in the Francis year (1982).⁶ Nowhere is this more the case than in local communities where religious life frequently has been reduced to Christian professionals (teachers, social workers, pastoral ministers, nurses, counselors, etc.) living together in a non-interfering way rather than with that intensity of Christian life which our Rule (N1) and the Church (*Lumen gentium* N4; *Perfectae caritatis* 1c) describe. In other instances the Church in its teaching on religious life consistently has called for a harmony between religious living and involvement in apostolic works. How much mores does this apply to franciscans who promise the Lord to pursue Gospel life literally!

Creativity is the great need in developing life-styles today. There has been a tendency among some to revert back to older ways of living out gospel values. "Restoratio" some call it. This does not seem to make us efficacious signs of anything except to those Catholics who liked things "the way they used to be". These people though good-willed, do not represent the future. Here Fr. Patiño may be able to help us He says:

In order to follow Jesus whom we discover in the Gospel and in the Church's teaching, we must recognize the social condition in which He had his experience of God, humankind and the world. We must also recognize the social conditions of our day in order to situate ourselves so we can apply Jesus' perspectives on reality. The social condition is the base from which we look, try to understand and attempt to transform reality . . . If we are to get beyond simplistic, moralistic, and dogmatic attitudes so our following of Jesus is not simply "copying", or blind application of universal principles, or a sort of parallel counterpart, we must seek out the connection between Jesus and his times and ourselves and our times.

Finally, evangelical life is not just the source and motivation for ministry; it makes ministry credible. This is why Francis said, "Blessed is that religious who takes no pleasure and joy except in the most holy words and deeds of God in joy and gladness (AOM 20: 1-2). Quoting Francis our Rule (#29) makes this same point. So too did Pope Paul VI in his outstanding 1975 Apostolic Exhortation *Evangelii nuntiandi* (#26).⁷ He

⁶*I Have Done My Part, May Christ Teach You Yours* (Pulaski, WI: Franciscan Pub., 1982).

⁷Paul VI, "*Evangelii nuntiandi*"; 8 December 1975 in *Vatican Council II More Post Conciliar Documents*. Austin Flannery, ed. (Northport, NY: Costello Publishing Co. 1982), p. 722.

said that evangelization first means bearing witness simply and directly to God revealed in Jesus by the power of the Spirit. The specific witness required is to God's love for the world manifested in the Incarnation. We are called to embody that love and be signs of it for all people and things so they might have eternal peace in God.

Announcing peace is the shared ministry of Third Order Regular franciscans. If we want peace we should work for justice. To help us fulfill this admonition of Pope Paul VI, the Franciscan Federation's Justice and Peace Committee has provided us with a statement on *A Vision of Franciscan Peacemaking*. It helps us embody the four cornerstone gospel values of our Rule and applies them to the quest for peace. The Report from the Francis Year Inter-Francis Congress at Mattli, Switzerland⁸ is still another source for appreciating franciscanism's peace ministry which seeks to serve humanity searching for God, for justice, and for true human fraternity. but first and foremost our calling is to embody and witness to these signs of the Kingdom. When we do, then we become efficacious servants of God's peace, truly apostolic and totally catholic, as the church calls Francis in the liturgical text for his feast day.

⁸Leonardo Boff and Walbert Buhlmann, *Build Up My Church* (Chicago: Interprovincial Secreterial for the Missions, 1984).

Seascape

My love for you, O Lord—
How like the waves upon the sea,
Which rush and roar and roll toward shore,
Then pause, and turn, and break no more.
Yet would I more constant be
Than fickle waves upon the sea,
And so I turn and seek once more,
Seek the One I'm longing for,
And finding welcome unreserved,
And finding love so undeserved,
I cast myself on Thee.

Sister Marie Regina Leis, O.S.F.

THE CHRONICLE OF SALIMBENE DE ADAM

translated by Joseph L. Baird,
Giuseppe Baglivi and John Robert Kane

This first complete translation of the lively *Chronicle* of a Franciscan friar writing in 1283, constitutes a major source. The *Chronicle* has been called "the greatest work of Italian historiography of the thirteenth century" and "the most remarkable autobiography of the Middle Ages."

Written in a lively style, with humor and vivid character sketches, this work is valuable both for the broad panorama of the age and for the individual portraits of both famous and obscure persons. Many of the inherent contradictions of poverty and greed, sanctity and cruelty, humility and intolerance, that characterized thirteenth-century Italy are documented here. Salimbene records personal experiences (including his own visions and debates he holds with Christ on scriptural exegesis) and the monkish pranks and funny incidents he witnessed. He writes of such men as Pope Innocent IV, Bernard of Quintaville, John of Parma, Rainald of Arezzo, and the Emperor Frederick II; of a sumptuous dinner with King Louis of France; of Pope Innocent III holding up the seamless robe of the Lord and measuring it to himself.

The *Chronicle* contains details about the early developments of the Franciscan Order which are available nowhere else. It is also an important source for the study of Joachimism as well as of early Franciscan biblical interpretation—a subject of much concern to Salimbene, who extensively cites texts and debates meanings.

The translators have kept the conversational tone and the free-flowing sentence structure, while remaining faithful to the literal sense of the original. This volume includes a substantial introduction, abundant footnotes, a bibliography, a table of page correspondences between the two major editions, and a comprehensive index.

Vol. 40 ISBN 073-3 750pp. \$33.00 USA Spring 1966

North American University and College Libraries
must order from:

Medieval & Renaissance Texts & Studies
University Center of Binghamton
Binghamton, NY 13901 USA

Others may order also from
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778 USA

Book Reviews

The Blessed Virgin: Her Life and Her Role in Our Lives. By Clifford Stevens. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 182, including Index. Paper, \$6.95.

Reviewed by Father John Marshall, O.F.M., associate pastor, Elmwood Park, N.J., and author of By the Light of His Lamp, and Sharing God's Love.

Fr. Walter J. Burghardt, S.J. in one of his touted three-pronged homilies entitled, *Blessed Are You*, gives a most lucid and applicable definition of the word "blessed." He writes that when Jesus says, "Blessed are you," as he repeatedly did say on the Mount of Beatitude, He means situation. He is not praising or blessing anyone but simply stating that there is something good about the situation whatever that situation may be. Be it poverty or hunger, sadness or slander, this is in some sense a fortunate situation. Be it peace or joy, even more so.

When Gabriel the angel hailed Mary with the salutation, "Blessed are you among women," he was proclaiming a situation that was steeped with the awesome. The situation became awfully delicate when he further announced, "Do not fear, Mary, you have found favor with God. You shall conceive and bear a son and give him the name Jesus." (Lk. 1:30-31)

Following Fr. Burghardt's suggestion Mary's womb was to be the "site" of the Incarnation mystery. At the most critical moments of Jesus' life Mary was there, on site. Be it at Cana, in the Temple, atop Calvary, in the midst of the frightened Apostles at prayer, Mary

herself lent favor to the situation.

It indeed became for me a "blessed" moment when I first was introduced to Fr. Clifford Stevens' neatly and tightly knit little volume, *The Blessed Virgin: Her Life and Her Role in our Lives*. As I moved from Chapter to Chapter it became for me an on site "pilgrimage," a faith walk from one historical Marian site to another. Having made a pilgrimage to the Holy Land my memory was refreshed to the soul. On hindsight how I wished I had this beautiful book tucked away in my carry-on-luggage.

For one who is habituated to breathe the rare atmosphere of the speculative or philosophical what a leisure treat to make contact with the earthy and stroll at a relaxed pace in the sandal prints of the blessed Virgin. All the three dimensional characters are there. With words and phrases softly descriptive and accurately historical, a true cultural perspective prevents the book from becoming sentimentally speculative.

A worthy tribute to Mary, an inspiration to the faith-grounded reader, and indeed a most favored gift from the author. For having pondered the contents of this book what else but a more blessed situation.

The Prayer of Cosa. By Cornelia Jessey. Minneapolis: Winston Press, 1985. Pp. 103. Paperback, \$5.95.

Reviewed by Father Thomas Bourque, T.O.R., Chairperson of the Philosophical and Religious Studies Department of Saint Francis College of Pennsylvania.

Saint Paul tells us in his Epistle to the Romans, "... we do not know how to pray as we ought; but the Spirit himself makes intercession for us with groanings that cannot be expressed in speech. He who searches hearts knows what the Spirit means, for the Spirit intercedes for the saints as God himself wills (8,26-27)."

This passage from Scripture is truly lived out by Cornelia Jessey in her book, *The Prayer of Cosa*. Jessey shares her openness to the gift of the Spirit as she reflects upon the prayer of Saint Francis of Assisi. Not only does she share her ideas of Francis' prayer, but she also invites the reader to enter into the "spirit" of prayer itself.

In the introduction of the book, Jessey offers an interesting explanation of the concepts, "nada" and "cosa." This explanation sets the mood and allows the reader to enter into the week of morning praise or meditation which follow. Her understanding of the concept "cosa" adds an interesting and realistic approach to Franciscan prayer today.

Jessey explains that "cosa" refers to a Spanish word meaning, "thing." She states, "... cosa as a way of prayer is new, but the way is old: cosa, prayer through things, prayer in the midst of all we are." Francis experienced and practiced "cosa" throughout his life. "Cosa" is a realistic approach to be used in one's prayer and Jessey shows one how this prayer can be lived out daily.

This book invites the reader to an active involvement and struggle with one's relationship with God, others and creation. Within our active involvement with life, we begin to see that all created things do have a purpose and God is our source of their purpose and creation. As one enters into the liturgi-

cal hours of lauds, one finds God in the reality of one's life and within all creation. Jessey has shared her involvement and struggle with God, others and creation with the reader.

The author offers seven days of lauds for the reader to experience and to reflect upon. These seven chapters give a liturgical spiritual and Franciscan approach to the use of the Divine Office. Each chapter invites the reader to reflect upon the works of Francis of Assisi, as well as the works of other spiritual writers. The reader is also called to reflect upon one's own involvement with God. The call to prayer is evident in the book and enables one to truly open up to the Spirit.

The Prayer of Cosa particularly captures Francis' love for the Liturgy of the call to live the gift of the Eucharist out throughout the day. Jessey highlights Francis' love for Christ within the Liturgy of the Eucharist and the Liturgy of the Hours by sharing his devotion to the liturgical hour, lauds.

As the reader meditates upon the seven days of lauds, one begins to understand that praise and thanksgiving were important elements within Francis' prayer. Most of Francis' prayers that we have today include blessing, praising, thanking and reverencing God for all that had been given to him and others.

Francis' experience of prayer implies that one has been captured by God. Jessey has achieved this spirit of prayer. All who read and pray with the aid of *The Prayer of Cosa* will most likely be "captured" by Francis' spirit of prayer, and especially the gift of the Spirit.

A Handbook on Canons 573 - 746.
Edited by Jordan Hite, T.O.R., Sharon Holland, I.H.M., and Daniel Ward, O.S.B. Collegeville, MN: The Liturgical Press, 1985. Pp. v - 400. Paper, \$22.50

Reviewed by Fr. Vincent B. Grogan, O.F.M., J.C.D. (Catholic University of America), Associate Professor of Canon Law, Christ The King Seminary, East Aurora, New York.

"Never judge a book by its cover!"—that sage advice certainly applies to this handy volume. The title itself, "A Handbook on Canons 573 - 746," seems sufficiently innocuous, indicating that its contents offer a commentary on the canons regulating Religious and Secular Institutes. It does contain that, of course, along with abundant footnotes for every chapter. But there is also much more that is of value here.

Thus, we find a succinctly—written Introduction by the noted Canadian canonist, Fr. Francis Morrissey, O.M.I., in which he highlights the principles guiding the revision of religious law (e.g., respect for the charism of each Institute—pp. 16 and 17; equality between institutes of men and women—pp. 19 and 20) and certain trends evident in the new law for religious, such as provision for new forms of consecrated life (pp. 23 and 24) and the reduction of 'exemption' to matters almost exclusively pertaining to the internal affairs of religious institutes (pp. 24 and 25).

Another significant section focuses on those elements which must be legislated by each religious community in its proper law (i.e., in its General Constitutions and Directory, pp. 371 - 382)—this segment will certainly be of

assistance to those Institutes which have not yet completed the revision of their particular law in light of the 1983 Code.

A very thorough chapter addresses the intricate topic of authority (both extrinsic and intrinsic to a religious Institute, pp. 383 - 398). Treated here are areas such as those needing approval or confirmation by the Holy See, those in which the local ordinary must be involved and the respective levels of competent authority within an Institute (the general chapter, the supreme moderator, the provincial moderator, the local superior).

Nor should there be overlooked a convenient glossary of technical terms found often in the canons on religious life (pp. 331-337). Likewise of value is a lengthy segment which provides sample formularies of a canonical nature, such as a petition for a dispensation from vows, a decree of establishment of a religious house, a request for a transfer to another religious institute (pp. 341-370).

The bulk of the volume offers a salient commentary on each canon of the '83 Code's section on Religious and Secular Institutes—Book II, Part III. We find here not only an explanation of the respective canon, but where pertinent, its relationship to the '17 Code, the influences of post-Vatican II interim legislation, and also its evolution within the revision process itself.

What this reviewer found particularly interesting was the chapter concerning separation from the Institute—and more especially, the author's treatment of matters not specifically provided for or envisioned seemingly by the Code. For instance, suggestions are offered vis-a-vis the case of a religious in temporary vows who wishes to transfer to

another community (p. 230) or the situation of an exclaustated religious desiring to transfer to another institute (p. 236) or the instance of a person who initially accepts a dispensation from vows and subsequently changes his or her mind (pp. 251 - 252).

This book, offering as it does input from canonists (both male and female) who are au courant with the contempo-

rary legislation on consecrated life would be a valuable asset to the library of every religious house and especially helpful for those in positions of leadership in religious communities. It constitutes a ready reference resource. I heartily recommend it.

Books Received

- Anderson, James D. and Jones, Ezra Earl. *Ministry of the Laitty*. San Francisco: Harper & Row, 1986. Pp. xxix-152, including Index. Cloth, \$14.95.
- Baldwin, Robert. *The Healers*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 160, including Bibliography. Paper, \$4.95.
- Bohm, David and Krishnamurti, J. *The Future of Humanity. A Conversation*. San Francisco: Harper & Row, 1986. Pp. 98. Cloth, \$10.95.
- Congar, Yves. *The Word and the Spirit*. Trans. David Smith. London: Geoffrey Chapman. San Francisco: Harper & Row, 1986. Pp. xii-133. Cloth, \$15.95.
- Downey, Michael. *A Blessed Weakness. The Spirit of Jean Vanier and l'Arche*. San Francisco: Harper & Row, 1986. Pp. xii-131. Cloth, \$13.95.
- Fox, Douglas A. *Meditation & Reality. A Critical View*. Atlanta: John Knox Press, 1986. Pp. v-166, including Index. Paper, \$12.95.
- Hanson, Paul D. *The People Called. The Growth of Community in the Bible*. San Francisco: Harper & Row, 1986. pp. xii-562, including Bibliography and Indices. Cloth, \$31.95.
- Hittinger, Russell, Ed. *Linking the Human Life Issues*. Chicago: Regnery Gateway, 1986. Pp. 197. Paper, \$10.95.
- Hutchinson, Gloria. *Jesus and John. A Story About Friends — For Friends*. Cincinnati: St. Anthony Messenger Press, 1986. Pp. 97. Paper, 4.95.
- Johnston, William. *The Wounded Stag* (Originally published as *Christian Mysticism Today*) San Francisco: Harper & Row, 1986. Pp. ix-203, including Index. Paper, \$8.95.
- Knight, David. *His Word. Letting It Take Root and Bear Fruit in Our Lives*. Cincinnati: St. Anthony Messenger Press, 1986. Pp. 81. Paper, \$3.95.
- Madsen, Norman. *St. Paul: The Apostle and His Letters*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 198, including Index. Paper, \$6.95.
- Martin, I. *Six New Testament Walks in Jerusalem*. San Francisco: Harper & Row, 1986. Pp. 240, including Index. Paper, \$12.95.
- Mazziotta, Richard, C.S.C. *Jesus in the Gospels. Old Stories Told Anew*. Notre Dame, IN: Ave Maria Press, 1986. Pp. 198. Paper, \$5.95.

- Myers, Rawley. *Jesus is Here. Devotions to the Sacred Heart and Precious Blood*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 152. Paper, \$5.95.
- Needleman, Jacob. *The Heart of Philosophy*. San Francisco: Harper & Row, 1986. Pp. xii-237. Paper, \$8.95.
- Noonan, John T., *Contraception. A History of Its Treatment by the Catholic Theologians and Canonists. Enlarged Edition*. Cambridge, MA: Harvard University Press, 1986. Pp. 581, including Index and Appendix. Paper, \$10.95; Cloth, \$35.
- Parmisano, Stan, O.P. *Come To The Mountain. The Contemporary Experience of Prayer*. Notre Dame, IN: Ave Maria Press, 1986. Pp. 93. Paper, \$4.95.
- Ruether, Rosemary Redford. *Women-Church. Theology and Practice of Feminist Liturgical Communities*. San Francisco: Harper & Row, 1986. Pp. xii-306, including Bibliography and Index. Cloth, \$16.95.
- Seculoff, Rev. James, Compiler. *Catholic Home Devotions*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 166, including Index. Paper, \$5.50.
- Swift, Helen Cecelia, S.N.D. de N. *Prayer for Sunset Years*. Cincinnati: St. Anthony Messenger Press, 1986. Pp. 53. Paper, \$3.50.
- Treece, Patricia. *A Man for Others: Maximilian Kolbe*. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. ix-198, including Sources, Chronology, and Author's Note. Paper, \$5.95.
- Weidman, Judith L., Ed. *Christian Feminism. Visions of a New Humanity*. San Francisco: Harper & Row, 1986. Pp. 196, including Index. Paper, \$7.95.
- Wilson, Ian. *Exodus, The True Story Behind the Biblical Account*. San Francisco: Harper & Row, 1986. Pp. 208. including Bibliography and Index. Cloth, \$19.45.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

FRANCISCAN FATHERS
CHRIST THE KING SEMINARY
711 KNOX ROAD
EAST AURORA, NY 14052

Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:

FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

OCTOBER, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

ST. FRANCIS' THE CANTICLE OF BROTHER SUN
AND JOSEPH HAYDN'S THE CREATION 259
Michael Chandler, O.F.M.

THE CONTEMPLATIVE DIMENSION OF
OUR LIVES 271
Anthony M. Carrozzo, O.F.M.

CLARE AND THE ANCLEN RIWLE—II 275
Sister Mary Francis Hone, O.S.C.

FEATURES

EDITORIAL: OVERSIMPLIFYING SPIRITUALITY 257
Julian A. Davies, O.F.M.

REFLECTION: CREED IN THE SPIRIT OF ST. FRANCIS 274

POETRY:
THE LEPER 258

Volume 36, No. 9

The CORD

A Monthly Franciscan Spiritual Review

Acting Editor Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Harkins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778.

Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
¹I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis

LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum commercium
SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).



EDITORIAL



Oversimplifying Spirituality

I AM A SLOGAN or motto person, and so the pithy sayings of the Bible have meant a lot to me over the years, e.g. "Seek first the kingdom of Heaven, and all things will be given you besides;" "In patience you will possess your soul;" "Fear not, little flock." And the phrases of spiritual writers have also influenced me, e.g. Father Faber's "Our thoughts are better measures of ourselves than our actions;" and Van Zeller's "Happiness is a by-product of activity." And retreat masters have given me a couple of one-liners, too: "if you cut corners, you will end up going in circles," and "one step beyond mediocrity and you have got it made."

As comforting, inspiring, and helpful as all of these remarks are, I do have to remind myself that living in relationship with the Lord is not reducible to following an exact prescription, or as easy as shouting a motto. In particular, I would like to address the view that was expressed in the adage, listed last above, "One step beyond mediocrity, and you have it made." I think it expresses an assumption we make, or want to make. "If only I could do something heroic, like going off to the foreign missions, or giving up meat, or praying eleven hours a day, then I would have the closeness to God that I desire." I think the illusion of such thinking is shown by the story of the Chinese missionary on his death bed surrounded by his fellow religious, reminding him of the long years of service he had in that foreign land. The ex-missionary said, "If the Lord doesn't mention China when he meets me, neither will I." Older religious who have tried the austerity short-cut to God can also testify they are as far away as ever. And do not the words of the Lord, "Come to me, you who are heavy-burdened" and the petitions of the prayer He taught us. "Give us this day our daily bread," and "Forgive us our trespasses

as we forgive those who trespass against us," imply that struggle and need are ongoing. We just cannot put our spiritual life on cruise control and watch life roll by.

The spiritual life, then, is a question of relating to God as the persons we are, not the hero that our imagination supplies as another of America's saints. God has made each of us unique, and He is unique, so our relationship with him will have the mystery of all personal relationships. We are a lot deeper with our friends than we realize—their death often shows us that. We are a lot deeper with God than we realize, so why can't we begin to lay aside the desire for the "Grand gesture" that will establish us in His Love. After all, we don't look for the heroic from our friends. What makes us think God does?

Fr Julian Davies OFM

The Leper

A chance encounter—during a solitary ride.

You crossed my path. . . .

Impulsively, I sought to look away.

Your stench and physical decay were too much to bear. . . .

Or so I thought.

Why. . . .

Were you too powerful a reminder
of this earthly sojourn's final resolution?

Or did your flesh mirror the condition of my soul?

Despite my revulsion,

I dismounted and stepped toward you. . . .

An outstretched hand sought alms.

With coin in hand you turned to walk away. . . .

My kiss was beyond your comprehension.

I glanced away for only an instant.

Turning back . . . you'd disappeared.

Or was your presence my wild imaginings?

It didn't matter,

for the sweetness of that encounter

filled my heart with joy,

my soul with peace.

Darkness had lifted. . . .

I walked in the Light.

William J. Boylan, O.F.M.Conv.

St. Francis' The Canticle of Brother Sun and Joseph Haydn's The Creation

*The Fatherhood of God and the
Brotherhood of all creatures*

MICHAEL CHANDLER, O.F.M., Cap.

THE IDEA of comparing St. Francis' *The Canticle* with Haydn's oratorio *The Creation* first came to me more as a passing thought than as a deliberate intention. It came as I was listening to a performance of *The Creation* on BBC television at the end of March 1982 in honour of the two hundred and fiftieth anniversary of Haydn's birth - March 31st 1732. As the performance made headway I began to sing fragments of *The Canticle* almost by reflex action in response to music just heard: "Be praised my Lord with all your creatures." It was then that the idea of comparing the messages of these two works materialized.

I wish at this point to acknowledge my deep gratitude to the late FR. ERIC DOYLE, O.F.M., lector at the Franciscan Study Centre, Canterbury, England, and a well-known Franciscan author and teacher. Without his help and encouragement—and his friendship—this article would never have seen the light of day.

Masterpieces

All creation is a reflection of its Maker. This is above all true of God's creation—everything that exists—and it is also true of the results of man's

Fr Michael Chandler O.F.M.Cap. is a member of the Capuchin Province of Great Britain: he took final vows in September 1982 and was ordained priest in March 1983. Before joining the Capuchins he studied at the Royal Academy of Music, London, receiving the degree of "Graduate of the Royal Schools of Music" (G.R.S.M.) and the diploma "Licentiate of the Royal Academy of Music" (L.R.A.M.). He is currently studying in Paris (France) for a Master's degree at the Institut Supérieur de Liturgie (Institut Catholique de Paris).

creative activity. Both *The Canticle* by St. Francis and Haydn's *the Creation* are reflections of their author's own beliefs and life-experiences. In the lives of both these men—one a saint, the other a composer—these two works stand out as special among all their other creative works. They are their masterpieces. Both are the climax and highest expressions of their personalities and of their attitudes and beliefs concerning God, the meaning of life, and the created things which they experienced around them and of which they felt themselves to be a part. In consequence, to appreciate their works we have to understand the men who created them.

St. Francis is distinguished by a deep relationship with God, especially as revealed in littleness in the person of Jesus, his Lord and Saviour. He is also distinguished by a love for his fellow man and for all created things, his brothers and sisters, because all creation, including man, has its only source in the one heavenly Father of all, and in Jesus, King and Lord of all creation and our Eldest Brother. St. Francis is well known. But, to make the comparison, we need to know something about Haydn, the "creator" of *The Creation*, and about *The Creation* itself.

Joseph Haydn and THE CREATION

Joseph Haydn was born on March 31st, 1732, in Rohrau, a small village on the border of Austria and Hungary. He was the son of a wheelwright. At an early age he began to show signs of musical talent and was eventually sent to Vienna to become a choirboy in St. Stephen's Cathedral. At the age of eighteen he was dismissed from the choir and spent nine years virtually unemployed until he secured a position as musical director in the household of Count Morzin, a German princeling. In 1761, at the age of twenty-nine, he secured a position as "Vice-Kapellmeister" (deputy musical director) at the court of Prince Paul Eszterhazy, one of the most powerful noblemen in the Austrian Empire. Haydn became Kapellmeister there three years later. He spent more than forty years of his life in the service of the Eszterhazys, composing on command symphonies, Masses and operas. During this time his fame began to spread throughout Europe, and, on the death of Prince Nicholas Eszterhazy in September 1790, Haydn took the opportunity to travel abroad, making two visits to England (1791-93; 1794-95). It was for London audiences that he composed his twelve symphonies. When he returned to Vienna from London in 1795, Haydn, although now sixty-three years old, was about to enter the last and possibly the greatest period of his creative life. It was in this period that he composed his masterpiece *The Creation*, which took two years to complete (1796-98). It was first performed in April 1798 at the Swarsenberg Palace in Vienna.

Why is this oratorio the crowning achievement of Haydn's creative life? *The Creation* expresses in sound his whole outlook on life in a way so complete as no other single work of his does. It is a summary of Haydn's creative work. This gives rise to further questions: What was Haydn's outlook on life? and What were his beliefs?

He was devoutly religious; he was brought up in the Austrian Catholic tradition and throughout his life practiced his faith. He had a deep sense of God's providence and believed that God's goodness as Heavenly Father was to be seen in a world that He called very good. Despite the darkness aspects of life, Haydn saw the world as a good and beautiful place. Both these values—love of God and love of nature (including man)—had an effect on his life. He was a kind and honest man, very human, and free from envy, as is evident in his friendship with the younger Mozart whom Haydn treated as an equal even though he was old enough to have been Mozart's father. These values also had an effect on his creative life and work.

Haydn realized that every composition he "created" found its source in God and gave praise to God. He was present at a performance of *The Creation* in Vienna in honour of his seventy-sixth birthday in March, 1808. When the audience thundered applause at a particularly dramatic point in the work—the unexpected "And there was LIGHT" at the beginning of the oratorio—he was heard to exclaim: "Not I, but a power above, created that." In honour of his heavenly Father he composed several Masses, an oratorio and a *Te Deum*. Moreover, he began his manuscripts almost always with the words "In nomine Domini" (In the name of the Lord) and ended them with either "Laus Deo" (Praise God) or "Deo Gratias" (Thanks be to God).

As for his love of nature, many of his works are filled with a rural atmosphere due to the inherent simplicity of his melodic and harmonic style. There are also explicit musical representations of the sounds of nature and of country life in his works; for example, the junting horns in the Symphony "with the Horn-signal" (no.31), and most especially in his cantata *The Seasons*, written in 1800-01.

