

A WORD FROM JOHN DUNS SCOTUS

The foundational principle for all reality, "God is to be loved" now reveals itself more fully as a relational and reciprocal principle. At this level, God is loved not so much as the highest good, but as the most gracious being who rewards us far beyond anything we might do to deserve it. If God has initiated and established such a relationship with us, then the only human response possible is gratitude. By this act of gratitude, the person strengthens the relationship initiated by God but now reaffirmed by human love in return. The circle is complete: from God to us, from us to God, then back to us and back to God.

Ingham, *Scotus for Dunces*, 122

The Cord
The Franciscan Institute
St. Bonaventure, New York 14778

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

Attention Postal Service:

RETURN SERVICE REQUESTED

THE CORD

VOLUME 58, NO. 4 • OCTOBER/DECEMBER 2008



THE CORD
A Franciscan Spiritual Review

Publisher: Michael Cusato, O.F.M.

Editor: Daria R. Mitchell, O.S.F.

Distribution Manager: Noel Riggs

No material from this periodical may be reproduced or transmitted in any form or by any means, electronic or mechanical, without permission in writing from the editor.

The Cord (ISSN 0010-8685 USPS 563-640) is published quarterly by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. (716.375.2160)

SUBSCRIPTION RATES: \$28.00 a year; \$7.00 plus shipping per copy. Periodical postage paid at St. Bonaventure, NY 14778 and at additional mailing office.

POSTMASTER: Send address changes to *The Cord*, St. Bonaventure University, St. Bonaventure, NY 14778 USA.

NOTICE TO CONTRIBUTORS: Address all manuscripts to Editor, *The Cord*, The Franciscan Institute, St. Bonaventure, NY 14778. (Email: dmitchel@sbu.edu)

To save unnecessary delay and expense, contributors are asked to observe the following directives:

1. MSS should be submitted on disk in Microsoft Word.
2. The University of Chicago Manual of Style, 14th ed., is to be consulted on general questions of style.
3. Titles of books and periodicals should be italicized or, in typed manuscripts, underlined. Titles of articles should be enclosed in quotation marks and not underlined or italicized.
4. References should be footnoted except Scripture sources or basic Franciscan sources. Scripture and Franciscan source references should be identified within parentheses immediately after the cited text, with period following the closed parenthesis. For example:

(1Cor. 13:6). (2C 5:8). (ER 23:2). (4Lag 2:13).

A list of standard abbreviations used in *The Cord* can be found inside the back cover. Franciscan sources used should be noted in the first reference in a mss. and should be taken from *Francis of Assisi: Early Documents*.

ADVERTISING: Ads should be sent to the editor at the above address. Cost: full page, \$60.00; half page, \$30.00. Ad deadline: first day of the month preceding month of publication (e.g., March 1 for the April/June issue).

Cover design: Mark Sullivan

TABLE OF CONTENTS

<i>A Brief Reflection on Creation: On Becoming a Grandparent</i> John McEvoy	307
<i>Serra, Scotus, and the Indians: Metaphysics on the Mexican Frontier</i> Joseph Schwab, O.F.M.	312
<i>Duns Scotus as Teacher of Pastoral Friars</i> Séamus Mulholland, O.F.M.	323
<i>Francis and the Rule</i> Benedicta Rega, F.S.S.J.	330
<i>Post Conciliar Transformations in Franciscan Life</i> Thaddée Matura, O.F.M.	331
<i>San Damiano – Discipleship</i> Liam McCarthy, O.F.M.	354
<i>Homily for the Dedication of the Rose Marie Khoo Franciscans International Foundation</i> John Celichowski, O.F.M. Cap.	355
<i>Back to the Gospel: Again</i> Girard Etzkorn	359
<i>St. Clare's "Praiseworthy Exchange": Its Meaning, Components and Role in Life with God</i> Anne Bartol, O.S.C.	363
<i>The Journey of My Heart – Clare</i> Liam McCarthy, O.F.M.	371
BOOK REVIEW	372
ABOUT OUR CONTRIBUTORS	379
ANNOUNCEMENTS	381
INDEX	398

FOREWORD

It's mid-Advent and *The Cord* production is delayed. The multiple aspects that have been problematic make it difficult to explain why so I will just ask your pardon and promise that the first of my New Year's resolutions is to be more timely in preparing the issue. The one piece of good fortune about this delay is that the Christmas mail rush will be past and your copy should make its way more speedily to your door. It's that time of year, too, to look for your subscription renewal notice. While we may not take names of non-renewers off for the first two issues, by summer your copy will not be arriving if you forget to renew.

We have a wide variety of topics in this issue and several new writers, too. The old stand-bys: Séamus Mulholland, Thaddée Matura, and Girard Etzkorn are joined by newcomers: John McEvoy, Benedicta Rega, and Liam McCarthy. Anne Bartol and Joseph Schwab are familiar names to many of our readers and round out the issue nicely. This is the end of the Scotus anniversary year so, while John Duns will not disappear completely from our pages, his presence may not be so pronounced in the coming months. Besides the Scotus article, look for insights about Junipero Serra, how Franciscan life has been renewed by Vatican II, the miracle of creation, how Franciscans International celebrated a new center, and how St. Clare's modern-day daughters interpret her way of relating to God. We have some poetry to spark imaginations and a Book Review – in case some have gift certificates for redeeming.

If we look past the current economic climate we can find reason for rejoicing and giving thanks during this holy season. For all of our readers, your families and friends, your communities and your colleagues – may you find true joy in the coming of Jesus and great hope in the daily opportunity to renew lives and relationships. Peace and all good!

Daria R. Mitchell, OSA

A BRIEF REFLECTION ON CREATION: ON BECOMING A GRANDPARENT

JOHN McEVoy

*You created my inmost self,
knit me together in my mother's womb. (Ps. 139.13)*

Very recently my daughter and her husband announced that they were having a child – my wife's and my own first grandchild. What a happy piece of news! Immediately my mind began buzzing with so many miracles surrounding this new creation forming inside my daughter's womb.

The official date the child is due is on the 22nd December. A Christmas baby! St. Francis, whom my daughter is called after, had great devotion to the Incarnation, which shows forth the sheer humility of the Creator. This humility of Christ is beautifully expressed by St. Paul when he writes that Christ "being in the form of God, did not count equality with God as something to be grasped. But he emptied himself, taking the form of a slave, becoming as human as we are..." (Phil. 2: 6-7). Such is the humility of the Creator that he wants us to be his co-creators – most obviously so when we decide to become parents. St. Francis's devotion to the Incarnation was such that he instituted the first crib at Greccio.

The Incarnation reveals God's love for Creation

The early Franciscan theologians were strongly of the opinion that the reason for the Incarnation, Christ becoming human, was not primarily to atone to God the Fa-

ther and so give satisfaction for humankind's sin. Rather, they suggested, in the light of John's Gospel 1:1-5, Colossians 1:15-16 and Ephesians 1:20-23, that Christ was the primary reason for creation, a view held by many Greek Fathers from Origen to Maximus the Confessor. In short, creation was made for Christ and not Christ for creation as a result of sin. This gives rise to a very central idea in Franciscan theology, namely, the "primacy of Christ" in the order of creation. Here Jesus Christ is "the image of the invisible God, the first born of every creature" (Col 1:15). And so the Incarnation reveals something of God's intention in creating and something of what it means to be human.

For Duns Scotus the primary intention in creating was that the outpouring of love by the Creator in willing creation could be both received and returned by this very same creation; and God's own Son could perfectly receive and return this love. Therefore, the primary reason for the Incarnation was not a satisfaction for sin to appease an angry God seeking only justice, but rather love; the firstborn in the order of Creation was Christ, who could perfectly receive and return God the Father's love. We, as brothers and sisters of Christ, share in this divine love which gave rise to creation.

You knit the universe's most complex pattern

My daughter and her husband live in Manchester, England. Thirteen weeks into the pregnancy my daughter went for the first ultrasound scan. Within an hour or two of having the developing child scanned I was looking at the picture of the scan in Dublin, Ireland. What a "miracle" in itself! In fact, had I been in the US, Australia or wherever I would have been looking at the scan also within an hour of it taking place. But the real "miracle" – what the scan revealed.

Of course, on the news breaking that we were to become grandparents, my wife, soon to be a grandmother, began knitting again. Needles, wool and knitting patterns

litter the sitting room. Looking at my wife knitting, the line from the Psalms kept going around my head: You "knit me together in my mother's womb."

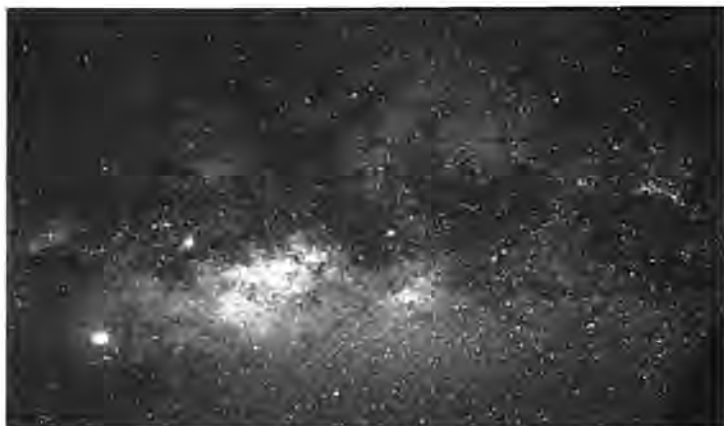


The very small – an ultrasound scan of a baby foetus in the womb at 13 weeks. The length of the baby is about 7 centimeters.

But what a complex pattern You are knitting. Take just one example – that of the developing brain, the most complex thing in the whole known universe. In this human brain there are about a hundred billion nerve cells, called neurons, many with long string-like extensions interconnected with each other. Each neuron connects with about ten thousand other neurons. Just to get some idea of the number of interconnections in the brain it is worth noting that this number, in a single brain, far exceeds (by about ten thousand times) the number of stars in our galaxy, the Milky Way.

Next time you are out walking on a clear night just look up at the stars in the Milky Way and note what is going on in the human brain. It is easy to think about the uniqueness of the human person while doing this – and agree with Duns Scotus's notion of *haecceitas* (thisness) to describe the uniqueness of every person. And God

loves each unique individual: *I called you by your name, you are mine* (Isa 43.1).



The very large – the Milky Way. Consists of between 200 and 400 billion stars. The diameter of this galaxy, one among billions of other galaxies, is 100,000 light years or 9×10^{17} km.

The importance of the brain, apart from being the seat of consciousness, can be noted in the fact that roughly three quarters of an infant's energy supply fuels the brain and also that, of the thirty five thousand genes coded by the DNA, in the human genome, about half are expressed by the brain. How absolutely amazing!

Room at the Inn

I often think, as some modern feminist theologians point out, that the developing child in a womb reminds us, by way of analogy, of God bringing creation into being.¹ Let me explain. Before the universe existed – whenever – only God existed. God freely chose, out of pure gratuitous love, to create the universe – as something different from himself that could freely love him back. To do

¹ See for example, E. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (NY: Crossroad, 1992).

this God had to “move over” to make space for this new creation. My daughter's pregnancy reminds me of the initial creation, God's act of pure love, where she is “moving over” and making space for a new and distinct, but hugely loved, person to emerge. And the love my daughter and her husband have and will have, a maternal and paternal love for the child, is surely a reflection of God's love for creation. And, despite lots of waywardness, God sees that creation is very good. What a lovely analogy between my daughter having a child and God's creation coming from the very womb of God herself as it were – and what mother does not love her child?

Praised be You, my Lord, with all Your creatures (CtC 3).



Finally, the day of joy has drawn near,
the time of exultation has come ...
the men and women of that land with exultant hearts prepare
candles and torches
to light up that night
whose shining star has enlightened
every day and year...

There simplicity is given a place of honor,
poverty is exalted, humility is commended,
and out of Greccio is made a new Bethlehem. (ICel 85)

SERRA, SCOTUS, AND THE INDIANS: METAPHYSICS ON THE MEXICAN FRONTIER

JOSEPH SCHWAB, O.F.M.

INTRODUCTION

As historian Francis Guest noted in his booklet *Junipero Serra and His Approach to the Indians*,¹ research and discussion on the topic of the motives and training of the missionary friars is greatly lacking in the field of California mission history. In the mind of the average person visiting missions, and, I suspect, in the minds of many historians, the friars were here to "save the souls" of the indigenous people from the fires of hell for, so the logic goes, if the natives were not baptized they could not "go to heaven." In fact, this was not the motive of the friars, nor was it the motive of most of the Catholic Church of the Spanish Empire.

It is my contention that Serra and the friars that he taught in Palma were directed in their missionary motivation by the philosophy and theology in which they were steeped. This is the Franciscan tradition of Scotism, not the more widely-known Dominican tradition of Thomism. In the Franciscan tradition, concepts of freedom, rationality, incarnation, revelation, integrity and love have distinctive qualities that need to be considered. These would have been applied to the eighteenth century missiology

¹ See *Hispanic California Revisited* (Santa Barbara: Santa Barbara Mission Archive Library, 1996), 183 ff.

utilized by the friars in the California missions unless they chose to ignore their years of theological education, something that is, at least, highly unlikely.

In addition, the friars were familiar with the Catholic Reformation theological concept of the soul of the church versus the body noted by modern scholar Jerome Theisen and quoted in Guest's work. This concept "suggested various ways in which peoples outside the visible church could nevertheless be united to the church and thereby achieve salvation." Many Catholic theologians at this time had rejected the Protestant idea of the "Massa Damnata" in their concern to harmonize the idea of a loving God with the reality that millions of good people had died without ever having heard of baptism, much less receiving it.²

Additionally, in the Franciscan view, the development of science was a real help to human knowledge in that it could help explain how things operated and existed in the natural order. At the same time, it should ideally exist in some kind of dialogical relationship with theology that taught truth about the transcendent. In the medieval view of the Franciscan school, the two forms of knowledge were not at war but rather partners in dialogue. This insight remained underdeveloped, however, just as algebra, chemistry and biology were much too undeveloped to provide a foundation for the enrichment of theological thought until fairly recent times.³

Some Scotist Theological Principles

It is clear to me that the friars had particular theological concepts and methods of application of pastoral theology with which they were familiar, and that, at least for Professor Serra and his students, these were seen and understood through the lens of Scotist philosophy and

² Ibid., 190.

³ See Norman Cantor, *In the Wake of the Plague* (New York: Simon and Schuster, 2001), 114 ff.

theology. Let us turn then to some of the basic concepts of Scotist thought.

There is no freedom without contingency, that is, possibility. There has to be a set of possibilities to choose from in order to have freedom. If one is forced to choose something, there is no freedom involved. However, there is one necessary choice if one is to act rationally, and that is to choose in light of the good. Rationality is freedom to choose the good. This definition is highly important to remember, for it formed Serra's approach to native people.

While God did not need to create, God has freely chosen to create a universe full of contingencies and freedom. This creation needs to have freedom in order to be a means of natural revelation. We can say that since it reveals what God is like, it has to share in God's goodness. Part of God's goodness is freedom from all restraint except being the highest good. In Aristotelian and Arabic philosophy, it was common to develop the idea that God had to create in order to be God, the creator. This led to the conclusion that we can know all about God from the study of the world around us. In such a model, there would be no need of divine revelation.

Scotus noted that this line of reasoning made God dependent upon creation. Christianity, however, offers something beyond natural revelation while not rejecting it. One of the most basic Christian spiritual insights is that of the Incarnation of the Word, or the enfleshment of divine ideas in a historical person. Incarnation in the Catholic sense of the term means that Jesus of Nazareth is fully God and fully human, not God in a human mask and not fifty percent human or divine. This concept is not something that would be known through natural revelation. Our nature can indeed grasp what the incarnation means, but humans never developed the idea that the best thing for God to do is to take on the limitations of a human body in a permanent way. Both the Trinitarian nature of God and the Incarnation of God are ideas born somewhere beyond the realm of natural human reasoning. The fact that God lowers himself to be like us with

all kinds of limitations goes against the ways humans naturally reason. This is truly a wonderful and surprising God.

Serra the Scotist

Serra was well versed in this Scotist line of reasoning. He knew that it was through Scripture and the ongoing expressed belief of the community of faith (sacred tradition) that we have come to know this. Serra's God was one who freely and extravagantly chose to limit himself in the human experience of a historical person who lived with poverty and opposition. While it isn't naturally reasonable to empty the divine of divinity, even humans act extravagantly in self-giving when we're loving and generous. From God's perspective, it is rational to act in such a way because God's nature is that of the highest good, of the highest love, and we all know that such love calls us to sacrificial offering of self in many kinds of ways. Ask any parent! Who God is and what God does are one and the same. This is ultimate rationality. I would venture to say that all of us fall short of this type of integrity.

For Scotus and Serra, God has freely chosen incarnation in order that human nature, contingent in all kinds of ways, might be united to divine nature, the absolute personal and loving source of being. Without the incarnation, human nature could never reach its fulfillment in personal, non-contingent love. We would not be able to be united to that which is not us unless the union occurred through the will of the transcendent. The incarnation has not resulted as a divine strategy to fix the damage done to human nature by the historical reality of sin. It was the desire to tell people about the incarnation that drove Serra to give away his prestige as a scholar and preacher and to come to New Spain. It was not the desire, as it is so often mistakenly stated, "to save souls" meaning: from a lack of salvation through a lack of baptism.

THE INDIVIDUAL AT THE INTERSECTION OF DIVINE AND NATURAL REVELATION

Serra had studied the Scotist metaphysical idea of *haecceitas*, or independent uniqueness. Scotus broke from the Platonic idea of Form on this point. Plato's idea considered that the divine idea of tree or woman was the ultimately real tree or woman. By contrast, Scotus insisted on the specifically intended, gifted reality of each individual. This means that each native Serra encountered was seen as a specific creature intended by God. This is true about me. My spiritual self is unique; it is not something that is absorbed by something outside of me. It is my identity and mine alone. There is no higher consciousness to be absorbed into. Union with God does not mean the loss of my self-identity. I can share my humanity and my rationality with others, but not my self-identity, because I possess the common human nature in a unique model that I never lose. I have my specific being, just as God has his, and the same for every creature. God is not the only real being. Human nature, common to all people, is placed in me in a unique way. Serra saw every person he met and every hill he looked upon as being specifically intended by God. Creatures are not passive elements through which God is revealed, but agents who are actively revealing God.

The Covenant Relationship

It would have been wonderful if God had simply given us all kinds of clues in the natural world through which we find ways to live in relationship with God. This has been done. Many people to this day choose to remain at this point. For Scotus and Serra, God has acted even more proactively. Not only do we share in being with God, not only do we have independent uniqueness personally intended by God, but God has established a personal relationship with humanity called the covenant. The cov-

enant is a free act based on God's own plan to create and to be personally present in creation through incarnation, and to invite us into divine relational life.