However, it was only the *The Creation* that Haydn was able to express his love of God and of nature in a way that was fully satisfying. This is the one composition in which Haydn expresses himself completely; and in composing it Haydn found true happiness and a heightened sense of devotion towards God. As Karl Geiringer has written:

These years devoted to the composition of *The Creation* were among the richest and happiest in Haydn's life. He was fully absorbed by a task in which, perhaps better than ever before, he could express the innermost forces of his nature... When he worked on this oratorio, Haydn felt

uplifted and in close communion with his Creator: "Never was I so devout," he said, "as when composing *The Creation*. I knelt down every day and prayed to God to strengthen me for my work..."¹

The Creation is a setting to music of a libretto whose authorship is disputed. It was originally meant for Handel and given to Haydn in England. The libretto consists chiefly of a paraphrase of the Genesis 1-2 account of creation with passages describing the handiwork of each successive day taken from scripture, especially the Psalms, and from Book VII of Milton's *Paradise Lost*. *The Creation* is a large-scale work, set for large orchestra—including three trombones and double bassoon - and a large choir, with three soloists taking the parts of the archangels Gabriel, Raphael and Uriel, and later of Adam and Eve.

The Vision of God and of Creation

We can now turn to a comparison of the respective visions of St. Francis and of Haydn concerning God and creation.

Firstly, their *love of God*, the Creator of all. Francis begins *The Canticle* with these words:

Most High, all powerful, good Lord, Yours are the praise, The glory, and the honour and every blessing.

Francis' approach to God was such that God was for him both mysterious and yet so friendly and approachable. In *The Canticle* there is an atmosphere of closeness to the Most High. Francis proclaims God's glory in gladness and joy, just like the Psalmist: "I will praise you, Lord, with all my heart... I will rejoice in you and be glad, and sing psalms to your name, O most High" (Ps.9). Francis describes God as at one both wholly Other and yet very close to him. In the twenty-third chapter of the 1221 Rule, "The Franciscan Proclamation" (as it has been called), he describes God as "...without beginning and without end, ...unchangeable, invisible, indescribable and ineffable, incomprehensible, unfathomable, blessed and worthy of all praise, glorious, exalted sublime, most high" and yet at the same time "kind, lovable, delightful and utterly desirable beyond all else..."² Francis spent whole nights in prayer, praising God both in awe-some wonder at the incomprehensibility and majesty of his Being, and

¹K. Geiringer. *Haydn: A Creative Life in Music*, London, 1947, 144.

²Marion A. Habig. *St. Francis of Assisi: Writings and Early Biographies*. Chicago, 1973, 52.

at the same time in thankfulness and praise of the God who is friendly and accessible, especially in Jesus, His Son and our Brother, who is so close to us in the vulnerability of the Eucharistic Bread.

In *The Creation* there are many times when Haydn expresses his own love of God, and there is the same mixture of power and warmth as in Francis' prayers to God. Haydn's style in the large choruses, expressing the greatness and majesty of the God of creation, is exuberant and lofty and yet always expressive of warmth and joy. His praise of the almighty Father is blended with an affection for the Father who is close and who provides for us. A good example of this is the Trio and Chorus (No.19) to the words: "The Lord is great and great his might, His glory lasts for ever and for evermore." Here the whole orchestra, choir and three soloists join in a powerful chorus, every instrumentalist and singer here together praising the Lord. This is similar to Francis' praise of the indescribable God. The overall impression is not one of fear before this God of might but one of happiness and joy before the Heavenly Father who is close to us. Haydn's God is not a wrathful God but a God of love. This music reflects the love that Haydn, the man and the musician, had for God: "When I think of God, my heart is so full of joy that the notes dance and leap form my pen; and since God has given me a cheerful heart, He will forgive me for serving Him cheerfully."³

Secondly, their *love of nature*:

"Great are the works of the Lord; to be pondered by all who love them"
(Ps. 110)

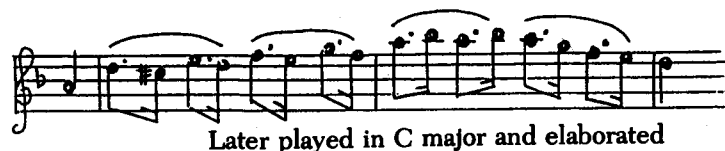
Both Francis and Haydn had a tender love for creation. Francis had a deep relationship with creatures whom he regarded as his brothers and sisters. His natural gift for seeing beauty in all creation and his artistic temperament combined to make him attuned to his fellow creatures. This must be one of the best known of Francis' characteristics. In *The Canticle* he describes poetically Brother Sun, Sisters Moon and Stars, Sister Mother Earth, Sister Water who is "so useful, humble, precious and pure." It is abundantly clear that Francis listened to the message of beauty that creation contains.

Haydn had a great love of nature as a child of the countryside. In *The Creation* there are many references to God's creatures, and Haydn provides musical impressions of the various creatures. One of the most expressive is to be found in the Recitative "And God made the Firmament" (No.3) in which storms, clouds driven by the wind, thunder and lightning,

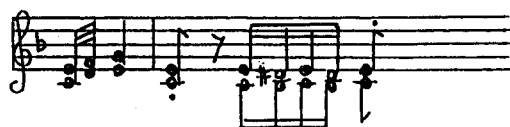
³E. Jacob, *Joseph Haydn: His Art, Times, and Glory*. London, 1950, 273.

showers, hail and snow are described in musical sounds. In the Aria "Rolling and frothing and foaming" (No.6) the boisterous sea, the flowing meandering rivers and a softly rippling brook are described musically. There is also a marvellous moment in the Recitative "In his splendour" (No.12) in which the moon making its progress "through silent night" is portrayed with music of great stillness and calm. In the Aria "The eagle flies on his proud wide wings" (No.15) Gabriel sings of the various birds, and Haydn provides instrumental "tone-painting" of the lark (clarinet), of a pair of cooing doves (two bassoons and violins), and of a nightingale (various "bird-calls" on a flute):

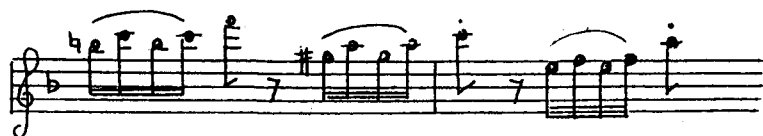
LARK: Clarinet (bars 51-54):



DOVES: 2 Violins/Bassoons (bars 64-65):

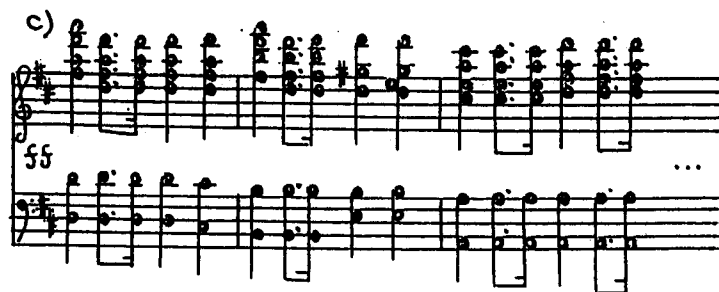
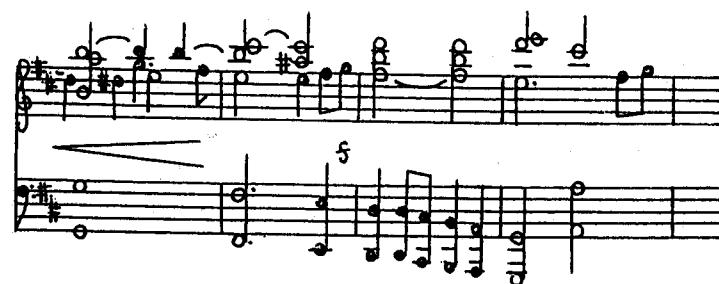
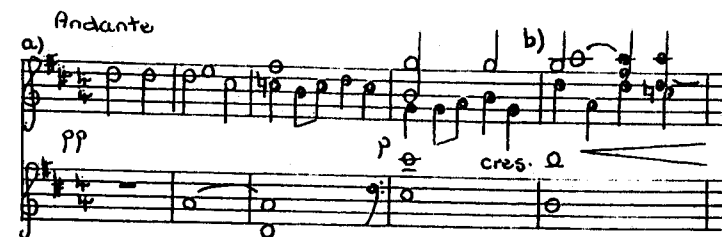


NIGHTINGALE: Flute (bars 141-42):



There are many other examples, especially the musical "tone-painting" of the various animals in the Recitative "As if from out the womb of earth" (No.21). Also particular mention must be made of the Introduction to Part III entitled "Morning" (No.29) which depicts the freshness and unviolated beauty of the first morning experienced by man.

Yet perhaps the greatest musical portrayal of them all, is of the sun at the beginning of the Recitative "In all his splendour" (No.12). The violins first begin very softly (*pp*) and with their silvery tone give the impression of the first glimmer of light shyly breaking forth on the horizon (a). Then gradually the woodwind enter as the sun gently rises in the east (b) until the sun stands there "in splendour bright", darting his rays, "a joyful, happy spouse, a giant proud and glad to run his measured course," with the whole orchestra, as loudly as it can, proclaiming the majesty of the sun in all its splendour with massive imperial chords in D major, modulating to A major, keys of brilliance (c):



Listening to this, the words of *The Canticum* come to mind: "Sir Brother Sun, who is day and by Him You shed light upon us: He is beautiful and radiant with great splendour." Francis and Haydn are here very close in spirit.

Thirdly, their vision of the *dignity and vocation of man*:

Francis had a sense of man's dignity above all other created beings. In the fifth Admonition he says: "Try to realize the dignity God has conferred on you. He created and formed your body in the image of his beloved Son, and your soul in his own likeness..."⁴ Yet there is a realistic sting in the tail for man: "...And yet every creature under heaven serves and acknowledges and obeys its Creator in its own way better than you do..."⁵ Francis realised that man's God-given vocation, like that of other creatures, is to serve, acknowledge and obey his Creator in humility. Yet he also realized that fails in his vocation even more than other created beings, becoming arrogant and proud, ruining the friendship and love that should exist between man and God, and between man and all creation, especially his fellow man.

The section of *The Canticum* devoted to man illustrates this very well. Firstly, Francis composed *The Canticum* to express in words and music the vocation of man to love and appreciate God and his fellow creatures. In the *Legend of Perugia* (43) Francis gives the reason why he wrote *The Canticum*: "...for his glory, for my consolation, and the edification of my neighbour, I wish to compose a new *Praises of the Lord*, for his creatures. These creatures minister to our needs every day; without them we could not live; and through them the human race greatly offends the Creator. Every day we fail to appreciate so great a blessing by not praising as we should the Creator and dispenser of all these gifts." He sat down, concentrated a minute, then cried out: "Most High, all-powerful, and good Lord..." And he composed a melody to these words which he taught his companions.⁶

Francis also realized that man serves and obeys his Creator by loving his fellow man, by which he gives praise to God. Later in the *Legend of Perugia* (44) the story is told of the time when Francis heard of the hatred between the bishop and the podestà (mayor) of Assisi:

On this occasion he added the following strophe to his canticum:

All praise be yours, my Lord, through those who grant pardon For love of you; through those who endure

⁴Marion A. Habig, *op.cit.*, 80.

⁵*ibid.*

⁶ed. Marion A. Habig, *op.cit.*, 1021.

Sickness and trial.

Happy those who endure in peace,

By you, Most High, they will be crowned.

Then he gathered his brothers together and said:

"...Go, and in the presence of the bishop, of the podestà, and of the entire gathering, sing the *Canticum of Brother Sun*. I have confidence that the Lord will put humility and peace in their hearts and that they will return to their former friendship and affection."⁷

The brothers did so and reconciliation resulted.

Francis sees man's vocation as one of praising and appreciating God, of loving his neighbour, and of appreciating all the good gifts of creation. In Francis' vision there is no room for arrogance and pride in man, but only humility and love. Love of God, love of neighbour, love of all creation. This is man's vocation and dignity in the eyes of God.

Haydn's vision of man in his relationships with God, with his neighbour and with all creation is strikingly similar to Francis'. Man is introduced by the Recitative (No.23) sung to the words of Genesis 1: "And God created Man in his own image and likeness... male and female he created them..." There is something special about this recitative. It has a dignity and a heightened sense of awe and wonder at this new creature, the centre and crown of all creation, a dignity unique among all the other recitatives in this oratorio, with the exception of the Recitative 'And mighty whales created He' (No.16) in which God commands all creation to be fruitful and multiply. These two recitatives, expressing the mystery of life, rival those in Bach's *St. Matthew Passion* for depth of feeling and devotion.

From this Recitative (No.23) onwards one of Haydn's main musical concerns is to attempt to describe in sound the mystery of human life. Haydn approaches this in two ways. Firstly, he describes musically the masculinity and femininity which is present in human nature. An example of this is to be found in the Aria "In fair renown and honour clad," (No.24) in which these two complementary elements are portrayed musically as distinct and yet equally indispensable human characteristics. Secondly, Haydn, in his characterisation of Adam and Eve in Part III of the oratorio, portrays musically the unity and equality of mankind in its fundamental vocation to love God and all God's creation. It is this second aspect of Haydn's musical portrayal of mankind which is of chief concern in the comparison between *The Canticum* and *The Creation* regarding the vocation of man.

One of the most important characteristics of the musical portrayal of Adam and Eve in Part III is the way the music describes the unity and

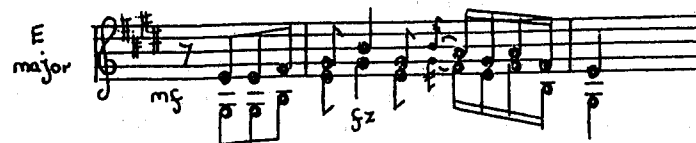
⁷Marion A. Habig, *op.cit.*, 1023.

mutual love of the first couple. Throughout most of Part III, the major exception being the Recitative "Our bounden duty first was this" (No.31). Adam and Eve sing together, in harmony or in unison, or else one sings a melody or a melodic phrase which has been sung by the other immediately beforehand. The meaning of this, and Haydn expressly intended it, is precisely to emphasise the unity and equality of Adam and Eve in their appreciation and love of each other. The music constantly gives the impression that the first couple are truly "two in one flesh." A good example of this unity can be found in the Duet *Dear Companion* (No.32). In the first section *Adagio* Adam, with tenderly lyrical melody, sings to Eve of his love an appreciation of her, and then Eve, returning his love, sings the same melody, through slightly altered, to Adam. This section ends with Adam and Eve singing in close harmony of their mutual love. This leads into the second section *Allegro* in which Adam and Eve, again together in harmony or singing the same melody or melodic phrase the one after the other, sing with obvious happiness of their mutual joy in their relationship with each other.

Although Haydn is here describing the married love of the first human couple, we must remember that Adam and Eve in the Book of Genesis also represent the whole of humanity. Thus the music can be seen as a portrayal of that mutual appreciation, friendship and trust which must exist between individuals, families, communities and nations in order for there to be peace in the world. It is in this wider sense that Haydn's musical representation of Adam and Eve is saying very much the same as Francis' strophe in *The Canticle* written so that peace and reconciliation could take place in Assisi.

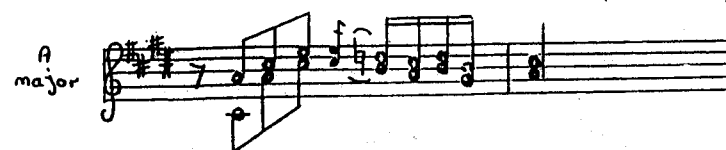
Another expression of the unity and equality of mankind in Part III of *The Creation* is to be found in Haydn's musical portrayal of Adam and Eve in their total appreciation of God and His gifts. As we have seen, one of Francis' main reasons for composing *The Canticle* was that man should at all times appreciate the great blessings God gives us—that is, the whole of creation—by praising God the Creator and Giver of all these gifts. In Part III of *The Creation* Haydn portrays precisely this in music of exquisite beauty. Adam and Eve are portrayed as walking in the Garden of Eden on their first morning together. They are praising the Lord for the wonders of creation, singing together in joy as equals in a loving relationship with each other and with their Creator. In the opening Recitative of Part III "In rosy mantle appears" (No.29) Adam and Eve first appear on the scene: "...hand in hand they go! Their eyes are radiant, filled with the warmth of gratitude..." The music here expresses the unity of Adam and Eve by two horns played together in harmony:

(bars 39-41)



later repeated twice, in a shortened form and with added orchestration. When this motive is repeated, both repetitions are played in a higher key—a perfect fourth higher—than before:

(bars 44-45)



(bars 49-50)

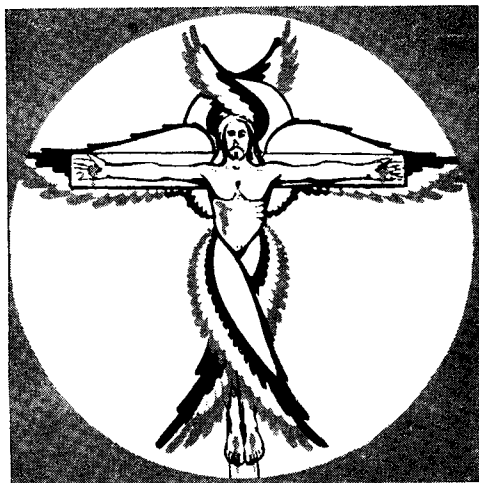


Perhaps Haydn did this to express the ever-increasing joy and thankfulness of Adam and Eve towards God and His creation. The whole passage is reminiscent of the plainsong *Alleluia* sung during the Easter Vigil just before the Gospel of the Resurrection. The *Alleluia* is repeated twice by all present, each time a semitone higher. This expresses in song the joy and thankfulness of the whole community of God's love and power as shown especially in His Son's resurrection, God's greatest creative act of all.

Later in *The Creation*, Adam and Eve, in the first section (*Adagio*) of the Duet and Chorus "By thee with bliss" (No.30), sing the words: "The world so great, so wonderful, does show thy handiwork". The stiffness of

the words is here transformed by Haydn's music to produce an atmosphere of the wonder and joy experienced by the first human couple before the greatness of God as revealed in His creation.

In all this both Francis and Haydn have expressed a fundamental truth about mankind, namely that human dignity and greatness lie not in pride and arrogance but in humility and thankfulness. Man is fully himself when he lives a life of love: love of God, of creation, and of his neighbour. God meant man to love, and it is by *loving* that man reflects God and gives thanks to God. This is man fully himself, created in God's image, who Himself is Love.



I acknowledge with gratitude the permission to reproduce extracts from the vocal score to Haydn's *The Creation* kindly granted to me by Novello and Company Limited Sevenoaks England

The Contemplative Dimension Of Our Lives

ANTHONY M. CARROZZO, O.F.M.

WHEN I WAS A YOUNG BOY, I had a long list of heroes: my grandfather and a young charismatic friar, St. Francis and St. Anthony, to say nothing of Hopalong Cassidy and the Lone Ranger.

I remember one of these heroes, my grandfather, telling long and elaborate stories in broken English of his youthful days in Italy when the friars would emerge from the mountains to preach in the local towns and churches. They were dramatic and romantic stories, at least in the telling.

As time changed and I grew, my heroes also changed and even disappeared for a while in the sixties, when older meant lesser.

But today, like Adso of Melk, I have a hero, who isn't even real: William of Baskerville, the friar of Umberto Eco's *The Name of the Rose*. Sherlock Holmes in a friar habit, William has a keen insight and masterful wisdom, which young Adso, his traveling companion and student, deeply desires. From the opening scene as William and Adso climb the mountain to the Benedictine Abbey of Melk, through his quick stroll through the kitchen of the Abbey where William's senses are so keen that he perceives the herbs being used in the cooking meat, to his solution of the mystery, William of Baskerville is, for me, an example of the truly contemplative friar, not hidden in some desert place but traveling through the world; not entering into the world of esoteric truths but coming more and more to gain insight into everyday reality, where the presence and experience of God can truly be found; not a quiet retiring man but, like Francis a lively, dionysian person.

When my grandfather told stories of the friar-preachers coming to Campo Basso, he always began with their "Coming from the Hills." He had a deeper insight into the contemplative dimension of Franciscan life than I ever realized, for Franciscan spirituality is not a spirituality of the desert but rather a spirituality of the mountain. For Francis, the symbol of encounter with God was the mountain, where he could feel closer to the transcendent than he would in the desert, where demons roamed so

Father Anthony Carrozzo is an experienced retreat director. He is a Provincial Councillor of Holy Name Province

freely. It seems, then, that the motivating account for Francis' contemplation would have been, not the temptations of Jesus in the desert but rather the transfiguration of Jesus on the Mountaintop. The temptations in the desert deal with purgation, certainly a central element of spiritual growth. However, the transfiguration and the mountain deal with the experience of illumination, which St. Bonaventure claims, is the Francis-can experience of contemplation: to go to the mountain to be transfigured and illumined to return to everyday experience full of light and wisdom. Even the stigmata, though physically disfiguring Francis, was an experience of transfiguration, for it filled him with the light of Christ and the wisdom of the Holy Spirit.

So often contemplation is seen as an escape from the everyday world rather than a deeper entrance into that world, an escape through unusual mystical experiences or even through mind-denying techniques. Rather, for us, as is so obvious from the stories of Francis and the spiritual theology of St. Bonaventure, contemplation is insight into our human experiences gained through grace, prayer and Gospel living. St. Bonaventure makes clear in the final experience of the *Itinerarium* that contemplation is a personal and communal surrendering to the human situation in Faith, Hope, and Love and the commitment to change that which is inhuman in the situation. So he can rightly claim that we are created for contemplation.

As I walk the streets of New York City and ride the subways, I find myself frequently and inadvertently staring at disfigured people; a bag lady, wearing layers of shabby clothing, which match her worn and wrinkled face; a young though seasoned drug addict, looking tough and mean behind his scarred face, moving to the music screaming from his ghetto box; a middle-aged, smartly dressed man whose gait and expression reveal that, behind cleanliness and expensive clothing, is a person disfigured by the hardness of life. These people of the night, as Tina Turner might call them, are symbols of my own experience of disfiguration. Within me, there is the bag lady, protected from life by layers of spiritual and psychological clothing; the young drug addict, carrying within me the scars of Christian and even Franciscan Life lived inhumanly; The middle-aged success hardened by knowing too much about others. This is not simply my experience; it is our experience. Whether Tobit or Bartimaeus or Francis, we have symbols of our own disfiguration and blindness, stumbling through life incapable of truly seeing until entering into the light of Christ. For us, the transfiguration and the stigmata are symbols of entering into the light. The light helps us to see with new eyes and to understand with new wisdom.

The contemplative dimension of our lives calls us to ascend the mountain of the Lord to be enlightened in our ordinary human experiences so that we descend to the ordinary filled with enlightenment and wisdom. *Our Call to Evangelization* makes this process quite clear for in paragraph 18 it states: "Our aim is discernment of reality in a vision of faith, as a basis for subsequent choices." Early in that same document it states; "By a contemplative stance we free ourselves from our distortions and from destructive relationships. Thus we are able to know God's presence even in dehumanized situations(11)." In other words, we are ready to climb the mountain to allow the Lord to heal our disfigurations, converting them into his own transfigured self. And again, in paragraph 22: "The constant spirit of prayer and devotion for which we strive does not remove us from human realities. Rather, it helps us to enter more deeply into our historical situation."

It is interesting to me that John Vaughn and his newly elected General Definitorium began their service to us in precisely this way. Father John, in his letter to us dated October 25, 1985, writes; "Like St. Bonaventure in 1259, we too climbed The Franciscan Calvary to come into contact with our roots and to drink deeply at the wellsprings of our calling... We went to La Verna to experience better what St. Francis had felt there; in so doing we wished to emphasize the contemplative dimension in our own lives, both as individuals and as a definitorium." Having entered into the presence of God, obtaining enlightenment and wisdom, Father John continues: "After asking of the Spirit of the Lord and His Holy working, we left the sacred mountain to go down into the plain." In doing this, it seem to me, our newly elected General Definitorium has given us a model of the Franciscan approach to contemplation.

Whether John Vaughn with the General Definitorium or Francis with Brother Leo or Jesus with Peter, James, and John, it is obvious that for us contemplation is an act not of isolation but of fraternity as *The Rule for Hermitages* so beautifully yet simply articulates.

Raymond Carver, in his wonderful short story "The Cathedral" tells the tale of a blind man, who has never seen a cathedral. Incapable of seeing, he would like to experience a cathedral, so he asks his host to trace a cathedral while guiding his hand. The man with vision holds the hand and fingers of the blind man as he draws and so the blind man "sees" a cathedral for the first time. We, who have been blind but have become visionaries through contemplation, are called to guide the hands of the blind in our culture to the experience of the cathedrals within our human experience.

Creed, in the Spirit of Saint Francis

We believe in God who is infinitely creative and dynamic,
holy and wise, all good, all love, and all life.

We believe in Jesus, the free one,
the whole one,
who was one with the earth and all its creatures,
and one with God.

We believe in Jesus
who shares with us his power and glory.

We believe in the Spirit,
the breath of life
who stirs within us the pulse of life
and is our desire for life.

We believe in Francis
filled and overflowing with the Gospel,
who saw himself as both brother and mother.

We believe in Francis
who loved creation, especially its people,
its little people,
and recognized in all the dignity of God.

We believe in the church
which is the people of God,
especially those who long to be free,
especially those who dream of ways yet to be.

We believe in the church
found in the unity of all
who love life
and seek its fullness.

Sister Carolyn Law, O.S.F.

Clare and the Ancren Riwe—II

SISTER MARY FRANCIS HONE, O.S.C.

III. Leaving All for the Kingdom

Guarding the the senses was but the beginning of the journey toward purity of heart. The anchoress must leave all attachments so that she might be free to mount upward toward higher realities. She was like *a sparrow alone on a rooftop*, for like the birds of the air she soared heavenward, not storing up many things on earth, and using only necessities:

"Foxes have their holes, and the birds of heaven their nests." The foxes have their holes in the earth, with earthly vices, and draw everything into their holes that they can catch and steal. Thus the anchoresses who gather worldly goods are compared by God in the Gospel to foxes [AR p. 97].

The foxes have dens, he says, and the birds of the air have nests, but the Son of man has nowhere to lay His head but bowing His head gave up His Spirit... Contempt of the world has pleased you more than worldly riches, and you have sought to store up greater treasures in heaven rather than on earth [1st. LET 18, 22: p.192].

The anchoress's life situation was compared to a nest for it is hard and thorny on the outside, but inside she gradually becomes gentle and patient; the flesh is crucified so that Christ may live in her. This imagery of the nest was also used by Clare:

Job calleth a religious house a nest; and saith as if he were a recluse: "I shall die in my nest and be as dead therein"; for this relates to anchoresses [AR p.102].

She (Clare) exhorted them to be conformed in their little nest to poverty to the Poor Christ [L IX, 13: p.28].

Sister Mary Francis Hone, O.S.C. writes from the Monastery of St. Clare in Jamaica Plain, Massachusetts. The concluding part of this article will be published in our November issue. Part I of this study appeared in our July/August pages.

Like the eagle who places in her nest a precious stone of agate, the anchoress must always keep in her nest the Stone which is Jesus Christ. No deadly thing will venture near the nest while the bright stone is there. Clare mentioned precious stones and pearls, priceless jewels and sparkling gems and always in the context of spiritual treasure obtained by letting go of material things.

This precious stone is Jesus Christ...place him in thy nest; that is, in thine heart [AR p.102].

The most precious pearl of heavenly desire... could not be possessed, she would say, with a gnawing worry over temporal things [L VIII, 13: p.28].

Whoever cannot keep the love of Jesus ever in her thoughts must, at least, contemplate the marks of the Crucified. There are a number of references to Clare's concentration upon the wounds of Christ comparable to passages from the *Ancren Riwe*:

See that she have a crucifix in the nest of her monastery, and contemplate it often, and kiss the places of the wounds, in sweet remembrance of the real wounds he meekly suffered on the real cross [AR p.103].

His holy wounds were for her, at times, a source of sorrowful affections, at others, a reason to flee sweeter joys. The tears of the suffering Christ inebriated her, and her memory often recalled to her Him whom love had impressed so deeply on her heart [L XX, 30: p.40].

All holy people were set as examples for the anchoresses—Christ above all: no part of His life was considered unapplicable to the nuns. Jesus, who went alone in to the wilderness, stood with them. There He hungered to comfort anchoresses who were in want, and there He was tempted to give them courage. He who neither noise nor multitude could hinder from prayer nor disturb in his meditations fled from others and went up into the hills alone when He wished to pray. This Jesus was Clare's mirror, too, and with Him His mother who had stood beside Him.

The English Rule of Life introduced the sisters to many examples of singleness of heart found in scriptural characters who notably sought God in solitude. There was Esther, a name meaning *hidden*, and Judith, which signifies *one enclosed*. Like Isaac, anchoresses seek out a lonely place, and like Jacob, the Lord will reveal Himself to them. And was not Mary alone when she conceived the Word? Saint John who settled in the wilderness *held in Baptism, under his hands, the Lord of Heaven who upholds the world with his might alone* (AR p.120). Clare employed a similar

comparison in reference to the Mother of God, saying that *by following his footprints (as Mary did), especially those of poverty and humility...you will hold Him by Whom you and all things are held together* (3rd LET 24: p.36). Clare included Rachael as a model for contemplatives in one of her letters.

After the list of characters from scripture who risked losing all things in their search for God, there is another list of reasons why people are drawn to pursue this austere manner of living. The detachment preached in the Middle Ages seems to have been enshrined in the expectancy of reward, even in Clare's philosophy, which finds similarities in the *Ancren Riwe*:

1. In order to be secure against the dangers of being drawn away from God and prayer [AR p.122].

Do not let the false delights of a deceptive world deceive you [LET ERM 5: p.207].

2. This brittle vessel is woman's flesh [AR p.123].

Though we were physically weak and frail we did not shirk deprivation... [T 8:p.228].

3. To obtain heaven [AR p.124]

Because of this you shall share...the glory of the kingdom of heaven in place of earthly and passing things [2nd. LET 23: p.197].

4. It is a proof of nobleness... It does not belong to God's spouse, who is the lady of heaven (to have) earthly wealth and revenue [AR p.125].

This is the summit of highest poverty which has established you, my dearest sisters, as heirs and queens of the kingdom of heaven [RC VIII,2:p.220].

5. In order to follow the Lamb whosoever he goeth...in purity of heart and body [AR p.126].

...that you may sing a new song with the other most holy virgins before the throne of God and of the Lamb wherever He may go (cf. Rev. 15:3-4) [4th LET 3: p.203].

6. That you might be in fellowship with the Lord [AR p.126].

...that you might feel what His friends feel as they taste the hidden sweetness which God Himself has reserved from the beginning for those who love Him [3rd. LET 14: p.200].

7. That you may behold more clearly God's bright countenance in heaven [AR p.126].

8. That your prayers may be fervent...many people would have been lost who are saved through the prayers of anchoresses [AR p.127].

By renouncing all other possibilities for the sake of the Kingdom the apostolic dimensions of a life of prayer are increased:

Recluses dwell under the eaves of the church, that they may understand that they ought to be of so holy a life that the whole Church, that is, all christian people, may lean and be supported upon them, and that they may bear her up with their holiness of life and their pious prayers [AR p.107].

The witness of prayer included nightly vigils for: *this is the duty of the anchoress, to watch much* (AR p.108).

Whoso watcheth well here a little while...will shake off her sleep of vicious sloth in the still of the night, when nothing is to be seen to hinder prayer [AR p.110].

The reward for these unseen deeds of prayer was endless, for with them one buys the Kingdom. For this reason had Esther's prayer been pleasing to the king, the Bishop tells them, because it was hidden:

...until we meet at the throne of the glory of the great God (Tit 2:13) [L, XXIX, 46: p.50].

In any danger the sisters were commanded by their Mother always to resort to the help of prayer [CC 6,11: p.204].
Go now to our Lord and plead with all your hearts for the deliverance of the city [L,XV,23: p.35].

I consider you a co-worker of God Himself and a support of the weak members of His ineffable Body [3rd.LET 8: p.200].

For the Lord Himself not only has set us as an example and mirror for others, but also for our own sisters who our Lord has called to our way of life, so that they in their turn will be mirror and example to those living in the world [T 6: p.228].

And after the others had gone to their hard couches to rest their tired limbs, she would remain watchful and unwearied in prayer that while sleep lay hold of the others she might "by stealth" as it were, "receive the veins of the whisper of God" [L XIII,19: p.32].

Treasure is a good deed, which is compared to heaven, for men buy it therewith; and this treasure, if it be not the better hid and concealed, is soon lost [AR p.114].

I see, too, that by humility, the virtue of faith, and the strong arms of poverty, you have taken hold of that incomparable treasure hidden in the field of the world and in the hearts of men with which you have purchased that field of Him by Whom all things have been made from nothing [3rd LET 7:p.200].

The deeds of their austerities must be hidden also, but they should also be prudent:

The anchoress shall tame right well her flesh... with fasting, with watching, with haircloth, with hard toil, and severe discipline, wisely, however, and cautiously: "In every sacrifice" saith our Lord, "thou shalt offer me always salt"...All our works and all that we do without salt, that is, wisdom, seemeth to God tasteless [AR p.104].

But our flesh is not of bronze nor is our strength that of stone. No, we are frail and inclined to every bodily weakness! I beg you therefore, dearly beloved, to refrain wisely and prudently from an indiscreet and impossible austerity in the fasting that I know you have undertaken. And I beg you in the Lord to praise the Lord by your very life, to offer to the Lord your reasonable service, and your sacrifice always seasoned with salt [3rd LET 38-41: p.202].

This regard for the body may have been prompted by a new dignity it gradually enjoyed by the late Middle Ages. It caught up with Clare by the latter period of her life but still maintained the sharp division between body and spirit:

And this is one of the greatest wonders on earth, that the highest thing under God, which is the soul of man, should be so firmly joined to the flesh...and to please the flesh, displeaseth the Creator...This is a wonder above all wonders...that a thing so utterly mean, almost nothing should seduce into sin a thing so very noble as the soul is; which St.Austin calleth nearly the highest thing, God alone excepted [AR p.105].

Who would not dread the treacheries of the enemy of mankind, who, through the arrogance of momentary and deceptive glories, attempts to reduce to nothing that which is greater than heaven itself? Indeed, is it not clear that the soul of the faithful person, the most worthy of all God's creatures because of the grace of God, is greater than heaven itself? [3rd. LET 20: p.201].

The anchoress was moved by the Spirit to carry Its message through

prayer and detachment from all things and in this way be a sign of the Kingdom. She was a Church anchoress with a task to perform and could not become involved with other works. The *Riwele* examined other beneficial occupations and stated reasons why these were closed to her.

Immured anchorites were the exception and attracted the attention of historians. Normally, like the three nuns at the river Stour, they had sufficient rooms for their needs and at least a small garden as Grimlaic had long before recommended. But even if they had some land they were not to raise animals like other groups because of the business entailed in marketing, not to mention the claim of helpless animals upon feminine affection. *Ye shall not possess any beast, my dear sisters, except a cat* [AR p. 316]. San Damiano had its cat, very likely as a common means of sanitation in those days. There were further remarks dealing with external apostolates:

Do not take charge of other men's property in your house...for oftentimes much harm has come from such caretaking [AR p. 317].

The Abbess and her sisters, however, should be careful that nothing is deposited in the monastery for safe-keeping; often such practices give rise to troubles and scandals [RC IV, 15: p. 216].

Let no man sleep within your walls (unless) great necessity should cause your house to be used... [AR p. 317].

The sisters shall not allow anyone to enter the monastery before sunrise or to remain within after sunset, unless an evident, reasonable, and unavoidable cause demands otherwise [RC XI, 8: p. 223].

They were not to keep an inn for pilgrims nor would they be *rich anchoresses that are tillers of the ground; desire not to have the reputation of bountiful anchoresses* [AR p. 315]. Instead, he advised that whatever could be spared should be given to the poor quietly. Clare's injunction: *this land is not to be cultivated except as a garden for the needs of the sisters* [RC VI, 6: p. 219], is endowed with clearer meaning when seen in the light of past situations where anchoresses became well provided for with an abundance to give away. This was not to be. There were many others to provide what is needed; they must attend to their own task.

The renewal of a spirit of poverty and simplicity in religious life was like a clean spring air refreshing the Church and the world. There was a popular idiomatic derogation hurled at those who still gloried in their riches: *The cock is brave on his own dunghill!* [AR p. 106]. Clare surely knew of it for she wrote: *How many kings and queens of this world let themselves be deceived! For, even though their pride may reach the skies*

and their heads through the clouds, in the end they are as forgotten as a dung-heap! [3rd. LET 27: p. 201]

The nuns of Tarrent were fervent in their fidelity to the poverty of Christ and His Mother whom the Bishop fittingly names *the Poor Lady of Heaven*, but they were assured of their necessities by the family that built their monastery. This was where Clare stood boldly alone for she rejected sponsorship, a security of obligation for recluses which became law after the Lateran Council of 1215. Clare was determined to uphold the Gospel message of a loving Father's Providence.

With Clare, as with the English sisters, flight from the world became a different kind immersion in that same world. Hiddenness for the sake of the Kingdom was balanced by care for the establishment of that same Kingdom. The Clare who wrote: *You have fled in joy the corruption of the world. I rejoice and congratulate you because of this* [LET ERM 2: p. 207], was the same woman who saved her city from siege and instigated the reunion of a divorced couple, besides curing and guiding all who sought her help.

Having outlined the role of anchoresses in the Church and the reasons why a life of seclusion is beneficial to it, the wise Bishop warns them that because of the esteem in which their life is held it was necessary that they suffer physical illness and endless trials lest they become filled with conceit. Clare knew those trials and strengthened her sisters for all that lay ahead of them: *Look up to heaven, which calls us on, and take up the Cross and follow Christ Who has gone before us: for through Him we shall enter into His glory after many and diverse tribulations.*

IV. External and Internal Temptations

Solitary life was never considered the safest path to the vision of God. The director of the three nuns of Tarrent was careful to guard them against the error of thinking they were beyond temptations and weaknesses of every sort. In fact, he finds that they are so much the more frequent and stronger in the cloister. With Jesus they have been led into solitude to be tempted and tried, he tells them, that they might be equal to the martyrs through their sufferings. Clare's desire to be martyred was not left unfulfilled. She and the Bishop warned of the hardship ahead:

Go ye now, then, along the hard and toilsome way toward the great feast of heaven... foolish men go by the green way... [AR p. 142].

And because the way and the path is straight and the gate through which one passes and enters into life is narrow there are few who walk on it and enter through it [T 21; p. 232].

The contrived mortifications expected of monks and nuns were being gradually replaced by the Gospel lessons of patience and acceptance of life's trials, yet still the reward is uppermost in mind:

If one were to offer to buy from you the reward that ariseth from it (patient endurance), ye would not sell it for all the gold in the world [AR p. 142].

Bear all this bravely. With a firm heart set yourself to hold to your course even in the midst of spare means. It will bring you eternal life; it will win eternal riches. [N p. 59]

Both founders concentrated more upon the commands of God in the Gospels than upon man-made rules and the customary self-inflicted practices. Clare had gone to extremes in the early years at San Damiano but actually discouraged such things among her sisters and inculcated instead the patient endurance of suffering and growth in inner virtue:

Love, humility, patience, fidelity and the keeping of the commandments, confession and penance,, and other such matters... these are not the invention of man nor a rule laid down by man. They are the commandments of God; and for that reason everyone is obliged to keep them, and you most especially. May you continue to do so, growing better and better in them [AR p.3].

With what solicitude and fervor of mind and body, therefore, must we keep the commandments of our God and Father [T 6: p.227].

(I beg you) to be strengthened in His holy service, and to progress from good to better, from virtue to virtue [1st.LET 31: p.193].

Bearing up under trials in union with Christ was a theme attractive to women in general and to feminine Medieval mystics in particular with slight variations as to centers of attention. Possibly this was indicative of the inferior position of women drawn to identify with someone reduced to degradation, for their lot was, in the opinion of historians, not much better. Clare quoted to Agnes: *All ye who pass by the way, attend, see if there be any sorrow like to my sorrow* (Lam 1,12). Both authors urge their sisters to compare their pain with Christ's:

Above all other thoughts, in all your sufferings, reflect always deeply upon the suffering of Christ—that the Ruler of the world was content for its bondservants, to endure such ignominy and contempt [AR p.141].

Contemplate the ineffable charity which led Him to suffer on the wood of the Cross and die thereon the most shameful kind of death [4th.LET 23: p..205].

For the sake of us all (He) took upon Himself the passion of the Cross and delivered us from the power of the Prince of Darkness to whom we were enslaved [1st.LET 14: p.191].

The afflictions the nuns could expect as inherent in their form of life would stem mainly from temptations which the Bishop described as of two kinds: outward and inward. Outward temptations were enumerated as: displeasure in adversity, and pleasure in prosperity. In the category of the former we might place Clare's efforts to draw Agnes out from under the pressure of maintaining a life of poverty amid overwhelming opposition, as if sensing some danger: *And may neither bitterness nor a cloud of sadness overwhelm you,, O dearly beloved Lady of Christ* [3rd. LET 11: p.200]. The Damianites' attitude toward the awe in which they were held by the people and clergy was reported by Jacques di Vitry in his journal and serves to relate the suspicion held against praise; the second aspect of outward temptation: *The women live near the cities in various hospices...The veneration that the clergy and laity show toward them is a burden to them, and it chagrins and annoys them* [O .o.1608]. This response on the part of the sisters would certainly have pleased the Bishop for the anchoresses of England, too, were the objects of praise and he made it clear to them that they should not become too satisfied: *There is much talk of you, how gentle women you are; and for your goodness and nobleness of mind beloved of many...having, in the bloom of youth, forsaken all the pleasures of the world and become anchoresses. All this is a strong temptation and might soon deprive you of much of your reward* [AR p.145].

Inward temptations were called: carnal and spiritual. Clare never alluded to carnal temptation nor even mentioned chastity apart from naming it in the first paragraph of her Rule. Once again, the spirituality of the English rule offers some explanation. It taught that carnal temptations were like *foot wounds*; they may slow you down or make your path cumbersome but do no mortal harm to the spirit. The remedy for these was presented by a metaphor, and, strangely enough, it prefigured a famous event in Clare's life: the attack of Vitalis' men. Unchaste desires were like the attack of an army and should be repelled by the same Body and Blood that resisted unto blood His own temptations:

Ye have with ye night and day,, the same Blood and the same blessed Body that came of the maiden and died on the cross...and every day he commeth forth and sheweth himself to you fleshily and bodily in the mass... as if he said: Behold, I am here: what would ye?... Complain to me of your distress: and if the army of the fiend strongly assail you, answer him and say: We are encamped here beside thee, who art the stone of help, and tower of safety, and castle of strength...[AR p.197]..

Passages from the *Rule* and the comparative episode in the *Legend of St. Clare* tell the same story. Her first move had also been to Christ in

the Eucharist for help:

The devil's army is more enraged against us than against any other... Do thou put our foes to flight; for to thee we thus look [AR P.197].

Does it please Thee, my Lord, to deliver into the hands of pagans Thy defenseless handmaids whom I have nourished with Thy love? Defend, O Lord, I beseech Thee, these Thy servants whom I in this hour am unable to defend! [L XIV, 22: p.34].

These prayers are answered by Christ:

"Be not afraid, fear ye them not, though they be strong and many. The battle is mine and not yours" [AR p.199].

"I will always defend you" [L XIV, 22, 34].

The conclusion is the same in both accounts:

All our strength, then, is according to our confidence in God's help [AR p.205].

In truth, I assure you, my daughters, you shall suffer no harm; only trust in Christ [L XIV, 22: p.34].

Not many years after this attack on San Damiano a neighboring monastery of Clares was plundered and the nuns murdered leaving the assurance that Clare's powerful faith and trust had, indeed, worked a miracle. That was an authentically historical situation but its similarity to the Bishop's metaphor is interesting.

Spiritual temptations were demanding of more vigilance and were more serious, being likened to *heart wounds* because *that which emanates from them causes an immediate death blow, unless it is remedied. When the enemy smiteth in this direction, then he is truly to be feared, and not for foot wounds* [AR p.206]. Although carnal temptations seemed more devastating, it was pride and vanity that could distort the human heart by disguising evil as a real good. Greed, worldly cares and anxieties are subtleties to which enclosed nuns were especially prone. It was precisely these that Clare warns about in her rule also:

Pride, envy, wrath, anxiety about worldly things, and covetousness of wealth—these are the wounds of the heart [AR p.206].

I admonish, and exhort in the Lord Jesus Christ that the sisters be on their guard against all pride, vainglory, envy, greed, worldly care and anxiety, detraction and murmuring, dissension and division [RC X, 4: p.222].

Living in confinement posed a particular need, it seemed, to never be without some occupation, according to Medieval mentality. In the following phrases the advice appears quite the same. We know that Clare's community engaged in sewing liturgical supplies and made habits for the Friars—work suggested by Bishop Poore:

Shape and sew, and mend Church vestments and poor peoples' clothes...Be never idle; for the fiend immediately offers his work to her who is not diligent in God's work...From idleness ariseth much temptation of the flesh...an anchoress ought to give her thoughts to God only [AR p.318].

The sisters to whom God has given the grace of working are to work faithfully and devotedly after the hour of Terce, at work which pertains to a virtuous life and the common good. They must do this in such a way that, while they banish idleness, the enemy of the soul, they do not extinguish the Spirit of holy prayer and devotion to which all other things of our earthly existence must contribute [RC VII, 1-2: p.219].

The struggle to overcome continual harassment from our weakness was compared by both authors to a wrestling match:

The wary wrestler observes what strategem his mate, with whom he wrestles, is ignorant of; for with that particular strategem he may overthrow him unawares [AR p.210].

One who is clothed cannot fight with one who is naked, because he is more quickly overthrown who gives his adversary a chance to get hold of him...cast aside your garments, that is, earthly riches, so that you might not be overcome by the one fighting against you [1st. LET 28: p.193].

But the greatest help for overcoming temptations was unity—sisterly love. Love is the rule of the Gospel, and the Bishop stated that strongly, for, *when all are united, none will fall* [AR p.190]. And he added that *all the effort of the evil one is to disunite hearts and take love away*. How these words reflect Clare's never-ending stress upon mutual love! her admonitions are so equal to those of the *Rule*:

Fear not while ye are so truly and firmly cemented all of you to one another with the lime of sisterly charity [AR p.171].

Let them be ever solicitous to preserve among themselves the unity of mutual love, which is the bond of perfection [RC X, 4: p.222].

Far from the isolation suspected of recluses or anchorites, a high level of personal relationship existed among their various forms. This is a point

of solitary life that has been overlooked in many cases. Human companionship was encouraged; the solitary must ordinarily have had at least one person with them. Most often, they gathered into some form of community. Thus, the anchoresses had their maids, and soon others joined them so that they increased to thirty or more and legally made profession of the Cistercian Rule. The urgency of Christian love resounds in the writings of both Clare and Bishop Poore:

See that your faces be always turned to each other with kind affection, a cheerful countenance, and gentle courtesy; that ye be always with unity of heart, and of one will, united together...[AR p.191].

And if the fiend blow up any anger or resentment between you—which may Jesus Christ forbid—until it is appeased none ought to receive God's flesh and his blood... let each of them send word to the other, that she hath humbly asked her forgiveness... [AR P.192].

...seeing the charity, humility, and unity they have toward one another...[T 20: p.231].

If it should happen—God forbid—that through some word or gesture an occasion of trouble or scandal should ever arise between sister and sister, let she who was the cause of the trouble, at once, before offering the gift of her prayer to the Lord, not only prostrate herself humbly at the feet of the other and ask pardon, but also beg her earnestly to intercede for her to the Lord that He might forgive her [RC IX,4:p.221].

In all these things the reason for loving is the love of Jesus:

For Jesus Christ is all love [AR p.188].

Love one another with the charity of Jesus Christ [T, 18: p.231].

After mutual love, there are other sources of strength against yielding to temptations:

The remedies are... humility, patience, and openness of heart, and all virtues...and singleness of heart above all others [AR p.181].

Let them devote themselves to what they must desire to have above all else: the Spirit of the Lord and His holy manner of working, to pray always to Him with a pure heart, and to have humility and patience in difficulty...[RC X,6: p.222].

The *Ancren Rhole* mentions a few others like fasting, faith, reading, and comfort from others in the time of temptation. The one difference

with Clare would be reading, for she stated that *those who do not know how to read should not be solicitous to learn*. She was more taken up with hearing the Word, as a glance at her efforts to procure preaching Friars will prove.

The importance of receiving comfort from others at distressing times directs us to Clare's guidelines for superiors: *She should console those who are afflicted, and be, likewise, the last refuge for those who are disturbed*...Whenever Clare perceived that a sister was under stress she would secretly call for her and, in tears, try to bring her consolation and strength [L XXV, 38: p.45].

As for the greatest basic factor in overcoming the trials of life, it was continual growth in all the virtues. Clare outwardly displayed her *marvelous joy* when she learned that sisters were advancing in holiness. She wrote to Ermentrude, a hermitess seeking to adopt her form of life: *I rejoice that you are walking courageously the path of virtue with your daughters* [LET ERM 2: p.207], and to Agnes of Prague: *I am felled with such joys at your...marvelous progress* [3rd. LET, 3: p.199], to mention a few of the many references to growth in virtue.

In the new groups springing up with lifestyles recognizable in the little convent of San Damiano, the one with deeper wisdom and virtue was looked upon as leader of the group. It would seem that Clare shared the opinion that the person manifesting signs of advancement in union with God should be the one to preside over the others, rather than the one appointed by law. Recall that she did not wish to accept the title of Abbess which is a totally Benedictine term, and did so solely at the command of Francis in his efforts to prevent the suppression of her monastery. Clare conceded her desire, and her Order lives on where others gradually faded away, but she kept its substance alive in her rule by stating that the one elected as Abbess was to rule more *by her virtues and holy behavior than by the authority of her office* [RC IV, 7: p.215].

The gift of tears, love for the Cross and reverence for the Name of Jesus, all are further sources of strength found in the spirituality of both writers. There are other helps which Bishop Poore refers to as *comforts* in times of temptation. The Our Father was a special *comfort* because it was given to us by Christ Himself and is a prayer for overcoming temptation. Clare used this prayer for delivering people from suffering and trials. The embracing of God's will was another, and it proved to be just such a *comfort* for Clare in her own time of helplessness and gave her the strength to reply with confidence that: *He suffers no injury who serves the Lord* [L XIII, 19: p.33]. Her last act on earth was to embrace death as her final trial saying: *It is God's good pleasure that I go hence* [L XXVIII,43: p.48]. Bishop Poore had set before the sisters the principle

that every temptation, trial or distress should be broken against the stone which is Christ—the precious Stone the soaring eagle must keep always in her nest.

Bibliography

A full bibliography appeared with the part one of this study in our July/August issue. Listed here are the sources referred to in the text.

Armstrong, Regis J. and Brady, Ignatius, eds. *Francis and Clare: The Complete Works*. New York: Paulist Press, 1982.

Brady, Ignatius, ed. *Legend and Writings of Saint Clare of Assisi*. St. Bonaventure, NY: Franciscan Institute, 1953.

DeRubeck, Nesta. *Saint Clare of Assisi*. Chicago: Franciscan Herald Press, 1976.

Morton, James, ed. *The Nun's Rule*, New York: Cooper Square Publishers, Inc., 1966.

Abbreviations

AR	Ancient Riwle, Morton
CC	Cause of Canonization, De Rubeck
CE	Canticle of Exhortation, AB
L	Legend of Saint Clare, Brady
LB	Bonaventure's Letter to the Poor Ladies of San Damiano, tr. Gregory Shanahan, O.F.M. (The Cord 33:7 July-August, 1983)
Let	Clare's Letters to Agnes of Prague, AB
Erm	Clare's Letter to Ermentrude, AB
RC	Rule of Saint Clare, AB
T	Testament of Saint Clare, AB



Books Received

Bell, Martin. *Distant Fire*. San Francisco: Harper & Row, 1986. Pp. x-161. Cloth, \$15.95.

Cash, Johnny. *Man in White. A Novel*. San Francisco: Harper & Row, 1986. Pp. 227. Cloth, \$13.95.

Doohan, Leonard. *Laity's Mission in the Local Church. Setting a New Direction*. San Francisco: Harper & Row, 1986. Pp. 146 including Index and Bibliography. Paper, \$8.95.

Doughty, Stephen. *Answering Love's Call. Christian Love and Life of Prayer*. Notre Dame, IN: Maria Press, 1986. Pp. 127, including appendices. Paper, \$4.95.

Drane, John. *Old Testament Faith. An Illustrated Documentary*. San Francisco: Harper & Row, 1986. Pp., 160, including Index. Paper, \$10.95.

Green, S. J., Thomas H. *A Vacation with the Lord. A Personal Directed Retreat with Thomas H. Green, S. J.* Notre Dame, IN: Ave Maria Press, 1986. Pp. 175. Paper, \$4.95.

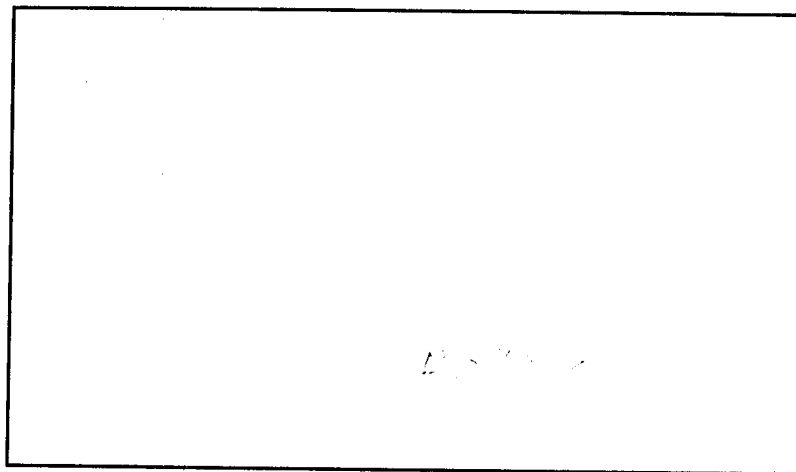
Jabusch, Willard F. *Walk Where Jesus Walked. A pilgrim's guide with prayer and song*. Notre Dame, IN: Ave Maria Press, 1986. Pp. 199. Paper, \$6.95.

Ripple, Paula. *Growing Strong at Broken Places*. Notre Dame, IN: Ave Maria Press, 1986. Pp. 181. Paper, \$5.95.

Stacpoole, O.S.B. Dom Alberic, Ed. *Vatican II Revisited By Those Who Were There*. San Francisco: Harper & Row, 1986. Pp. xv-365, including Appendix. Cloth, \$24.50.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office



Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:


FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

NOVEMBER, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

- 
- MYSTIC ENCOUNTER: GREAT SAINT AND
GREAT WRITER** 291
Raphael Brown, S.F.O.
- ST. FRANCIS' THE CANTICLE OF BROTHER SUN
AND JOSEPH HAYDN'S THE CREATION** 295
Michael Chandler, O.F.M.
- CLARE AND THE ANCLEN RIWLE—III** 304
Sister Mary Francis Hone, O.S.C.
- THE POPES AND SCOTUS** 313
Orlando Todisco, O.F.M.