God has freely intended things outside God to exist because God has an intention which creation will serve. God intends to share divine life and love relationship outside of God. Creation is a means to this end. To reach the ends by the means chosen, God self-reveals in a personal way and the story of this in human experience is recorded in scripture. In Serra's day, the assumption was made that this is true exclusively in Christian scripture. This is not Catholic theology today, but we are considering Serra's world, not today's. The self-revelation made in the covenant is primarily about relationship and fidelity.

In the Christian viewpoint, the full self-revelation of God to creation is made in Jesus of Nazareth. This means that God's choice for self-revelation is the reason that creation exists. The incarnation (the personal self-revelation of God) is the foundation for the divine plan to create and to have creatures with rational, personal capabilities. Serra saw these capabilities in the people he evangelized. However, such creatures, no matter how wonderful, are not capable of self-uniting to divine nature which is non-contingent. God wants the highest good for creatures – union with the divine without a loss of self-identity – because it's in God's nature to be the highest good. The incarnate Christ is the point of union between the divine and human nature. It is because God is the *summum bonum* of Bonaventure, that God takes on human nature in the person of Jesus Christ. This is truly good news, Gospel, worthy of proclaiming to the ends of the earth. This Gospel is not only objectively good news; it is so good it is also beautiful.

The Aesthetics of Moral Goodness

In Scotist thought, the moral goodness of an act is greatly enriched by the possible love with which a creature might perform the act. For example: Serra as a teacher of

indigenous persons chose to instruct them so that their lives might be enriched (granted that Serra's understanding of an enriched life was molded by the limited perspective of an eighteenth century Spaniard). As far as he could see, this was a morally good act. However, he also chose to instruct them out of love for the Creator. In this way, he added love to the motivation of student enrichment. Where moral goodness is expanded by love, the fullest possible harmony is present and the greatest pleasure is given to God. In such a case, there is an objective dimension of goodness because the act of teaching is objectively good. At the same time, a subjective dimension is added, that of the beauty of love.

Amar a Dios

Serra's favorite greeting, according to numerous sources, was "Amar a Dios." To him, this was not merely a pious sentiment but was an expression of Scotist theology. To a Scotist, God is loved as the most gracious, personal, and interpersonal being. Since God established and initiated relationship with us out of no necessity on his part, our appropriate response is gratitude. Our act of gratitude strengthens our relationship initiated by God through the love we offer to God, who then completes the dynamic interchange by acceptance of our love. By necessity, God loves himself because God is the highest good as St. Bonaventure noted. In loving himself, God is fully integrated between being and doing, between singularity and plurality. To say "love God" is to reveal the Trinitarian nature of God as interpersonal communion. Within the Trinity, love is inwardly focused on a community of persons, creating joy and happiness. At the same time, this love is outwardly focused, flowing from the heart of the Trinity into all created things. The free and intentional outpouring of love from the heart of the Trinity is the source and inspiration for all God does. Serra believed that this outpouring of love was written in the heart of each person he met, for when we act rationally we choose the

good as worthy of our action. To Serra, the principle "love God" was intrinsic to rationality. Loving God is a natural and rational desire for us to recognize, be drawn to, and to love the good. It is the human capacity for God.

Scotus and Social Order

Scotus considers the Trinity a model for social order. While the three persons of the Trinity have qualities that allow us to consider them as individuals (paternity, sonship, and spiration – or outgoingness), yet their nature is one divinity. The love borne of the Father is returned by the Son. The Spirit unites them all and breathes this fullness of love out into creation. While this may sound a bit obscure, I believe that we know this experience ourselves in daily life. For example: my parents loved each other. Yet, no matter how rich this love may have been, if they had never loved anything outside of themselves there would have been something lacking in the perfection of that love. By nature, love as a noun wants to be a verb and to have an object through which to give itself. Love wants to be integrated between being and doing, something the Trinity accomplishes perfectly. Modeled on the Trinity, any rational society must consider the needs of a third party. We must consider not only what I want, what the one I love wants, but also how this might impact others. Any rational relationship must be at least triadic in composition.

What of the needs of the individual? Scotus taught that before the choice for sin (a choice to damage personal and social integration) it was reasonable to have all personal property in common because that contributed to a decent way of life and no one took more than needed. While most native populations did indeed recognize some personal property, they also held a great deal in common. A Scotus scholar would certainly note that native people were living more in accord with the divine plan in this regard than most Europeans.

After the Fall of Man, however, the natural integrity of the human was damaged. The two natural affections of the will were no longer in a harmonic, integrated relationship. Scotus named these two as the affection for self-preservation (*affectio commodi*) and the affection for the good, or justice (*affectio iustitiae*). Self-interest began to dominate. This lack of integration, or Original Sin in Scotist terms, has all kinds of consequences. One of these is that peaceful coexistence is threatened. As a result, private property is seen as a right in order to preserve peace, but not a good thing by nature. By training, Serra would have been more interested in seeing a communal economic model develop in California than a private ownership model.

The friars living out a vow of poverty – this means having nothing of one's own and sharing what is needed for decent living conditions – imitates the natural state of integration as intended for humanity by the God who shares life, being, and action within the oneness of Trinitarian communion. I find that this Franciscan/ Trinitarian model of social organization is much closer to that of a Native American model than contemporary American models of capitalism and the so-called free market economy under which we operate today. What author Gore Vidal noted is, I believe true, that we presently have socialism for the wealthy and free market economy for the poor. By contrasting economic theories of today with those of colonial New Spain, the Scotist theories of Trinity and property provide greater scope for the development of the human person as intended by God.

CONCLUSIONS

Throughout this brief paper the centrality of Scotist thought in the life of Junipero Serra is clear. To Serra the Scotist, God served as a model of love and graciousness as well as for the development of human society. Throughout Serra's approach to theology we find the foundations of loving relationships. Scotus viewed God's love as rela-

tional at its core in the Trinity. The ultimate communion of humanity and creation with God is mediated by God's act of acceptance. This divine act of acceptance brings God's act of creative freedom to fruition because it accomplishes what God intends, the union of all good outside of the Trinity with its source in the Trinity.

Trained in Scotist theology and philosophy, Serra would naturally have applied what he knew and taught to new situations as they arose. His life as the son of a farmer and later his elementary and higher education in Petra and Palma resulted in a man who had his feet in two worlds, that of the peasant and that of the highly educated priest. But his higher education was not just in the standard theology of the day: it was specifically in the Franciscan tradition of John Duns Scotus. While I would critique his missiology today as being too culturally biased, I can still be inspired by his total dedication to the proclamation of Christ. The fact that I live with my cultural biases does not limit my sense of dedication and my satisfaction with the philosophy and theology of Duns Scotus. It would be the height of twenty-first century arrogance to blame Serra for thinking like an eighteenth century Spaniard, or for not utilizing the ecclesiology of the Second Vatican Council. The human search for the truth about ourselves, creation, and God is a continuing one and will be impacted by unimagined discoveries and insights. The proof of the soundness of a theology, historical or scientific theory lies in its ability to organically develop and change, not in its immutability as if carved in marble in the distant past to be preserved as an antique proclamation of truth relevant in the present. In fact, Scotist theology and philosophy is enjoying a renaissance today.⁴

Serra's theological training led him to be quite creative and optimistic for his time. Scotist thought led Serra to re-

⁴ For an excellent introduction to Scotist thought by a contemporary ethicist, see Mary Beth Ingham, *Scotus for Dunces* (St. Bonaventure, NY: Franciscan Institute Publications, 2003).

alize, contrary to the common understanding of his time, that those to whom he ministered possessed freedom as a natural right and that they were gifted with rationality. He recognized that they were loving and lovable, that they deserved the light of revelation and that their destiny was within the life of the Trinity. To him, communal property was a good thing, better than private ownership. He recognized that each one of them was intended by God to be the unique individual they were rather than simply part of a whole.

Awareness of Scotist thought opens the door to an understanding of Professor Serra, the missionary. Without some knowledge of Scotist theory, Serra is either unintelligible or worse, open to misinterpretation. I find that many people today rush blindly into judgments of the man without sufficient knowledge of his training and consequent motivations. I hope that this paper may allow and encourage people to discover a necessary tool for historical interpretation of a complicated period in the story of North America.



DUNS SCOTUS AS TEACHER OF PASTORAL FRIARS

SÉAMUS MULHOLLAND, O.F.M.

DISCOVERING WHAT FORMATION MINISTRY AND FRANCISCAN TEACHING IS ACTUALLY FOR

On first hearing, the readings given for the votive mass of Blessed John Duns Scotus do not seem to fit with what we know of Scotus's writings and the content of his thought. The extract from the pastorally orientated Second Letter to Timothy:

Keep as your pattern the sound teaching you have heard from me, in the faith and love that are in Christ Jesus. You have been trusted to look after something precious; guard it with the help of the Holy Spirit who lives in us. Accept the strength, my dear son, that comes from the grace of Christ Jesus. You have heard everything that I teach in public; hand it on to reliable people so that they in turn will be able to teach others. Put up with your share of difficulties, like a good soldier of Christ Jesus (1:13-14, 2:1-3). 🐦

is surely not as suitable a New Testament epistolary text as, for example, the great hymn of free election by God celebrated in the Pseudo-Pauline Letter to the Ephesians:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us. For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. In him, according to the purpose of him who accomplishes all things according to the counsel of his will (1.3-11).

or the great Christological hymn of Colossians that glorifies the cosmic dimension of Christ's kingship and headship and which speaks of his being the ikon of the invisible God:

He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities – all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to

himself all things, whether on earth or in heaven, making peace by the blood of his cross (1.13-20).

Would not this be more in keeping with Scotus's own vision of a cosmos so permeated with the with the presence of the Risen Christ as its centre, that we can speak of a Christified Cosmos rather than a Cosmic Christ? This surely, again, is closer to Scotus's own vision in that doctrine so well known to us as the Primacy of Christ in the Universe. And what of the gospel taken from Matthew's very Jewish Sermon on the Mount:

Jesus said to his disciples: 'You are salt for the earth. But if salt loses its taste, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled under people's feet.' You are light for the world. A city built on a hill-top cannot be hidden.' No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in people's sight, so that, seeing your good works, they may give praise to your Father in heaven. (5, 13-19).'

Surely these sayings, remembered, collected and preserved by the Matthean Community, are not as reflective of Scotus's depth of thinking as would be the Prologue to the Gospel of John with its great themes of the pre-existent Word always being in the beginning, in the presence of God and God. Ephesians, Colossians, maybe Romans, a text Scotus had a particular fondness for, the hymn to the kenotic God in Second Philippians, the Prologue to John, these are the texts that better equip us to venture into the insights of Scotus's theological and Christological architecture which is a vast edifice of carefully constructed, profound thought/ But on closer examination, I think that in the texts given for the votive mass for Scotus, there is eloquent testimony to a side of Scotus we hear little about – Scotus the Franciscan Pastor.

We would not, in the first instance, think of Scotus as a "pastoral" friar; an intellectual yes – the greatest of the medieval minds, yes – but not a pastoral friar. Yet, this is precisely what Scotus was. His life of teaching and preaching was his pastoral activity; this was his work as a Franciscan friar. Like the Fathers of the Church, like the other medieval schoolmen, like the theologians who worked and reflected at the Councils of the Church, including Vatican II, Scotus was concerned with the reality of God; the role, place and meaning of Christ, the meaning and the purpose of existence – not as some metaphysical proposition to be categorised, named, debated about, pigeon-holed then decided – but rather in how that life was to be lived out in the real and the concrete now.

However, Scotus was not simply an intellectual who concerned himself with debates on issues which we today may feel are at best irrelevant and at worse meaningless for our pastoral situations: for example, who among us is really interested in Scotus on Univocity of Being, or the Principle of Individuation in the overall debate about *haecceitas*, or the complex Formal Distinction, or the intricacies of the Modal Distinction? But Scotus was interested in these because he was a pastoral friar. He had to be interested in these debates because he had care of souls as well as minds. And these were the pressing theological issues of the day. Bonaventure said of himself that he was not preparing friars to be teachers but preachers. Indeed, the *Breviloquium*, which is perhaps the greatest of the medieval compendiums of theology, was written to help the friar students understand better the theology he was teaching them, so that they could be better equipped as preachers, and therefore, as pastoral friars. Indeed, the *Summa* of our Brother Thomas was not written specifically as compendium of the great theological and metaphysical issues of the days but as an aid to the Friars Preachers to better help them in their pastoral task.

As a teacher and a formator, I can assure Bonaventure that not much has changed among the friar-students! The same may be said of Scotus: Scotus joined the

Franciscans, his formation was a Franciscan formation, his emotional, spiritual, and even intellectual formation was Franciscan and Scotus was a Franciscan teacher and since he taught the young friars at the University of Paris preparing them to be preachers, he was also a Franciscan formator. This is a salutary reminder to those of us who are formators and who teach in academic subjects: we, like Bonaventure and Scotus, are not forming friars to be teachers, masters or doctors, but pastors who are lights of the world through their fraternal gospel living. Thus, the Franciscan pastoral activity of Duns Scotus as a teacher and a formator is not "accidental" to his being a great thinker: it is the very heart beat of his theology and philosophy. If those who claim to be "experts" on Scotus do not grasp this vital point about Scotus they will never understand him. Scotus spent his life as a faithful Franciscan disciple of Christ and as a teacher, not forming intellectuals or academics, not forming masters or doctors, but pastors.

In the Gospel Jesus tells his disciples, "you are the light of the world." We have heard this before in another way. We have heard our Lord do this before. "My father" becomes "your father"; at the beginning of John's gospel Jesus refers to "my father and I." By the time of the Farewell discourse, "my Father" has become "your Father," and Jesus tells us he is ascending to "my Father and your Father" without the differentiation of status of relationship. Jesus is the paradigm of transference! And in John 8 we hear him say, "I am the light of the world" and among the Synoptic Matthean community it is "you are the light of the world."

Jesus proclaimed, "I am the light of the world" during the Feast of the Tabernacles and this proclamation is significant in the context of the feast itself and in the biblical imagery of light. At the Feast of the Tabernacles, the four great candelabra were lit in the Temple and their light made the Temple courtyards like the day. This was a reminder to the people that God had lighted the way before them as a pillar of fire during the Exodus – from the dark-

ness of slavery into the light of Covenant Election. This celebration of light resonated with many of these biblical allusions to God's presence and work among the people. The first words of creation were "Let there be light," which we can also read as "Let there be life." Light is the first, the primeval, condition for life and thus, in the Hebrew mentality, for salvation. "Let there be light" already anticipates God's revelatory gift of salvation; the presence of God on Sinai is often presented in terms of light – a light reflected in the countenance of Moses and alluded to by Mark in his Transfiguration narrative. The teaching of the prophets was also referred to as light.

Wisdom and Torah, as mighty deeds of God, resulted in the gifts for the people – gifts of the Law, the Prophets and the Writings [The Hebrew Bible]. The Wisdom of Solomon interprets the pillar of fire as the "imperishable light of the Torah," and when Herod the Great massacred the scribes, Josephus records that he was vilified and hated because he had "quenched the light of the world." The presence of future glory is also proclaimed in terms of light – Isaiah prophecies that the Servant of God will be "a light to the nations" and that Jerusalem will be summoned to "Arise, shine out for your Light has come." Jesus draws these images to himself as he fulfils, absorbs and replaces the light ceremonies of the Temple Liturgy. He proclaims himself to be the source of this light through the revelation he brings: "I am the light of the world." And now, as we hear in the gospel reading of the votive mass for Scotus, he transfers this same image, this same concept, this same experience to his disciples – Scotus and us included – "you are the light of the world," Jesus speaks of us.

When we think of the work of Duns Scotus, we think of difficulty, of subtlety or density of construction. And this is true. But there is also Scotus the humble, faithful, Franciscan disciple of his Brother Christ. The light that Scotus shines on the world as a thinker is sourced by the one who proclaimed "I am the light of the world," and who says to Scotus "you are the light of the world." It is

not just in his theology and philosophy that Scotus is a light to the world, it is in himself. Christ is the light of the world, the light of the nations; Christ is present to each and every person coming into the world and enlightens them. In the statement "let there be light," there is the articulation of the mystery of the Christ event, "let there be light" becomes "let there be Christ" – the first condition of creation's life and thus the only condition for salvation. Thus when Jesus says "I am the light of the world," it is both the Eternal Word which was with God in the beginning speaking and that which is speaking is that which is spoken. The light of the world is not simply Jesus present among us now, but Jesus present among us from the beginning, which Scotus has rehearsed in the doctrine of the predestination of Christ to grace and glory [known to us as the Primacy of Christ].

This same life-giving light shines out in the life, as well as the thought, of our Brother John. When Scotus joined the Order as a young boy [perhaps as young as 12] and was taken to Oxford to begin his novitiate and studies, he was about to immersed in a tradition, which, while today we might consider it to be primarily intellectual [especially if we look at the thinkers the English Province of the Order gave to the Church], was also intensely pastoral. Thus, the readings of the votive mass, with their pastoral orientation and their description of the characteristics of the Christian disciple in the world, are very fitting for John Duns Scotus, our brother. Scotus's own life was blinded by the dread presence of the divine light and when his Lord and our Lord proclaimed "I am the light of the world," Scotus in his Franciscan life, in his pastoral ministry of teaching and formation of pastoral friars, in the unrivalled genius of his thought said, "Yes Lord, I know." Just like the blind man of John's gospel [John 9], his eyes were opened to see the glory of the Son of Man, and he fell down and worshipped him. Scotus has much to teach not just the professional theologians and philosophers, not just the academics, but also the simple friar and sister, but above all, he has much to teach those

of us whose ministry is formation and teaching about the true purpose and nature of our work.

FRANCIS AND THE RULE

*Francis, holy man of God,
Did you ever realize what those words
"Rebuild my church!" really meant?
It seemed your literal interpretation was so childlike.
You took the words for what they meant,
But by the Holy Spirit's prompting
You put layers of meaning, thought and accomplishment.
You delved deeply in the heart and mind of God*

*And others saw and followed.
They wanted what you had—
The gleam of joy, the utter surrender, the quiet peace.
How different from the longings of the medieval world!
How different from our world of power, lust, and godlessness!*

*Yet your example and your Rule
Touched some in ways profound and deep.
Unlike the rich young man in the Gospel of yore,
The echo of your life was played out
In conversion, contemplation, humility, and poverty,
That heals the restless heart much as it healed yours.
Your Rule frees one from earthly holds
And brings a wholeness of life yet inexperienced.
It gently directs yet is underpinned with Gospel truth.*

*We, your followers, look at our Rule,
Which shadows what you taught by example,
And with joyful heart, deep faith and truth,
We follow where your sandaled feet do lead.*

BENEDICTA DEGA, F.S.S.J.

POST-CONCILIAR TRANSFORMATIONS IN FRANCISCAN LIFE

THADDÉE MATURA, O.F.M.¹

The title given to these reflections calls for an explanation. It deals with "transformations," that is to say changes, modifications of a reality that while remaining itself, takes on another form, experiences a "metamorphosis." These transformations affect a designated reality and, for lack of a better and even somewhat heavy term, is designated as "Franciscanism." By this term I mean a human group which today numbers nearly a million persons and which refers itself to a historical founding figure, Francis of Assisi, and which also presents itself as inheritors and continuers of the Christian plan for living proposed and lived by him. Like all plans for living which want to be coherent and complete, the Franciscan plan for living, as it is actualized, characterizes and defines "Franciscanism." It entails a certain conception or vision of the human and Christian reality, as well as proposes modes of behavior derived from it. The expression "post-councilar" refers to the period which was opened by the Second Vatican Council (1963-65) which is at the origin and accompanies the transformations described in the following text.

¹ This article was graciously translated for us by Paul Lachance, O.F.M.

INTRODUCTORY REMARKS

Before entering into the heart of the subject and delineating how I intend to treat it, I don't believe it is useless to indicate the point of view of my presentation at once to justify it and to show its limitations. It deals with an attempt to respond to the question which any reader can legitimately ask: What is the point of departure, from what experience, and in the name of what authority does the author of these pages have?

I have been a friar minor for 64 years, thus a member of the family, part of "Franciscanism" and my experience of Franciscan life is tied to a particular branch, namely, the O.F.M.'s; it is also marked by being rooted in a particular cultural network – the francophone one – which has given it a special color and produced experiences and a Franciscan reflection peculiar to it. This is, to be sure, normal. Our roots in life are all specific. However, this also has its limitations: I know less experiences and forms rooted in life different from mine and, thus, I cannot consider my own experience as normative for all. The fact remains, nonetheless, that by reason of an "itinerant" life I have lived some international experiences (Taizé for eight years) and, through numerous contacts, I have become acquainted with Franciscan life in all its forms in most continents of the world ...

Over the years as a Franciscan I have lived it initially, some twenty years (as a student and a professor), in the classic, very observant of regulations conventual framework. Subsequently, I had the occasion and the possibility to actively participate in the creation of two fraternities (Taizé: eight years; Grambois: twenty years) where the opportunity was provided to put into motion and create what we believed was an authentic Franciscan plan for living, one adapted to our times. This effort was accompanied by a constant reflection based on a study of the Franciscan sources, the history of the Order, the Gospel basis of the movement, and its place in the totality of re-

ligious life. This research and reflection was shared with others: brothers in formation, a variety of publics; courses and study sessions, as well as publications: some ten books dedicated to Franciscan themes and translated in various languages.²

When, following the call from the Second Vatican Council, the Order was impelled to pursue its "aggiornamento," by a "return to the sources," I was called, along with other brothers, to contribute as expert at three General Chapters working for this renewal (Assisi, 1967; Madrid, 1973; Assisi, 1976), as well as to work on follow up commissions ("Justice and Peace" (1987-88): "The Heart Turned Towards the Lord (1992-95). I lived these transformations and questions both as a witness and as an agent, and my interest and participation in them continues to this day. To be sure, my way of seeing and describing these transformations is marked by convictions and opinions which do not impose themselves, and which not everyone will necessarily agree with. The presentation which follows does not pretend to be totally objective – is this ever possible? It could be done, and to be sure interpreted in a very different. My purpose is simply to

² The following are also available in their original French version: *The Gospel Life of Francis of Assisi Today*, trans. Paul Lachance, O.F.M. and Paul Schwartz, (Chicago, Franciscan Herald Press, 1980); *Dieu le Père très saint*, 1990, summarized in "My Holy Father! God as Father in the Writing of St. Francis." *Greyfriars Review* 1.1 (1987): 105-30; *A Dwelling Place for the Most High*, trans. Paul Lachance, O.F.M. (Quincy, IL: Franciscan Press, 1999); *Francis of Assisi: The Message in His Writings*, trans. Paul Barrett, O.F.M. Cap., (St. Bonaventure, N.Y. The Franciscan Institute, 1997, 2004); *Francis of Assisi: Writer and Spiritual Master*, trans. Paul Lachance, O.F.M. (Cincinnati, Ohio: St. Anthony Messenger Press, 2005); in collaboration: *The Birth of a Movement*, trans. Paul Lachance, O.F.M. and Paul Schwartz, (Chicago: Franciscan Herald Press, 1975); *Gospel Living: Francis of Assisi Yesterday and Today* (St. Bonaventure, NY: The Franciscan Institute, 1994); also, *Identità francescana ieri e oggi*, Pazzini ed., (Verucchio, 2002); Claire et François d'Assise, *Ecrits* (Paris: Cerf, 2003); François d'Assise, *Ecrits* (Paris: Sources Chrétiennes, 1985); Claire d'Assise, *Ecrits* (Paris: Sources Chrétiennes, 1985). Many of the above writings have been translated to other languages: German, English, Spanish, Hungarian, Italian, Dutch, Polish, Portuguese, Slovak and Czech.

contribute to the search and reflection that is proposed to everyone.

What has impelled me to undertake this work of reflection and writing was the need to have a personal appraisal of my Franciscan commitment, its foundations, its evolutions, and thus to bring a point of view as well as a testimony to the current debate on Franciscan identity.³ For this purpose, I will begin by describing the general context, the state of the Church and the world in the Council years. I will follow this with a description of the state of the Franciscan family at the time of the Council; the research and the questions that emerged from the base; the official steps taken towards renewal. The conclusion will be dedicated to the evaluation and challenges raised by the transformations that have taken place.

GENERAL CONTEXT OF THE CHURCH AND THE WORLD

The period in which Franciscan renewal and transformation most manifests and expresses itself coincides with that of the Second Vatican Council that consolidated itself over a period of twenty years, 1960-1980. These are the post-war years and the third quarter of the twentieth

³ As far as I know, no attempt has yet been made to provide a global study of the metamorphosis of the Franciscan plan for living during the second half of the twentieth century. For a critical view of the condition of Franciscan life today, see the articles by Lluís Oviedo, which have appeared in *Selecciones de Franciscanismo*: "El declive del franciscanismo en Occidente," 29 (2000), 88-106; "Misión evangelizadora y carisma," 30 (2002), 249-65; "Crisis y esperanza," 31 (2002), 265-88; as well as "La sfida dei francescani nel mondo attuale" in *Vita Minorum* 75 (2004), 121-36. For his part, Giuseppe Bufon, as an historian with the help of a sociological key and in brief chronological framework brings a critical eye on the transformations of the self-awareness of the Order: "Francescani si confrontano con la propria storia. Ricerca storica e trasformazione istituzionale," *Antoniano*, 77, (2002), 557-73; and "Spectaculum facti sumus mundo, Minorità e povertà come fattore nei processi di riforma (XVI-XIX) in *Minores et subdeiti omnibus*, 217-45; cf. N.16.

century. Politically, the world was divided into two power blocks: the communist countries on one side and on the other, America and its free Europe allies reconstituting themselves. Powerful technological developments as well as the beginning of the reign of the mass media of communications also took place during this period. Modernity was triumphant; democracy and the free market economy was soon to experience its limits as well as Marxist and existentialist philosophical currents.

If religious practice was beginning to weaken in the West, interest in religion in general and for the catholic church in particular, notably around emblematic personalities such as pope John XXIII, remained vibrant. The Second Vatican Council (1963-65) convoked by him had the courage to undertake and lead to conclusion a reform of the Church that few states would have dared to undertake in their respective domains. By this very fact it aroused the interest, the admiration, and the expectations of world opinion.

The convocation of the Council came about as the result and the fruit of multiple attempts at renewal begun many years previously: biblical, patristic, liturgical, ecumenical with their influences and impacts on the Christian community. The Bible was being rediscovered, read, and interpreted as a primary reference and whose full understanding required the voice of tradition, above all that of the patristic period; the vital and experiential witness of the liturgy, as the most complete expression of faith, was at the heart of the renewal – a renewal which was preconceived by exegetes, theologians, patristic scholars, philosophers such as Lagrange, Guardini, Teilhard de Chardin, Daniélou, de Lubac, Congar, Bouyer, Rahner, von Baltasar and their publications which created undeniable interest. The awareness of the scandal of the division among Christians, and everyone's responsibility to overcome it was expressed in the ecumenical movement as represented, for instance, by Abbé Couturier and Cardinal Bea, and which opened up new possibilities for prayer, repentance, contacts and friendships. The impact

of all these currents on religious life raised many questions and provided an invitation to verify its gospel foundations and realign its practice.

This quick and inevitably incomplete overview of what prepared and what were the forces that produced the Council has been sketched here to serve as a background of the renewal which will affect the Franciscan family. Made up of men and women who, even if they wanted to, could not exempt themselves from the challenges which were addressed to all Catholic Christians, being not an isolated island but part of a body, they must open themselves to what was a grace for "metanoia," a conversion, and change.

THE STATE OF THE FRANCISCAN FAMILY

What was the state and the situation of the "Franciscan family" in the sixties? – this large body which, little by little, felt itself invited and impelled by the Council to enter into the general movement of renewal.

On the level of statistics, it was at the time a significant group, having reached then a numeric apex. The Secular Order, "the Tertiaries," had around two million members; Franciscan women religious, including the Poor Clares (20,000), were more than 200,000, the brothers of the First Order, 48,000.⁴ These were distributed mostly in Europe with a solid implantation in both Americas, and only a small presence in Asia and Africa.

The First Order, which is the main subject of our present investigation, was above all "conventual," an adjective which encapsulates what it was in terms of the buildings ("convents"), the number of friars in each house, the style of life marked by the rigidity of the number of regular observances, their austerity, the wearing of the habit, etc. The majority of the friars, being priests, were involved

above all in pastoral work: preaching, hearing confessions, and pastoral care of sanctuaries. At that time, the responsibility over parishes, except in the United States, was not very widespread. On the other hand, the brothers were very much involved in education and teaching: "seraphic" colleges, philosophical and theological houses of study in each Province; and in some countries high schools, colleges, and universities.

What concerns us, here, however, is the self-understanding that the Order had of its identity and its vocation. Officially expressed by its Constitutions, the Order defined itself by its desire to observe the Rule "purely and simply," in accordance with the Pontifical Declarations of Popes Nicolas III (*Exiit qui seminat*, 1279), Clement V (*Exiit de paradiso*, 1312) and Innocent XI (*Sollicitudo*, 1679). These canonical texts, which were clear cut and attempted to appease, when they were released, the conflicts between the "spirituals" and the community while at the same time respecting the letter of the Rule, delineated the lines of conduct and the moral obligations of their observance: the twenty-five precepts of the Rule which obliged the brothers *sub gravi*. Concretely, the most important prescriptions were related to collective and individual poverty. The intention was to express the originality of the Franciscan life: it was not the Order which was the owner of convents where the brothers lived but the Holy See; the brothers could not use money and were obliged to a strict observance of the detailed prescriptions over what to wear.

One can only admire such a fidelity maintained by a tradition which covers seven centuries, one subjected to the many struggles, new points of departure and reforms which have marked the history of the Order. However, when this juridical base, in principal always valid and obligatory, was taught and proposed in formation, there was never a corresponding practice. As a matter of fact, for almost two centuries, beginning more or less with the French revolution, what prevailed was a regimen of expediencies and dispensations – so changed were the socio

⁴ Statistics provided by L. Iriarte, *Historia Franciscana*, ed. Asis, (Valencia, 1979), 41-42: 539

economic and cultural conditions. The Rule, professed when one entered the Order, was never observed literally even if, all the while it remained an intangible monument, a recall, and a source of bad conscience. The initial formation was dedicated mainly if not almost exclusively to commentaries which only with difficulty could extend beyond the juridical and casuistic framework of the Declarations which were never put into question.

The awareness of the problem was not experienced in the same manner by everyone. The courageous intervention of H. Holzappel at the General Chapter of 1915 had hardly an echo.⁵ The Order, in full numerical expansion, felt itself powerful and secure even if the foundations of its charisma and its relationship to the original plan for living was not clarified. Without it being too mediocre or decadent life went on, sustained by a general reference to the figure of the founder and his charisma and with the more or less conscious hope for a grace, a wake up call.

RESEARCH AND ASPIRATIONS FROM THE BASE

During the post war years preceding the Council (1950-1963), the vigor of the biblical, theological, and liturgical currents affected all the components of the Church by their very newness and their proposals for concrete transformations. Religious life, from whence came the major protagonists of this renewal, was especially affected. The Franciscan family could not exempt itself from it. The Second Vatican Council in its declarations on religious life (*Lumen gentium*, 6: *Perfectae caritatis*), explicitly invited religious to a renewal based, first of all, on a "return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of the time" (*Perfectae caritatis*, 2). This return to "the sources of all Christian life" was precisely the cen-

⁵ K. Esser, "Vergessene Texte zur accomodata renovatio des Ordens der Minderbrüder," *Vita Minorum*, 1967, Heft.1.

tral objective proposed to all the members of the Church by the just-mentioned currents of renewal. Religious and spiritual groups, in particular, inheritors of a great tradition and Franciscans of every category were invited to question themselves on the original inspiration of their movement and the way of expressing it in the world of today.

This "initial inspiration" had been the object, for more than half a century, of numerous and important historical investigations. The personality of Francis, the origins and the plan for living developed by the fraternity which had been formed around him were studied according to modern historical methods, spurred above all by the genius of its initiator Paul Sabatier as well as the book of P. Gratien de Paris on the Franciscanism in its first century.⁶ At the same time as the image of Francis and the movement he initiated became more precise, as testified by countless biographies, the interest gradually shifted to the writings of Francis with the publication of two critical editions (Boehmer and Lemmens) at the beginning of the twentieth century.

While recognizing the primary importance of these writings to understand the precise meaning of Francis's plan for living, for many years historians centered their investigations rather on the biographical accounts, the relationships between them and the contrasting image of Francis which ensued. This problematic was called "the Franciscan question." In France, Damien Vorreux was responsible for the first bilingual edition, Latin-French, of the writings, the *Opuscles de Saint François* (1945). The review of the French Friars Minor, *Cahiers de Vie Franciscaine*, (later *Evangile aujourd'hui*), as well as the avant garde review, *Frères du monde*, were the main mouthpieces of this current, represented by such figures as Eloi Leclerc (whose *Wisdom of the Poverello* became a classic translated into some twenty languages), Théophile Des-

⁶ *Histoire de la fondation et de l'évolution de l'Ordre des Frères Mineurs au XIIIe siècle* (1926), reedited, (Roma, 1982).

bonnets, Damien Vorreux, Ignace-Etienne Motte, Francis De Beer, Hervé Chaigne. This same group was at the origin of the Documents, the first collection of Franciscan Sources of the thirteenth century, and a model for subsequent editions in other languages. Rather than a Franciscan life consisting in a scrupulous observance of the Rule, the promoters of this current of thought went beyond the juridical and casuistic approach and proposed a global reading of Francis's intentions and proposals. The creation of a book series, *Présence de Saint François*, and its corresponding publications in other countries: Italy, Spain, United States, provided the Franciscan family and a wider public new and stimulating perspectives for their actualization.

In fact, beginning in the sixties, more or less, the above mentioned theoretical renewal was accompanied by the movement of "small fraternities." Inspired by the worker priests and the spirituality of the Little Brothers of Charles de Foucauld, groups of four or five brothers sought, by living in a humble and poor way among the salaried working class, to live according to the original Franciscan ideal. These experiences took place mostly in the francophone areas (France, Belgium, Quebec), but were also present in Holland, Italy, and Spain. According to the statistics of the time, some 750 brothers took part in this movement.⁷ Even if fizzled out after some twenty

⁷ Translators note: Unfortunately, the numerous small fraternities in the U.S. at the time are not mentioned. I had the occasion to visit most of them in Boston, Philadelphia, Cincinnati, Berkeley, Oakland, San Francisco, Las Vegas, Chicago and, likely, in some other cities whose names escape me at the moment. I also had the opportunity to visit those in Quebec and a majority of the European ones in France, Belgium, Holland, Spain and Italy. I can testify and I feel I must, rendering to God glory, that the Beacon St. fraternity and the Gospel family in Chicago were likely the strongest and most significant examples of the small fraternity phenomena anywhere. The Beacon St. Fraternity was showcased at Franciscan and communal life gatherings in Monchengladbach, Germany; Louvain, Belgium; Caccina, Quebec; New York City; Wheaton, IL. It also regularly received as guests many then current religious figures such as Dorothy Day, Jean

years, without creating new structures, this movement left its mark on Franciscan life both masculine and feminine. It did so, primarily, by the privileged place it gave to fraternal life, the choice of salaried work as the primary means of income, a special way of being present to the world, at once humble and fraternal, and, finally, a certain declericalization.

What took place in France had its parallel in Germany highlighted by the figure of Kajetan Esser (1913-1978), a pioneer of Franciscan studies, the first to write a doctoral thesis on one of the writings of Francis, the *Testament* (1948).⁸ This man had the wisdom to combine university training with an interest in and commitment to Franciscan renewal, as testified by his numerous publications, among others a new approach to the reading and the interpretation of the *Rule*,⁹ a manifesto, in a way, on the

Vanier, Père Joseph (founder of the Fourth World Movement), Myriam Dardenne (Abbess of Redwoods Monastery), Taizé brothers, Constantin Coser, O.F.M. (Minister General), Alan McCoy, O.F.M., Little Sisters and Brothers of Jesus, Dean Jim Morton, and other church leaders; many poor people graced our doorsteps as well, as it was situated in one of the poorest areas of Chicago. What was special in the U.S., as in Chicago, was a parallel movement of small fraternities among Franciscan sisters (five such fraternities in the same neighborhood as Beacon St. and the Gospel Family). See *Foolishly Franciscan: a Survey of Small Franciscan Communities in Chicago, 1966-1988* by David Buer, S.F.O. and Paul Lachance, O.F.M. Also, *Summary of 1974 Inventory of Franciscan Intentional Communities*, an unpublished manuscript provided for the Franciscan Federation by a research committee which included David Flood, Sergius Wroblewski, Rose Delaney and Mary Maloney, Agnes Malone and myself. Through the initiative of the Beacon St. fraternity, mainly of Alain Richard and myself, a meeting of small fraternities took place at Fontenay-Sous-Bois, France in 1979. Representatives from practically all the existing groupings of small fraternities in various countries were present. An attempt was made to document and ascertain the state of the movement and outline its future development. Thaddée provided a "Theological Evaluation of the small fraternities," the text which accompanies this one.