FEATURES

- EDITORIAL: MORE THAN FIVE SENSES** 289
David Temple, O.F.M.
- POETRY:**
- FRANCIS SONG** 290
Sister M. Felicity Dorsett, OSF
- MOMENT OF TERRIBLE BEAUTY** 303
Sister Emeran Foley, OSF
- BOOK REVIEWS** 315

Volume 36, No. 10

The CORD

A Monthly Franciscan Spiritual Review

Acting Editor Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Ideus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Jans, Director. Cover design by Sister Kay Francis Berger, O.S.F.

THE CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778.

Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions	Fragm: Another Fragment, Rule of 1221
BenLeo: Blessing for Brother Leo	LaudDei: Praises of the Most High God
CantSol: Canticle of Brother Sun	LaudHor: Praises at All the Hours
EpAnt: Letter to St. Anthony	OffPass: Office of the Passion
EpCler: Letter to Clerics ¹	OrCruc: Prayer before the Crucifix
EpCust: Letter to Superiors ¹	RegB: Rule of 1223
EpFid: Letter to All the Faithful ¹	RegNB: Rule of 1221
EpLeo: Letter to Brother Leo	RegEr: Rule for Hermits
EpMin: Letter to a Minister	SalBMV: Salutation to our Lady
EpOrd: Letter to the Entire Order	SalVirt: Salutation to the Virtues
EpRect: Letter to the Rulers of People	Test: Testament of St. Francis
ExhLD: Exhortation to the Praise of God	UltVol: Last Will Written for Clare
ExpPat: Exposition on the Our Father	VPLaet: Treatise on True and Perfect Joy
FormViv: Form of Life for St. Clare	¹ I, II refer to First and Second Editions.

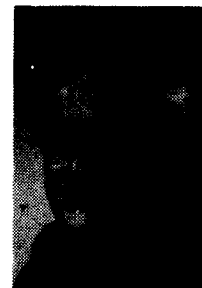
II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis	LM: Bonaventure, Major Life of Francis
2Cel: Celano, Second Life of Francis	LMin: Bonaventure, Minor Life of Francis
3Cel: Celano, Treatise on Miracles	LP: Legend of Perugia
CL: Legend of Saint Clare	L3S: Legend of the Three Companions
CP: Process of Saint Clare	SC: Sacrum Commercium
Pior: Little Flowers of St. Francis	SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).

AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

Institute
The Franciscan
EDITORIAL
St. Bonaventure University



More Than Five Senses

THE OLD BOOKS listed five senses. The new books are sometimes not satisfied with the five and they probe into the possibility of increasing the number of the senses. But we know the five— sight, touch, hearing, taste, smell. In part we live by them. Each sense opens a door to the fullness of living in the sense world. But there are also doors beyond. We need *senses* that will open those doors. We have gone almost to the limit in measuring and in gauging. It is imperative to us to sense reality and to respond to what lies beyond the last number.

A *sense* of reverence is absolutely necessary to us. It will help us understand all that we know about life. It will lead us to grasp with true sense of respect all that is beyond our knowing. A sense of reverence will replace "I'll have to tell the man upstairs" with a petition to God who dwells in inaccessible light.

We need a *sense* of the grandeur and greatness of death. The ancients stood in confusion. They wrote on their tombs: *Cineres et nihil...* Ashes and nothing... Some of their successors sensed that they could not write this without regarding life as an absurdity. So they wrote eagerly about alternatives. Sometimes they wrote frantically. Others wrote wildly. We need to write truly and then to take our stand totally on what we have written. A *sense* of the grandeur and the greatness of death is vital to us.

A *sense* of purpose in world of changing values is a vital need. We need to center our efforts around firm poles of truth. We must have a short list of resolutions in a decade of changing Agendas. We must again and again replace "Maybe" with "Yes." We need to erase "Tomorrow" and to write "Today." It is absolutely necessary

for us to go forward with a sense of mission in an age that prefers to probe with tentative tentacles.

Rudyard Kipling wrote a poem with many "If's." If you made all the "If's" come true, then the poet promised: "You will be a man, my son." Perhaps we can not promise as much. But if you have a *sense* of reverence, a *sense* of the grandeur and greatness of death and a *sense* of mission and purpose, we promise: Then you will be truly alive, my daughter, my son.

Fr. David Temple, O.M.

Francis Song*

Francis, guide, show us the way,
clad in simple gospel-gray;
help us follow, not delay;
as we clamber on belay.

Sherpa of the upland bright,
you scaled Mt. Alverno's height,
branded by a fearsome sight:
piton-pierced through seraph's flight.

Poor, obedient, chaste and wise,
hands outstretched in Jesus' guise,
marked as His before all eyes,
spirit-free at your demise.

"Walk the way that Jesus trod
Step by step." You leapt (we plod)
up past Calv'ry's blood-soaked sod,
on to glory, rapt in God.

Sr. M. Felicity Dorsett, OSF

May be sung to the hymn tune, "Loving Shepherd of Thy Sheep."

A Review Article:

Mystic Encounter Great Saint and Great Writer

RAPHAEL BROWN, S.F.O

Just suppose that on turning eighty Graham Greene crowned his career as one of the foremost authors of this century by writing the best modern life of Saint Francis of Assisi. What a momentous literary event that would be! Well, another equally famous writer, Julien Green, a lifelong American expatriate writing in French, has done exactly that.

And now his bestselling *Frère François* (Paris, Editions du Seuil, 1983) is available in an excellent translation by Peter Heinegg: *God's Fool. The Life and Times of Francis of Assisi* (New York, Harper & Row, 1985. Pp. 273. \$16.95). The importance of this publishing event is reflected in front page reviews in both *The Los Angeles Times* and *The New York Times* book sections. Its major significance for all of us in the Franciscan spiritual family compels me to submit this in-depth review.

Born in Paris in 1900 of American parents and raised to be an Englishman by his mother (from Georgia), as a youth Green attended a French *lycée* and the University of Virginia. But except for the years of the two World Wars spent in America, he "grew up with Paris around me" and chose to become a writer of French: "I chose French..Is that not a proof of love?" Over the last sixty years his fourteen novels-often "dark..filled with pain and violence"-and his dramas and four-volume autobiography, plus twelve volumes of an informal *Journal*, besides essays and a book of correspondance with Jacques Maritain, have made Julien Green a leading figure in contemporary French literature, culminating in his election to the Académie Française in 1971.

At sixteen, though brought up as an Anglican by his mother, after her death he "fell madly in love with..and dreamed of becoming like Francis

Dr. Raphael Brown, S.F.O. and lay affiliate O.F.M., retired reference librarian of the Library of Congress has written several books and numerous articles on Franciscan themes, including *True Joy* from Assisi.

of Assisi." On being received into the Church, he took Francis as his baptismal name. But later "these blessed intentions were thrust aside." Yet still later "Saint Francis kept coming back." Finally, after visiting Assisi (again) in 1980, he began "the immense task" of writing this book, which took a year and a half. It is especially noteworthy for us that he was strongly urged to do so by his close friend, Father Omer Englebert, who told him: "As a layman you can say everything about Saint Francis."

And indeed Julien Green has told the general public nearly everything they need to know about the life and times of the Poverello in the 270 pages of this popular biography, vividly sketched in 115 brief chapter-sections, through without any documentation—no references or notes, no bibliography, no index, no illustrations. However, the author has obviously done his home work on the sources and history of the times very effectively. Quite rightly, he has richly mined the treasure trove of Arnaldo Fortini's five volumes (see THE CORD for May, 1981).

Hence he offers a wealth of historical and biographical data which will be welcome news to all who have not ventured into Fortini's jungle on such topics as the legend of St. George, the rather shocking local feast of the *episcopello* (boy bishop, for a day), the local young men's dancing club, troubadour music, the splendid Romanesque facade of the San Rufino cathedral, etc.

Moreover Green also provides some novel information or treatment of various subjects of special interest to him—and to us: the ever enigmatic Brother Elias, Pope Innocent III, the role of France in the life of the Saint's father and in Francis' devotion to the Eucharist. I welcome his including the little-known anecdote about Francis challenging Clare to beg incognito in the streets before he accepted her vocation. And at last we have an adequate, correct profile of the Egyptian Sultan who could not help admiring the Saint because they were both lovers of mystical poetry.

Herein we discover the key to the power and charm of this splendid biography: at eighty as at sixteen Green is still or once again "in love with" Francis—if not "madly" now, yet more maturely, more deeply, more truly. To my knowledge no other biographer has written about the Saint of Assisi with such fervent sympathy and affection. Perhaps this explains also why few others have provided so many profound and striking insights into the personality and spirituality of the Poverello. All presented in an elegant yet simple style.

A few examples among many. The young Francis radiated "a joy that appeared to be inextinguishable, not just a joy in life, but another, much deeper joy...this delightful boy...insanely generous...seductive charm...the most likable lad in the world... He admired everything that



struck him as beautiful. Everything on earth was beautiful."

Then the mature "man who sent shockwaves through Christendom.. Very few men have wept as Francis did. ..He "gave way to Christ. He remained a human being but he was possessed by Christ." He "was a man who lived in the open air." His hillside hermitages like the Carceri (the prisons) were "escape hatches for the soul." He had an "irresistible fascination with the open road..He didn't have his feet on the ground."

Francis the ascetic and mystic "declared war on everything that could kill love in the human heart..He fought hard against the carnal man." Yet the poet of the Canticle of Brother Sun "lost himself in admiration of the earth, because his soul never tired of the beauty of the visible world." The book includes a good number of perceptive passages on the beauty of Umbrian landscapes.

Lastly a few lines on Francis' so relevant love for Christ's "House." He "remained unshakably Catholic all his life, as degraded as the Church was, he still considered it the house of Christ. ... Francis clung to the Church with all his might."

Of course among all the facts and events reported in this book, there have to be some which the experts may question or at least wish were documented. Even Fortini's massive work is not without errors. While

Green (unlike Fortini) has the right German Duke Conrad, he still clings to the mistaken Colonna connection of Cardinal John of St Paul. At San Damiano in 1225 Clare and her nuns did *not* directly take care of Francis, since they were cloistered and he was in the nearby chaplain's house.

This "Beckmesser" noted half a dozen typo slips. Thomas of Eccleston should not be called Thomas d'Eccleston. *The Eternal Gospel* was not written by the Abbot Joachim but by an erratic disciple.

I regret that the author did not make richer use of the Saint's Writings, a common lacuna in his biographies.

The several pages on the visits and portraits at Subiaco are of special value and originality, particularly in view of the denial of the authenticity of the famous Subiaco portrait by Servus Gieben (see *Coll. Fr.* 55, 1985, 419). Green accepts the Greccio portrait as contemporary, but some art historians date it one or two centuries later.

All in all, in my opinion Julien Green's *God's Fool* is the best, most comprehensive semi-popular life of Saint Francis available.

What I value most in it, besides the features and qualities outlined above, is that we find here that all too rare phenomenon, the radiant encounter of two great souls, two great Christian mystics. One perhaps the most splendid of all the Church's Saints; the other one of the foremost Catholic writers of our times. It is primarily the flaming love between the two which gives light and warmth to this book.

"For many days," Green wrote on finishing it, "I have lived in the marvelous company of the man I have always admired the most. In a way I have felt him close to me, fraternal and smiling. ..He was and still remains the man who transcends our sad theological barriers. He belongs to everyone, like the love that is unceasingly offered to us. You couldn't see him without loving him... and that love has stayed the course—."

I believe that in writing this life of Francis, Julien Green hopes to help us share his conviction that the ever lovable because ever loving, ever faithful because ever faith-full Little Poor Man of Assisi is not just another admirable holy man but in prophetic truth the ideal hero-model for our disintegrating, declining world which has lost the meaning of true happiness in genuine self fulfilment; that "true joy" of Saint Francis which we learn to experience, as he did, in daily "conformities" with the Risen yet Crucified Redeemer of humanity. That "perfect joy" of Saint Francis whom the Germans aptly call "the holy have-nothing" and the Chinese "the five-wound saint," who spent this last pain-wracked year on Mother Earth joyfully singing his Canticle and Praises of God that urge us all to know and love and worship and thank and serve Him in penance and great humility. And so daily to prepare for His daily closer Return. Meanwhile daily, as Brother Francis wrote, "to strive to be of help to all in God."

St. Francis' The Canticle of Brother Sun and Joseph Haydn's The Creation

*The Fatherhood of God and the
Brotherhood of all creatures*

MICHAEL CHANDLER, O.F.M., Cap.

The 'Canticles' of Francis and Haydn

THE CRITICAL point in our understanding of the messages of *The Canticle* and *The Creation* has now been reached. God is reflected in man, made in His image, by man's loving God. Yet it is not only man who reflects and points to God, but the whole of creation. It is by reflecting God, who is Goodness and Beauty, that everything good and beautiful in creation gives praise to God. Creation praises God *through its very being*, for all creation is fundamentally good and beautiful even though tainted to a greater or lesser degree as a result of the Fall. How do Francis and Haydn express this "praise-through-being"?

They both express it by the use of biblical sources in which *The Canticle* and *The Creation* are rooted. In the case of Francis, his *Canticle* belongs to the same genre as Psalm 148 and especially the *Canticle of Benediction* (*The Canticle of the Three Young Men*) in the Book of Daniel (c.3). His biographer Celano emphasizes this: "For as of old the three youths in the fiery furnace invited all the elements to praise and glorify the Creator of the universe, so also this man, filled with the spirit of God, never ceased

Fr Michael Chandler O.F.M.Cap. is a member of the Capuchin Province of Great Britain: he took final vows in September 1982 and was ordained priest in March 1983. Before joining the Capuchins he studied at the Royal Academy of Music, London, receiving the degree of "Graduate of the Royal Schools of Music" (G.R.S.M.) and the diploma "Licentiate of the Royal Academy of Music" (L.R.A.M.). He is currently studying in Paris (France) for a Master's degree at the Institut Supérieur de Liturgie (Institut Catholique de Paris).

to glorify, praise, and bless the Creator and Ruler of all things in all the elements and creatures" (1 Cel.80).⁸ With regard to *The Creation* this praise-through-being by all creation is most explicitly expressed in poetic form in the second section "Of stars the brightest" (bars 47-262: Allegretto) of the Duet and Chorus (No. 30). This section is based on a paraphrase of Psalm 148 in which all creation is invited to praise the Lord through their very being: the sun, the moon and the stars; the elements, the mists, the dew and the fountains; the trees, the plants and the flowers; the birds and the animals; the valleys, the hills and the woods. It is clear that both *The Canticle* and this section of *The Creation* have the same roots in "that genre of biblical hymns in which man praises God in his creation".⁹

At the same time both Francis and Haydn clothe their basic sources with their own individuality, and leave on them their own fingerprint of joy, thus making these works disclosures of the person of St. Francis and the person of Haydn. Only Francis could have written *The Canticle*, and only Haydn *The Creation*.

The Canticle is the deepest expression of Francis' personality, attitudes and beliefs. It "springs from existential depths. It is the end result and surely the supreme expression of a whole life."¹⁰ St. Bonaventure saw the life of Francis characterised by a total love for God and His creatures: "Francis sought occasion to love God in everything. He delighted in all the works of God's hands and from the vision of joy on earth his mind soared aloft to the life-giving source and cause of all. In everything beautiful he saw him who is Beauty itself, and he followed his Beloved everywhere

by his likeness imprinted on creation" (Legenda Major, IX, i).¹¹ *The Canticle* is surely the highest expression of Francis' love for God and for all creatures. It is the summary of a life-time spent in wonder at God's creation. Francis grasped the deepest meaning in all creatures, that they all "celebrate the glory of the Most High" and give praise to God.¹²

The Creation is also the supreme expression of a whole life, the creative life of Haydn. The second section (Allegretto) of the Duet and Chorus (No. 30) is the high-point of this supreme expression of Haydn's creativity

⁸Marion A. Habig, *op. cit.*, 296.


⁹N. G. van Doornik, *Francis of Assisi, A prophet for our Time*. Chicago, 1979, 189.

¹⁰E. Leclerc, *The Making of "The Canticle of Brother Sun": II*, in *The Francis Book: 800 years with the Saint from Assisi*, ed. Roy M. Gasnick. New York - London, 1980, 105.

¹¹Marion A. Habig, *op. cit.*, 698.

¹²Roy M. Gasnick, *op. cit.*, 106.


and is the spiritual kernel of the whole oratorio. It is the spiritual kernel of *The Creation* because here the whole musical description of the various creatures already heard in Parts I and II takes on a new significance. All these creatures, which are the gift of God, are now shown to have been created to give God praise through their very being. The text hinted at this at the end of Part I in the magnificent Chorus with Solos "The Heavens are telling" (No. 14) when the inanimate creatures (the sun, moon, stars and elements) were exhorted to proclaim the glory of God. But it is only here in Part III, in the allegretto of No. 30 referred to, that all creatures are actually portrayed in the music as praising God through their very being. Haydn achieves this in a number of ways.

Firstly, Haydn employs a musical *motif* to represent *praise*: this can be conveniently called the *praise motif*. It is founded on a rhythmic cell ¹³ and takes the form of a rising arpeggio-like figure:



This appears for the first time in the Solo (Soprano) and Chorus "The marvellous work" (No. 4), praising the completed work of the second day:



¹³This rhythmic cell  has been widely used by composers, especially in the seventeenth and eighteenth centuries, to express in musical language their emotions of joy and exultation, of glory and of worldly—particularly of military—power. Moreover, in sacred music, this rhythm has been enjoyed to represent the praise and exultation of the "God of power and might." Haydn himself makes use of this rhythm in *The Creation*, for example, in the Chorus "The harps are sounding" (No. 10), a hymn of praise and rejoicing; it also pervades the Chorus "The heavens are telling" (No. 14) which proclaims the wonders of the first four days of Creation.

Another example of the *praise motif* is to be found in the final section of Part II (No. 26-28), which is divided into three movements: Chorus I — Trio — Chorus II. Both Chorus I (No. 26) and Chorus II (No. 28), which give thanks and praise to God for the completed work of creation at the end of the sixth day — “The mighty work of God is done” — open with the *praise motif* played by the orchestra:



In Parts I and II God's praise has been sung by the angels alone. Only in Part III is His praise sung by all the beings created by God during the six days of creation. Haydn portrays this by pervading the music of Part III with the *praise motif*.

The second section (Allegretto) of the Duet and Chorus No. 30 is founded upon a melody which appears throughout the movement until the final chorus. The bass accompaniment that is mostly given to this melody contains the *praise motif*:



The *praise motif* also appears when Adam and Eve, in the same movement (No. 30), exhort *all* creation to praise the Lord:

(bars 211-14)



In the following Recitative (No. 31) Adam and Eve themselves are represented as having offered to God their thanks and praise in the previous Duet and Chorus (No. 30) by the *praise motif*. Haydn achieves this by placing the *praise motif* — a reiteration of the opening notes of the orchestral introduction to the choruses at the end of Part II referred to above — directly after the words sung by Adam: “Our duty we have now performed, in offering up to God our thanks:”

(bars 3-5)



Haydn has underscored the truth that God has given the vocation of praising Him not just to the angels, not just to man, but to *all* creation.

Secondly, Haydn portrays creatures praising God through their very being. Haydn is not content merely to express in sound that only creation as a whole has a vocation to praise God; he goes on to add that every created being, individually, has a vocation from God to praise Him. Many of the creatures mentioned in the paraphrase of Psalm 148, the text of the second section (Allegretto) of the Duet and Chorus (No. 30), are described individually. For example, the sun, which Haydn again singles out for special treatment, is portrayed in all its majesty and splendor in the grandeur of the music which accompanies the words: "Proclaim in your extended course the almighty power and praise of God!" The individual character of the moon and stars is described by Eve singing gentler music to represent the *praise-through-being* of the lesser lights. A high flute describes the weather, in particular the rain. The strings playing a measured *tremulo* — a rapid semiquaver repetition — portray the swirling, hazy fogs and mists, and then turn into a more agitated passage to describe the driving wind. The birds are portrayed in flight by a flute playing what again sounds like a reference to the *praise* motive:



Yet not all the creatures are 'tone-painted' in this section, and what 'tone-painting' there is rather vague and less explicit than those in Parts I and II. There is clearly a reason for this: because this section — the second section (Allegretto) of the Duet and Chorus (No. 30) — is the focal point and kernel of the whole work, there was no need for Haydn to repeat all the more explicit 'tone-painting' heard beforehand, because all these are drawn into this section as the centre of the whole work and given a new meaning.

And what is this new meaning? It is to be found in this second section (Allegretto) of the Duet and Chorus (No. 30) in Haydn's musical symbolism of praise and in his portrayal of creation as a unity of unique beings each expressing their own particular identity. In a word, the new meaning is this: that all individual and autonomous beings in creation have been brought into existence by God in order to praise Him by their very being,

in their own individuality: *The Creation* expresses in sublime sounds the message of St. Francis' *The Canticle*. Indeed, it is not to go too far to call *The Creation* Haydn's *Canticle of Brother Sun*.

The Brotherhood of All Creation

As reflections of God's glory all created beings have a common and equal vocation to praise and worship the one, heavenly Father through their own individual being. An important consequence follows from this. In their common vocation to praise, all creatures find their unity in a universal fraternity of brotherhood. Human beings, animals and reptiles, sun, moon and stars, earth, fire, air and water all have their unity and brotherhood in praising God.

Through the Fall all creatures have become something less than themselves and have lost that unity and brotherhood. Human beings have to toil for their bread, the snake bites, the cat hunts the mouse, animals and birds are wary and even terrified of humans.

But hope is not lost. Creation has been given a new focus in its Lord and King, Christ Jesus, truly God and human, who is the crown, center and goal of all creation. The more creation converges on Christ, the more it becomes what God intended it to be and thus it is made ever more truly itself. It has been said "The glory of God is man fully alive". While that is true, it is perhaps even more true to say "The glory of God is creation fully alive".

Conclusion

What relevance does the message of a saint born eight hundred years ago and a composer born two hundred and fifty years ago have for our world today? There are two basic flaws in the human character, pride and arrogance. Because of these we have destroyed the communion that ought to exist between ourselves and God. In so doing we have also destroyed the communion that ought to exist between ourselves and nature as a whole and all individual beings in it.

Two possible disasters are facing us today. Firstly, there is the threat of nuclear war which comes from our mutual distrust of one another, from antagonism between nation and nation. Secondly, there is the ever-increasing and just as serious threat of an environmental holocaust that has been caused by our selfish dictatorship over nature. We have been made stewards of God's creation. We have authority from God to love and serve, not to hate and exploit. Yet we have misused and violated nature. A group of environmentalists was reported some time ago to have said

that an environmental disaster could hit the earth in twenty years or so if we continue to exploit the resources of nature as we are doing at present. Whether this is alarmist or not, it serves to show that we have not treated the world as we ought to have done. and in that we must be held responsible, indeed guilty.

Against this background St. Francis and Joseph Haydn have indeed something very vital to say to us. They both teach that we have to recapture that fundamental yet simple vision of creation which sees it as coming from and belonging to the Almighty Creator, who gives to everything and everyone of us being and life. The consequence of this is that all creatures are brothers and sisters under God the Father/Creator. And every creature is endowed with the dignity of reflecting God's glory and in so doing they praise and worship Him.

The recognition of the dignity of *all* creatures has to bear fruit in our lives in practical actions. God has given us the grace to be able to co-operate with His creative power in pro-creating, organising and fashioning the world. This is our stewardship. Human genius has produced marvels out of created material, and has realized latent possibilities in nature which were there waiting to be discovered.

The sad truth is that we have abused our stewardship and exchanged it quite unlawfully for tyranny. We tyrannize over one another, over soil, over animals and plants, over the seas and air. We need to regain that sensitivity and appreciation of the environment which will root out our arrogance and self-centeredness from which tyranny derives. We need to regain the other-centredness of love and humility which will lead us to care for all creatures and act responsibly and lovingly in their regard. In this way we will express our true love of God.

Let us consider the consequences if this were to take place. Each would recognize the dignity of his neighbor as sons and daughters of God, and would respect their rights and respond to their needs. There would be love and forgiveness instead of hatred and revenge, life would be revered no matter how tiny or frail, helpless or infirm. We would share resources across the face of the earth, not in charity but rather in true justice. In this way we would witness the beginning of the end of oppression and injustice, of starvation and poverty, of wars among nations and groups, of murder of the innocent, born and unborn, and of that aggression which cloaks itself under the name of mercy-killing.

I acknowledge with gratitude the permission to reproduce extracts from the vocal score of Haydn's The Creation kindly granted to me by Novello and Company Limited, Sevenoaks, England.

Acknowledging the brotherhood of all creation, human beings would not consider other creatures and levels of existence as inferior, simply there to be exploited, but rather as fellow creatures, indeed companions, worthy of love, care and respect. We would use our native genius to *bring out the best* in every creature, not the worst. For example, to co-operate with water to create hydro-electric power rather than to abuse it by polluting it and making it lethal; or to work with metals to fashion more scanners for hospitals rather than to proliferate bombs and bullets that fill hospitals with the wounded and cemeteries with the dead.

This is no utopian dream, not even in our sophisticated time of nuclear power and technological progress. Belief in the Fatherhood of God and the brotherhood of all creation in and under God is the crucial factor in any attempt to ensure the future of the earth. That belief is the basis of survival and the assurance of future development. and that is the reason why the vision contained in St. Francis' *The Canticle* and Haydn's *The Creation* is of vital significance for today and tomorrow.

Moment of Terrible Beauty

Autumnal splendor—
Testimony of a single grain
That dying lifed a plant, and grains
To die and life a harvest,
To life harvests without end.

Dying is not always choice
Nor is promise always revelation.
Decision
Or surrender
Triggers, like solar plasma the Borealis,
The radiant glory
Of a son of God!

Sister Emeran Foley, O.S.F.

Clare and the Ancren Riwe—III

SISTER MARY FRANCIS HONE, O.S.C.

V. Confession

Why would a rule for enclosed nuns contain a lengthy chapter detailing every aspect of the sacrament of Penance? Perhaps it was, as Bishop Poore claimed, because the winds blow fiercely on the top of the mountain. He was well qualified to expound this intricate and extensive subject for he was the author of a manual for confession after the Lateran Council of the late twelfth century.

Women did much to restore the sacraments to their proper dignity by requesting them frequently at a time when the ministrations of the clergy were not respected. In her rule, Clare legislated the common law for the laity as the Bishop did for the nuns, but Clare confessed *thoroughly and often* and taught the sisters to do the same. Prior to her death Clare had the forgiveness of her sins uppermost in her mind, reflecting the emphasis given to it by Church law at that time. The *Ancren Riwe* taught with much gravity that no sin could possibly be forgiven without confession, and this must take place as soon as possible. Both rules include a common law about the sacrament:

We are not to put any questions unless it be quite necessary, for evil may come of questioning [AR p. 255].

And they shall take care not to introduce other talk unless it pertains to confession and the salvation of souls [RC III, 12 :p. 214].

The Bishop advised the nuns to secure as confessor a priest who was prudent and not too young. Clare adds the requirement of a good character and reputation as well. In a later transcription of the *Riwe* called *Ancrene Wisse*, underway when the first Friars arrived at Dover, in England, they are recommended to the anchoresses for their modest reserve. And there was no reason to impose penances on the sisters, wrote the Bishop, for there was enough of that in their lives.