⁸ On the life and research of Kajetan Esser, see H. Schneider, *Kajetan Esser OFM - Leben und Wirken*, (Monchengladbach, 1998).

⁹ "Die endgültige Regel der Minderen Bruder im Lichte der neuesten Forschung" in Grau, *Franziskanisches Leben. Gesammelte dokumente* (Werl, 1968), 31-96.

nature and the mission of the Order,¹⁰ and much later a deep historical study on “the origins and objectives “ of the primitive fraternity.¹¹ With the collaboration of Engelbert Grau and Lothar Hardick, he authored many books translated in the principal European languages and English. He is the one asked by the Order to write a critical edition of the writings of St. Francis, realized in 1976.

In my description the reason I have favored France and Germany, both theoretical and practical centers of renewal, because these countries were nearer to me and have marked my thinking more. But I also want to mention other personalities who, involved above all in research and teaching in Rome – such as the Institute of Spirituality and other faculties at the Antonianum – have contributed by their work to a better understanding of the Franciscan plan for living and, thus, have provided a solid base for its renewal. I am thinking of Optatus van Asseldonk, Octavian Schmucki, Lazaro Iriarte, and the Spanish editorial board of *Selecciones de Franciscanismo*, S. Lopez, J. Garrido, G. Boccali, G. Lauriola, M. Conti, as well as other international reviews¹².

Immediately after the war and up until the Vatican Council a significant blossoming took place. First of all, an intellectual one realized by a renewed reading of the Franciscan sources accompanied by a discovery of the central value of the writings of Francis which, gradually, became a criteria for the interpretation of the other texts. Concrete questions were raised on Franciscan identity and its expression in the modern world by the brothers who were interested in it. Did not the usual framework, with its observances many of which were no longer being practiced, need a rethinking, and to be engaged in the question of what is essential in the vocation? Those in

authority, Minister Generals and Chapters, were aware of it and took steps to invite all to take part.

OFFICIAL STAGES

To speak only of the O.F.M. – the other families took similar steps – two Ministers General had a special impact during those years: Augustin Sepinski (1951-1965) and Constantine Koser (1965-1979). The first one invited the entire Order (February 22, 1965) to reflect, to come up with proposals, to prepare, in one word, the “aggiornamento” of legislation to correspond to the prompting of the Second Vatican Council. The second initiated a process which, in three General Chapters – Assisi, 1967, Medellín, 1971 and Madrid, 1973 – officially put in motion the work of renewal.

The General Chapter of 1963 created a commission charged to reflect on the relationship between “regular and apostolic life.” The presidency of this commission was entrusted to J.F. Motte, at that time Minister Provincial of the Paris Province. Its membership, above all from the French and German provinces, wanted to organize in 1965 (August 17-25) in Nordwijkerhout (Holland) a “pastoral” congress, to which friars not only from these two countries would be invited, but also from other parts of the world, as well as Capuchins and Conventuals. Other than the presentation of R. Etchegaray, then secretary of the French Episcopal conference it was, above all, the conference by K. Esser on “the Rule of the Friars Minor in the Light of Recent Research” which caught the attention of everyone and instigated many exchanges, debates, and work in groups. The seventeen French and German Provincial Ministers who were present at this congress decided to create a commission which was called upon to prepare a “Spiritual Document on the Life of the Friars Minor.” This document was meant to present the fundamental traits of the primitive Franciscan plan for living as it emerges from the founding texts and propose ways for its actualization in the contemporary world. The commis-

¹⁰ *Anfänge und Zielsetzungen des Ordens der Minderbruder*, 1966.

¹¹ English trans.: *Origins of the Franciscan Order*, trans. Aedan Daly and Irina Lynch (Chicago: Franciscan Herald Press, 1970).

¹² *Antonianum*, *Archivum Franciscanum Historicum*, *Collectanea Franciscana*, *Etudes Franciscaines*, *Franciscan Studies*, *Laurentianum*, *Miscellanea Franciscana*, *Wissenschaft und Weisheit*, etc.

sion met again a year later (August 1-15, 1966) in Exaten (Holland). K. Esser was both the host and the animator; Constantin Koser, then Vicar General, was present along with two members of the Definitorium. Three projects for documents, previously elaborated respectively by Francis de Beer, Thaddée Matura, and Sigismund Verhey, were presented, studied, and discussed. The three had the same basic perspective and structure. Based above all on the writings of Francis, they took into account the interrogations of the twentieth century to bring a Franciscan witness and response to it. The group present chose the text of Th. Matura as an *instrumentum laboris*. Reworked by the commission, this document was then sent to the central commission of the Order which prepared the General Chapter of 1967.¹³

Exceptionally long – May 4 to July 17 – this Chapter set for its principal task the redaction of new General Constitutions, which were meant to meet the demands of the Second Vatican Council (“return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of the time”). Such a return, as we have just seen, had also been at the base of the research and the various experiences of the brothers. The Exaten document was not taken as a spiritual text meant to precede the more juridical articles of the Constitutions, but it will return at the Madrid Chapter. The redaction of the new Constitutions were, in some way, a veritable legislative revolution. Abandoning the long tradition of referring to the Pontifical Declarations in order to interpret the Rule (although approved by Paul VI on February 2, 1970) they declare that “none of the elements of the rule were abrogated ... but everything is to be understood in relationship with the totality of our life and put into practice according to the spirit of St. Francis” (art. 1,3). A certain declericalization was ini-

¹³ The history and the documents of this commission are presented in K. Esser—E. Grau, *Franziskanisches Leben, Gesammelte Dokumente*, (Werl: D. Coelde, 1968).

tiated in art. 206, which declared, in general terms, “that all the solemnly professed brothers are capable of holding offices and charges in the Order.” For the first time, the thirty-seventh version of the Constitutions in the history of the Order broke with the traditional division in twelve chapters (those of the Rule) to propose an articulation by themes: the fundamentals of the Order: life of prayer, fraternal life; poverty, apostolic life. The thirty-eighth version (1985) kept the same arrangement, integrating the texts called “spiritual” within the various articles themselves. In contrast with previous Constitutions one can sense the breath of the Spirit. The juridical element is impregnated with multiple citations from the writings of Francis; the vocabulary also changes: the word *religiosus* is replaced everywhere by the word *frater*. As to references to poverty, however, a certain vagueness persisted. This is understandable if one refers to the past of the Order when the renunciation of all possessions and the use of money was considered to be the main characteristic of Franciscan life. If in art. 89 renunciation of the use of money is henceforth permitted, art. 81 expresses the wish that the ownership of buildings and the goods necessary for the brothers “remain essentially under the control of ... benefactors, the Church or the Holy See” which comes across as wishful thinking. The 1967 Constitutions promulgated in 1973 (Madrid) were newly revised in 1985, a revision which maintains the essential of what was in the preceding text, while emphasizing its Franciscan character. Promulgated in 1987, this is the Constitution that is presently the official and the authorized interpreter of the Order’s identity.

But a legislative text, however, by reason of its character, its concern for practical arrangements, and its length, did not match the desire to have a structured and condensed articulation, one focused on what is essential. Also at the Medellin chapter (1971) there was a desire for an elaboration of a “declaration,” a sort of manifesto, which would express in clear language, the “vocation of the Order today,” in other words, its identity. A com-

mission, made up of five Provincials (two French, one Dutch, one Italian, and one Spanish) and three experts (from Spain, Belgium, and Canada) in August of 1972, in Voreppe (France), called for the redaction of "a Project for a Declaration at the 1973 Chapter." Sent to all the Provinces of the Order the text was, with the approbation of the General Definitorium, inserted in the order of the day for this Chapter. Amply inspired by the Exaten document, it was discussed and adopted almost in its entirety at the Madrid Chapter (1973) and promulgated with the title: "The Vocation of the Order Today." For the first time in its history, an official document of the Order was written not in Latin, but in French, a living language.¹⁴

These two events, the Assisi (1967) and Madrid Chapters (1973) summarize and express, at the official level, the post-councilar transformations and adaptations of the Franciscan identity. The reconstruction of the General Constitutions (in '67 and '85) lift them up to the level of canonical legislation; the Madrid Declaration proclaims the Order is one in relationship with the Church and the world today, and written in the language of today. In the quarter of a century which follows other texts will appear, too numerous no doubt, coming from successive General Chapters, Plenary Councils, the General Definitorium, and Commissions (contemplative life, mission, formation). All were mainly concerned to put into motion the application to concrete life of the generous theoretical propositions. The evolution of the Church and the world will call for changes of emphasis: justice issues, peace and the safeguarding of creation, a call for insertion in

¹⁴ The "Acta Capituli Generalis Ordinarii" of Madrid (Roma, 1973) contain the material relative to this Declaration: its insertion in the order of the day for the chapter by the General Council (32); the members of the chapter commission who were responsible for it (228); the text of its presentation to the Chapter (859); the plan that was presented (484-91) and the final text as voted on July 7, 1973 (491-204). This text was published for the English speaking world with abundant notes in *Vocation of the Order Today*—179 General Chapter: June 1st to July 8 (1973) Madrid, New York, 1973.

the midst of real poverty and areas of greatest civic, cultural and religious breakdowns. But Francis's plan for living, seen in all its dimensions, and as it is presented in the Constitutions, the Madrid Constitutions, remain the basic point of reference.

The steps just described were focused on the Order of Friars Minor, but all the components of the Franciscan family had recourse to the same renewal process which culminated in legislative texts. The Secular Franciscan Fraternity received its own new redaction of its Rule in 1978; the Third Order Regular which consists of more than 200,000 religious sisters, had its own in 1982. The Conventuals rewrote its General constitutions in 1984, the Capuchins in 1986, the Poor Clares in 1988. These legislative realizations were always preceded and – as one can imagine, followed – by an attempt to assimilate Francis's and Clare's Gospel plan for living.

EVALUATION AND CHALLENGES

Reaching the end of our survey, one more attentive to the developments rather than to the substance of the matter, three questions remain. Did the renewal effort succeed in the transformation of the Franciscan identity? What is its place in the long tradition of eight centuries? What are the challenges that it faces in the present and the future?

• A Renewed Self Consciousness

Is there in this revision of the Franciscan plan for living a metamorphosis, a clear break from the past?

If one considers the canonical dimension, one cannot speak of a radical institutional transformation. The Order maintains its traditional structures of divisions into provinces, government and formation and continues to refer to the Rule as its ecclesial juridical base. As a matter of fact, however, given that the obligatory nature of the official Pontifical Declarations has been abrogated, a dif-

ferent reading of the Rule is proposed and in virtue of articles 3 and 182 of the 1987 Constitutions, the door was opened towards clericalization. On the legal level there are some new elements but also a lack of clarity, at least as regards the question of ownership of goods, a major point of contention in the history of the Order.

As far as the new vision of its identity, one must acknowledge that it is marked by a wider perspective and a new equilibrium. Its primary reference is no longer the Regular Bullata; it is the total Gospel proposal expressed by the writings of Francis and illustrated by his life. What we now have is a structured and balanced view of it. The Constitutions and the Madrid Declaration present it as focused on four main points: the Gospel, faith life, fraternity, poverty and minority. The mission of the brothers, its main "apostolate," basically consists of communally putting these values into practice in the Church and in the world. All the official documents, dating from that of the 2003 Chapter, repeat these points almost in the same order.¹⁵ In short, it is a system, a comprehensive entity, which is not, nonetheless, a self-sufficient ensemble, a surpassing or a summit of the Gospel, but a humble means to have better access to its fullness. Today, especially, at the beginning of the twenty-first century, when it is no longer secondary aspects of Christian life which are put into question, but the very faith in God and his coming into the world, the Franciscan plan for living, understood in this way, presents itself as an invitation to the experience of faith, and without which it has no meaning and no chance of being realized.

• Relationship with the Past

Like Christianity, of which it is an expression, Franciscanism lives from a memory and cannot understand itself nor affirm or build its identity without reference to

¹⁵ See especially the document, "In the Following of Christ for a More Fraternal World: Priorities 2003-2009."

its origins, as well as having recourse to its historical development.

To have the right to be called "Franciscan," it is necessary to refer to the initial event: the emergence, around a charismatic figure, of a group, an experience of a plan for living at once evangelical and ecclesial. Using the historical, theological, and spiritual approaches at my disposal, I intend, in some manner, to reach back and reconnect with this event – yet without having any illusion as to the objectivity of my understanding and my interpretations – to see how this can inspire and serve as a model for our contemporary behavior. This is not a simple or an easy task, given that our plan for living has undergone so many evolutions and metamorphoses even during the life of Francis, not to mention what it has become during the eight centuries of its history.¹⁶ The Order has experienced reforms and ruptures in almost every century of its existence; from the sixteenth to the nineteenth century the Order has been divided in six more or less autonomous branches, from which three still exist today. What one can conclude from this historical survey is the presence of a constantly renewed desire for fidelity which unceasingly prompts an uneasy conscience, revivals and ruptures. A fidelity which, excepting for a few rare cases, was exercised within the framework traced by the Pontifical Declarations, around which the most radical reforms ended up being allied with. These Declarations, difficult to understand today because of their language and strictly juridical perspectives, nonetheless, proposed a moderate path to follow which prevented falling into utopia. Modernity, which begins with the Enlightenment, has gradually emptied the significance of these Declarations and has

¹⁶ For the evolution and the "metamorphoses" of the Franciscan plan for living during the first three centuries of its existence, as well as a constant desire for beginning again and fidelity, see the very recent synthesis by G.G. Merlo, *Nel nome di Francesco*, (Milano: EFR, 2003).

obliged the Order to gradually distance itself from them after two centuries of continual dispensations.

We would be wrong, however, to stay exclusively with the ideological peripheries, mainly linked to the question of poverty, its interpretations and its practices. The Gospel dynamism which marked the life of Francis and as witnessed by his writings, has a much deeper and wider content. It reconnects with and expresses what is more central: the good news of salvation; the revelation and acceptance of the divine communion offered to men and women; the universal and inexhaustible demand of mutual love; knowledge of self, one's greatness and radical poverty. These central values have been transmitted and lived by and in the Franciscan family down through the centuries. The testimony of so many admirable men and women, mystics, theologians, philosophers, men and women of action, as well as the fascination that the Franciscan way exercises for men and women of all times. Diffused, badly structured, somewhat dull, the Franciscan movement today does not enjoy a spectacular presence nor does it figure in the headlines of religious news, but it is everywhere "minor and subject to all."

To conclude this point, the almost exclusive emphasis on the origins, and above all the writings of Francis, has relegated to the shadows the study and the knowledge of the later Franciscan tradition: the scholastic current and its representatives, as well as the history of the movement, and this could be regrettable. It is a rich history, to be sure, diversified and not easy accessible. But after the rediscovery of the source and its initial wellspring – the origins – one must embark on the river current which continues to study the richness and the poverty of its lengthy trajectory and draw useful lessons for our present conduct and life plans.

• Challenges for the present and the future

As the world of today and all its institutions, including the Church, is in a state of crisis – exposed to the ques-

tions and challenges of concrete situations – we, too, are in the same way involved as a movement and as individuals.

The present is marked by strengths and weaknesses. Following a good Gospel and Franciscan tradition, let us begin by rejoicing first of all in the positive points. Our main strength, the grace of our time, in my opinion, is a renewed, complete, and balanced vision of our Franciscan identity. Thanks to the renewal of historical and spiritual studies on the Franciscan origins as well as the variations and the interpretations of the charism down over the centuries I believe that we are now better able to perceive the totality of the plan as it was conceived and expressed by Francis. There is a parallel to be made between the deep discoveries and the propositions of the Vatican Council concerning the Christian faith and a renewed vision of our vocation, which is not an abandonment of a tradition, but rather a more thorough search for a deeper one. We can better situate the Franciscan plan for living within a much wider perspective, reuniting more closely the total richness of the Gospel and not only a few points of its message. Above all, we are aware that this plan, rich and balanced as it may be, is not some sort of super-gospel which would put us at the top of Christian perfection; it introduces us rather to the adventure of faith, always ready to begin again. Never, perhaps, in the course of our history have we had such a clear light on our gospel identity. It is possible that in this difficult turning point which we are called to live, this will serve as a sort of bread for the journey, a viaticum which helps us to commit ourselves with strength and determination to the unknown path that lies ahead of us.

To the extent that the Gospel message, transmitted by this plan for living has really touched, converted, interiorly transformed and made of us "servants of God," brothers of all, the little and the poor, we will seek with imagination and perseverance, how to express and incarnate it in a visible manner, individually and communally in this beginning of the third Millennium. For we must

confess that the theoretical description of our identity has not triggered what we might call a corresponding revival, a "reform." Not that there have not been attempts to do so: the two decades of "the small fraternities" of the past century; the more or less successful movement to return to the eremitical life; and in recent years, the request by the young brothers for insertion in the midst of the poor and "itinerancy." There have also been efforts for a return to a literal observance, in the old style, of the rule, as a reaction to the general evolution, but it does not seem to have succeeded in finding roots. Is this not a sign that a concrete renewal will not occur by seeking to return to the observances of the past, but by interior attitudes as proposed by the plan for living and expressed in a way adapted to the world of today. A vast and difficult problem, especially when it deals with the question of the property, money, housing, dress, means of earning a living, community life and mission!

Our strength – the beautiful Gospel plan – we live it in "earthen vessels." The place of faith in the contemporary world is not a brilliant one and we are suffering the consequences. Ever since the plan for living has been elaborated and, it is hoped, received and lived, the numbers have continued diminishing, at least in the western world. The aging process, the rarity of new entrances, the great number of departures, always too numerous – hence the numeric diminution –, the closing of houses, the disappearance of Provinces bring with them the loss of visibility and the weakening, if not the decomposition, of what remained of the observances indispensable to common life and its visibility. Our presence and our inevitable insertion in the structures of society have made us "more worldly," in the pejorative meaning of the term, and prompt us to individualism.

• What kind of future can we hope for?

Without playing the role of a prophet, we must expect that the numeric diminution will continue in European,

North American, and, no doubt South American countries. On the other hand, one can foresee with confidence, a displacement of Franciscan vitality towards the Afro-Asiatic world. We would be then in the presence of two poles: in the North, few in number and growing older; and in the South, an expansion. As this text has been written mainly for the brothers of "old Europe," it is for them that I have written these lines.

I cannot imagine that the Franciscan presence will disappear in our regions. I certainly see it as rarer: a few brothers or sisters grouped in small communities (numbering between six and ten), living their faith intensely, searching for God, in mutual love, openness to all, in a spirit of friendship and service and with the exclusion of all forms of superiority and domination, living from the work and gifts received, and not holding high positions either in the Church or in society. This might seem to be a dream, a utopia but is this not what the first fraternity lived? Post-Counciliar transformations in Franciscan life, the conditions which impose themselves on us by the world and the life of the Church in our time, does it not offer a unique opportunity to live anew the freshness of the Franciscan adventure? To be small, without power or prestige, while at the same time peaceful, friendly, servants of all, isn't this the heart of the Franciscan vocation?¹⁷ Having numbers, a quantity, which history has too much accustomed us to, is a richness conferring power. We know little of the wish that Francis once expressed, one close to the Pauline: "the power of God manifests itself in weakness" (2 Cor 12,9; 1 Cor 1, 25). "Oh, if it were possible, I wish the world would only rarely get to see Lesser Brothers, and should be surprised at their small number" (Celano, *The Remembrance of the Desire of a Soul*, ch. XL, 294).

¹⁷ This is the theme of the studies published by the Antonianum's Institute of Spirituality under the title: *Minores et subditi omnibus—Tratti caratterizzanti dell'identità francescana*, Roma, 2003.

San Damiano - Discipleship

In a wayside chapel in the woods -
I kneel before the Cross - in silence -
The sunlight streaming through the windows
of my soul.

Love embraces me - and I, a sinner,
am loved and called -
Called to build a chapel - a place of prayer
within the spaces of my heart -

Called to be a disciple of Love Crucified -
Sent forth to bring this love
through the forests of the world -
That all may feel the sunlight of His Presence.

"This is what I want with all my heart -
This is my heart's desire"

Liam McCarthy



HOMILY FOR THE DEDICATION OF THE ROSE MARIE KHOO FRANCISCANS INTERNATIONAL FOUNDATION¹

JOHN CELICHOWSKI, O.F.M. CAP.

Some books, it seems, are just meant for us to read. A couple of months ago, our Provincial Vicar, sent me a copy of a new book entitled, *A Mended and Broken Heart: The Life and Love of Francis of Assisi*,² and he highly recommended it as a fresh look on what is, for many of us, a familiar story. About three weeks later our Director of Development, sent me another copy of the same book, again with a strong endorsement. I think that some one was trying to send me a message!

Needless to say, I've started to read the book; and it is indeed excellent. The author, Ms. Murray, notes that, "The organizing principle of society in Francis' day was the Church" (81). She then describes the society as ordered in a series of hierarchically-ordered concentric circles, with the pope (well, hopefully Christ, *then* the pope!) at the center, followed by the cardinals, bishops, members of the nobility, and so on. "Finally," she writes, "there was the outer ring - the poor, the beggars, the others destined to live out their days in isolation and best by society's intolerance, most pointedly, the lepers" (id.).

¹ This homily was given on October 2, 2008 at the Basilica of St. Francis of Assisi to mark the dedication of the Rose Marie Khoo Franciscans International Foundation. The Scriptures used at the liturgy and referenced in the homily are *Isaiah 58:6-9*; *Philippians 1:3-11*; *Matthew 5:1-10*.

² Wendy Murray, *A Mended and Broken Heart: The Life and Love of Francis of Assisi*, (New York, NY: Basic books, 2008).

At a time when the plagues regularly decimated populations throughout Europe, lepers were greatly feared and socially ostracized. Still, the Church tried, in its own way, to minister to them.

In her book, Ms. Murray describes the medieval ritual by which the Church received people when they came or were sent to the lepers' hospitals. Standing before an altar, a priest would welcome them with a prayer, inviting them to patiently bear their disease and look upon it as a means by which God can purify them and prepare them for eternal life. Then the priest would assure them of the Church's support and God's faithfulness, encouraging them to look upon their separation from the community as only a matter of the body, not the spirit.

Then the tone would change to more of an admonition. The priest would sprinkle dirt on the leper's head, encouraging him to "die to the world." He would then give the leper a series of objects, each followed like a litany with a corresponding admonition:

- "My brother, take this cloak and put it on as a sign of humility and never leave here without it."
- "Take this flask. Put in it what will be given you to drink, and under penalty of disobedience I forbid you to drink from the rivers, from the springs, from the wells."
- "Take these gloves. You are forbidden to touch anything with your bare hands that is not yours."
- "If, while walking about, should you meet someone who wishes to talk to you, I forbid you to reply before you put yourself against the wind."
- "You are forbidden to be with any woman who is not of your family. You are forbidden to touch young people or to offer them anything. And from eating from anything but your own leper's bowl; and from entering churches or rectories, and from going to fairs, to mills, and to markets; and from walking through narrow streets where those who meet you cannot avoid you."

- "Take this *tentennella* (rattle); carry it always with you. Sound it to warn others of your presence" (82-83).

At the core of the Franciscan revolution was the idea that, in the person of Francis and his brothers, the Church not only met the leper at the periphery of society but brought him into the center, accompanying him along the journey. In doing so, they fulfilled the ancient call of the Lord that we heard in our first reading from Isaiah: to make their repentance and conversion real through acts of charity and justice.

Franciscans International follows in that spiritual tradition by bringing those on the margins of society – those whom we call in our mission statement "the most vulnerable" – and their concerns to the centers of power, especially at the United Nations. We have been blessed to have many guardian angels assisting us, both in heavenly and earthly form – thousands of our brother and sister Franciscans from the first, second and third orders throughout the world, as well as people like the extraordinarily generous members of the Khoo family from Singapore, whose gifts have made this launch of the FI Foundation possible. Thank you!

It is fitting, then, that in this liturgical celebration – what *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy, calls "the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows" (10) – we renew our commitment to Francis's sacred mission of bringing those on the margins to the center. We renew our desire to transform our world through the reverence and sacred solidarity that Francis and Clare practiced by not merely ministering to the lepers and other outcasts but by living with and learning from them as brothers and sisters.

Francis and Clare embraced fully the Beatitudes Christ proclaimed in the Sermon on the Mount. As those who follow the Gospel – our First Rule above all others – and in their spirit, we of Franciscans International reded-

icate ourselves to follow their example, transforming that ritual and the leper's vow into a covenant of communion, justice and peace.

- We put on the cloak of humility and join the poor in spirit, meekly but purposefully moving in the halls of power and influence.
- We take off the gloves of alienation and marginalization and comfort those who mourn and are afflicted.
- In our lepers' bowls, we pour our own hunger and thirst for righteousness – a mindfulness that each is called to walk a pilgrimage of conversion to become more like Jesus and to desire to see the world ordered more according to his will.
- We touch our brothers and sisters who are marginalized by poverty and discrimination, violence and warfare, exploitation and indifference, and we walk with them in the streets of New York, Geneva and now Bangkok and into the halls of the UN – the Human Rights Council, the Economic and Social Council, and even the Security Council.
- We also walk with our brother and sister Franciscans through the world who do this same kind of work, like those in the Orissa state of India who risk insult, persecution – and worse – for their faithfulness and challenges to the prevailing caste system.

As we continue our celebration, then, may we embrace this blessed leprosy and be mindful of the words of St. Francis: "My brothers (and sisters), let us begin ... for up to now we have done nothing." Recalling the words of St. Paul: "May God who has begun this good work in us bring it to completion through Christ Jesus our Lord" (Philippians 1:6).

BACK TO THE GOSPEL: AGAIN!

GIRARD ETZKORN

It was heartening and consoling to see and hear Pope Benedict's obvious concern for the victims of pedophilia plus his reassurance that this would not be condoned again. We, however, are left to wonder if his return to the Vatican would mean "back to business as usual." What has been missing in the aftermath of the revelation of priestly pedophilia is the fact that the bishops who shuttled pedophile priests from parish to parish, and thus were guilty of collusion in evil and sin, have not been disciplined, demoted or laicized for their crimes. Cardinal Law was allowed to be a celebrant in the funeral of John Paul II and now has a respectable position in the Vatican. So what is this "back to business as usual"? Bluntly put, it is behavior stemming from a mind-set of power and control. Not all the Gospel exegetes and all the Pope's men can condone this mind-set and behavior as coming from the Gospels.

Francis of Assisi did his best, especially by his lifestyle, to call for a return to the Gospels. His message was conveyed primarily by his dedication to "lady poverty," a message designed to confront the wealth, power and pomp of the ecclesiastics of his day. Unfortunately, his appeal for a return to the Gospel had no lasting effect. If Francis were alive today, I think he would ask his followers to replace the vow of poverty with a vow of service. One does not have to be a biblical scholar to understand that by his example and his words Christ wanted his dis-

ciples to live in a servant-mode. Jesus went about "doing good" by comforting, healing and restoring the physical and providing nourishment for the spiritual. To his disciples he said:

"You know that the ruler of the Gentiles lord it over them, and the great ones make their authority over them felt. But it shall not be so among you" (Matt 20: 25).

Well, it would seem that the apostles didn't get it. So Jesus tried again at the last supper when he washed the apostles' feet. "What I am doing, you do not understand, but you will understand later" (John 13: 8). Maybe ...

Ever since the time of Constantine, the Church has accumulated the symbolic bric-a-brac associated with purely secular power: crosiers, tiaras, mitres, albs – together with a prostituting of Jesus' message of service for a behavior of power and control. For example (although there are many): it would seem that the Vatican has yet to learn that "faith by force" is an oxymoron. Soren Kierkegaard had it right when he described faith as "a leap in the dark." Jesus often chided his listeners for lacking in faith, but he never resorted to force. He upbraided those lacking in faith, but he never resorted to violence. What is more, his life exemplified that ethically marvelous adage of Socrates: It is better to suffer injustice than to cause it. And suffer he did.

Our hopes for a return to the message of the Gospel were raised with the convening of Vatican II. Echoing the ecclesiology of Vatican II, the U.S. Bishops' committee on priestly life and ministry in *Fulfilled in your Hearing* (1982) wrote the church:

is first and foremost a gathering of those whom the Lord has called into a covenant of peace. In this gathering, as in every other, offices and ministries

are necessary, but secondary. The primary reality is Christ in the assembly, the People of God.¹

This contrasts sharply to Pius X's view in *Vehementer Nos*: "The only duty of the multitude is to allow themselves to be led, and, like a docile flock, to follow the pastors."² Such an attitude, of course, is insulting to the divinity who created humans with intellects with a view that they be used.

What has happened in the ensuing decades since Vatican II has been a steady but relentless back-sliding and a return to the "good old days" of power and control. *Aggiornamento* is aborted! There will be no discussion of optional celibacy for priests of the Roman Rite. There will be no discussion of women in positions of spiritual leadership. Married priests of the Roman Rite are barred from the active ministry, while married ministers from Anglicanism, Episcopalianism and Lutheranism are welcomed with much fanfare into the active ministry [institutionalized hypocrisy!]. Jesus's message of service and helpfulness has again taken a back seat to power.

In the Middle Ages, it was generally the case that only the nobility and clergy were literate and well-educated. That is not to say that the laity were lacking in intelligence and stupid. In the ensuing centuries, however, the laity as a whole became as well-educated as the clergy, some laity even more learned and better educated. The prevailing mind-set which would turn back the clock to the days before Vatican II has not adjusted well to this phenomenon. If the clergy and hierarchy are to return to a service mode, they must meet the challenge of providing spiritual nourishment for their listeners. Long ago, Pseudo-Dionysius and Gregory the Great said that those pastors who cannot beget spiritual children, namely by

¹ Donald Cozzens, *Faith that Dares to Speak*, (Collegeville, MN: Liturgical Press, 2004), 10.

² Cozzens, *Faith that Dares to Speak*, 9.

begetting and nourishing, should be deprived of their office. Obviously this has not been put into practice.

Another indication of the prevailing mind-set is the fact that, generally speaking, the only thing asked of the laity by the hierarchy and clergy is money. The parish council is a rather feeble instrument of consultation since a veto by the pastor cannot be over-ridden. The hierarchy and clergy feel a responsibility *for* the laity, but not *to* the laity. Financial accountability generally serves as an example to the point. In the days prior to Vatican II, seminarians were never taught to solicit advice from the laity, practically the only listening they would have to do would be in the confessional.

The beautiful message of service as portrayed in the Gospels is unambiguous and therein lies the hope for the institutional church. The massive absence of young people from weekend liturgies should be warning enough. They are or should be adverse to a mind-set of power and control. Hopefully their faith is seeking understanding, and if the field of understanding is fallow, fundamentalism and fanaticism will prevail.

All one need do is to read carefully the woes of Jesus addressed to the so-called religious leaders of his day who had trivialized religion by turning it into blind ritual. Of course, one could believe that the woes of Jesus have no relevance in today's ecclesiastical world, but such a belief is clearly out of touch with reality.

O Francis, Francis, wherefore art thou?

ST. CLARE'S "PRAISEWORTHY EXCHANGE": ITS MEANING, COMPONENTS AND ROLE IN LIFE WITH GOD

ANNE BARTOL, O.S.C.

Therefore, You have cast aside Your garments, that is, earthly riches, so that instead of being overcome by the one fighting against You, You will be able to enter the kingdom of heaven through the straight path and the narrow gate.

What a great and praiseworthy exchange: to receive the hundred-fold in place of one, and to possess a blessed eternal life (1LAg 29-30).¹

"What a great and praiseworthy exchange." With these words to her correspondent and dear friend Agnes of Prague, Clare of Assisi encapsulates for us her understanding of the Christian life lived to its fullest extent. She congratulates Agnes for having made the wisest choice, confirmed in Jesus' own words of receiving the "hundredfold" (Matt 19:29). What, however, is the core meaning of this exchange – that is, what is at the center of the Christian life? Of course, it is the relationship with Jesus Christ – indeed, with the whole Trinity. However, to understand some of the nuances of this relationship as described by Clare, let us look at the concept of "a

¹ This and all quotes from Clare's letters are taken from the following: Regis Armstrong, O.F.M. Cap., ed., trans., *Clare of Assisi: Early Documents, The Lady* (New York: New City Press, 2006).

praiseworthy exchange," employing some of Clare's own examples from her letters to Agnes.

WHAT IS A "PRAISEWORTHY EXCHANGE"?

Clare came of age during the infancy of commerce; her closest friend and mentor was the son of a merchant. Perhaps Francis used figures of speech from this lifestyle in forming Clare for religious life and she expanded upon the theme as she gained more experience. The phrase, "a praiseworthy exchange," also translated as "a praiseworthy piece of commerce"² could be rendered in today's language as "a very good deal." In the business world, the best deal is one in which both parties are satisfied with the outcome; both have received what they desired from the negotiation – known as a "win-win" situation – unlike a compromise in which a major aspect of the agreement is what each has to relinquish. This positive outcome requires the presence of several components:

- (1) some level of trust between the parties which will enable each to be honest regarding his needs and wants;
- (2) each party's clear understanding and prioritization of her own needs and desires;
- (3) a knowledge of the other party, in order to obtain as clear an understanding of his needs and interests as possible;
- (4) a strong belief that an agreement favorable to both is possible.

CLARE'S PART

All of these aspects are present in Clare's relationship with God. The foundation of her relationship is her complete absorption, accompanied by awe and gratitude, in

² Frances Teresa O.S.C., *This Living Mirror* (New York: Orbis Books, 1995), 6.

the great gift of God's love for her. Thus, she trusts God with her whole being, knowing that anything God asks of or gives to her – whether it is difficult or easy – is the best thing and she is therefore able to embrace it entirely. She is also sharply aware of her poverty – her total dependence on God for physical, emotional, psychological, and spiritual life – and of her great desire for eternal life with God. All her other human needs and wants, whether it be for bodily food, human companionship, physical rest, she sees as subordinated to and/or sublimated by the more important need for God. As she told Brother Rainaldo, who, as she approached death, attempted to encourage her in her long illness, "after I once came to know the grace of my Lord Jesus Christ through his servant Francis, no pain has been bothersome, no penance too severe, no weakness, dearly beloved brother, has been hard."³

Concerning Clare's knowledge of God, she was known to possess an extraordinary degree of closeness to God even as a child: "Hardly had she been brought into the light, than the little Clare began to shine sufficiently in the darkness of the world and to be resplendent in her tender years through the propriety of her conduct" and "thus from her infancy, as mercy was growing with her, she bore a compassionate attitude, merciful toward the miseries of the destitute. She held the pursuit of holy prayer as a friend...."⁴ We must believe that growth in knowledge of God could only have accelerated after she began her life at San Damiano, twenty-two years before writing about the "praiseworthy exchange." As far as a belief in the possibility of a favorable agreement, Clare's whole being was filled with faith in every request made by the Most High, evidenced by her daring midnight departure from the family home on Palm Sunday 1212, her firm trust in the face of her family's violent objections, and later, in her confrontation with the Saracens, and

³ Regis Armstrong, O.F.M. Cap., ed., trans., *Clare of Assisi: Early Documents, The Lady* (New York: New City Press, 2006), 316.

⁴ *Ibid.*, 281-82.

her patience and joy during twenty-year confinement to a sickbed.

GOD'S OFFERING

What about God's part of the bargain? Did God trust Clare? Does God trust the human race? Perhaps it would be easier to begin with those areas of agreement that are clear. Certainly God knows each of us better than we know ourselves, for God sees all our hidden needs and desires. This is why so often what God asks does not seem favorable at the outset but becomes more so only after we follow in faith and trust. God also knows that every agreement holds benefits for both God and us, although, strictly speaking, God certainly does not wish to "benefit" in the selfish sense from any action of ours but only to see love grow greater and greater. Possessing the much more expansive view of the universe, including our abilities and motivations, God sees the whole of our potential and rejoices when we meet the merest fraction of it in a life lived for love.

Thus, we have answered the third and fourth criteria for a favorable agreement. Let us then turn back to the first and second aspects: God's trust in Clare (and us) and God's knowledge of God's own needs and desires, using some of Clare's examples of exchange for clarification. Concerning God's trust of Clare, we may be tempted to believe that, since she was a saint, she was more trustworthy than the rest of us. However, as a living human being, she was still separated from complete union with God and relied almost entirely on God's grace. Her trustworthiness could only be enhanced by the recognition of this reliance – her embrace of poverty – and the resulting openness to God's gifts. This she seems to have understood very well:

O blessed poverty, who bestows eternal riches on those who love and embrace her!

O holy poverty, God promises the kingdom of heaven and, beyond any doubt, reveals eternal glory and blessed life to those who have and desire her!

O God-centered poverty, whom the Lord Jesus Christ Who ruled and still rules heaven and earth, Who spoke and things were made, came down to embrace before all else! (1LAg 15-17)

Clare realizes that her part of the bargain is the embrace of poverty, something that exists anyway, but whose recognition and glad acceptance are asked of her. God, in return, gives eternal life with the Trinity through union/identification with Christ, as is indicated in the praise of God-centered poverty, made so because of its embrace by God in the person of Christ.