Sister Mary Francis Hone, O.S.C. writes from the Monastery of St Clare, Jamaica Plain, Massachusetts. The first two parts of this study appeared in Our July–August and October issues.

VI. Penance

Mystical union with her Crucified Spouse was the spring from which the strange life of the anchoress drew its beauty and its power of endurance. People stood in awe of these world-denying ascetics, convinced that they possessed untold gifts for healing and guidance amid the perplexities of the human condition. Nevertheless, in the area of worldly values they were stumbling blocks and as worthless to that world as a man hanging on a tree. *It is all like martyrdom to you in so strict an order, for ye are day and night upon our Lord's cross*, wrote the one who highly respected the fervor of the three sisters of Tarrent (AR p. 263).

Anchoresses through the centuries have offered only one viable reason for the life they took upon themselves; their compassionate love for the One who suffered for them, and their desire to enter into that Love by the key of the Cross:

In nothing let me delight but in God's cross, that I suffer wrong and am accounted worthless, as God was on the cross [AR p. 267].

Look upon Him who became contemptible for you, and follow Him, making yourself contemptible in the world for Him [2nd. LET 19: p. 197].

But through this suffering the heart expands to know joys far greater;

Be happy and glad, for in requital of these two, twofold joys are prepared for you — in requital of ignominy, honour; and in requital of pain, happiness and rest without end [AR p. 270].

If you die with Him on the cross of tribulation, you shall possess heavenly mansions in the splendor of the saints, and in the Book of Life, your name shall be called glorious among men [2nd. LET 21: p. 197].

With the apostles they can therefore proclaim:

If we suffer with him, we shall be in bliss with him [AR p. 171]

If you suffer with Him, you shall reign with Him; if you weep with Him, you shall rejoice with Him [2nd. LET 21: p. 197].

Clare saw herself as Francis' plant hidden in the dark earth of San Damiano. But like the anchoress, Saint Oria, the more deeply Clare was planted the brighter was her holiness, so that she became like a city set on a hill, or a light in a dark place. But the darkness, the pain, and the deaths were consistently represented in resurrection imagery. The simile

of a plant was also used by the Bishop:

Ye are young trees planted in God's orchard [AR p. 287].

The Lord gave us our most blessed Father Francis as Founder, Planter, and Helper... he was always solicitous in word and deed to cherish and take care of us, his little plant [T 14: p. 230].

Just as there could be no light without darkness, there could be no sweetness without bitterness; first of all, in the bitterness of physical austerity. These were enumerated in the *Rule* as they have been in accounts from Clare's life, and were essentially the same. Clare wore garments of boar's hide next to her skin, slept on the stone floor or on twigs with a rock for her pillow sometimes. While she was allowed she fasted completely three days of each week with bread and water the rest of the time. After a day of labor she would spend the night in prayer, and the list goes on. Her rule of fasting is stricter than that of the anchoresses who were not to fast totally or on bread and water while Clare gave this as a penance to her sisters and allotted days when they were free to fast if they wished. Both rules limit the nuns to lenten fare.

And there was another kind of bitterness; the confinement of the enclosure. In the *Mirror of Perfection* we read of Saint Francis that *knowing that from the beginning of their conversion they had led a life of great confinement and poverty, he always felt the greatest pity and compassion for them.* (Omnibus, p.1223) But Christ had known severe confinement too, and He was God, the Bishop reminds them and goes on to say:

Then, do ye, in a narrow place endure bitterness, as he did in Mary's womb, when ye are confined within four large walls and he in a narrow cradle, nailed to a cross, and in a tomb of stone closely confined. Mary's womb and this tomb were his anchorite houses [AR p. 286].

Cling to His most sweet Mother who carried a Son Whom the heavens could not contain; and yet she carried Him in the little enclosure of her holy womb and held Him on her virginal lap [3rd. LET 19: p. 201].

Internal bitterness meant the never-ending struggle against personal sinfulness:

Wherefore it is necessary always to fight bitterly against the devil [AR p. 283].

She showed them how the enemy lays hidden snares for pure souls, and tempts holy persons in one way and worldlings in another [L XXIII, 36: p. 44].

But by all these earnest efforts love is expressed:

Lowest thou me? Shew it; for love will shew itself by outward acts [AR p. 289].

Let the love you have in your hearts be shown outwardly in your deeds [T 18: p. 231].

Such great love makes all their penance sweet:

Whatever is bitter seems sweet to her for our Lord's sake [AR p. 290].

Thus what is painful and bitter might be turned into sweetness for her because of their holy way of life [T 20: p. 231].

Clare always found this to be so, for at the end of her life she was able to proclaim to Brother Leo:

Nothing is ever so hard that love doth not make tender, and soft, and sweet [AR p. 289].

Ever since I have known the grace of my Lord Jesus Christ through His servant, Francis, no suffering has troubled me, no penance has been hard, no sickness too arduous [L, XXIX, 44: p. 49].

VII. Of Love

The purpose of the anchoress's life of penance was simply to come to know God. *They that love most shall be blessed, not they that lead the most austere life, for love outweigheth this* [AR p. 293].

The substance of Clare's rule and letters is this singleness of heart that wants only God and those things that will assist one to grow in the love of Him who first loved us. Her sisters testified that she instructed them daily to love God above all things, and she wrote of almost little else:

God hath deserved our love in every way. He hath done much for us, and hath promised more.[AR p. 293].

Love Him totally Who gave Himself totally for your love.[3rd. LET 15: p. 200].

She wrote to Agnes; *Because one thing alone is necessary, I bear witness to that one thing* [2nd.LET 10: p. 196]. Her purity of heart was extolled

by Bonaventure who, as their Protector and Minister General of the Friars Minor, heard of it and wrote to the Poor Ladies of San Damiano after her death, encouraging them to *earnestly walk in the virtuous footprints of your holy Mother, and wish never to have anything else under heaven except what that Mother taught, namely, Jesus Christ and Him crucified* [LB].

An anchoress entered into a spousal relationship with Christ surpassing every other mode of loving she might have known on earth. The *Ancren Riwe* lists these as the love of friendship, marriage, maternal love, and a love between body and spirit. The first two were familiar enough in Christian imagery; the last two came to the fore with the later Medieval devotion characterized by analogies from human love. The human body was coming into acceptance but mostly as an envelope for the spirit. Clare's spirituality comprised these concepts of her times. As she lay dying she spoke to her soul: *Go in peace, for thou wilt have a good escort, and this escort will be He Who created thee, who sanctified thee, and after creating thee Who put in thee His blessed Spirit, Who has always watched over thee as a mother watches over a beloved child*. [CC 3,20: p. 195]. Along with her contemporaries Clare related to feminine attributes of the Godhead. Nurture was no longer a quality limited to women, nor strength to men.

And who was more deserving of a love beyond all those relationships than our Lord, asked the Bishop? Medieval spirituality made Jesus the Christ-Knight who showed His prowess by all He did for us. In 1240, a Cistercian wrote of the *Five Incitements to a Burning Love of God*, and there was another popular work entitled *The Art of Courtly Love*, and others which compared the qualities of Christ with those sought for in an earthly lover. These are enumerated in the *Ancren Riwe* and Clare writes with an equivalent thrust:

Am I not the fairest thing?
Am I not the richest King?
Am I not of the noblest birth?
Am I not the wisest of the wealthy?
Am I not the most courteous of men?
Am I not the most liberal of men?
Am I not of all thing the sweetest and most gentle?
Thus thou mayest find in me all the reasons for which love ought to be given, especially if thou lovest chaste purity for no can love me except she retain that [AR p. 300].

Thus you took a spouse of more noble lineage, Who will keep your virginity ever unspotted and unsullied, the Lord Jesus Christ.
Whose power is stronger,
Whose generosity is more abundant,
Whose appearance is more beautiful,
Whose love is more tender,
Whose courtesy more gracious. [1st. LET 7,9: p.191].

Moving passages treat of Christ wooing His spouse, telling her how He bought her with a love that surpassed all others, and asking what it is she desired in return for her love. *Wouldst thou have castles and kingdoms? I will do better for thee. In addition all this I will make thee queen of heaven* [AR p. 302]. Clare frequently referred to her sisters as queens of heaven in her Rule, Testament, and in her letter to Agnes of Prague whom she greeted as *the most worthy Spouse of Jesus Christ and, therefore, the most noble queen* [2nd. LET 1: p.195].

The bride need only extend her love to Christ and He was hers: *Touch him with as much love as thou, sometimes, hast for some man, and he is thine, to do all that thou desirest* [AR P. 309]. But there is a difference in Christ's love:

As soon as she cometh to him again he maketh her again a virgin ...so great a difference is there between God's communion with the soul and man's with woman, that man's communion maketh of a maiden a wife, and God maketh of a wife a maiden [AR p. 299].

When you have loved Him you shall be chaste; when you have touched Him you shall be made pure; when you have accepted Him you shall be a virgin [1st. LET 2:p. 195].

In order to keep this love burning in the heart of His spouse two pieces of wood are needed to enkindle the flame, as in the scripture passage of the woman of Sarepta. These two sticks symbolize the Cross.

With these two sticks ye ought to kindle the fire of love within your hearts. Look often upon them [AR p. 304].

Meditate constantly on the mysteries of the Cross and the anguish of His mother as she stood beneath the Cross [LET ERM 12: p. 208].

There were three things that could quench the love aroused by the contemplation of Christ on the Cross, however: sin, idleness, and hatred. These were of utmost concern to Clare. Whenever she heard of sin having been committed she prayed, and had her sisters pray, and sometimes even pleaded herself with the person responsible to induce them to return to God. She governed the sisters with the same vigilance.

The second, idleness, was deemed perilous for anchoresses because of the limitations of their surroundings. Clare's wish that the sisters work at definite hours once again places their horarium with Grimalia's rule

for recluses. In traditional monastic Orders, then as now, personal schedules were drawn up by the Abbess for each sister according to their need. The benefit of specific occupations has a similar theory in both Clare's and the English rule:

Be always active and alive to good work, and this will warm you and kindle this fire in opposition to the flame of sin [AR p. 306].

She desired them to work with their hands at definite hours, that thereafter through the exercise of prayer they might be rekindled with longing for the Creator and that thus, while they avoided torpor and negligence, they would drive out the coldness of indevotion by the warmth of holy love [L, XXIII, 36: p. 44].

But Clare warned more against the power of hatred in the heart to dampen the fire of love for God: *The Abbess and her sisters must beware not to become angry or disturbed on account of anyone's sin: for anger and disturbance prevent charity in oneself and others* [RC IX, 2: p. 221]. Both rules recommend that if a sister refuse to amend her ways the others should pray that God enlighten her heart to do penance.

Love is mistress; all must serve her, most especially those deputed as servants of the others. Concerning superiors:

It is right that they should both fear and love you; but that there should be always more of love than of fear [AR p. 324].

She should strive to preside over the others more by her virtues...so that, moved by her example, the sisters might obey her more out of love than out of fear [RC IV, 7: p. 215].

But besides being prevented by sin, idleness or anger, this love cannot grow strong in a heart filled with desire for other things. A choice must be made. The concept of the exchange needful for singleness of heart was used extensively by Clare: *What a great and laudable exchange; to leave the things of time for those of eternity, to choose the things of heaven for the goods of earth, to receive the hundred-fold in place of the one, and to possess a blessed and eternal life* [1st. LET 30: p. 193]. The *Ancren Riwe* likewise promised that one would eventually obtain what the heart was set upon, and that if you really chose to enjoy the consolations of the Spirit you could have them: *Let everyone choose now between earthly and heavenly comfort, to which of the two she will keep; for she must relinquish one of them, because in the mingling of these two she can never have pureness of heart* [AR p. 308].

This is what Francis preached to the Poor Ladies, and not only preached but sang, as in a canticle he composed for them: *Do not look at the life outside for that of the Spirit is better* [CE, 3: p. 40]. This is the Inner Rule of love. In this is the strength of all religious professions and the purpose of all religious Orders. This was the rule of the three sisters of England as it was to be of the Poor Sisters of Saint Clare: *to observe the holy Gospel of our Lord Jesus Christ*. [RC I, 1: p. 211].

Conclusion

The genius of Saint Clare may well have been to have limited to a single parchment a spirituality extending through some three-hundred pages in the *Ancren Riwe*. Did she know of this rule? Perhaps. Haymo of Faversham was Minister General during Clare's lifetime and he and the other Friars journeyed throughout the various provinces. There were anchoresses at Dover at that time and at Faversham. Thomas of Eccleston mentioned two instances when Friars asked their intercession.

Had Clare never come directly in contact with this rule she evidently knew the sources upon which it was based, for it adhered to the tradition of the desert Fathers, the spirituality of Saints Bernard and Augustine, and the Gospel movement of the late Middle Ages which sought to revive the truths of primitive Christianity. Its author set down principles in keeping with those authentic Christian teachings and could proclaim, as Francis did, that it was not a rule to be tampered with for it was God's: *This rule is framed not by man's contrivance, but by the command of God. Therefore it ever is and shall remain the same without mixture and without change* [AR p. 4].

This was also a novel and reactionary rule in the sense that it deliberately set down principles contrary to existing norms. The Bishop wanted them free from the controversy raging over monks' habits; *be they white, be they black*. Clare pleaded that her sisters wear only the poorest clothing but, like him, she stipulated no color:

...see that they be plain and warm, and well made—skins well tawed; and have as many as you need, for bed and also for back [AR p. 317].

Indeed, the Abbess should provide them with clothing prudently, according to the needs of each person and place, and seasons and cold climates... [RC II, 11: p. 213].

In both rules there is the conceding of external legislation in consideration for weaker members as a further recognition of the supremacy of the

internal law of love. Nothing more or less than the Christian life was required or presented as a means of establishing the Kingdom of God.

Clare was part of the great dynamic movement of the Spirit in the thirteenth century because she was free and empty enough to be filled with Its breath. Many dedicated woman preceeded her and her efforts. When the Spirit called her forth she, in her turn, built upon their fidelity to that same Spirit. Then Clare took one step further—a leap into the darkness—and her light remains vibrant.

Bibliography

A full bibliography appeared with the part one of this study in our July/August issue. Listed here are the sources referred to in the text.

- Armstrong, Regis J. and Brady, Ignatius, eds. *Francis and Clare: The Complete Works*. New York: Paulist Press, 1982.
Brady, Ignatius, ed. *Legend and Writings of Saint Clare of Assisi*. St. Bonaventure, NY: Franciscan Institute, 1953.
DeRobeck, Nesta. *Saint Clare of Assisi*. Chicago: Franciscan Herald Press, 1976.
Morton, James, ed. *The Nun's Rule*, New York: Cooper Square Publishers, Inc., 1966.

Abbreviations

AR	Ancient Riwe, Morton
CC	Cause of Canonization, De Robeck
CE	Canticle of Exortation, AB
L	Legend of Saint Clare, Brady
LB	Bonaventure's Letter to the Poor Ladies of San Damiano, tr. Gregory Shanahan, O.F.M. (<i>The Cord</i> 33:7 July-August, 1983)
Let	Clare's Letters to Agnes of Prague, AB
Erm	Clare's Letter to Ermentrude, AB
RC	Rule of Saint Clare, AB
T	Testament of Saint Clare, AB

The Popes and Scotus

ORLANDO TODISCO, O.F.M.

The eulogy given by John Paul II during his 1980 trip in Germany at Cologne before the remains of John Duns Scotus carries on in perfect continuity that uninterrupted series of invitations which the Holy See has offered to Franciscans in particular and to scholars in general to develop the insights, to relive the holiness of this great Doctor of the Church.

If we go back in time we come upon the brief, in 1501, with which Alexander VI prescribes that in the Franciscan studies the four books of the Sentences "with the *quaestiones* of the Subtle Doctor", and of other established Franciscans, according to the level of understanding of the listeners, constitute the official text of study in the three years of theology.

In 1568 St. Pius V, with the Apostolic Constitution *Illa Nos* approves the Constitutions of the Conventual Franciscans which requires that Speculative Theology be taught according to John Duns Scotus.

Clement VIII in 1603 confirms the decree of the General Chapter of Valladolid, which obliges all the professors to comment *ex professo* on the Sentences of Scotus and not of any other authors.

In 1634 Urban VIII by the brief *Alias* approves the decree of the Chapter of Toulouse which peremptorily ordains that the lectors of philosophy and theology be irrevocably stripped of their office if directly or indirectly, by writing or speaking, they depart from the teaching of Scotus.

Significant is the decree of Paul V which declares immune from all censure the scotistic doctrine, and commands that no one dare to forbid the printing of what is authentically of Scotus.

In 1829 Benedict XIII, with his brief *Ad Pastoralis Dignitatis*, eulogizes, among other things, the Summa Theologica of the Subtle Doctor, compiled by Jerome of Montefortino.

In 1757 Benedict XIV is pleased that in the four years of Theology were taught the tracts and the *questiones* of the Franciscan Doctor; the General,

Editorial Note. A 1980 number of *FRATERNITAS* records a request from the Cologne Provincial Definitorium for guidelines to promote veneration of Blessed John Duns Scotus. Pope John Paul II and Pope Paul VI have given some rather clear signals that Franciscans should learn about their greatest philosopher-theologian and let the world know about him. This note was translated by Cyprian Berens, O.F.M.

Clement had presented to the Supreme Pontiff an accurate listing of these.

In 1823 Pius VII with his brief *Non Raro in Humanis* confirms the Urban Constitutions of the Conventuals in which the teaching of scotistic doctrine is rigorously imposed.

In 1858 the Congregation approves the General Statutes of the Friars Minor "for the reorganization of studies", in which one reads that the theological disciplines must reflect the spirit and thought of Scotus.

In 1897 in the Bull *Felicitate Quadam* Leo XIII ordains that the constitutions of the Friars Minor, in which it is required to hold to the ancient Franciscan School, "be observed with scrupulous fidelity and constancy."

In 1908 St. Pius X, on receiving as a gift a book of spiritual meditations, inspired by John Duns Scotus, compliments the author, Fr. Gargia, for his intelligent professorial activity, apt to spread "with fervor of soul and delight of style" the scotistic message, and at the same time he uses the occasion to encourage Gargia and the other Franciscans to confront modernism with the philosophical and theological insights of the Subtle Doctor.

This trajectory of consensus and the motives recurring in it appear deepened and more extended in the Apostolic Letter *Alma Parens* with which Paul VI chose to participate in the Second International Congress of Scholastic Philosophy on the occasion of the seventh centenary of the birth of Scotus held at Oxford and Edinburgh September 11-17, 1966.

This quick glance at history is proof, if that were needed, of the respect of the Church for intellectual freedom and its principal and more authoritative manifestations. The prospering of schools and doctrines is, in fact, a sign not of the dispersion of energies, but rather a sign of vitality, not of lamentable antagonism but of the inexhaustible bountifulness of truth which powers and guides man's advance without becoming anyone's utter defeat.

In this context, extremely meaningful is the expression of Paul VI in the above mentioned letter. "Standing beside the majestic and main cathedral of St. Thomas, among others, there is that worthy of honor—even though dissimilar in mass and height—which lifts to the heavens, on firm foundations and with striking pinnacles, the brilliant speculation of John Duns Scotus."

Anyone who knows the fortunes of scotism in history, the countless cathedras which have spread it in the world, will not be surprised that the Church through the centuries, with such earnest insistence, has recommended and sometimes decreed that the personality, the philosophical and theological doctrine, the tracts of the moral and ascetical stance of Scotus be highlighted. But this I do not want to deny that he has been more ignored than known, more criticized than understood. Rarely, we

note with Jesuit Bernard Jansen, has the true figure of an eminent personality of the past been distorted as that of Duns Scotus. However, let us add with E. Gilson that of a hundred writers who chose to ridicule Duns Scotus, there are not two who have read him, and not even one who has understood him.

Book Reviews

Come to the Mountain. By Stan Parmisano, O.P., Notre Dame, IN: Ave Maria Press, 1986. Pp. ix-93. Paper \$4.95.

Reviewed by Sister Frances Ann Thom, O.S.C., MA Eng., MA Fr. St., member of the Poor Clare community in Lowell, MA.

The unique beginning of this book with the use of a parable of a man's second attempt to conquer a mountain, as well as the color coding of grey to set off that section from the rest of the book, struck me as similar to the technique used by Shakespeare of a play within a play. The parable can be read just for itself with all kinds of implications and symbolisms or it can definitely be used in conjunction with the overall theme of the book which is prayer.

The question raised in the mind of the elderly man in the parable about whether he should accept this challenge a second time since he had failed at an earlier attempt when he was younger is contrasted by the younger persons who accompany him only so far but do not place a value on reaching the peak. They are overjoyed when he returns victorious, but their joy is as nothing compared to his. Using the mountain as the very height of contemplation Par-

misano continues his work by introducing each chapter with a brief quotation or image interspersing some personal experiences of himself or others in the journey to God in prayer.

The author's concept of infinity as a marvelous dimension contained in even the smallest object known to man, affords the reader a sense of kinship with all of creation. Just as the climber felt a kinship with the treacherous mountain so that he could communicate his desire to conquer and befriend it, so, too, is the awesome experience in communication with God. He further states that communication with a person is listening "not so much to the words spoken as for those not yet spoken, words buried in the heart of the other which neither knows yet." (p.39).

Our communication with God must be listening "for him, for the unexpected word, the surprise message he has for each of us, his wondrous presence in our life which we so often miss because we are looking elsewhere..." (p. 39)

A strong emphasis is made on the need to have some knowledge of our cultural roots from which various forms of prayer have sprung in order to use them efficaciously and not to flit from one to another but be tuned into a method which is harmonious to one's

personality. The young people in the parable were not in harmony with the top of the mountain at that point in their lives but they did encourage the older man in his attempt.

Although contemplation is the main thrust of the work, there are many good examples of others forms of prayer, e.g., spontaneous, earthy prayer informed by human experience. One of the most impressive examples is the contrast between the youth whose emotional desire for death is suddenly confronted with its stark reality and finds himself wanting.

The method for contemplation is solidly based on the Christian tradition of liberating oneself totally for God... "a humble abiding in his lightsome presence, quiet listening... to him" (p. 40). This is truly a personal sharing of a journey in prayer by a soul so intensely in love with God that he must extend his hands to others.

This book is easily read and understood so that it is worthwhile not only for beginners in prayer but even for those well on their journey who may need a little refresher or re-stimulation along the way.

Jesus Is Here. Devotions to the Sacred Heart and Precious Blood. By Rawley Myers. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 152. Paper, \$5.95.

Reviewed by Father William Hart McNichols, S.J., S.F.O., a frequent contributor to our pages.

For ages there has been a popular devotion to the love of Christ in the Sacred Heart of Jesus. The Heart which "loves so much, to the point of exhaust-

ing itself," was seen by St. Margaret Mary Alacoque as a furnace—an image which almost resists the visual arts. The devotion was given full thrust by the apparitions of Margaret Mary, and later spread by those who caught her fire, and by her inspired confessor Blessed Claude de la Colombiere. June has always been the traditional month of the Sacred Heart and Corpus Christi, and this book of daily meditation is a welcome and needed update after a period of some neglect.

The devotion to the 'Precious Blood' is far more ancient-based on an abundance of scriptural allusions from the Old and New Testaments—and has come again to a renaissance within the communities where the charismatic movement has flowered. And although the feast of the Precious Blood, July 1st, has been tragically dropped, the power of the Blood of Jesus and the invocation of that power is evergreen.

In parts one and two, Father Myers takes the reader through the months of June and July with meditations based strictly on scripture, and has the reader focus on the ministry of Jesus, the healing miracles, the brutal and awesome Way of the Cross, the radiant Resurrection and the new fire of Pentecost. The prayers at the end of part two of the Precious Blood are simply exquisite and invite the reader into the depths of experience and the Blood of Jesus which has saturated mystical literature for centuries.

In part three we find little aphorisms culled from the lives of the saints... joyous lights and sparks of wisdom. Finally there are brief essays on the Risen Lord and the young church. The book is appropriately dedicated to the late Archbishop James V. Casey of Denver, a shepherd with the Heart of Jesus.

Medieval Women's Visionary Literature. Elizabeth Alvilda Petroff (Ed.). New York: Oxford University Press, 1986. Pp. xii—402. Cloth. \$29.95; paper, \$12.95.

Reviewed by Peter F. Macaluso, Ph.D., Associate Professor of History at Montclair State College, and Adjunct Professor at St. Peter's College, Jersey City.

This resourceful anthology captures a thousand years of medieval women's visionary writings, from late antiquity to the fifteenth century. The twenty-eight women represented led lives consecrated to God, some as hermits, recluses, wives, mothers, wandering teachers, founders of religious communities and reformers. These are only a representative selection of the hundreds of influential women whose names and lives, if not writings, are known to us. The selections demonstrate that the dialogue between a woman and her God may take an almost infinite variety of forms. Examples include lyric poetry, drama, epics, saints' lives, letters, spiritual autobiography, the guide to prayer, and the vision narrative. Nearly half of the writers represented here have never before been translated.

The volume contains an excellent bibliography and descriptive footnote at the end of each chapter. But the work is really enhanced by Elizabeth Alvilda Petroff's substantial introduction and interesting commentaries in which she reveals the close relationship between the concerns of the women writers of the Middle Ages and of today. These selections describe the education they received, the learning they desired, and why they were attracted to the spiritual

life. We also learn how they felt about their lives, their families, sisters, and spiritual advisors and how they perceived the religion of their time.

The author discusses the historical and social background of the writers and explores the nature and significance of these works. This devotional and didactic literature illustrates the wide variety of spiritual teachings and lifestyles recorded by and about women and suggests the things they had in common. The writings were meant to raise the level of spiritual devotion and speaks about the proper Christian life and the proper relationship between the individual soul and the Divine. They are also interesting for what they tell us of the human condition and for what they reveal of human creativity and the uses of language.

The author justifies the inclusion of Christine de Pizan, (1363—1429) a secular writer, because she provided the theory and the analysis that can help to explain why medieval women wrote the very kind of literature collected in this work. Many of the women in this anthology, however, were religious leaders and belonged to orders that observed a stricter Benedictine rule. Of the visionaries, five were associated with the Beguine groups, some of whom received spiritual guidance from the Franciscans, and another five, were members of the Franciscan Order either as nuns, tertiaries, or Spiritual Franciscans.

The Testament of St. Clare (1196—1253) is studied here and is important for revealing Clare's personality, conception of the religious life and the principles and witness she expressed. St. Agnes' (1198—1254) *Letter* to her sister Clare show the loneliness and feeling of separation she feels from her sister,

but also the support she finds from her new sisters. *The Book of the Experience of the Truly Faithful* by Blessed Angela of Foligno (1248—1309), a Franciscan tertiary, indentifies nineteen steps and visions in her penitential period and describes the love contained within Christ's passion and death. The work concludes with an evangelical section and her pilgrimage to Assisi where she saw St. Francis depicted in the bosom of Christ. The statement to the Inquisition by the Spiritual Franciscan Na Prous Boneta (1290—1325) before she was burned at the stake for her beliefs, is included and is dominated by her vision of the world. A section of the biography of Magdalena Beuther of Freiburg (1407—1458) is one of the final selections. This mystic and reformer was herself the daughter of a mystic. While her mother moved in Dominican circles, Magdalena devoted herself to the reform of the Franciscan houses of Clarisses in Freiburg.

We denizens of the late twentieth century may easily marvel at some of the ideas in these devotional writings or at those who expressed them. This should not deter us from studying these brave women who reached for God and bore witness to and exhorted others to experience God's love and power. Some of the women in this important study may have had unusual experiences but they also shared much that is common to each of us.

Religious In The 1983 Code. New Approaches to The New Law. By Elizabeth McDonough, O.P., J.C.D. Chicago, IL: Franciscan Herald Press, 1984. Pp. vii—165. Paper, \$5.50.