So we have established that Clare knew how and did increase her trustworthiness over her lifetime. Now we ask: did God take advantage of this? Did God trust her? Again, Clare answers this for us in her praise of God's own embrace of poverty:

O marvelous humility! O astonishing poverty! The King of angels, the Lord of heaven and earth, is laid in a manger! (4LAg 20-21)

God, in the person of Jesus, trusted the Blessed Virgin to care for his nourishment and nurturing needs; he trusted St. Joseph to protect him and provide for his material needs, and God trusts us all with the responsibility to carry him – to carry love – to the rest of the world. So we see that, with a resounding "yes," God does indeed trust Clare, and us!

One interesting note concerning trust and its inextricable link with poverty is the particular relationship between each of the parties and poverty: Clare, and all humanity, grow in trust and trustworthiness and, therefore, the ability to enter into covenant by recognizing and embracing their already-existing poverty; God shows us

trust and, therefore, a desire for an exchange by deliberately choosing a poverty that, humanly speaking, seems unnecessary. Both parties demonstrate trust through poverty, but God begins the exchange with a gratuitous self-emptying, hopeful of our acceptance through recognition of our great need. Clare sees this interdependent relationship as a vital aspect of the bargain:

May you totally love Him Who gave Himself totally
for your love (3LAg 15).

Additionally, she sees that as we grow in this continuous commerce with our Lord, we will become more like God in our own self-emptying:

Gaze upon that mirror [of the cross] each day ...
and continually study your face in it, that you may
adorn yourself completely, within and without ...
with the flowers and garments of all the virtues
(4LAg 15-17).

GOD'S DESIRES

At last we come to the consideration of God's desires and knowledge of these desires. Unlike humans, God possesses full self-knowledge and is therefore certainly in touch with the deepest divine hungers. More important to the success of the exchange is *our* understanding of these desires and, therefore, of God. As we mentioned before, Clare did have a strong knowledge of God, but this understanding certainly expanded throughout her life; there was always so much more to know. Let us try to gain a better understanding of God, through the expressions of God's longings in the examples of exchange Clare gives us:

If so great and good a Lord ... wanted to appear despised, needy, and poor in this world, so that peo-

Anne Bartol

ple who were very poor and needy, suffering excessive hunger of heavenly nourishment, may become rich in Him by possessing the kingdom of heaven, be very joyful and glad, filled with a remarkable happiness and a spiritual joy! (1LAg 19-21)

God desired to suffer! From a human point of view, this is incomprehensible. God "*wanted* to appear despised, needy and poor." Jesus' part of the exchange, to bring about our possession of the kingdom, was not only to suffer, but to *desire* suffering, because the Father asked it of him. It is true that Jesus was in agony in Gethsemane over his impending fate, asking the Father to take away the suffering; yet, his final decision was acceptance of it, a desire to do the Father's will, and therefore a desire to suffer. This covenant initiated by God – his suffering for our salvation – is no practical and mutually satisfying bargain, unless one of the parties' economic systems – indeed, this person's very being – consists entirely of unconditional love. Why does God desire suffering? Only because it will bring about the satisfaction of God's deepest hunger, a hunger for *us*. As we ponder this, we realize anew how difficult it is to grasp the mind of God, just as is told us in Scripture: "my thoughts are not your thoughts nor are your ways my ways" (Is 55:8).⁵ Clare emphasizes the point further in her second letter to Agnes when she focuses on the ultimate sacrifice made by the Lord:

Who, though more beautiful than the children of men became, for your salvation, the lowest of men, was despised, struck, scourged untold times throughout His entire body, and then died amid the suffering of the Cross. (2LAg 20).

God's great love is unfathomable. St. Paul also pondered this, writing, "Indeed, only with difficulty does one

⁵ This and all remaining biblical quotes are taken from the New American Bible.

die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us" (Rom 5:7-8). Thus, we seem to run into an impenetrable barrier in our attempt to understand God. Clare, like St. Paul, shows us the way out of our dilemma: in acceptance of her spiritual poverty, she freely gives her lack of understanding to the Lord, abandoning herself to love and gratitude for the great gift of suffering and death that God exchanges for her salvation. In this surrender, she realizes that we are also called to imitate Christ in this suffering, but what joy she shows Agnes as she shares – again, in the language of exchange – the outcome of this imitation:

If you suffer with Him, you will reign with Him.
Weeping with Him, you will rejoice with Him;
dying on the cross of tribulation with Him,
you will possess heavenly mansions with Him
among the splendor of the saints
and in the Book of Life your name will be called
glorious among the peoples (2LAg 21-22).

So it is that, after laying the groundwork for the commerce by (1) trusting God (2) knowing ourselves (3) knowing God on some level and (4) believing in the possibility of the best outcome, Clare tells us that the most important action we can take is not to seek to understand God, but only to love and consequently imitate God. This will pave the way for the "very good deal" of our salvation and life with God forever.

CONCLUSION

Clare used the metaphor of commerce to describe her relationship with God. She also applied it to her daily life at San Damiano: life there was lived, not as a self-sufficient existence separated from the rest of the world – the

existing monastic model – but as an interdependent co-existence with her sisters and with the world. In exchange for their prayer and the work of their hands, which they gave away, the Assisi and wider Church community bestowed alms, love, and gratitude. Clare lived this way of exchange, clinging always to poverty expressed through the giving away of her time, love, her very self, trusting fully that God would support her by fulfilling God's part of the bargain. She is a light for us, leading us to ask ourselves: How am I sharing myself? How much do I trust God? How can I become a participant in this living commerce with God and with others?

The Journey of My Heart – Clare

*The beginning of my dream ...
In the woods below the town –
Leaving my beloved home and city,
Beyond the walls, I found my space
– Portiuncula –
new Springtime with the Brothers.*

*And so began my dream ...
The journey of my heart.
My Beloved, as in a mirror.
Called me forth to love –
With outstretched arms
upon the Cross
He became the treasure of my life.
With love I gazed upon him –
and in my heart
considered all his words –
I contemplated him –
And in his poverty,
found my heart's desire –
his reflected love.*



Liam McCarthy

BOOK REVIEW

CARE FOR CREATION: A FRANCISCAN SPIRITUALITY OF THE EARTH, by Ilia Delio, O.S.F., Keith Douglass Warner, O.F.M., Pamela Wood (Cincinnati, Ohio: St. Anthony Messenger Press, 2008), 226 pp., \$18.95 paper.

Building upon the rich Franciscan tradition in peace and justice, the General Definitorium of the Order of Friars Minor formed the "Commission for Justice and Peace" in 1979. At the 1991 General Chapter meeting the name and scope of the Commission was expanded to "Justice, Peace and the Integrity of Creation" (JPIC). Although Franciscans have begun the long-overdue "creation discussion," many, like Keith Warner, still believe that work on behalf of creation "... is definitely the weakest of the three ... compared to the other two components of our project, care for creation doesn't rank. This deficiency is especially surprising given that our Pope named Francis the patron saint of ecology."¹ The office of JPIC itself would agree: "One specific area which until now has not been notably present among our preoccupations is that of environmental justice ..."²

Given our rich spiritual heritage, it seems ironic that until relatively recently Franciscans have been largely si-

¹ Keith D. Warner, O.F.M., "Taking Nature Seriously: Nature Mysticism, Environmental Advocacy and the Franciscan Tradition," *Franciscans and Creation: What is our Responsibility?* (St. Bonaventure, NY: Franciscan Institute Publications, 2003), 54.

² Vincente Filipe, O.F.M., "Justice and Peace," www.ofm-jpic.org/peace/other/vincenteen/html.

lent in advocating for the environment; nonetheless, those of us who care deeply about the earth are gratified to know that Franciscans have begun to share their unique perspectives on the sacredness of creation with the world. As we face an increasingly grave environmental crisis, we need Franciscan voices now more than ever.

In response to this need, Ilia Delio, Keith D. Warner and Pamela Wood, the authors of the long-awaited *Care for Creation: A Franciscan Spirituality of the Earth*, have written "... the first book to articulate a Franciscan spirituality of creation that includes environmental studies, Franciscan theology and faith formation" (p.14).

The book is divided into four parts, each consisting of three chapters: ecology (Warner), theology (Delio), and reflective action (Wood). The first chapter in each part addresses a key application of ecology to environmental problems; the second approaches the ecological topic from a Franciscan theological perspective; the third offers opportunities for reflective action that readers can incorporate into practical, daily initiatives (p.15). The book also includes three appendices and a bibliography that serve as valuable resources for those interested in developing or nurturing a Franciscan-centered spirituality of the earth.

The book is written in a beautiful prose style, especially in the sections that incorporate Franciscan theological sources (Clare, Bonaventure, Scotus, and the writings of Francis). Theological and spiritual insights are intricately interwoven into a variety of contemporary topics, and the scientific and ecological issues are presented and discussed in terms that even those of us without a scientific background can understand.

Part One, "Creation and Incarnation," introduces the reader to the basics of biology and ecology and lays the groundwork for the ensuing creation discussion. It illustrates how all living things interact with each other and the environment. It is here that we are introduced to Francis of Assisi (the "first ecologist") within an historical context, as one completely "... at home in the cos-

mos" (p.36). One of the keys to understanding Francis's relationship to non-human creation is mentioned here: "Instead of using creatures to ascend to God, he found God in all creatures and identified with them as brother and sister because he recognized that he shared with them the same primordial source of goodness" (p.50). Of particular value are the insights into the Bonaventurian relationship between creation and Incarnation, and John Duns Scotus's concept of the goodness of creation. The guided meditation invites us to shed any pre-conceived notions we may have of being "separate" from creation so we can begin to develop a greater awareness that results in our feeling more at one with the cosmos.

Those with a personal interest in a Franciscan approach to animal ethics will find Part Two, "Creation as Family," particularly appealing for it is here that the authors explore in full the Franciscan concept of "fraternity." We are told that "Saint Francis and the life sciences agree: Earth's creatures live in dynamic relationship with each other" (p. 67). Chapter One outlines the current biodiversity crisis and illustrates how humans benefit from the work of earthworms, insects, bees and other species, and how our lives are inextricably intertwined with theirs. Chapter Two discusses "Creation as Family" and incorporates the works of Celano and Bonaventure amongst others, to present Francis's view of creatures as family. The authors link the concept of fraternity to ecology by reminding us that "The Canticle discloses Francis' view of nature as a sacramental expression of God's generous love. This love binds us together in a family of relationships that are rightly termed 'brother' and 'sister'" (p.84). The chapter closes by underscoring the importance of love – not only God's infinite love for all of creation, but the idea that because God loves all of creation, we who love God must in turn, "...love what God loves" (p.92). Although this is not a new concept, it is an important one, and one of the key tenets of Christian theologians working in the field of animal ethics as well: because creation belongs to *God alone*, we are obliged to treat all of creation with special

care and respect; it is not ours to do with as we wish. The final chapter offers readers the unique opportunity of conducting a "Franciscan Ecological Examination of Conscience" and poses such questions as, "Do I respond as Francis did, by building bonds of love, care, concern and companionship with all living beings?" (p. 100). The section ends with an excellent practical guide to adopting a simpler lifestyle, and some valuable meditations that may be utilized by individuals or groups participating in workshop-style settings.

Part Three is entitled, "Creation and Contemplation" and presents the Franciscan tradition of contemplation as a spiritual practice that will ultimately lead us to discover and experience creation as Francis did. The authors believe that this is the key to understanding and respecting creation, and tell us that this section "... examines the role of contemplative prayer in creation in light of global climate change. This is the most fundamental environmental challenge facing the future of life on earth" (p.15). The final chapter says that while familial love allows us to feel joy in our kinship with creation, we also have a responsibility to contemplate the "crucified earth" (p.139).

Part Four, "Creation and Conversion," examines conversion within the Franciscan tradition, and tells us at the outset that humans alone are to blame for the current environmental crisis. Although Francis began his conversion by accepting responsibility for his actions, he didn't stop there; he "... reached out to others to engage them in collective social transformation" (p.158). We are encouraged to follow his example and seek justice for the earth by taking concrete initiatives. This final section also asks what has brought us to this woeful ecological point. The answer is in part, "consumerism and technological advance" which has turned humans and non-humans alike into commodities that have been exploited. As dire as the environmental picture is, there is still hope. If we can begin to let go of our need to dominate and manipulate the earth and its creatures ("letting be") we can experience the true spirit of conversion (p. 172). Why is this important?

Because "As we hover on the brink of global destruction, conversion may be the grace that saves us from destroying the earth and ourselves in the process" (p. 171).

As thorough as the book is in dealing with contemporary environmental challenges, several issues are important enough to warrant further discussion: the impact of animal agriculture on the earth, how this agriculture impacts the poor (two issues of global import that are near and dear to the hearts of many Franciscans working in the JPIC arena), and the serious effects of deforestation and global warming on animal species.

In addition to the widespread animal cruelty and exploitation inherent in factory farming (which should also concern Franciscans), animal agriculture poses a serious threat to Sister Mother Earth: A 2006 report by the Food and Agriculture Organization of the United Nations reported that "... animal agriculture is a leading cause of climate change and air pollution, land soil and water degradation, and biodiversity loss ... the livestock sector is an even larger contributor to global warming than transport."³ Although *Care for Creation* does mention that "Concentrated agriculture feeding operations have converted animals into machines, consuming corn farmed with massive amounts of fossil fuel" (p. 30), the enormous amounts of land, water, and grain needed to sustain this agricultural system, and the effects the toxins and pollutants it creates are so significant, that it deserves a more extensive treatment than has been given here.

Animal Agriculture also has a significant impact on the poor. While people all over the world are starving from a lack of food, thirty-seven percent of the world's crops and seventy percent of U.S. crops go to feeding farm animals. "As worldwide demand for meat has grown, the net effect is that the world's poor have become increasingly unable to afford food of any kind."⁴ Since the earth can support more vegetarians than meat-eaters (producing

one pound of wheat requires sixty pounds of water; one pound of meat requires 2,550-6,000 pounds of water⁵), Franciscans working in JPIC might explore with increasing vigor how crops that go to feed farm animals could be better distributed to the poor.

Two other environmental issues that impact animals are deforestation and global warming, both of which contribute to the extinction of animal species at alarming rates. Experts estimate that approximately twenty-five percent of all mammal species are on the verge of extinction, with many amphibian species in grave danger as well. Although the book touches briefly upon the incipient decimation of many species and the urgent need for conservation efforts, the situation is so dire that this too, seems to warrant a lengthier discussion.

The unique character of this book – the successful marriage of contemporary ecological perspectives with Franciscan theology and spirituality – makes it a "must read" for Franciscans currently working within the JPIC framework and individuals interested in the environment. Secular Franciscans, as well as those in religious formation, will find this publication helpful so that, in their Franciscan journey, they have a practical resource and guide at their disposal to assist them in developing a greater awareness about our responsibility to God's entire creation.

After reading and reflecting upon all that *Care for Creation* has to say, I am struck again with joy and awe by the realization that nearly 800 years ago, Francis of Assisi left us in word and example, the most perfect template for living a life in fraternity and peaceful co-existence with this glorious earth and all of God's creatures. I am also more cognizant of the fact that advocating for both animals and the environment requires us to step outside our "human" selves, and look at "non-human" creation from a different

³ <http://www.all-creatures.org/cva/honoring.htm>, 1.

⁴ <http://www.all-creatures.org/cva/honoring.htm>, 2.

⁵ <http://nexusnovel.wordpress.com/2006/08/25/health-world-peace-and-the-vegetarian-diet/>, 2.

perspective - a Divine perspective: "We do well to remember that God has other interests in the world apart from the human species ... What so many of the saints force us to wrestle with is the idea that we must view creation from God's own perspective and not our own ... Only God, and not man, is the measure of all things."⁶

Those of us familiar with his life know that although we *speak* about fraternity, Francis *lived* it daily in his interactions with humans and non-humans alike. Because he was able to perceive all beings through a Divine perspective, he was able to see the Divine *within* them. Thomas Merton said:

There are some men for whom a tree has no reality until they think of cutting it down, for whom an animal has no value until it enters the slaughterhouse, men who never look at anything until they decide to abuse it...these men can hardly know the silence of love...they cannot know the silence of God...who cannot destroy what He loves.⁷

Environmentalists and those who love the earth face many challenges in the days to come. *Care for Creation* comes along at a critical time, offering those who are willing to read and listen with an open heart and mind an opportunity to step outside their "human selves" and be guided by a Divine, and more compassionate, perspective.

Andrea F. Barone, S.F.O.
The Franciscan Institute

⁶ Rev. Andrew Linzey, *Animal Theology* (Urbana & Chicago: University of Illinois Press, 1995), 67.

⁷ Thomas Merton, *A Thomas Merton Reader*, Thomas P. McDonnell, ed. (New York: Doubleday, 1989), 220.

ABOUT OUR CONTRIBUTORS

ANDREA BARONE, S.F.O., is the Educational Coordinator for the School of Franciscan Studies at St. Bonaventure, and an Associate Fellow of the Oxford Centre for Animal Ethics. Her poetry has been published in previous editions of *The Cord*.

ANNE BARTOL, O.S.C., is a solemnly professed member of the Poor Clare Monastery in Langhorne, PA. Anne has written several articles which have appeared in *The Cord*, as well as translated one of Jacques Dalarun's books into English for publication by Franciscan Institute Publications.

JOHN CELICHOWSKI, O.F.M. CAP. is the President of the Board of Franciscans International. He serves as pastor of St. Martin de Porres Parish in Milwaukee and is a canon lawyer and a member of the Provincial Council for the Province of St. Joseph of the Capuchin Order.

BENEDICTA DEGA, F.S.S.J. is a Franciscan Sister of St. Joseph and currently serves on the Hilbert College Board of Trustees in Buffalo.

GIRARD ETZKORN is Professor Emeritus of St. Bonaventure University, the Franciscan Institute. His teaching awards and published works are too numerous to mention. Since his retirement he has continued his wide-ranging interests in all things medieval, most recently presenting a seminar on editing medieval manuscripts at Georgetown University.

LIAM MCCARTHY, O.F.M., currently ministers in Zimbabwe. Recently the friars celebrated the golden anniversary of the foundation of their custody in Zimbabwe.

JOHN McEvoy lectures in Food Chemistry at the Dublin Institute of Technology, Ireland and is interested in a Theology of Nature as seen through the joint lenses of Franciscan theology and modern science.

THADDEE MATURA, O.F.M. is a French Franciscan scholar of the New Testament. He is a contributor to *The Cord* through his generosity and that of his translators. His book, *Francis of Assisi The Message in His Writings*, was reprinted by Franciscan Institute Publications in 2004.

SEAMUS MULHOLLAND, O.F.M. is a frequent contributor to *The Cord*. He is a member of the teaching staff at the Franciscan International Study Centre in Canterbury, UK.