Reviewed by Father Vincent B. Grogan, O.F.M., J.C.D. (Catholic University of America), Associate Professor of Canon Law, Christ The King Seminary, East Aurora, New York.

The subtitle of this small volume "New Approaches To The New Law" aptly characterizes its contents. The publication is NOT a canon by canon commentary on religious law as found in the '83 Code. Rather, the author's approach resembles more that of an aerial or overhead view of contemporary law for religious and its implications, as well as the perspective a person must bring to the individual canons and norms, rather than an in-depth study of the individual canons themselves.

Thus, we find a chapter devoted to the development of the Church's legal tradition from the earliest episcopal and papal decrees as a response to concrete, lived situations and problems, down to the promulgation of the 1983 Code. This is followed by a segment, perhaps the one of most value for the ordinary religious untrained in the canonical discipline, delineating the role of law in the Church community.

Having thus set the stage by providing the necessary background, the author then proceeds to focus on the topic of religious law itself. She devotes succeeding chapters to the essentials of religious life according to the new Code, to major differences from the '17 Code, and very helpfully, to some issues about which there is much discussion and concerning which the Code says little—such as the meaning and understanding of common life, the vow of obedience and its co-relative—the exercise of authority in religious institutes—and the intimate relationship between the particular charism of a community and its apostolate.

A chapter, with the catchy title "Further Cautions, Some Legal Fallacies, and a Few Woes", concludes the volume. Here are discussed three basic responses of a religious to canonical prescriptions and the relationship of said responses to the various types of laws—i.e., those dealing with the daily horarium, those dealing with the ministry and religious habit, and those regarding the observance of the vows, prayer, and continuing formation. In this section we also find some interesting misconceptions or misapplications of Church law described under phrases such as the End—Run Fallacy (p.95), the S.W.A.T. Squad approach (p.96), and the What - Hasn't - Been-Done - Isn't - possible approach (p.95). To religious confronted with these and other equally precipitious approaches to law, the author offers advice that I personally think could be applied to almost every dimension of the post-conciliar Church—namely, the necessity of a sense of humor "without which life is very dull indeed and sometimes almost unbearable". (p.96).

What is of particular significance in this book is the author's treatment of law in relationship to the Word of God. She begins and concludes her volume on this note—i.e., human laws, however admirable in themselves, cannot substitute for God's revelation of Himself in the Scriptures. Discussed in the first chapter are the Pharisees' approach to the Mosaic Law and Paul's understanding of the Law of Christ in the life of the Christian. And on the final pages of the text, the author returns to the place of law in the life of a religious by somewhat ingeniously assembling a list of woes that reflect a misuse of law (e.g., "Woe to the religious who looks to the law hoping it will accomplish what it

has no power to do; woe to the religious who looks to the law for freedom from responsible creativity; woe to the religious who looks to the law for an escape from the tensions of real life". p.97).

Besides the above material, the book provides several valuable subsidiary resources in its Appendices; a chronology of the Code's revision process, a brief treatment of two decrees of the Holy See concerning the transitional period from the promulgation of the '83 Code to the final approbation of an Institute's Constitutions; a glossary of canonical terminology; a topical index, and an index of canons with page references to their treatment in the text. Those lacking access to a copy of the '83 Code in English will find the canons on consecrated life reproduced on pages 115—153 of this work.

There is much of value to be discovered between the pages of this slim volume, much of whose content had been presented by the author at various workshops conducted in the two years preceding this publication. In the Preface, McDonough states that her book "is intended for the general information of religious who do not possess canonical expertise but who, since the recent promulgation of the new Code of Canon Law, may be interested in how the 1983 code affects religious life today." (p. vii) In this reviewer's opinion, she has satisfactorily achieved her intended goal, and her work deserves a place in the library of each religious house.



Singers of the New Song. By George Maloney, S.J., Notre Dame, IN: Ave Maria Press, 1985. Pp. xi-169. Paper \$4.95.

Reviewed by Sister Frances Ann Thom, O.S.C., MA Eng., MA Fr. St., member of the Poor Clare community in Lowell, MA.

Using the "Song of Songs" as his springboard for his ever flowing artful style, George Maloney has, once again, enriched us with a combination of scripture and Church doctrine to produce a deeply meditative book with the basic theme of God's personal love for the individual. Each verse, each line develops the mysterious concept of God's need for our love and his willingness to help us to show our love for him. Since the intensity and depth of the concept requires a post-period of reflection to savor the richness of the message this book is not one which can be read haphazardly nor rapidly.

Maloney artistically places the reader at the scene with the bride and the beloved from the "Song of Songs", examining their words and actions in the light of the scripture, then draws the reader to an intimate relationship with the happening for a deeper personal ponderance on his/her own life. This very human and personal portrayal draws one into order to arrive at the point of exploration which is at the core of one's being. This style of perusal and pursual presents the reader with a new challenge on every page. In order to follow up on the texts from scripture, the author has included the documentation within the context of the work itself.

Anyone familiar with the "Song of Songs" knows the abundance of symbolism which it contains and will find himself/herself immersed in the quantity as well as the quality of allusions probably undiscovered by a private reading. It would be advisable that one do a private reading first in order to have a familiarity with the text as a whole piece and then use Maloney's work for deeper insight and a greater experience. In fact, the reader ought to be one who is already well on the contemplative journey to be able to adequately grasp, ponder and glean the meaning of the language profitably. George Maloney himself states, "this is a book to be prayed out." (p. 17).

* * *

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION			
1. TITLE OF PUBLICATION		2. ISSUE DATE	
The Franciscan Institute, St. Bonaventure, Otagowage Co., NY 14778-2206		2nd Sept. 1985	
3. FULL NAME AND COMPLETE ADDRESS OF PUBLISHER, EDITOR AND MANAGING EDITOR (Do not omit street or rural route number)		4. FULL NAME AND COMPLETE ADDRESS OF THE OWNER (Do not omit street or rural route number)	
The Franciscan Institute, St. Bonaventure, Otagowage Co., NY 14778-2206		The Franciscan Institute, St. Bonaventure, Otagowage Co., NY 14778-2206	
5. FULL NAME AND COMPLETE ADDRESS OF THE PUBLISHER, EDITOR AND MANAGING EDITOR (Do not omit street or rural route number)		6. FULL NAME AND COMPLETE ADDRESS OF THE OWNER (Do not omit street or rural route number)	
The Franciscan Institute, St. Bonaventure, Otagowage Co., NY 14778-2206		The Franciscan Institute, St. Bonaventure, Otagowage Co., NY 14778-2206	
7. FULL NAME AND COMPLETE ADDRESS OF THE PUBLISHER, EDITOR AND MANAGING EDITOR (Do not omit street or rural route number)		8. FULL NAME AND COMPLETE ADDRESS OF THE OWNER (Do not omit street or rural route number)	
The Franciscan Institute, St. Bonaventure, Otagowage Co., NY 14778-2206		The Franciscan Institute, St. Bonaventure, Otagowage Co., NY 14778-2206	
9. FULL NAME AND COMPLETE ADDRESS OF THE PUBLISHER, EDITOR AND MANAGING EDITOR (Do not omit street or rural route number)		10. FULL NAME AND COMPLETE ADDRESS OF THE OWNER (Do not omit street or rural route number)	
The Franciscan Institute, St. Bonaventure, Otagowage Co., NY 14778-2206		The Franciscan Institute, St. Bonaventure, Otagowage Co., NY 14778-2206	
11. I certify that the statements made by me above are correct and complete		12. Signature of Owner or Editor	
		Edward R. Coughlin, O.F.M.	

Books Received

- Boff, Leonardo and Boff, Clodovis. *Liberation Theology. From Confrontation to Dialogue.* Translated by Robert R. Barr. San Francisco: Harper & Row, 1986. Pp. 100. Paper, \$8.95.
- Byrne, Brendan, S.J. *Reckoning with Romans. A Contemporary Reading of Paul's Gospel.* Wilmington, DE: Michael Glazier, 1986. Pp. 228, including Subject Index. Paper, \$12.95.
- Carretto, Carlo. *Why O Lord? The Inner Meaning of Suffering.* Translated by Robert R. Barr. Maryknoll, NY: Orbis Books, 1986. Pp. vi-119. Paper, \$6.95.
- Diel, Paul. *Symbolism in the Bible. Its Psychological Significance.* San Francisco: Harper & Row, 1986. Pp. x-175. Cloth, \$17.95.
- Flanagan, John A. *What's a Kid to Do? Practicing Moral Decisionmaking with 10 - 13 Year-Olds.* Cincinnati, OH: St. Anthony Messenger Press, 1986. Pp. xi-83. Paper, \$5.95.
- Giles, Anthony E. *The People of the Faith. The Story Behind the Church of the Middle Ages.* Cincinnati, OH: St. Anthony Messenger Press, 1986. Pp. xvi-177, including Index. Paper, \$6.95.
- Griffin, William. *Clive Staples Lewis. A Dramatic Life.* San Francisco: Harper & Row, 1986. Pp. xxv-507, including Bibliography and Index. Cloth, \$24.95.
- Kleba, Gerald J. *The People Parish. A model of church where people flourish.* Notre Dame, IN: Ave Maria Press, 1986. Pp. 131. Paper, \$4.95.
- McCabe, Herbert, O.P.: *The Teaching of the Catholic Church. A New Catechism of Christian Doctrine.* Wilmington, DE: Michael Glazier, 1986. Pp. 80. Paper, \$3.95.
- McInerney, Dr. Ralph M. *Miracles. A Catholic View.* Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 153. Paper, \$6.95.
- Murphy, Francis X., CSSR. *The Christian Way of Life. Message of the Fathers of the Church 18.* Wilmington, DE: Michael Glazier, 1986. Pp. 224, including Index. Paper, \$15.95.
- Samra, Cal. *The Joyful Christ. The Healing Power of Humor.* San Francisco: Harper & Row, 1986. Pp. xxi-212, including Bibliography. Paper, \$7.95.
- Underhill, Evelyn. *The Life of the Spirit and the Life of Today.* San Francisco: Harper & Row, 1986. Pp. xix-235, including Bibliography and Index. Paper, \$10.95. This is a new edition of a book first published in 1922.
- Voell, Rick and Rottier, Carol. *Because We Believe. A Session-by-Session Plan for Your Parish RCIA Using Believing in Jesus.* Cincinnati, OH: St. Anthony Messenger Press, 1986. Pp. iv-92. Paper, \$7.95.
- Walsh, Michael. *The Triumph of the Meek. Why Early Christianity Succeeded.* San Francisco: Harper & Row, 1986. Pp. 256, including Bibliography and Index. Cloth, \$17.95.
- Woods, Richard, O.P. *Eckhart's Way. The Way of the Christian Mystics. Vol. 2.* Wilmington, DE: Michael Glazier, 1986. Pp. 246, including Appendices and Indices. Paper, \$12.95.

The CORD
The Franciscan Institute
St. Bonaventure, NY 14778

Second Class Postage Paid
at St. Bonaventure, NY 14778
and Additional Office

FRANCISCAN FATHERS
CHRIST THE KING SEMINARY
711 KNOX ROAD
EAST AURORA, NY 14052

Attention Postal Service:
PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL.
Return postage is guaranteed.

Franciscan Pathways

Now Available

St. Francis of Assisi: Essays in Commemoration, 1982. Edited by Fr. Maurice W. Sheehan, Capuchin. \$10.00 plus postage.

This paperback collection has eleven articles on St. Francis by Paul Sabatier, Pius XI, David Knowles, Yves Congar, and others. Three of the articles are new translations; most are difficult to locate.

The Knight-Errant of Assisi. By Hilarin Felder, Capuchin. Reprint. \$7.00 plus postage.

Translated by the late Berchmans Bittle, Capuchin, this popular biography long has been out of print.

Many more are forthcoming!

Order the above from:


FRANCISCAN PATHWAYS
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778

DECEMBER, 1986

The CORD

A FRANCISCAN SPIRITUAL REVIEW

ARTICLES

- 
- THOREAU AND FRANCIS: TRANSCENDENTALISM
AND THE INCARNATION 323
Donald DeMarco
- FRANCISCANS AND THE GOSPEL OF JOHN 334
Sister Marianne Ferguson, F.M.D.C.
- AS EASY AS E, F, G: ECOLOGY, FRANCIS AND
GLOBAL RESPONSIBILITY 337
Sister M. Felicity Dorsett, OSF
- TEACHING A COURSE ON FRANCIS OF ASSISI:
SOME OBSERVATIONS 342
Rev. Gabriel Costa

FEATURES

- EDITORIAL: HUMOR IS HUMAN 321
Julian A. Davies, O.F.M.
- POETRY:
- MENDICANT SNOWMAN 322
Carol Carstens, S.F.O.
- EVERGREEN TO THE SOUND OF RED 332
William Hart McNichols, S.J., S.F.O.
- FEAR NOT, JOSEPH 336
Hugoline A. Sabatino, O.F.M.
- TRANSCENDENT NIGHT 341
Sister Frances Ann Thom, O.S.C.
- BOOK REVIEWS 345
- INDEX TO CORD — 1986 348

Volume 36, No. 11

The CORD

A Monthly Franciscan Spiritual Review

Acting Editor Fr. Julian A. Davies, O.F.M.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M.Conv.; Fr. Thaddeus Horgan, S.A.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Fr. Frances Ann Thom, O.S.C.; The Staff of the Franciscan Institute, Fr. Conrad L. Markins, Director. Cover design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) (USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778.

Subscription rates: \$11.00 a year; \$1.10 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
¹I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis
2Cel: Celano, Second Life of Francis
3Cel: Celano, Treatise on Miracles
CL: Legend of Saint Clare
CP: Process of Saint Clare
Fior: Little Flowers of St. Francis

LM: Bonaventure, Major Life of Francis
LMin: Bonaventure, Minor Life of Francis
LP: Legend of Perugia
L3S: Legend of the Three Companions
SC: Sacrum Commercium
SP: Mirror of Perfection

Omnibus: Marion A. Habig, 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).
AB: Regis J. Armstrong, O.F.M.Cap., and Ignatius Brady, O.F.M., ed., *Francis and Clare: The Complete Works* (New York: Paulist Press, 1982).

Institute

The Franciscan

St. Bonaventure
EDITORIAL



Humor is Human

WHETHER OR NOT there is an etymological connection between "human" and "humor," there is, I think, a real connection between genuine humanness, humor and holiness. This thesis finds support in a recent book, *The Joyful Christ. The Healing Power of Humor* by Cal Samra.¹ After recounting his own discovery of a joyful Christ and a joyful Christianity, the author details the evidence in both secular and sacred history of the healing power of joy and the humorous ingredient in sanctity in the lives of apostles, martyrs, and saints and saintly folk, in both Eastern and Western Christianity.

In the chapter from which the title of the book was taken, Samra shows that gloom, doom, and depression are not at all characteristic of Jesus—rather his life culminated in the joyful acceptance of death for those he loved. The connection between humor and humanity is exemplified in the text by the considerable attention given to artistic portraits of Christ which show him to be smiling or laughing. In another chapter, the iconoclast movement which sought to destroy pictures and statues is shown to be heretical, for it was inhuman and anti-incarnational. (The author also is aware that something of inconclasm has crept into some segments of the Catholic community today.)

¹*The Joyful Christ. The Healing Power of Humor*. By Cal Samra. San Francisco: Harper & Row, 1986. Pp. xxi-212. Paper, \$7.95.

Another important theme of the book is that humor is healing, physically, emotionally, spiritually. That aspect of the contemporary healing movement in the Church is perhaps not noted enough.

As we celebrate the joyful feast of Christmas, and look at the crib scene—so special to Franciscans since Greccio—we should reflect on the fact that we best communicate with babies by a smile. That God became a babe suggests, to me at least, that our approach to God is not so much a matter of developing greater intensity and concentration (St. Paul's examples of the boxer and the runner to the contrary,) as it is of being at ease with God. We so often pray to God for a "clean heart." Why not ask for a "joyful heart" this Christmas?

In Jesum David ofm

Mendicant Snowman

Callous winter obscures
the brown robe,
its cold cotton weave
whispers a secret
falling
over naked thighs
bruised upon
a blanket spun
when vapors kissed frozen air.

The mendicant snowman begs
from sister snow
with indelicate questions:
where are his babies, the
ice angels scooped vainly
from her belly? does she
deny him the snowy harness
of white satin intimacy?

She turns her alabaster back
to the burning strokes
of brother sun, and yields
the smoke of her frigid breath
in reply.

Carol Carstens, S.F.O.

THOREAU AND FRANCIS:

Transcendentalism and the Incarnation

DONALD DEMARCO

THE 4TH OF JULY of 1986 provided Americans with an additional reason to express their patriotic fervor. Along with the usual celebration of Independence Day was the concelebration of the 100th anniversary of the Statue of Liberty. And to stir the excitement to even greater heights, America's most cherished image of freedom was undraped to reveal the spectacular benefits of a \$40 million face-lift, an operation that seemed to justify its popular personification as "The Lady."

At the conclusion of its prime-time coverage of the lavish "liberty weekend", and while the sound of America's noisiest pyrotechnical extravaganza was still ringing in the ears of its viewers, ABC television spotlighted a man who embodies the American spirit of liberty and independence—Henry David Thoreau. The camera followed him as he walked briskly and defiantly along the edge of Walden Pond. He was doing something he could not have done in the middle of the nineteenth century, reciting his own prose to a crew of pursuing technicians. The sequence ended as he delivered the now too familiar lines of his anthem to individualism: "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away."¹

¹Henry David Thoreau, *Walden & Civil Disobedience*, ed. Owen Thomas (New York: W.W. Norton & Co., 1966), p. 215.

Donald DeMarco, Ph.D. (Philosophy, St. John's University, NY) is Associate Professor of Philosophy at the University of St. Jerome's College, Waterloo, Ontario, Canada. He gave the paper at St. Hyacinth's College, Granby, Massachusetts, in July of 1986.

Thoreau must have found this phrase much to his liking, for he used it again in his *Journals* (July 1851) in an abbreviated form: "Let a man step to the music which he hears, however measured." It is a good summation in capsule form of his essential philosophy, a stubborn non-conformity combined with a love for independence and a dedication to individualism. Because he embodies these ideals he is presented as the quintessential American.

Yet in another sense, Thoreau is an unlikely person to be singled out as an exemplar for Americans to emulate. His unbending attitude of non-conformity, particularly to his own country and countrymen, is diametrically opposed to patriotism in any meaningful sense. In fact, a reading of his appraisal of humanity leaves one with the unmistakable sense that his misanthropy must have been severely neurotic. He maintained that "Society is always diseased, and the best is the silliest."² He defined "good fellowship" as "the virtue of pigs in a litter, which lie close together to keep warm."³ He could condemn humanity on a regional basis, as when he exclaimed that "There is nothing to redeem the bigotry and moral cowardice of New Englanders in my eyes," or universally as when he wrote: "It appears to me that, to one standing on the heights of philosophy, mankind and the works of man will have sunk out of sight altogether."⁴ Moreover, his vitriol against mankind often had a fevered and excessive quality to it that said more about him than about humanity: "yesterday I was influenced with [sic] the rottenness of human relations. They appeared full of death and decay, and offended the nostrils."⁵ "It is pleasant to meet the dry yellowish-colored fruit of the poison dogwood..., it has so much character relatively to man."⁶

One must ask the question, "who indeed is the drummer Thoreau heard?" A different drummer—no doubt! And yet Thoreau is held up and honored as a splendid personification of American ideals.

What, then, are these American ideals? They are the abstract, discarnate values of independence, liberty, and individuality. Alone, however, these values may be combined with unpatriotism, irresponsibility, and misanthropy. Noting the shallowness of Americanism, the distinguished Austrian psychiatrist Viktor Frankl remarked that if the United States has a statue of liberty on the East Coast, it should balance this value with a statue of responsibility on the West Coast. We may well question, how-

²*Journals*, I: 306, 1841.

³J. IV: 397.

⁴J. III: 381-2, 1852.

⁵J. IV: 472; 1853.

⁶J. II: 128, 1850.

ever, whether San Francisco is ready to honor this value in such a way.

Thoreau and Americanism converge in Transcendentalism. They both offer the highest praise to one-sided ideals that, though lofty and inspirational in their own right, are bereft of their complementary and counterbalancing opposites, and consequently are thin and dangerous. They are, as Thoreau himself referred to them, the "higher laws." But they are not real love, that is, laws by which men can live together in peace, harmony, and mutual respect. They are the exhilarating illusions of pseudo-mysticism. Henry James was demonstrating his gift for clear perception when he said of Thoreau:

Whatever question there may be of his talent, there can be none, I think, of his genius. It was a slim and crooked one... He was imperfect, unfinished, inartistic; he was worse than provincial—he was parochial.⁷

How can someone as parochial as Thoreau be considered patriotic? Only, it would seem, if America's ideals are themselves parochial. But by "parochial" we mean in the philosophical sense, of being too limiting, of not embracing all of the relevant values at one. One is philosophically parochial if he adopts freedom without responsibility, independence without community, or nature without human fellowship. James Russell Lowell, the most respected literary critic of Thoreau's time was appalled by Henry David's shallowness and his anti-social stance that deprived him of the benefits of social intercourse:

It is a very shallow view that affirms trees and rocks to be healthy, and cannot see that men in communities are just as true to the laws of their organization and destiny; that can tolerate the puffin and the fox, but not the fool and the knave; that would shun politics because of its demagogues, and snuff up the stench of the obscene fungus.⁸

The radical vice of his theory of life was, that he confounded physical with spiritual remoteness from men. One is far enough withdrawn from his fellows if he keeps himself clear of their weaknesses. He is not so truly withdrawn as exiled, if he refuses to share in their strength. It is a morbid self-consciousness that pronounces the world of men empty and worthless before trying it...⁹

Other critics are similarly unsparing in their denunciation of Thoreau's

⁷Henry James, in *Hawthorne*, 1879, Ch. I.

⁸James Russell Lowell, "Thoreau," ed. Walter Harding. *Thoreau: A Century of Criticism*, (Dallas; Southern Methodist Univ. Press 1965), p. 50.

⁹*Ibid.* p. 48.

narrowness. Robert Louis Stevenson said that "he was not easy, not ample, not urbane, not even kind; his enjoyment was hardly smiling, or the smile was not broad enough to be convincing... he was all improved and sharpened to a point."¹⁰ Brooks Atkinson refers to the first chapter of *Walden* as "pure truculence,"¹¹ while Alfred Kazin saw it as "self-dramatizing."¹² Others saw Thoreau as a "sophist and sentimentalizer" and "an author who exaggerates the importance of his own thoughts."¹³

Thoreau was a man who "never found a companion so companionable as solitude."¹⁴ He never voted, refused to pay taxes to the state, and renounced everything traditional, conventional, and socially acceptable. He is not a patriotic hero as much as an embarrassingly painful index of the utter shallowness and one-sidedness of the American dream.

"Lady Liberty" is 100 years old. In the perspective of history, however, she is very young. In fact, we might regard her as a nubile adolescent who is looking forward to meeting her mate. She is "carrying the torch," so to speak, but for a reason other than the one commonly understood.

Thoreau, in his chosen one-sidedness, naturally rejected the incarnational values that Christianity represented. "I had rather keep bachelor's hall in hell then go to board in heaven," he once exclaimed. "The church! it is eminently the timid institution, and the heads and pillars of it are constitutionally and by principle the greatest cowards in the community."¹⁵ Walter Harding remarks that Thoreau substituted "beauty, goodness, and truth" for the Christian Trinity,¹⁶ an exchange that sacrificed the personal for the abstract. Thoreau was not a man who wanted to touch people. He complained that "we live thick and are in each other's way, and stumble over one another," and recommended that there be "but one inhabitant to a square mile." "The vaue of man is not in his skin," he asserted, "that we should touch him."¹⁸ Thoreau, his individuality notwithstanding, had not succeeded in immunizing himself against the Puritanical values that had saturated his New England culture for so long.

¹⁰Robert Louis Stevenson, "Henry David Thoreau: His Character & Opinions," in Harding, 1965, p. 59.

¹¹Walter Harding, *A Thoreau Handbook* (N.Y.: New York University Press, 1961), p. 24.

¹²Alfred Kazin, "Thoreau's Journals" in Harding, 1965, p. 191.

¹³"Thoreau's *Walden*" in Harding, 1965, p. 4.

¹⁴*Walden*, V.

¹⁵J. XI: 325.

¹⁶Hardings, 1961, p. 155.

¹⁷*Walden*, V.

¹⁸*Ibid.*

The fundamental difference between Francis and Thoreau is the former's acceptance of the essential message of the Incarnation, that the highest does not stand without the lowest, and that the path to Paradise must pass through Bethlehem.

Not even his beloved world of nature was particularly substantial for Thoreau. "The universe is unreal," he wrote. "it is only an emanation of God put forth through the mind of man." He was a transcendentalist through and through. For him the solidest realities were the loftiest dreams of his imagination. "My genius makes distinctions," he tells us, "which my understanding cannot and which my senses do not report."²² He was an idealist who regarded the rabble of the senses something that the mind and the imagination had to transcend. His world was not *terra firma*, but an idealized, Platonic realm that nature intimated.

There is no saint in the hagiography of the Catholic Church who better exemplifies the importance of touch than St. Francis of Assisi. The story is told of how, when Francis first touched a leper, and even kissed the fingers of the sick man, a sweetness, happiness, and joy streamed into his soul. According to one of his biographers, Johannes Jørgensen, by overcoming his repugnance to touching the most repulsive of men, Francis gained the greatest victory man can win—a victory over oneself.¹⁹ The chronicles of the life of St. Francis tell stories of other instances where he touched lepers and miracles of healing took place.²⁰ Moreover, the stigmata that Francis suffered is God's penetrating touch that has both physical as well as sacramental significance.

As one writer has stated, "St. Francis was the very antithesis of a sour Puritan."²¹ In contradistinction with Thoreau, Francis wanted to be with

¹⁹Johannes Jørgensen, *St. Francis of Assisi* (Garden City, N.Y.: Doubleday, 1959), p. 39.

²⁰*The Mirror of Perfection*. cc. 44 & 58; *The Little Flowers*, c. 25; "And the miracle divine, whenever St. Francis touched him with his holy hands the leprosy departed, and the flesh became perfectly whole."

²¹Thomas Okey, "Introduction," *The Little Flowers, etc.* (London: Dent & Sons, 1947), pg. XVIII.

²²J. II: 337.

people. He founded communities, rebuilt churches, anointed the sick, and begged food from door to door. Francis was intensely tactile and had nothing of the Puritan in him.

At the same time, there are superficial similarities between Francis and Thoreau that could very easily mislead people into thinking that they were cut from the same cloth. They both shared a love of nature and an affection for animals. Both were poets for whom the sun had a central and richly symbolic meaning. They both warned against the dangers of prosperity and even property. They were eccentric individualists who were strikingly at odds with conventional society. They denounced superfluous wants and identified freedom as needing less and less. Francis embraced poverty wholeheartedly, whereas Thoreau came within \$.27 per week of this ideal while he was living in his one-room hut by Walden Pond—"as he simplifies his life, the laws of the universe will appear less complex, solitude will not be solitude, nor poverty poverty, nor weakness weakness."²³ Dwelling on their similarities, one might be led to suspect that Thoreau was a lay Franciscan.

They also have sundry other and more trivial things in common. Both died in their mid-forties after being sick for much of their lives. Neither one married. Each one is known for his ecological concerns (Pope John Paul II named Francis the patron saint of ecology in 1980). And both have been honored in countless diverse ways from being the subjects of children's books, and appearing on United States postage stamps, to inspiring major piano works: Francis for Franz Liszt's "St. François d'Assise: Prédication aux oiseaux" and Thoreau for Charles Ives' "Concord Sonata."

St. Francis anticipated so many attitudes that are congenial to the modern mind, in fact, some of the very attitudes that Henry David Thoreau himself espoused. Yet Francis is not a Modernist, but a Christian, not a transcendentalist, but a disciple of the Incarnation.

Thoreau's religious stance has been described as pantheistic. This does not seem to be an unfair assessment considering what Thoreau has expressed on the subject. His God does not appear to be a personal God or even a transcendent one. For Thoreau, God is identifiable with nature, nature being the only source of sanity, the only cure for human ills:

In my Pantheon, Pan still reigns in his pristine glory, with his ruddy face, his flowing beard, and his shaggy body, his pipe and his crock... for the

²³Walden, "Conclusion", p. 214. See also *J*, March 11, 1856. It cost Thoreau \$28.12-1/2 to build his hut by Walden Pond where he lived on \$.27 per week.

²⁴George Ripley in Harding, 1965, p. 3.

great good Pan is not dead, as was rumored. Perhaps of all the gods of New England and of ancient Greece, I am most constant at his shrine.²⁵

I have come to this hill to see the sun go down, to recover sanity and put myself again in relation with Nature.²⁶

Nature, the earth itself, is the only panacea.²⁷

Thoreau, then, to extend his pun of Pan, is a pantheist in whose Pantheon Pan provides the only panacea. Here is a religious narrowness which is the perfect mirror image of the narrowness of his individualism. Just as he expects too much of the exiled individual, he requires mere nature to do the work of God. But man is not complete without society, and nature would not exist without God.

Chesterton points out in his biography of St. Francis that worship of Pan could lead only to panic and ultimately to pandemonium:

I too have lived in Arcady; but even in Arcady I met one walking in a brown habit who loved the woods better than Pan...²⁸
Pan was nothing but panic.²⁹

Chesterton saw all too clearly, as did Francis, the mistake of nature-worship, the mistake of being natural. Man is a fallen creature, one who stands in need of redemption. Mere nature, which is also flawed in a fundamental way, is powerless to save or cure him. In depending on mere nature, or pure reason, or naked individuality for redemption we do not find a panacea but invite panic. The world's naive confidence in nature led to panic; it needed the glad news of the Gospel about the reality of original sin. According to Chesterton, Francis appeared on the scene at a fortuitous moment in history when men had lost faith in nature and were open to the meaning of the Incarnation. It was Francis, appropriately, who was the first to honor the Babe of Bethlehem by creating the *presepio*, or manger scene.

Christ came to redeem fallen man. He descended into the race of men by taking on human flesh. He did this to provide the way of man's ascent. Both Christ and the Christian of Assisi thus had a special love for the

²⁵*Ibid.*, p. 5 where it is quoted from *Walden*.

²⁶*J*. VI: 329.

²⁷*J*. XII: 350.

²⁸G. K. Chesterton, *St. Francis of Assisi* (Garden City, N.Y. Doubleday, 1952), p. 17.

²⁹*Ibid.* p. 31.

downtrodden. Francis always showed an excited eagerness to help them. He understood the central implication of the Incarnation that if we are to be followers of Christ, we must descend and live among the lowly. Francis was always uniting himself with his brothers as the Word united with human flesh in the person of Christ.

Francis understood this descent as an act of courtesy that all men owed each other. It was a courtesy or politeness that imitated the same quality in God. In Francis' own words: *La Cortesia è una delle proprietà di Dio*.

The word *Cortesia* was derived from the French and connoted all the chivalry of knighthood that had flowered in France. Courtesy, for Francis was a property of God. God not only loves man, but He has the gracious courtesy to descend into human flesh and dwell among men. Courtesy, then, is not merely etiquette or romance; it is a divine attribute. It describes the quality in God that allows Him to be gracious to sinful man. In response to God's graciousness, man should show gratitude.

The courtesy of Francis flowed the graciousness of God who expressed His divine Courtesy through the Incarnation. Francis could embrace imperfection with hope because he understood the redemptive meaning the Incarnation conveyed. Thoreau, on the other hand, eschewed the company of men and could not tolerate their imperfections because he could not recognize the flaw that was in himself. He was fastidious and did not believe that the tainted or wretched could be loved. Thus, he did not understand the courtesy of God and sought God in the impersonal world of nature.

Both Francis and Thoreau preached the simple life. But Thoreau tried to make things more simple than they could be. Thus, he separated himself from society, nature from God, and love from courtesy. Francis was by far more realistic and held these values together because the central inspiration of his life was the Incarnation. We should make things as simple as possible, but not simpler. The simple life need not be an impoverished one, but life that does not burden itself by possessing or desiring things that it does not need. The simplicity of Francis is more realistic than that of Thoreau. Francis affirmed both the flesh and the spirit; Thoreau, however, avoided the flesh and idealized the spirit.

Despite Thoreau's posturing about freedom, it was, thanks to the Incarnation, Francis who was truly free. Francis was free to recognize the presence of sin in himself and others because he had faith in Christ's redemption. And he could live and serve people who exhibited glaring weaknesses and imperfection because he emulated the courtesy of God. Thus, he was free to advance in God's grace and to love his neighbour as himself. In this regard, his freedom is not merely independence or freedom from something; it has a positive quality that unites him with

the life of God and man. In contrast, Thoreau's drummer led him away from things. "I am a mystic",³⁰ he proclaimed. But he was a mystic without being anything else. He sought that vague something he called "the higher law," but without embracing ordinary men and their common life. He tried to become a mystic without first being a man. He repeated the mistake of a sect called the Fraticelli, who declared themselves to be the true sons of St. Francis, yet proceeded to denounce marriage and denounce mankind.

The fundamental difference between Francis and Thoreau is the former's acceptance of the essential message of the Incarnation, that the highest does not stand without the lowest, and that the path to Paradise must pass through Bethlehem. Humility, therefore, is primary. But it is just as important to remember that the lowest *does* pass to be highest. Thoreau sought the highest directly and became ensnared in a stifling pantheism. Francis saw, radiating through the lowest, the transcendent image of God the Father. Dietrich von Hildebrand provides a brilliant insight into this paradox in his little book, *Not As the World Gives*, which is written as St. Francis' message to today's laymen. He states that the inexpressible joy that filled Francis' heart as he beheld the sun, the moon, and the stars was the very opposite attitude of a pantheist. "St. Francis loved all these things, not as if he felt himself in a living oneness with 'Mother Nature'; but he loved them all because he saw all creatures as coming from the heavenly Father, 'whose wonders the heavens praise'."³¹ Thoreau sought the heavens, but did not know that there was something higher, that even the heavens praised. Francis embraced the immediacy of God's Motherhood in nature without ever losing sight of His transcendent Fatherhood. Francis loved and served with boundless joy, the one God whose own being could neither be contained by the immanent nor exhausted by the eternal. He loved the Incarnate Christ whose very being is perfect praise of the Mother and the Father.



³⁰Quoted in Harding, 1965, p. 90.

³¹Dietrich von Hildebrand, *Not As the World Gives* (Chicago: Franciscan Herald Press, 1963), p. 34.

Evergreen to the Sound of Red

1

Each year
as the leaves from
summer's viridian umbrellas
become November's lush
ochre and rust carpet,
I come alive.
Already
even before the first
frost-petal shower,
I am dreaming of the Nativity
and feasts that follow.
Holly and berries seeded
in my heart
gently crawl the trellis
of the ribs and bloom
through my veins
wrapping arms and legs
to the rhythm of
Advent's steady call:
Come, O come Emmanuel!

2.

A day does not go by
in this Time
that I am not taken
from my body
from my work
from my circle of friends
my life, my senses,
even my imagination...
taken by the hand
by the Child
who leaves his tiny touch
printed on my heart.
Taken by the Burning Babe
who fired Robert's
Christmas day
and who warmed old
freezing Bernardine
that Christmas eve
as he led penitents
to the crib.

3

Yes,
we are seared and warmed
by the same little Love,
and no one familiar
with this season
can help but see
what follows Christmas day.
Stephen quickly falls in red
amidst the rock rubble.
John anoints our hearts
with the carnelian balm of
love love love
and salves our eyes
with a wash of collyrium.
then, two kings embittered
and raging against the
powerlessness of the Child,
order the Innocents
bathed in scarlet,
and Thomas felled
crowned in crimson.

4

I am firelight in this season.
I am whirling dervish Advent wreath,
and ancient flickering sonorous
Chanukah menorah.
I am grace-filled tapered
supper-festal candelabra...
I am evergreen to the
sound of red.

William Hart McNichols, S.J., S.F.O.

Franciscans and the Gospel of John

SISTER MARIANNE FERGUSON, F.M.D.C.

THE PROLOGUE to John's gospel Chap. 1:1-18, is a summary of the themes found in the whole gospel. Emphasis is placed on the word *logos* to indicate the identity and function of Jesus as the Word of God. Perhaps a comparison with human language will help us to understand the significance of the use of *logos*, translated as *word* in John.

Three functions attributed to human language are:

1. To express the ideas in our mind. We need words to objectify or make concrete ideas that originate with us or others.
2. When I open my mouth to speak, I give myself away. Likewise when God opened His mouth to speak his Word, he gave himself away in self revelation. The most perfect revelation of God's word is His only Son.
3. If I really talk to the persons I am addressing, I never leave them the way they were. We challenge others to grow and change. If we do not allow the Word of God to penetrate us and call us to grow or change, we cannot be called disciples.

In the gospel of John, the disciples are perpetual learners in that they are open to the word and deeds of Jesus. The adversaries, such as the Jewish leaders, are not open to His words nor to redirecting their lives. St. Francis is such a good disciple because he allowed the Word of God to transform his life so radically. He actually built his life around the following of Christ in the gospel.

Francis followed the gospels so closely that it is easy to discuss many similarities between him and Jesus as pictured by the author of John's gospel. In (John 13:1), Jesus performs a symbolic and prophetic foot washing action at supper. Jesus, the host, interrupts the meal in order to perform the menial duty that slaves usually perform at the entrance to the house. He laid down his garments in order to perform this service in the same way that he would lay down his life for his friends (15:13). He signifies the meaning of his death as the suffering servant of God and humans.

Sister Marianne Ferguson, a Franciscan Missionary of the Divine Child, holds a Ph. D. in Religion. She teaches in the Philosophy and Religion Department at Buffalo State University, in Buffalo, NY, and is a campus minister there also.

Francis often laid aside his preferences when serving the lepers, poor and ill. Even as he was laying aside his life, he composed the beautiful Canticle of Creatures which demonstrated his own symbiotic relationship with all God's servants. Francis took seriously the role of servant for himself and his followers; so much so that their identity as "minores" was tied to his servant concept.

However, the concept of "life" in John's gospel seemed to have special meaning for Francis. In order to fully appreciate the concept of life as the author of John understood it, one must study the opposite concept of death. The Hebrew understood death as the destroyer of their greatest gift from God which was life. Job said that he would give everything for his life. Life was considered good and death evil, because death was the end of all relationship with those we love.

When speaking to Martha after the death of her brother Lazarus, Jesus said, "I am the resurrection and the life. Whoever believes in me will live, even though he dies; and whoever lives and believes in me will never die." (Jn 11:25,26). This statement appears to be a commentary on (Jn 1:4) "The Word was the source of life, and this life brought light to mankind." These statements seem to contain the implicit promise that the life we shall live after the resurrection will never be threatened by death. Therefore, we do not need to cling to people or things that we love because they will never be taken away again. We cling to whatever we think we might love. Because Jesus is the way to truth and life, He is all that we hunger for, desire and need. However, he gives us this life to be lived now and to continue into the future. It is consoling to know that when we die, our relationship with God will not be interrupted by death because love is stronger than death.

Francis of Assisi has a strong and powerful love for life and all of God's creatures who inhabit it. However, he did not cling to the persons nor things in his life. His detachment has been a model to his many admirers for centuries. He seemed to have sensed that he had no need to cling to those persons and relationships that would endure for all eternity. Therefore his confidence in God enabled him to trust fully in His Word.

The focal point of both, Jesus and Francis centered on love. The author of John points to Jesus as "Having loved his own in this world, he loved them to the end." (Jn 13:1). Francis likewise showed much love and devotion toward his followers during his lifetime. The thousands of early Franciscans were attracted by this loving and accepting man who followed the example and words of Jesus "As the Father has loved me, so have I loved you; abide in my love." (Jn 10:9).

The prayer that is attributed to Francis is a worthy model of the comment of John's gospel's on love. Francis does not ask God to change others, but rather the heart of the person praying. He does not use love to manipulate others nor impinge upon their freedom, but rather to respond to the other's needs. Francis touches the pulse of Christianity—the paradox, when he recognizes that the separate categories of giving and receiving, death and life are bridged by love. Just as Francis integrated in his life the element of service and love, his followers are called to incorporate in their lives these same elements so strongly recommended in John's gospel.

"Fear Not, Joseph . . ."

(Mt. 1:20; Is. 7:14)

the "yea"-say of life

trumpets call dance
not battle

primitive wolf self-tamed
is best friend to man

rough cactus
suddenly at year's end
flower, sweet-scented
consented of bee, sun and breeze

dream plus vision plus dream plus vision
build airy red-through-violet bridge
over storm clouds and flood
if you love raindrops

and at Jerusalem's fair
virgin daughters of Sion
are still heard to sing

through cattle's complaint
and money-changers' haggle
the triple "holy"

fear not, Joseph, this forever maiden
dream vision wife
as you fling twirling-rainbow comet
and where it lands

unexpected home
behold in Mary's arms
your shared fantasy
sanctified from within.

Hugoline A. Sabatino, O.F.M.

AS EASY AS E, F, G: Ecology, Francis, and Global Responsibility

by

SISTER M. FELICITY DORSETT, OSF

IN THE ALPHABET of Christian existence Christ stands at beginning and end. In between come a number of related realities, the letters with which Christians attempt to spell God, try to trace His Name clearly across humanity's scrap of space-time. Like the clumsy servant in Julian of Norwich, people don't always succeed.

Earth's ecology shows many blots and erasures. Air, land, and water have all been polluted; species of plants and animals have disappeared. If biochemical or nuclear war erupts, the entire script may be torn beyond repair. It's a daunting prospect.

According to Lynn White, Jr., the historical source of the ecological crisis is an exploitative attitude toward nature derived from Judeo-Christian theology.¹ Others cite chapter and verse — Gn 1:28. Imsland and Dubos² agree in part; Kasper holds that it is "through a misinterpretation and misuse of the command... "that" ... nature is delivered over to unbridled exploitation."³ Regardless of its origin, it is imperative that the situation be addressed. The question is how.

Sister M. Felicity, a sister of St. Francis of Perpetual Adoration, has a Master's degree in Education and is currently completing a Master's degree in Religious Studies from St. Charles Borromeo Seminary in Philadelphia.

¹Lynn White, Jr., "The Historical Roots of Our Evangelical Crisis," in *Brother Francis: An Anthology of Writings By and About Saint Francis of Assisi*, ed. Lawrence Cunningham (Huntington, IN: Our Sunday Visitor, Inc., 1975), pp. 112-113.

²René Dubos, *The Wooing of Earth: New Perspectives on Man's Use of Nature* (New York: Charles Scribner's Sons, 1980), pp. 70-75. Donald Imsland, *Celebrate the Earth* (Minneapolis: Augsburg Publishing House, 1971), p. 8.

³Walter Kasper, *Faith and the Future* (New York: Crossroad, 1982), p. 111.

White, logically enough, proposes a religious solution: the development of an alternative Christian world view. In 1967 he nominated Francis of Assisi as "patron saint for ecologists."⁴ Cobb seconds Francis, adding Albert Schweitzer as well.⁵ Schweitzer speaks persuasively:

The ethics of reverence for life is the ethics of Jesus,... made cosmic in scope.... A Man is ethical only when life, as such, is holy to him, that is the lives of plants and animals as well as the lives of men.⁶

Pfeifer urges that, as God's image, man be "the earth's caretaker," that his freedom be directed by respect and compassion to discover solutions.⁷ Lobo exhorts that, "Christians cannot be indifferent to this vital problem.... Consequently the Church is to involve herself in the restoration and transformation of the whole universe."⁸ Pope Paul VI mentioned the issue in his apostolic letter *Octagesima Adveniens*, and on Easter Sunday, 1980, John Paul II proclaimed Francis of Assisi the patron saint of ecology.⁹

Saint Francis fulfills Pfeifer's call for a respectful caretaker.¹⁰ As did Schweitzer, Francis held a cosmic ethic, but one peculiarly his own, "a camaraderie actually founded on courtesy."¹¹ Franciscan scholars have spent much time and ink in exegeting "*cortesia*." It has been variously

⁴White, in Cunningham, pp. 117-120.

⁵John B. Cobb, Jr., *Is It Too Late? A Theology of Ecology*, Faith and Life Series (Beverly Hills, CA: Bruce, 1972), pp. 48-51.

⁶Albert Schweitzer, *Out of My Life and Thought*, ed. C. T. Campion (New York: Holt, Rinehart & Winston, 1949; New York: New American Library, Mentor Books, 1953), p. 126, quoted by Cobb on p. 49.

⁷Carl J. Pfeifer, "*Ecology and Eden*," *The Living Faith in a World of Change* (Notre Dame, IN: Ave Maria Press, 1973), pp. 95-96. Cobb rejects stewardship as inadequate since it places man "outside" nature. See Cobb, p. 24.

⁸George V. Lobo, *Guide to Christian Living: A New Compendium of Moral Theology* (Westminster, MD: Christian Classics, Inc., 1982), p. 422.

⁹Roy M. Gasnick, comp. & ed., *The Francis Book: 800 Years With the Saint From Assisi* (New York: Macmillan Publishing Co., Inc., 1980), p. 89. In *Gaudium et Spes* the moral foundation of social responsibility was laid. See e.g. sections 10, 25, 26, 30, 33, and 34. However, both *Gaudium et Spes* and *Octagesima Adveniens* still accent man as master.

¹⁰Edward A. Armstrong, *Saint Francis, Nature Mystic: The Derivation and Significance of the Nature Stories in the Franciscan Legend* (Berkeley: University of California Press, 1973), pp. 6-7. This is only one example.

¹¹G. K. Chesterton, "St. Francis and Nature", *Saint Francis of Assisi* (New York: Doubleday Image Books, 1951), pp. 86-98.

translated: "Attentiveness," "courtesy," "knightly chivalry," "humane-ness," "*gentilezza*," "friendship," "nobility." "*Noblesse*" comes closest to capturing its true meaning, according to von Galli.¹² Francis attributed *noblesse* to God both in creation and in dealing with men. "And only one answer is possible on his part: *noblesse* in response to *noblesse*."¹³ Similarly today Miles discusses "... man's appropriate role at the top of the animal kingdom. "A person of noble birth and outlook learns to accept... a reciprocal responsibility ... a far cry from arrogance...."¹⁴

Pragmatically speaking, how can a global *noblesse* be developed? While many despair, some helpful insights come from Muller who worked with both Thant and Hammarskjöld at the UN. He perceives planetary understanding as a great opportunity and as partly begun: "for the first time in evolution, the human species has assumed a collective responsibility for the success of planet Earth.... Interdependence, globality and a total view of our planet and the environment are now facts of life...."¹⁵ As evidence of progress he cites the numerous UN organs and their accomplishments, as well as the various declarations of Human Rights.¹⁶ He follows Thant in holding that through global education man must learn to "extend his heart... to the entire human family, to the planet...."¹⁷

René Dubos is moderately hopeful from an ecological stance. He discusses man's interactions with environments since prehistoric ages, noting that "ecosystems have enormous powers of recovery from traumatic damage." As examples he describes reforestation in France after WWII and Korea's DMZ. Non-temperate areas, of course, are more fragile.¹⁸

In summary, it is possible though very difficult, to address the moral evil of environmental pollution. A healthy ecology could result from the Franciscan virtue of *noblesse* applied to the globe on which we live. In truth, it's not easy.

¹²Mario von Galli, *Living Our Future: Francis of Assisi and the Church Tomorrow*, trans. Maureen Sullivan & John Drury (Chicago: Franciscan Herald Press, 1972), pp. 202-205.

¹³von Galli, pp. 224-225.

¹⁴A letter by Rufus E. Miles, Senior Fellow of the Woodrow Wilson School of Public and International Affairs at Princeton University, quoted by René Dubos, p. 151.

¹⁵Robert Muller, *New Genesis: Shaping a Global Spirituality* (Garden City, NY: Image Books, Doubleday & Company, 1984), p. 37. See p. 18 also.

¹⁶Muller, pp. 55-57. See also Charles Combaluzier, *God Tomorrow*, trans. Matthew J. O'Connell (New York: Paulist Press, 1974), pp. 87-95.

¹⁷Muller, *passim*. The thesis is repeated frequently throughout the book.

¹⁸Dubos, "The Resilience of Nature," pp. 31-48.

SELECTED BIBLIOGRAPHY

- Armstrong, Edward A. *Saint Francis, Nature Mystic: The Derivation and Significance of the Nature Stories in the Franciscan Legend*. Berkeley: University of California Press, 1973.
- Cobb, John B., Jr. *Is It Too Late? A Theology of Ecology*. Faith and Life Series. Beverly Hills, CA: Bruce, 1972.
- Combaluzier, Charles. *Good Tomorrow*, trans. Matthew J. O'Connell. New York: Paulist Press, 1974.
- Chesterton, G. K. "St. Francis and Nature," *Saint Francis of Assisi*. New York: Doubleday Image Books, 1951. Pp. 79-89.
- Cunningham, Lawrence. *Brother Francis: An Anthology of Writings By and About Saint Francis of Assisi*. Huntington, IN: Our Sunday Visitor, Inc., 1975.
- Dubos, René. *The Wooing of Earth: New Perspectives on Man's Use of Nature*. New York: Charles Scribner's Sons, 1980.
- Habig, Marion A., ed. *St. Francis of Assisi. Writings and Early Biographies: English Omnibus for the Sources for the Life of St. Francis*. Third rev. ed. Chicago: Franciscan Herald Press, 1972.
- von Galli, Mario. *Living Our Future: Francis of Assisi and the Church Tomorrow*, trans. Maureen Sullivan and John Drury. Chicago: Franciscan Herald Press, 1972.
- Gasnick, Roy M., comp. and ed. *The Francis Book: 800 Years With the Saint From Assisi*. New York: Macmillan Publishing Co., Inc., 1980.
- Gonzalez, J. L., et al., comp. *The Sixteen documents of Vatican II and the Instruction on the Liturgy with Commentaries by the Council Fathers*. Boston: Doubleday: Daughters of St. Paul, n.d.
- Imsland, Donald. *Celebrate the Earth*. Minneapolis: Augsburg Publishing House, 1971.
- Kasper, Walter. *Faith and the Future*. New York: Crossroad, 1982.
- Lobo, George. V. *Guide to Christian Living: A New Compendium of Moral Theology*. Westminster, Maryland: Christian Classics, Inc., 1982.
- Mann, Kenneth W. *Deadline for Survival: A Survey of Moral Issues in Science and Medicine*. New York: The Seabury Press, 1970.
- Muller, Robert. *New Genesis: Shaping a Global Spirituality*. Garden City, New York: Doubleday Image Books, 1984.
- Paul VI. *The Coming Eightieth (Octagesima Adveniens)*, May 14, 1971.
- Pfeifer, Carl J. "Ecology & Eden," *The Living Faith in a World of Change*. Notre Dame, IN: Ave Maria Press, 1973. Pp. 95-96.

Transcendent Night

Transcendent stars; oh, more transcendent night
where, on the hillside, watched
some tired, lonely shepherds
caring for their flocks.

Their faithfulness, their loneliness,
their ever-present care
mirrored the life of the ever-tender
lowly child
born on the hillside there.

Had they but known; had they been told
Who would invite them in,
they would have prepared a better dress;
prepared a room for Him.

But in their ignorance and in their want
He called them by those on high
and they, in faith, blind faith,
answered the message from the sky.

How graced were they to see the pair;
a humble couple and the Child,
in a simple animal stall
resting on hay so piled
as to make a regal pillow
and mattress for this King Who's name
they did not understand;
a name the angels sing.

We, too remember that holy time;
that holy pair, that blessed One.
On Christmas Day we kneel in prayer
to ask a blessing of that tiny Babe;
the Obscure—God's Son!

Sister Frances Ann Thom, O.S.C.

"Teaching A Course On St. Francis Of Assisi: Some Observations"

Rev. GABRIEL B. COSTA

THIS SUMMER (1986) I fulfilled a fantasy. I finally got to teach a course on St. Francis of Assisi.

Perhaps I should introduce myself. My name is Fr. Gabriel B. Costa. I am a Roman Catholic priest serving the Archdiocese of Newark. I am an Assistant Professor of Mathematics at Seton Hall University. I hold an M.A. in systematic theology and have been a Third-Order Franciscan since 1970. In the early 1970's, I lived with a community of Capuchin - Franciscan friars, for nearly two years.

Like millions of others, I am, and have long been, attracted to the person of Francis of Assisi.

This past year, I approached several members of the faculty of our major seminary (Immaculate Conception Seminary here at Seton Hall University) with the request that I be able to offer a spirituality course on St. Francis of Assisi. I emphasized that I was neither a Church historian nor a Franciscan scholar; but I also felt that a suitable course could be provided. As I put it, this would be "a labor of love."

After several meetings with seminary officials, the following course description was approved:

ST 348 SPIRITUALITY OF ST. FRANCIS OF ASSISI (3 CREDITS) —
FR. COSTA. A Composite view of the person, personality and spirituality of Francis of Assisi (1181? - 1226); his impact on the world and the Church; his Orders; Francis the reformer; Franciscan ecology; Francis and economy; etc. Original writings by and about Francis; classical biographies; modern perspectives of Francis will be extensively covered.

This course was to be offered in the second summer session; running five nights a week, for three weeks, each class lasting for 105 minutes.

Father Gabriel Costa (Ph.D. Mathematics; M.A. Systematic Theology), a priest of the Archdiocese of Newark, is Assistant Professor of Mathematics/Computer Science at Seton Hall University. He has been a member of the Secular Franciscan Order since 1970.

My only concern was whether enough students would enroll in the course.

My prayers were answered with five students.

The main objective in the course was that the person and message of Francis be more fully revealed. I encouraged participation; our style would be a combination of "lecture" and "seminar"; the input, the give-and-take, the sharing, the disagreements would be essential components of the course. The five students (a newly ordained Capuchin priest, a diocesan seminarian soon to be a deacon, an elderly librarian, a young woman working on a Master's degree in pastoral theology and a high school religion teacher working on a masters degree in Scripture) were all enthusiastic from the start.

Initially, I had hoped to consider Francis from five points: 1) an introduction via Chesterton's book; 2) Rule of 1221, Rule of 1223, the Testament, The Little Flowers, Celano's writings, St. Bonaventure's writings, various legends and other writings found in the *Omnibus*; 3) at least one or two "classical biographies" taken from Sabatier, Jorgensen, Cuthbert and Englebert; 4) assorted modern perspectives taken from Carretto, Boff, Holl, etc.; 5) and then, finishing off, due to a personal prejudice, Kazantzakis' masterpiece, *Saint Francis*.

I wanted to supplement this "outline" with a presentation from each student (either individually or within a group) about any aspect of Francis that they wished to present. Finally, I requested from each student, a paper; the subject of which could be any aspect of Francis they desired.

The course began. Time flew!