JOSEPH SCHWAB, O.F.M. is the Executive Director of the Franciscan Renewal Center in Scottsdale, AZ and a Pilgrimage Director, Italy.



SAN DAMIANO RETREAT

PO Box 767 • Danville, CA 94526 • 925-837-9141 • www.sandamiano.org

FR. MICHAEL BLASTIC, OFM Conv.

JANUARY 9-11, 2009

FRANCISCAN
SPIRITUALITY
RETREAT



Andre Cirino, OFM and
Josef Raischl, SFO

OCT. 24- NOV. 1, 2010

8-DAY
FRANCISCAN RETREAT

ST. BONAVENTURE'S
JOURNEY OF THE HUMAN
PERSON INTO GOD

800th Anniversary Congress on Franciscan Preaching

Filling the World with the Gospel:
Past, Present and Future

Time: June 10-13, 2009

Place: Franciscan Sisters Retreat Center
Colorado Springs, CO

Participants: All Franciscans are welcome

Sponsored by: Holy Name Province
of the Order of Friars Minor

Complete details later

For information call Fr. Raphael Bonanno,
O.F.M.

617-542-6440 Ext. 187

FRANCISCAN PILGRIMAGES

Franciscan Intellectual Tradition Pilgrimage

Part One • July 1 - 12, 2009

This pilgrimage has been designed to address the call to retrieve the Franciscan intellectual tradition. Franciscan Pilgrimage Programs, Inc. is offering an opportunity to learn about some of the great scholars in the intellectual tradition by visiting the historical centres in England where their spirit can be felt even today. Pilgrims will spend time with the lives and theologies of John Duns Scotus, Haymo of Faversham, William of Ockham, Roger Bacon, Peckham and more modern-day theologians such as Davenport and Eric Doyle. Lectures will address the coming of the friars to England and Cambridge, the origin of the intellectual tradition, the Oxford tradition, and the Age of Controversies, the Reformation and the Persecution.

From	Cost
New York	\$3075
Chicago	\$3115
Land Only	\$2700
Single Room	\$350

Franciscan Intellectual Tradition Pilgrimage • Part Two

This pilgrimage which will include the cities of Cologne, Lyon, Paris and Avignon will be offered in 2010.



P.O. Box 321490
Franklin, WI 53132
414.427.0570
Fax 414.427.0590

The Pilgrimage

Day 1 Departure for England • Day 2 Bus to Canterbury, orientation • Day 3 Lecture "Coming of the Friars to England" depart for Greyfriars • Day 4 Oxford University Blessed John Duns Scotus and Roger Bacon • Day 5 Canterbury Cathedral • Day 6 Archbishop of Canterbury, John Peckham: Lectures, historical visit to Cathedral, Eucharist • Day 7 General Minister of the Order, Haymo of Faversham • Day 8 Cambridge University • Day 9 William of Ockham • Day 10 Greenwich, London • Day 11 Feastday of St. Bonaventure, closure.



Cathedral of Canterbury

Pilgrimages... not tours!

FranciscanPilgrimages.com

We can custom design a pilgrimage for your group.



Lourdes Wellness Center

Joyfully Introduces
Canticle of the Creatures:

Meditation Garden
of Peace, Healing and Wholeness

*Experience the new meditation garden
adjacent to The Little Portion of Lourdes Wellness Center.*

*Join us for a day program, spend your own quiet time or arrange for a prayer day
incorporating garden time, meditation, massage and spiritual direction.*

Individual Guided & Directed Prayer

Schedule individual guided and directed prayer experiences with a member of the Lourdes Wellness Spirituality Program: Marianne Fleck, RSM, Helen Owens, OSF; Ruthann O'Mara, SSJ; Barbara Mueller, CYT, RYT, MA; Jeanne Williams, OSF

Contemplation & Creativity

Retreat mornings based on the themes of The Canticle of the Creatures every second Saturday through May 9, 2009. An opportunity for walking and sitting, gazing, art-journaling, contemplation, praise and optional sharing.

Why create a Canticle of the Creatures Meditation Garden of your own?

- To set aside some part of the earth as an intentional place of praise.
- To celebrate the elements of creation
- To establish a real place in the world that enreats for peace day and night.
- To let the land pray, evolve. Develop, beautify.
- To put more beauty, grace, forgiveness, possibility in the world.
- To send out living energy and living prayer.
- To provide a place of witness and refuge.
- To honor hope.

We welcome you to share your experience with us at www.lourdeswellnesscenter.org.

LOURDES WELLNESS CENTER

900 Haddon Avenue, Suite 100 Collingswood, NJ 08108

THE LITTLE PORTION OF LOURDES WELLNESS CENTER

1049 Haddon Avenue, Collingswood, NJ 08108

(856) 869-3125

www.lourdeswellnesscenter.org

Sponsored by Our Lady of Lourdes Health System, a Ministry of the Diocese of Orange, NJ

The Franciscan Center
of the
Washington Theological Union
invites you to attend the
Annual Franciscan Symposium
May 22- 24, 2009

***“Poverty and Prosperity:
Franciscans
and the Use of Money”***

Cost: \$225.00 (includes registration fee)

Speakers

Marie Dennis,

The Cry of the Poor: Are We Listening?

Michael Cusato, O.F.M.,

The Early Franciscans and the Use of Money

Steven McMichael, O.F.M., Conv.,

*Sharing the Wealth of Poverty: Franciscan Friars at the End
of the Middle Ages*

David Burr, Ph. D.,

Poverty: A Cause for Unity or Division?

Jane Kopas, Ph. D.,

Is it Possible to Live Franciscan Poverty Today?

For more information contact:

Sr. Lisa Marie Drover, CSSF
WTU, 6896 Laurel St., NW, Washington, DC 20012
202-541-5233 or drover@wtu.edu

RETREATS TODAY
RENEW FOR TOMORROW

FR. CHARLIE SMIECH, O.F.M.

OFFERING

PREACHED RETREATS
DIRECTED RETREATS
HEALING RETREATS

FOR

RELIGIOUS COMMUNITIES

VISIT WWW.RETREATSTODAY.COM

CALL 312-520-5164

P.O. Box 803477
CHICAGO, IL 60680-3477

The Rule of the Friars Minor 1209-2009: Historical Perspectives, Lived Realities April 17-19, 2009

TO COMMEMORATE THE 800TH ANNIVERSARY of the traditional date of the approval by Innocent III of the *propositum vitae* of Francis and his early friars (16 April 1209), the Franciscan Institute is organizing a conference that will gather together medieval historians as well as contemporary practitioners of the Franciscan Rule in a three-day event of presentations and discussion between 17-19 April 2009. This is the only major formal event in North America celebrating the approval of the *Early Rule* of the Friars Minor.

The conference aims to bring together both the finest scholars in North America working on Franciscan history and its sources as well as 10 representative voices of those attempting to live out the Franciscan Rule in vastly different cultural contexts across the globe today.

The gathering will feature major papers on the dynamics of Rule-making and Rule-living by the following scholars:

Dominic V. Monti: "Deservedly Approved by the Roman Church":

The Context for Papal Recognition of Francis' *forma vitae*"

William Short: "Revising the Earlier Rule: Carlo Paolazzi and the Work of
Kajetan Esser"

David Flood: "The Early Franciscans at Work as a State-of-Nature Argument"

Michael F. Cusato: "Alms-asking and Alms-giving as Social Commentary"

Jean François Godet-Calogeras: "Clare and the Defense of Franciscan
Identity"

Michael W. Blastic: "Minorite Life in the *Regula Bullata*: A Comparison
with the *Regula non bullata*"

Registration for the conference can be done either at the Franciscan Institute website (www.franciscaninstitute.sbu.edu) or by calling the Franciscan Institute secretary, Tami Attwell at 716-375-2595 or email tattwell@sbu.edu.

SAINT BONAVENTURE'S JOURNEY OF THE HUMAN PERSON INTO GOD

ANDRE R. CIRINO, OFM & JOSEF RAISCHL, SFO

FRIDAY, MARCH 20, 2009 AT 5:00 PM TO
SUNDAY, MARCH 29, 2009 AT 2:00 PM

An eight-day retreat through Bonaventure's *Soul's Journey*
by means of a series of prayerful experiences, explanations, and
liturgies.

"This is the most holistic, inclusive, all-encompassing retreat I have ever
experienced, incorporating body, mind, spirit, movement, the arts, visuals,
audio, symbols and rituals. The progression from day to day was so mean-
ingful."
Sr. M. Christelle Watercott, OSF, Little Falls, MN

"The finest retreat I've ever made."

Br. Joseph Schwab, OFM, Scottsdale, AZ

"This retreat reconnected me to the Word of God who walks in our skin."
Jan Kilian, OSF, Little Falls, MN

"The retreat is far more than a mechanical chapter-by-chapter explanation
and interpretation of Bonaventure's text; it is a living experience that im-
merses the retreatant in the Seraphic Doctor. You might think of it as theol-
ogy for the non-theologian."
Paul Perkins, SFO, San Jose, CA.

"I came to this retreat wondering if I would ever understand Bonaventure
and his *Journey*. I left with new enthusiasm and a sense of peace in my
search for God."
Barbara Goergen, OSF, San Diego, CA

Single occupancy: \$675 Double occupancy: \$585 each
Register early with a non-refundable deposit of \$100;
balance due February 15, 2009.

The Franciscan Center
A center for spiritual renewal
3010 N. Perry Avenue
Tampa, FL 33603-5345

Telephone: (813) 229-2695

Fax: (813) 228-0748

Email: Francentr@tampabay.rr.com www.franciscancenter.tampa.org



ST. FRANCIS Spirituality Center

Phone (419) 443-1485 Fax (419) 447-1612
email: retreats@stfrancisspiritualitycenter.org
www.stfrancisspiritualitycenter.org

UPCOMING EVENTS

Please view our website for more information on the following programs ..

January 2009

- 12 Dig in and Dig Out
10 am to 3 pm
- 14 Evening of Yoga

February 2009

- 5-6-7 Tai Chi
- 19 Roses in Winter Retreat
- 20-21 Pottery Retreat

SpiritSpaceGallery & Gifts

Looking for that special gift? SpiritSpace is the new gallery & gift shop at St. Francis Spirituality Center.

Hand-woven baskets and hand-crafted work, Earth'n Sisters Pottery, Solar-powered mobiles ... and much more! Come and See! Open daily 8-12, Monday thru Friday, and by appointment. Call 419-443-1485

Welcomes You!



Yoga

Every Monday & Tuesday evening
6:30 p.m. - 7:30 p.m.
Every Thursday evening
5:30 pm - 6:30 pm

\$6.00 / Class



Bible



Every Tuesday
morning:
10:00 am to 11:15 am/free will
offering.

A Day for You filled with Peace & Prayer

You are invited to consider a special day for yourself. The invitation is open any time through the year (if space is available).

Experience a renewed presence of God in your life. Listen to God, to Life in stillness, in reflection, in Prayer, in reading, in walking, in resting. Tailor your day in any way from approximately 9:00 am to 4:00 pm \$15.00 donation requested for the day. Lunch and snacks included. Spiritual Direction is available - Cost is extra.

Private Retreats Individually Tailored
available at St. Francis Spirituality Center

Need to get away? Need some time to focus on your life? Or maybe you need to reconnect to God? A time for renewal may be just the right thing! Time spent on self-renewal is time well spent! Call! We can help you design just the right retreat FOR YOU. 419-443-1485

Visit our website: www.stfrancisspiritualitycenter.org

200 St. Francis Avenue Tiffin, Ohio 44883
419-443-1485

retreats@stfrancisspiritualitycenter.org
www.stfrancisspiritualitycenter.org



Theology and Spirituality with a Franciscan Vision

At the Franciscan International Study Centre in Canterbury, we follow St. Francis' exhortation to study in such a way that the spirit of prayer and devotion are not extinguished.

We welcome students from across the world and at different stages of their life journey. You can study courses in Catholic theology and Franciscanism, from Certificate to MA and PhD level. Students come for sabbatical breaks, ongoing formation and to pursue post-graduate research interests. We offer flexible study routes, including distance learning, part-time and evening study, allowing you to balance study with work, family and community commitments.

Our students, our faculty and our academic reputation are international. Visitors comment on how we exemplify the Franciscan ethos of spirituality and hospitality. We offer a friendly community, good accommodation, and a vibrant liturgical life. We organise numerous special events, including The ExCorde Programme of lectures, the Scotus and Ockham lectures, an annual Franciscan conference and a pilgrimage to Assisi. Canterbury offers easy access to a wealth of European culture and history in London, Dover, Oxford, Cambridge, Paris and Brussels.

We welcome in a spirit of ecumenism all who seek to follow in Christ's footsteps.



Franciscan International Study
Centre
Giles Lane, Canterbury, Kent CT2
7NA, UK info@franciscans.ac.uk
www.franciscans.ac.uk ++44 1227
769349

"the FISC leaves a footprint on the heart of those who have been fortunate enough to experience it"...

"Truly *FISC is International*, and I am honored to be a part of such a *Franciscan Institution*, or more appropriately, *Franciscan community*."

These are just two of the comments we have received from students.

Why not come and see for yourself ?

At the **Franciscan International Study Centre in Canterbury** we follow St. Francis' exhortation to study in such a way that the spirit of prayer and devotion are not extinguished.

We welcome students from across the world and at different stages of their life journey. You can study Theology, History, Philosophy and Spirituality, taught from within the Franciscan Intellectual Tradition. We offer courses at undergraduate and post-graduate level and supervision for research degrees. Students come for sabbaticals, ongoing formation or to pursue particular areas of interest. We offer flexible study including distance learning, part-time and evening study, thus enabling you to balance study with work, family and community commitments.

Our students, our faculty and our academic reputation are international. Visitors comment on how we exemplify the Franciscan ethos of spirituality and hospitality. We offer a friendly community, good accommodation, and a vibrant liturgical life. We organise numerous special events, including The ExCorde Programme of lectures, the annual Duns Scotus lecture and Franciscan Conference, the pilgrimage to Assisi. Canterbury offers easy access to London, Dover, Oxford, Cambridge, Paris and Brussels. We welcome in a spirit of ecumenism all who seek to follow in Christ's footsteps.



Franciscan International Study
Centre, Giles Lane, Canterbury, Kent
CT2 7NA, UK
info@franciscans.ac.uk
www.franciscans.ac.uk
++44 1227 769349

Franciscan Studies From Your Home

INSTITUTE FOR CONTEMPORARY FRANCISCAN LIFE

Guided, non-credit courses on the heritage of St. Francis of Assisi.

The Institute for Contemporary Franciscan Life (ICFL) at Saint Francis University in Loretto, Pennsylvania, allows adult learners the opportunity to increase Franciscan knowledge and learn more about Catholic Franciscan values and their influence on contemporary society through distance education.

Available courses are:

FRANCISCAN GOSPEL LIVING IN THE
CONTEMPORARY WORLD

THE FRANCISCANS:
A FAMILY HISTORY

FRANCISCAN SPIRITUALITY

CLARE OF ASSISI:
HER LIFE AND WRITINGS

FRANCISCAN PRAYER

FRANCISCAN SERVANT
LEADERSHIP

ST. FRANCIS OF ASSISI,
AN INTRODUCTION

THE RULE OF THE SECULAR
FRANCISCAN ORDER

To learn more about how you can enhance
your Franciscan knowledge, contact us at:
(814) 472-3219 • ICFL@francis.edu

www.francis.edu

(ICFL can be found by clicking on *Centers
or Continuing Education's Non-Credit Programs.*)



"God's Extravagant Love": reclaiming the Franciscan Theological Tradition

sponsored by *Sisters of St. Francis of Philadelphia*

PROGRAM UPDATE, 2008-9

Twenty-six years ago, Eric Doyle O.F.M., Franciscan scholar from Canterbury, England encouraged us to immerse ourselves in our Franciscan theological tradition. He urged us to "enter into fresh dialogue with it until it becomes part of the very air we breathe and forms the structures of our vision of God, humanity, and the world." [The Cord 32.4(1982)111.]

This Program seeks to do just that!

Seventeen weekends, three retreats (Colorado Springs, Hawaii and Aston), plus an International two week course in Nairobi, Kenya into this experience, we have heard:

➤ *This opened a whole new world to me. It's a different lens, a different way of seeing and experiencing life - makes all the difference but its difficult to take off "old" glasses.*

➤ *Good timing ... we need much more of this. Profound ... nothing short of amazing ... It is a broad springboard giving many tastes of topics for further study ... very enriching.*

➤ *Keep urging - keep reminding - keep trusting!*

And so we are ... With 14 Programs to come in **2008** and **2009**.

"We have a hopeful word to speak to the concerns present in today's Church and to the crises affecting our society."
Bill Short O.F.M.

Program Costs

Determined by each sponsor.

Information: Kathleen Moffatt O.S.F.

Skloffatt@aol.com; cell phone: 302-559-0952

Team Members:

Mary Jo Chaves, Portland, OR; Julia Kegan, Wilmington, DE; Patricia Larkin, Syracuse, NY; Arlene McDonough, Wilmington, DE; Patricia Smith, Wilmington, DE; Joanne Brazinski, Pittsburgh, PA; Celeste Clavel, Portland, OR; Mary Farrell, Aston, PA; Marjane Hresko, Aston, PA; Patricia Kidd, Dublin, Ireland; Annette Lucchesi, Ringwood, NJ; Rosemary Napolitano, Hewitt, NJ; Diane Tomkinson, Newport, RI; Helen Walzik, Aston, PA; Kathleen Daniel, Winston Salem, NC; Helen Jacobson, Wilmington, DE; Marlene Kline, Pittsburgh, PA; Julie McCole, Boothwyn, PA; Kathleen Osbell, Fayetteville, NY

Coordinator: Kathleen Moffatt, Wilmington, DE

STILL TO COME

July 8-10, 2008

Little Fall MN Franciscan Sisters
Assembly

September 11-14, 2008

Franciscan Study Centre, Canterbury,
England

September 18-21, 2008

Franciscan Retreat Centre, Littleton CO

September 19-21, 2008

China Center, Springfield IL - Midwest
OSF Collaboration, 717-521-4991 x482

September 26-28, 2008

St. Joseph Family Center, Spokane WA
806-954-3509

October 3-5, 2008

Franciscan Retreat Center, Somers NJ
480-948-7460 x153

November 14-16, 2008

Franciscan Spiritual Center, Aston PA
810-558-6132

May 3-8, 2009

Aston Heights, Rochester, MN
507-282-7441

May 8-10, 2009

Ladywell, Surrey, England - FMDM Sisters
May 15-17, 2009

Western Ireland - FMDM Sisters

July 16-20, 2009 Retreat

Portsmouth Center for Prayer, Vashon Island IL
815-409-4883

August 3-8, 2009 Retreat

Franciscan Spiritual Center, Aston PA
610-558-6132

October 2-4, 2009

Franciscan Retreat Center, Waville CA
925-837-9141

October 16-18, 2009

Franciscan Spiritual Center, Ringwood NJ
973-962-9773

HISTORY OF THE THIRD ORDER REGULAR RULE



A SOURCE BOOK

Available from
Franciscan Institute Publications:

**History of the Third Order Regular Rule:
A Source Book**

\$45 plus shipping,
or check our shopping cart for special offers:
franciscanmart.sbu.edu

*For those seeking a knowledge of Franciscan
Spirituality, Theology and History...*

*For personal enrichment, ministerial enhancement
and deepening of religious formation...*



ONLINE
GRADUATE
CERTIFICATE
IN
FRANCISCAN
THEOLOGY &
SPIRITUALITY

NOW ACCEPTING APPLICATIONS



To Inquire Call (202) 541-5210 or email fcj@wtu.edu

FRANCISCAN PILGRIMAGES

A pilgrimage is a journey to a sacred place as an act of devotion. The guiding principle is the spirituality of places. The pilgrim is invited into a unique experience of God. Please consider joining us on one of our outstanding programs that could have a lasting impact on your life.