I intended to cover Chesterton on the second night; the first night being a night of introduction and a brief lecture on Francis' life and the historical context in which he lived. We could not get through Chesterton until the first week had nearly elapsed. The insights, the questions, the discussions on the Francis as presented by Chesterton, were more fully revealing Francis, which was precisely the goal of the course. I did not want to tie down the class to an outline or a schedule; the "lecture" gave way to the "seminar."

Toward the end of the first week, and for the greater part of the second week, point 2 (the *Omnibus*) was studied. In particular the two Rules, the Testament and several chapters from the *Legend of Perugia*, *The Legend of the Three Companions*, *The Mirror of Perfection* and *The Little Flowers of St. Francis*, were discussed by the group.

Interpreted with these discussions were the presentations. The Capuchin gave an historical review of the Eucharist and Francis' devotion to the Eucharistic Jesus. The seminarian spoke of supernatural events in Francis' life and compared them with supernatural occurrences with

people in Indonesia as related to in a book, *Like A Mighty Wind* by Mel Tari. The librarian spoke on Francis and prayer, drawing much from the original sources. The two remaining people gave a joint presentation involving Francis, his spirituality and the Scriptures. During this particular presentation, slides of Assisi and the Holy Land were shown.

We all learned much from each presentation.

And the time kept flying. The last week was upon us.

I wanted to cover at least one "classical" biography. From more recent times, it would've been great to discuss Carretto's *I, Francis* or Boff's view of Francis. But if Chesterton took nearly a week, how long would Kazantzakis take? I had to make a choice. But there was really no choice; I *had* to opt for Kazantzakis. His view of the struggling Francis, his imagery, his poetry, his attempt to get the essence of Francis... how could I not pick Kazantzakis for the last week?

The last week went well. But I was a little disappointed; I had hoped that the passion I had for the book would be evident in the reaction of the students. For the most part, it wasn't. Perhaps the students, with the exception of the Capuchin, had not read enough on Francis. Perhaps this was really an introduction to Francis and Franciscan spirituality for the other four. Or perhaps they just didn't like the book.

The relationship between Francis and Clare as portrayed by Kazantzakis was contrasted with Chesterton's version. Or perhaps contradicted by it. That was the feeling of some in the class. Perhaps Francis seemed "not saintly" enough in Kazantzakis and "too saintly" in some of the original writings, like *The Legend of Perugia*.

But even here, the person of Francis continued to be revealed, continued to grow, continued to inspire.

From time to time, others dropped in for "a class or two." A close friend who studied with the Franciscan Friars for a few years; the wife of the elderly librarian; a layman who publishes a newsletter dedicated to the recitation of the Office for the laity; a reporter for a local newspaper... these people, also, were attracted by the person of Francis. And, they too, contributed much to the course.

In the final analysis, our approach was both critical and poetic. Whatever charisms and talents we brought into the course were used. For example, having a first order friar in the class gave us a great resource person with regard to the Franciscan Rule, the constitutions and the various branches of the order of Friars Minor. The high school religion teacher, who had served as a Jesuit volunteer in the past, was well travelled. Having been in Assisi, he shared much. And we learned. Coming from different roads, we all converged to the person of Francis.

I hope the students came away with a richer, fuller, more challenging concept of Francis of Assisi. I hope he became more real for them. A man of even more joy and more sorrow. A man, who as Brother Leo says in Kazantzakis' work, "... committed many more sins than people imagine; ... performed many more miracles than people believe."

The main objective in the course was to more fully reveal the person and message of Francis. For myself definitely, and hopefully for my students, the objective was achieved. The course was a "labor of love." Much labor was put in; much love returned. Francis is still busy building up the Church seven hundred fifty years after his death.

* * *

Book Reviews

The Way of My Cross: Masses at Warsaw by Father Jerzy Popieluszko. Translated by Father Michael J. Wrenn. Chicago: Regnery Books, 1986. Pp. 267. Paper, \$9.95

Reviewed by Father Michael A. Taylor, OFM Conv., associate pastor at Assumption Parish, Syracuse, N.Y.

This book may be thought of as a "spiritual autobiography" since its content came from the homilies and writings of Jerzy Popieluszko, a young Polish priest who was murdered in 1984 as a result of his involvement with the "Solidarnosc" (Solidarity) movement which began in Poland in 1980. Besides the homilies, the readings, hymns, meditations, and liturgical introductions of the "Masses for the Fatherland" are printed here to offer the reader a more rounded understanding of the spirituality Fr. Popieluszko was trying to share with the factory workers with whom he was working.

The book begins with personal reactions to and historical references from which the reader can journey with Fr. Popieluszko up until the time of his death. Historical references are also given throughout the book in footnote fashion, thereby enlivening some of this young priest's allegories with which he attempted to ease the suffering and anxiety of his listeners. The homilies are printed chronologically and there are several themes developed which seem to give the idea that Fr. Popieluszko was well aware that his own martyrdom might be imminent, especially in his homily dedicated to the Conventual Franciscan and fellow countryman, Saint Maximilian Kolbe (pp. 96-100).

This book would prove to be very informative, as well as inspiring, to those who wish to learn more about the continued plight of modern Poland. In addition, since there are many Franciscans in this nation who serve people of Polish and eastern European ancestry

in their apostolates, this book would be a very fitting addition to parish and school libraries.

The Way of Spiritual Direction. By Francis Kelly Nemeck, OMI, and Marie Theresa Coombs, Hermit. Wilmington, DE: Michael Glazier, Inc., 1985. Pp. 220, including Bibliography. Paper, \$8.95.

Reviewed by Father Julian A Davies, O.F.M., Ph. D., Acting Editor of this review.

This book is both timely and of practical value. It is timely, because of the renewed interest in the spiritual life of so many, lay and religious, and it is practical, because it covers all the issues that arise in the Spiritual Director/ Directee relationship.

The first two chapters set a theological background, and the next twelve chapters cover the spiritual director as *Abba/Amma*, spiritual direction as listening, manifestation of the heart, listening, Divine Wisdom, the emergence of the direction of the directee, difficulties in listening on the part of director and directee, the director—directee relationship, poverty of spirit, and directed retreats. Any one of the chapters can be read in isolation from the rest—which might be just the best way to read the book, which although evenly clear throughout and eminently practical, is a bit abstract. The brief concluding chapter is a first rate summary and could likewise be read any time, or even at the very beginning of the work.

The authors emphasize that spiritual direction is both mystery and charism,

and that a personal interior life is necessary for one to be a successful spiritual director. Since that kind of commitment is one to which priests and religious are pledged, the *Way of Spiritual Direction* is a book that most religious and priests should read—certainly all those involved in retreat centers ought to have this book's contents assimilated.

Faith and Certitude. By Thomas Dubay, S.M. San Francisco: Ignatius Press, 1985. Pp. 266. Paper, \$9.95.

Reviewed by Fr. Julian A. Davies, O.F.M., Acting Editor of this Review.

I recall being very much into Apologetics, the defense of the Catholic Christian faith, and I have for some time regretted the waning of this part of Catholic life. Fr. Dubay's book can help reverse this trend. It, in a thorough and plainly written manner addresses the question so deeply felt among our contemporaries of the possibility of certitude. Over and over again the skepticism and relativism of our age are shown to be illogical, and the psychological roots of such a stance are laid bare. Specific and detailed attention is given to the credulity of blind faith in experts in the secular sciences and particularly in Scriptural studies.

Dubay points out clearly the limitations of the historical-critical method, and its abuses, citing a variety of authorities who have made these observations, among them Hans Kung and Edward Schillebeeckx (whom he is himself in disagreement on other matters). He rounds off his book by discussing

atheism and theism as responses to the question of meaning, responses rooted in choice of assumptions and presuppositions.

Faith and Certitude is a valuable book. Certainly the college-trained can deal with it. The limitations of this work are to me more a matter of form than anything—it would be greatly en-

hanced by bold sub-titles and greater spaces to break up the sameness. There is a good deal of implicit repetition in the Book, which I believe is the kind of work one needs to read in pieces. The chapters on "Biblical Criticism and Theological Certitude," and "Biblical Criticism and Pastoral Practice" are probably a good place to start.

Shorter Notices

FR. JULIAN A. DAVIES, O.F.M.

Why We need Confession.

By Russell Shaw. Huntington, IN: Our Sunday Visitor Press, 1986. Pp. 159. Paper, \$4.95.

This articulate little book is intended "to encourage those who no longer go to confession to resume doing so, those who confess occasionally to confess more often, and those who already know the benefits of frequent confession from experience to share what they have learned." (p.9) The author discusses the actual practice of the Sacrament of Reconciliation in the Church today, the inadequate answers to the problem of evil in the world, sin—personal, original, and social, the relation of goodness and happiness, the centrality of choice, the nature of conscience, the problems with confession, and the value of confession as a means to a deeper interior life. The most frequently quoted source is Pope John Paul II's Apostolic Exhortation, "Reconciliation and Penance." I recommend this book to priests, religious, and laity alike.

Eternal Answers for an Anxious Age.

By Rev. Robert Paul Mohan. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 131. Paper, \$6.95.

This book of 39 short, well-crafted essays address itself to the practice of moral virtue, of courage, and humility; of generosity and forgiveness. It invites the reader to carry his cross and to rise about the spirit of the times, so given to compromise in faith and morals. Originally given as sermons, these short pieces are au courant in the best sense of the word, and written in an entertaining, though direct fashion. Laity, religious and clergy, could profit from this book; the last might find it helpful in preparing homilies.

Living Words. By Anthony Gilles. A Simple Study of Key New Testament Concepts. Cincinnati: St. Anthony Messenger Press, 1985. Pp. vi-146. Paper. \$5.95.

The author's goal in this brief, but

full, little book is "to help us understand more fully what the New Testament writers meant by the Greek words that they used." (p.1) To that end he analyzes 126 Greek words (transliterated into English letters and given a phonetic pronunciation guide). His process is to explain the terms by commenting on four different translations of it from current Bibles. Priests can use this work as background to their homilies, and Scripture discussion groups might well profit from it too. The author's style is clear and *Living Words* is a very readable and helpful book.

Ritual of the Secular Franciscan Order. International Franciscan Liturgical Commission. Benet A

Fonck, O.F.M., Ed. Cincinnati; St. Anthony Messenger Press, 1985. Pp. viii-104. Paper, \$7.95.

As an official text containing ceremonies of Admission and Profession into the Secular Franciscan Order this book is a must for all who have care of Secular Franciscan fraternities, and for at least one of the officers. In addition to the ceremonial texts (which include temporary profession and anniversary rites as well) the *Ritual* contains prayers for fraternity meetings, and a "Lectio-nary" which contains Scripture Readings, Franciscan Readings, and Prayers of St. Francis. I would hope that the next printing of the *Ritual* would include a hard-cover for the sake of durability.

Index to The CORD—1986

1. Index of Authors

Barbato, O.F.M. Cap., Robert.
Poems: Morning Prayer—1, 34; Morning Prayer—2, 43; Meditation on the Rain, 96.
Blastic, O.F.M. Conv., Michael.
"The Teacher Taught: The Christology of St. Bonaventure's Sermons on St. Francis," 163-172.
Bonaventure, Saint.
"Sermon on Saint Anthony," 182-196.
Borromeo, F.M.M., Sr. Maria Ascension.
"The Preaching Apostolate of St. Francis and His Early Companions," 114-124.
Bourque, T.O.R., Thomas.
Book Review: *The Prayer of Cosa*, 253-54.
Boylan, William.
Poem: The Leper, 258.

Brokamp, Sr. Marilyn.
"The Sting," 78-79.
Buckley, Earla T.
"Love—Mine to Keep," 215.
Carol, O.F.M., Juniper, B.
Book Review: *Mary's Immaculate Heart: A Way to God*, 63-64.
Carney, O.S.F., Sr. Margaret.
"Given Over Completely to the Lord," 235-240.
Carrozzo, O.F.M., Anthony.
"The Contemplative Dimension of Our Lives," 271-73.
Carstens, S.F.O., Carol.
Spiritual Mothering," 216-223.
Poems: Incarnation, 88; Submission, 113; Mendicant Snowman, 322.

Chandler, O.F.M. Cap., Michael.
"St. Francis' The Canticle of Brother Sun and Joseph Haydn's The Creation," 259-270; 295-303.
Cirino, O.F.M., Andre.
"Hermitage in the City," 89-96.
Costa, Rev. Gabriel.
"Teaching a Course on St. Francis of Assisi: Some Observations," 342-345.
Coughlin, O.F.M., F. Edward.
"Whom Shall We Send? Formation for Mission in the Franciscan Tradition," 46 - 58.
Cusack, O.S.F., Sr. Roberta.
"Vow of Nonviolence Taming the Inner and Outer Wolves," 23-25.
Davies, O.F.M., Julian.
Editorials: "Not Just For Fraternity," 33-34; "Will We Ever Learn," 129-130; "Oversimplifying Spirituality," 257-258; "Humor is Human," (Rev. Ed. of *The Joyous Christ: The Healing Power of Humor*, 321-322).
Book Reviews: Junipero Serra: *The Illustrated Story of the Founder of California's Missions*, 27-28; *The Courage to Be Chaste*, 63; *Way of Spiritual Direction*, 346; *Faith and Certitude*, 346-347.
Short Notices: *Catholic Sexual Ethics. A Summary, Explanation, and Defense*, 28-29; *A View From the Steeple*, 29; *A Catholic Book of the Mass*, 29-30; *The Mass: Finding Its Meaning for You and Getting More Out of It*, 30; *The Catholic Response*, 30; *Christ Lives in Me: A Pastoral Reflection on Jesus and His Meaning for Christian Life*, 31; *Why We Need Confession*, 347; *Eternal Answers for an Anxious Age*, 347; *Living Words*, 347-348; *Ritual of the Secular Franciscan Order*, 348.
DeMarco, Donald.
"Transcendentalism and the Incarnation," 323-331.
Doerger, O.F.M., Berard.
"The Prayers of St. Francis," 35-43; 80-88; 106-113.
Dollar, J. Gerard.
Book Review: *Newman's Journey*, 26-27.
Dorsett, O.S.F., Sr. M. Felicity.
"As Easy as E, F, G: Ecology, Francis, and Global Responsibility," 337-340.
Poem: Francis Song, 290.
Ellert, O.S.F., Sr. Marilyn.
"Franciscanism and Devotion to the Sacred Heart," 174-181.
Ferguson, F.M.D.C., Sr. Marianne.
"Franciscans and the Gospel of John," 334-336.

Finnegan, O.F.M., Joyce.
Poem: *Missioner's Dream*, 162.
Foley, O.S.F., Sr. Emeran.
Poem: *Moment of Terrible Beauty*, 303.
Forman, Dorothy.
Poem: *Francis' Dream*, 227.
Grady, O.S.F., Thomas.
"Peaceful Instruments of Justice," 241-45.
Grogan, O.F.M., Vincent B.
Book Reviews: *A Handbook on Canons* 573-746, 255-256; *Religious in the 1983 Code, New Approaches to the New Law*, 318-319.
Hone, O.S.C., Sr. Mary Francis.
"The Refining of the Light," 3-15.
"Clare and the Ancrén Riwle," 202-214; 275-288; 304-312.
Horgan, S. A., Thaddeus.
"Evangelical Life in Apostolic Communities," 246-251.
Horneman, O.S.F., Sr. Eleonor.
"Peace the Fruit of Integration," 228-234.
Lanahan, O.S.F., Sr. Barbara.
Poems: *Friar Elias*, 15; *A Tale - Trees - Life*, 141.
Law, O.S.F., Sr. Carolyn.
Reflection: "Creed in the Spirit of St. Francis," 274.
Leary, O.F.M., Patrick.
Poems: *Four Poems in Honor of Bernard J. Lonergan*, 44-45.
Leis, O.S.F., Sr. Marie Regina.
Poems: *Yearning*, 77; *Invitation and Response*, 244; *Seascape*, 251.
Logue, O.S.F., Sr. Colette.
Poems: *Yearning*, 77; *Invitation and Response*, 244; *Seascape*, 251.
Lucey, O.S.F., Sr. Marie.
Editorial: "Eight Years in a Peace and Justice Office," 225-227.
Marcil, O.F.M., George.
Book Review: *Ephrem Longore*, 125-128.
Macaluso, Peter F.
Book Reviews: *The Twelve: The Lives of the Apostles after Calvary*, 158; *Pioneers of Catholic Europe*, 158-159; *The Story of the Church: Peak Moments from Pentecost to the Year 2000*, 158-158; *Luther and His Spiritual Journey*, 192; *A Cathedral of Suitable Magnificence*, 224; *Medieval Women's Visionary Literature*, 317-318.
Marshall, O.F.M., John.
Book Review: *The Blessed Virgin: Her Life and Role in Our Lives*, 253.

- McNichols, S.J., S.F.O., William Hart.
"Ave Maria Stella," 59-62.
Book Review: *Jesus is Here. Devotion to the Sacred Heart and Precious Blood*, 316.
Poem: Evergreen to the Sound of Red, 332-333.
- Meilach, O.F.M., Michael D.
Editorial: "Aging in Community," 161-162.
- Mulholland, O.F.M., Seamus.
Poem: Melodies, 191
- Przeworski, O.F.M. Conv., Bernard J.
"Vocations and the Franciscan Vocation," 131-140.
- Sabatino, O.F.M., Hugoline A.
Poem: "Fear Not, Joseph," 336.
- Scheuring, Lyn Falzon.
"Emptiness and Fullness," 66-77.
- Scott, O.S.F., Sr. Macrina.
"Life Stages of a Saint," 98-105.
- Shanahan, O.F.M., Gregory.
"Are We Shaped in Bonaventure's Image?", 142-156.
- Steets, C.S.B., Sr. Edmund Marie.
Guest Editorial: "Simplify, Simplify, Simplify," 1-2.

II. Index of Subjects

- Aging in Community, 161-162.
Ancren Riwle, 202-216; 275-288; 304-312.
Anthony of Padua, Saint, Sermon of St. Bonaventure on, 182-191.
Bonaventure, St. and Influence on the Order, 142-157;
Christology of, 163-172.
Sermon on St. Anthony, 182-191.
Canticle of the Creatures, 18-25;
and Joseph Haydn's *The Creation*, 259-270; 295-303.
Christology, of St. Bonaventure, 163-172.
Clare of Assisi, St., and the way of purgation, 3-15;
and the Ancren Riwle, 202-216; 275-288; 304-312.
incorporation of, 193-195.
light of, 196-200.
and spiritual mothering, 216-223.
Community, aging in, 161-162.
evangelical life in, 246-251.
Contemplative Dimension of Our Lives, 271-273.
Death, of a Sister, 78-79.
Divine Office, 33-34.
Ecology, 337-340.
- Emptiness, and fullness, 66-77.
Evangelical life, 246-251.
Formation, Franciscan, 46-58.
Francis of Assisi.
Canticle of creatures, 18-25; 259-270; 295-303.
and ecology, 337-340.
and emptiness, 66-77.
prayers of, 35-43; 80-88; 106-113.
and preaching apostolate, 114-124.
sermons of St. Bonaventure about, 163-172.
sign of contradiction, 65.
surrendered to the Lord, 235-240.
and Thoreau, 323-331.
- Franciscan.
evangelical life, 246-251.
formation for Mission, 46-58.
movement and St. Bonaventure, 142-157.
preaching, 114-124.
vocation, 131-140.
witness, 97, 128.
- Franciscanism, and devotion to the Sacred Heart, 174-181.
Franciscans, and the Gospel of John, 334-336.

- Taylor, O.F.M. Conv., Michael.
Book Review: *The Way of My Cross*, 345.
Short Notices: *The Shut-Ins*, 31; *The Church Year in Prayer*, 31-32; *With Open Hands*, 32; *Lord, Teach Us To Live*, 32.
- Temple, O.F.M., David.
Editorials: "A Sign of Contradiction," 65; "Witness, 97, 128; "More Than Five Senses," 289-290.
- Thom, O.S.C., Sr. Frances Ann.
"Canticles of Creatures Revisited," 18-22.
Editorial: "St. Clare's Incorporation," 193-195.
Book Reviews: *Come to the Mountain*, 315; *Singers of the New Song*, 320.
Poems: Exile, 201; Transcendent Night, 341.
- Todisco, O.F.M., Orlando.
"The Popes on Scotus," 313-315.
- Tortorelli, O.F.M., Kevin.
Book Review: *Let This Mind Be in You: The Quest for Identity through Oedipus to Christ*, 159-160.
- Zawistowski, Janet.
Poem: Home Again, 16.
- Zweerman, O.F.M., Theodore.
"The Forgotten Light," 196-200.

- Haydn, Joseph, his *The Creation* and St. Francis' Canticle, 259-270; 295-303.
Hermitage, in the city, 89-96.
Humor, 321-322.
Incarnation, 323-331.
Integration, 228-234.
John, Gospel of, and Franciscans, 334-336.
Julian of Norwich, and emptiness, 66-77.
Life Stages and the Spiritual Life, 98-105.
Love, 215.
Mary, and prayer, 59-62.
Mothering, spiritual and Clare of Assisi, 216-223.
Nonviolence, inner and outer, 23-25.
Oversimplifying spirituality, 257-258.
Peace, and integration, 228-234.
Prayer.
contemplative, 271-273
Divine Office, 33-36

III. Index of Books Reviewed (SN — Shorter Book Notices)

- Allegra, O.F.M., Gabriel M. *Mary's Immaculate Heart: A Way to God* (J. B. Carol), 63.
Bernardin, Joseph Cardinal, *Christ Lives in Me. A Pastoral Reflection on Jesus and His Meaning for Christian Life* (SN, J. A. Davies), 31.
Carthy, O.S.U. *A Cathedral of Suitable Magnificence* (P. F. Macaluso), 224.
Crowie, Frederick. *Pioneers of Catholic Europe* (P. F. Macaluso), 158-159.
DeNevi, Don and Maholy, O.F.M., Noel. *Juniper Serra: The Illustrated Story of the Franciscan Founder of the California Missions* (J. A. Davies), 27-28.
DeFrancisco, Armand. *The Shut Ins* (SN, M. Taylor), 31.
Dubay, Thomas. *Faith & Certitude* (J. A. Davies), 346-347.
Fonck, O.F.M., Benet, ed. *Ritual of the Secular Franciscan Order* (SN J. A. Davies), 348.
Gillies, Anthony. *Living Words* (SN J. A. Davies), 347-348.
Green, Julien. *God's Fool* (Rev. R. Brown, S.F.O.), 291-294.
Groeschel, O.F.M. Cap., Benedict J. *The Courage to be Chaste* (J. A. Davies), 64.
Hite, T. O. R., Jordan and Holland, I.H.M., Sharon, and Ward, O.S.B., Daniel. *A Handbook on Canons 573-746* (V. Grogan), 255-256.
- 35
of Francis, 25-43; 80-88; 106-113.
in Hermitages, 89-96.
and Mary, 59-62.
Peace and Justice, 225-227; 241-245.
Preaching Apostolate, 114-124.
Purgation, and St. Clare, 3-15.
Religious Life, 129-130.
Aging in, 161-162.
Sacred Heart of Jesus and Franciscanism, 174-181.
Self-surrender, 235-240.
Scotus, and the Popes, 313-315.
Simple Lifestyle, 1-2.
Social sciences and religious life, 129-130.
Third Order Rule, 228-234; 235-240; 241-244; 246-250.
Thoreau, and Francis, 323-331.
Witness, 97, 128.
- Jessey, Cornelia. *The Prayer of Cosa T. Bourque*, 253-254.
Lawler, O.F.M. Cap., Ronald and Boyle Joseph, and May, William E. *Catholic Sexual Ethics* (SN, J. A. Davies), 28-29.
Madsen, Norman P. *Lord, Teach Us to Live* (SN, M. Taylor), 32.
Maloney, S.J. George. *Singers of the New Song* (F. A. Thom), 320.
Manton, C.S.S.R., Father. *A View from the Steeple* (SN, J. A. Davies), 29.
Mohan, Rev. Robert Paul. *Eternal Answers for an Anxious Age* (SN, J. A. Davies), 347-348.
Myers, Rawley. *Jesus is Here. Devotion to the Sacred Heart and Precious Blood* (W. H. McNichols), 316.
McBride, O. Praem., Alfred. *The Story of the Church: Peak Moments from Pentecost to the Year 2000* (P. F. Macaluso), 158-159.
McDonough, O.P., Elizabeth. *Religious in the Code. New Approaches to the New Law* (V. Grogan), 318-319.
Moore, Sebastian. *Let this Mind be in You: The Quest for Identity through Oedipus to Christ* (K. Tortorelli), 159-170.
Nemeck, O.F.M., Francis & Coombs, Marie T. *The Way of Spiritual Direction* (J. A. Davies), 346.

Neufelder, Jerome. *The Church Year in Prayer* (SN, M. Taylor), 31-32.
 Nouwen, Henri J. N. *With Open Hands* (SN, M. Taylor), 32.
 Ogrodowski, William. *A Catholic Book of the Mass* (SN, J. A. Davies), 29-30.
 Parent, O.F.M., Edouard. *Ephrem Longpre* (G. Marcil), 125-128.
 Parmisono, O.P., Stan. *Come to the Mountain* (F. A. Thom), 315-316.
 Petroff, Elizabeth A. *Medieval Women's Visionary Literature* (P. F. Macaluso), 317-318.
 Popieluszko, Jerzy. *The Way of My Cross* (M. Taylor), 347.
 Ruffin, C. Bernard. *The Twelve: The Lives of the*

Apostles After Pentecost (P. F. Macaluso), 158.
 Shaw, Russell. *Why We Need Confession* (SN, J. A. Davies), 347.
 Stevens, Clifford. *The Blessed Virgin: Her Life and Role in Our Lives* (J. Marshall), 253.
 Stravinskas, Peter M. J. *The Catholic Response* (SN, J. A. Davies), 30.
 Trevor, Meriol. *Newman's Journey* (J. G. Dollar), 26-27.
 Weber, Gerard P. *The Mass. Finding Its Meaning for You and Getting More out of It* (SN, J. A. Davies), 30.
 Wicks, S. J., Jared. *Luther and His Spiritual Legacy* (P. F. Macaluso), 192.

Books Received

Koers, Shirley. *The Eyes are Sunlight. A Journey Through Grief*. Notre Dame, IN: Ave Maria Press, 1986. Pp. 200. Paper, \$4.95.
 Lortz, Joseph. *Francis the Incomparable Saint*. St. Bonaventure, NY: Franciscan Institute, 1986. Pp. 127. Paper, \$6.00
 Messori, Vittorio. *Faith's Answer: The Mystery of Jesus*. Translated by Kenneth D. Whitehead. New Rochelle, NY: Don Bosco Publications, 1986. Pp. 299, including Bibliography and Index. Paper, \$12.95. Cloth, \$16.95.
 Trueblood, Elton. *The Humor of Christ*. San Francisco, Harper & Row, 1986. Pp. 117, including Appendix. Paper, \$7.95. This is a reprint of a 1964 book.
 Swain, Bernard. *Liberating Leadership. Practical Styles for Pastoral Ministry*. San Francisco: Harper & Row, 1986. Pp. 124 plus Appendix. Paper, \$6.95.

• • •

NEW NEW NEW

Francis the Incomparable Saint. By Joseph Lortz.

This is the first English translation of a work praised as "one of the most valuable studies in modern Franciscan literature."

Send \$6.00 plus postage to:

Franciscan Pathways
 The Franciscan Institute
 St. Bonaventure University
 St. Bonaventure, NY 14778

*The staff of the Franciscan Institute
 joins the Editors in wishing you a
 very blessed Christmas and every
 grace and good from our heavenly
 Father throughout the New Year.*