Franciscan Pilgrimages to Assisi

March 2 - 13
June 3 - 15
June 30 - July 12
July 24 - August 5
October 24 - November 4

Franciscan Family Pilgrimage to Rome and Assisi

July 5 - 15

Franciscan Study Pilgrimages

July 2 - 25
September 13 - October 7

Franciscan Study Pilgrimage 2

August 20 - September 6

New

Franciscan Pilgrimage to Ireland

June 1 - 11

Franciscan Pilgrimage for Educators, Administrators and Alumni of Franciscan Colleges and Universities

May 22 - June 1

Franciscan Pilgrimage to Southern California Missions

July 19 - 25

Franciscan Leadership Pilgrimages

October 6 - 16
October 12 - 22
October 18 - 28

Intellectual Tradition Pilgrimage England

July 1 - 12

Pilgrims in Assisi; St. Mary of the Angels in the background.



P.O. Box 321490
Franklin, WI 53132
414.427.0570
Fax 414.427.0590

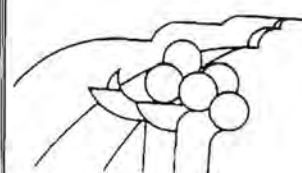
2009

Customized programs available

www.FranciscanPilgrimages.com

FRANCISCAN INTERNSHIP PROGRAM in SPIRITUAL DIRECTION and DIRECTED RETREATS

A three-month ministerial and experiential program born out of the conviction that our Franciscan charism enables us to bring a distinctive Franciscan approach to our ministries.



For further information contact:

David Connolly, ofm Cap.
Mt Alverno Retreat Centre
20704 Heart Lake Rd.
Caledon, Ont. L0N 1C0, Canada
Email: david_cap@hotmail.com

Mark your calendars! The Franciscan Institute announces two one-week courses for Summer 2009:

Franciscan Solitude

André Cirino, O.F.M.

June 29-July 3, 2009

8:30-11:15 a.m.

Angela of Foligno

Diane Tomkinson, O.S.F.

July 6-10, 2009

8:30-11:15 a.m.

See the forthcoming Program Booklet for complete details about all courses being offered in Summer 2009.

INDEX TO THE CORD — 2008

ARTICLES BY AUTHOR

- Bartol, Anne, "Intuition in John Duns Scotus and Its Role in the Journey to Union with God," July/Sept., 217-24.
- Bartol, Anne, "St. Clare's 'Praiseworthy Exchange': Its Meaning, Components and Role in Life with God," Oct/Dec., 363-71.
- Biscoglio, Frances, "'Cantico de Frate Sole': Signature of the Saint," Jan/Mar, 3-15.
- Carbone, Clare Julian, "Reconciling Our Relationship with Islam," Jan/Mar, 51-63.
- Celichowski, John, "Homily for the Dedication of the Rose Marie Khoo Franciscans International Foundation," Oct/Dec., 355-58.
- Cusato, Michael F., "Franciscan Trinitarianism: A charism Lived in and for the World," Apr/June, 145-53.
- Elvins, Mark Turnham, "Eastern Christian Influences on the Spirituality of St. Francis of Assisi," Apr/June, 169-80.
- Etzkorn, Girard, "Aristotle and the Sacraments: An Unhappy Marriage," July/Sept., 272-78.
- Etzkorn, Girard, "Back to the Gospel: Again," Oct/Dec., 359-62.
- Farrington, Matthew, "Listen, Seek, Observe, Resist: at Ft. Benning with Francis and Benedict," Jan/Mar, 64-69.
- Flood, David, "Franciscan Reading," Apr/June, 119-26.
- Horan, Daniel, "Praying with the Subtle Doctor: Toward a Contemporary Scotistic Spirituality," July/Sept., 225-42.
- Isenor, Billy, "Franciscan Spiritual Theology: The Ascetic Life," Apr/June, 154-68.

- Karris, Robert J., "Hildegard of Bingen's Exposition 12.1 on the Parable of the Prodigal Son," Jan/Mar, 22-29.
- Karris, Robert J., "Hildegard of Bingen's Exposition 12.2 on the Parable of the Prodigal Son," Apr/June, 181-89.
- McEvoy, John, "A Brief Reflection on Creation," Oct/Dec., 307-11.
- Matura, Thaddée, "Post Conciliar Transformations in Franciscan Life," Oct/Dec., 331-53.
- Mulholland, Séamus, "Duns Scotus and the Incarnation in Franciscan Spirituality," Jan/Mar, 16-21.
- Mulholland, Séamus, "Brother/Sisterhood as the Context for Gospel Living for Church, World and Franciscans," Apr/June, 103-11.
- Mulholland, Séamus, "Duns Scotus the Franciscan," July/Sept. 207-16.
- Mulholland, Séamus, "Duns Scotus as Teacher of Pastoral Friars," Oct/Dec., 323-30.
- Murray, Russel, "Franciscan Ecumenism? An Invitation to Dialogue," July/Sept. 243-55.
- Richey, Lance B., "Henry David Thoreau: A Truly Secular Franciscan," Jan/Mar, 30-50.
- Rooks, Matthew, "The Resurrected Body of Saint Francis of Assisi," July/Sept., 256-71.
- Schwab, Joseph, "Serra, Scotus, and the Indians: Metaphysics on the Mexican Frontier," Oct/Dec., 312-22.
- Tortorelli, Kevin M., "St. Francis of Assisi and his Friends," Apr/June, 112-18.
- Waller, Joanna, "The Search for God: Ascent as a Motif for Deeper Contemplative Union in Bonaventure's 'Itinerarium Mentis in Deum,'" Jan/Mar, 70-78.

Williams, Robert, "Francis and the Sultan," Apr/June, 127-44.

BOOK REVIEWS

Bodo, Murray, *Mystics: Ten Who Show Us the Ways of God*, July/Sept., 279-80.

Dardess, George, *Do we Worship the Same God? Comparing the Bible and the Quran*, Jan/Mar, 79-81.

Delio, Ilia, Warner, Keith Douglass, and Wood, Pamela, *Care for Creation: A Franciscan Spirituality of the Earth*, Oct/Dec., 372-78.

Saint Sing, Susan, *Francis and the San Damiano Cross: Meditations on Spiritual Transformation*, Jan/Mar, 82-83.

POEMS

Bodo, Murray, "Lady Pica," July/Sept., 281.

Bodo, Murray, "St. Clare in contemplation," July/Sept., 282.

McCarthy, Liam, "San Damiano - Discipleship," Oct/Dec., 354.

McCarthy, Liam, "The Journey of My Heart - Clare," Oct/Dec., 371.

Mulholland, Seamus, "Sonnet for the Death of Duns Scotus," July/Sept., 216.

Rega, Benedicta, "Francis and the Rule," Oct/Dec., 330.

Slavin, Ann Marie, "Reflection on TOR Rule, Article 8," July/Sept., 283.

SUBJECT INDEX

Admonition VII

Apr/June, 119

Aristotle

And the Sacraments, July/Sept., 272-78.

Benedict of Nursia

On violence, Jan/Mar, 64-65.

Bonaventure

And Francis, Jan/Mar, 11-13.

Christ as Center, Jan/Mar, 11-13.

Influences on, Jan/Mar, 72-73.

Itinerarium Mentis in Deum, Jan/Mar, 70-78.

The Major Legend of St. Francis, Apr/June, 135.

Theology of, Apr/June, 163-67.

Brother Leo

Friend of Francis, Apr/June, 115.

Brother Rufino

Friend of Francis, Apr/June, 114.

Canticle di Frate Sole

Jan/Mar, 13-15.

Background, Jan/Mar, 4-5.

Structure and content Jan/Mar, 5-11.

Of creation, Oct/Dec., 311.

Clare of Assisi

Friend of Francis, Apr/June, 116-17.

Praiseworthy Exchange, Oct/Dec., 363-64.

Francis of Assisi

And asceticism, Apr/June, 156-58.

And Bonaventure, Jan/Mar, 11-13.

And his friends, Apr/June, 112-18.

And Islam, Jan/Mar, 52-53.

And the leper, Apr/June, 113.

And the Message of Recall and Encouragement, Apr/June, 119.

As theologian, Apr/June, 158-63.

On violence, Jan/Mar, 64-65.

The Resurrected Body of, July/Sept., 256-71.

Franciscan Ecumenism

Franciscan call to, July/Sept., 243-46.

The commitment of the Church, July/Sept., 246-50.

Franciscan Spirituality

Ascetic Life, Apr/June, 154-68.

Eastern Christian Influences, Apr/June, 169-80.

Fraternitas, July/Sept., 250-52.

In living, Apr/June, 103-11.

Incarnation, Jan/Mar, 16-21.

Living the Holy Gospel, July/Sept., 253-54.

Minoritas, July/Sept., 252-53.

Return to the Gospels,
Oct/Dec., 359-62.
Spiritual warfare, Apr/
June, 172-75.
Transfiguration, Apr/
June, 175-80.
Trinitarianism, Apr/
June, 145-53.

Franciscans International
Homily, Oct/Dec., 355-
58.

Henry David Thoreau
American society, Jan/
Mar, 45-48.
Pantheism, Jan/Mar,
34-38
Poverty, Jan/Mar, 38-
44.
Religious context of,
Jan/Mar, 31-34
Secular Franciscan,
Jan/Mar, 30-50.

Hildegard of Bingen
On the Parable of the
Prodigal Son, Jan/
Mar, 22-29.
On the Parable of the
Prodigal Son, Apr/
June, 181-89.

Incarnation
And creation, Oct/Dec.,
307-08.

Ishmael
And God's covenant,
Jan/Mar, 56-58.

Islam
And alienation, Jan/
Mar, 58-60
Basic creed, Jan/Mar,
53-55
Christ as enigma, Jan/
Mar, 61-62
Isa and Maryam, Jan/
Mar, 60-61
Muslim mystics, Jan/
Mar, 52-53.
Reconciling with, Jan/
Mar, 51-52.

Jacque de Vitry
Historia Occidentalis,
Apr/June, 138

John Duns Scotus
Aesthetics of moral
goodness, Oct/Dec.,
317-19.
And contingency, July/
Sept., 238-41.
And intuition, July/
Sept., 207-16.
And the Incarnation,
Jan/Mar, 16-21;
July/Sept., 232-35.
And pastoral formation,
Oct/Dec., 326-28.
And the social order,
Oct/Dec., 319-20.
And univocity of being,
July/Sept., 239-41.
Haecceity, July/Sept.,
236-38; Oct/Dec.
316-17.

His Franciscan forma-
tion, July/Sept.,
207-16.
His spiritual experienc-
es, July/Sept., 225-
42.

Junipero Serra
And the California mis-
sions, Oct/Dec. 312-
13.
And Scotus, Oct/Dec.,
313-15.

Malek al-Kamil
And Francis, Apr/June,
127-44.

Muhammad
God's messenger, Jan/
Mar, 55-56.

Nostra aetate
Apr/June, 127-42.

Perfectae Caritatis
Apr/June, 103.

Primary of Christ
July/Sept., 207-16.

Redemptoris missio
Apr/June, 132-

Sacraments
And Aristotle, July/
Sept., 272-78.

School of the Americas
Protest at, Jan/Mar,
64-69.

Scripture
Parable of the Prodigal
Son, Jan/Mar, 22-
29.
Parable of the Prodigal
Son, Apr/June, 181-
89.

Second Vatican Council
Oct/Dec., 331-36.

Secular Franciscans
Thoreau as, Jan/Mar,
30-50.

Thomas of Celano
First Life of St. Francis,
Apr/June, 134-

Vatican II
Missionary work and
evangelization, Apr/
June, 127-44.

Wolf of Gubbio
Friend of Francis, Apr/
June, 114.

UNITED STATES POSTAL SERVICE® Statement of Ownership, Management, and Circulation
 (All Periodicals Publications Except Requester Publications)

1. Publication Title The Cord		2. Publication Number 5 6 3 - 6 4 0		3. Filing Date 10-03-08	
4. Issue Frequency Quarterly		5. Number of Issues Published Annually 4		6. Annual Subscription Price \$28	
7. Complete Mailing Address of Known Office of Publication (Not printer) (Street, city, county, state, and ZIP+4®) The Franciscan Institute St. Bonaventure University P.O. Box F St. Bonaventure, NY 14778-2286				8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer) Michael F. Cucato, O.F.M. Franciscan Institute Publications St. Bonaventure University P.O. Box F St. Bonaventure, NY 14778-2286	
9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor (Do not leave blank) Michael F. Cucato, O.F.M. Franciscan Institute Publications St. Bonaventure University P.O. Box F St. Bonaventure, NY 14778-2286					
10. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation immediately followed by the names and addresses of all stockholders owning or holding 1 percent or more of the total amount of stock. If not owned by a corporation, give the names and addresses of the individual owners. If owned by a partnership or other unincorporated firm, give its name and address as well as those of each individual owner. If the publication is published by a nonprofit organization, give its name and address.) The Franciscan Institute 3261 State St. St. Bonaventure, NY 14778-2286					

11. Issue Date for Circulation Data Below July/September 2008	
12. Extent and Nature of Circulation	

Total Number of Copies (Net press run)		Average No. Copies Each Issue During Preceding 12 Months	No. Copies of Single Issue Published Nearest to Filing Date
(1) Mailed Outside-County Paid Subscriptions (Based on PS Form 3541 (Include paid distribution above identifier; rate, advertiser's proof copies, and exchange copies))		1100	1100
(2) Mailed In-County Paid Subscriptions (Based on PS Form 3541 (Include paid distribution above identifier; rate, advertiser's proof copies, and exchange copies))		689	624
(3) Paid Distribution Outside the Mails (Including Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Paid Distribution Outside the Mail)		15	15
(4) Paid Distribution by Other Classes of Mail Through the USPS (e.g., First-Class Mail®)		224	214
Total Paid Distribution (Sum of 15b (1), (2), (3), and (4))		2028	1953
(1) Free or Nominal Rate Outside-County Copies Included on PS Form 3541		20	20
(2) Free or Nominal Rate In-County Copies Included on PS Form 3541		16	16
(3) Free or Nominal Rate Copies Mailed at Other Classes Through the USPS (e.g., First-Class Mail®)		11	11
(4) Free or Nominal Rate Distribution Outside the Mail (Carriers or other means)		50	50
Total Free or Nominal Rate Distribution (Sum of 15d (1), (2), (3), and (4))		97	97
Total Distribution (Sum of 15c and 15d)		2125	2050
Copies not Distributed (See instructions to Publishers at page #3)		75	150
Total (Sum of 15f and g)		1100	1100
Percent Paid (15b divided by 15f times 100)		91%	90%

6. Publication of Statement of Ownership <input checked="" type="checkbox"/> If the publication is a general publication, publication of this statement is required. Will be printed in the Oct/Dec 2008 issue of this publication.		<input type="checkbox"/> Publication not required.
---	--	--

7. Signature and Title of Editor, Publisher, Business Manager, or Owner Daria K. Mitchell, O.S.F. Editor, The Cord	Date Oct. 3, 2008
--	-----------------------------

I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including civil penalties).

PS Form 3526, September 2007 (Page 2 of 3)

Abbreviations

Writings of Saint Francis

Adm	The Admonitions
BIL	A Blessing for Brother Leo
Ctc	The Canticle of the Creatures
CrExh	The Canticle of Exhortation
1Frg	Fragments of Worchester Manuscript
2Frg	Fragments of Thomas of Celano
3Frg	Fragments of Hugh of Digne
LtAnt	A Letter to Br. Anthony of Padua
1LtCl	First Letter to the Clergy (Earlier Edition)
2LtCl	Second Letter to the Clergy (Later Edition)
1LtCus	The First Letter to the Custodians
2LtCus	The Second Letter to the Custodians
1LtF	The First Letter to the Faithful
2LtF	The Second Letter to the Faithful
LtL	A Letter to Brother Leo
LtMin	A Letter to a Minister
LtOrd	A Letter to the Entire Order
LtR	A Letter to the Rulers of the People
ExhP	Exhortation of the Praise of God
PrOF	A Prayer Inspired by the Our Father
PrsG	The Praises of God
OFp	The Office of the Passion
PrCr	The Prayer before the Crucifix
ER	The Earlier Rule (<i>Regula non bullata</i>)
LR	The Later Rule (<i>Regula bullata</i>)
RH	A Rule for Hermitages
SalBVM	A Salutation of the Blessed Virgin Mary
SalV	A Salutation of Virtues
Test	The Testament
TPJ	True and Perfect Joy

Writings of Saint Clare

1LAg	First Letter to Agnes of Prague
2LAg	Second Letter to Agnes of Prague
3LAg	Third Letter to Agnes of Prague
4LAg	Fourth Letter to Agnes of Prague
LEr	Letter to Ermentrude of Bruges
RCI	Rule of Clare
TestCl	Testament of Clare
BCI	Blessing of Clare

Franciscan Sources

1C	The Life of Saint Francis by Thomas of Celano
2C	The Remembrance of the Desire of a Soul
3C	The Treatise on the Miracles by Thomas of Celano
LCh	The Legend for Use in the Choir
Off	The Divine Office of St. Francis by Julian of Speyer
LJS	The Life of St. Francis by Julian of Speyer
VL	The Versified Life of St. Francis by Henri d'Avanches
1-3JT	The Praises by Jacopone da Todi
DCom	The Divine Comedy by Dante Alighieri
TL	Tree of Life by Ubertino da Casale
1MP	The Mirror of Perfection, Smaller Version
2MP	The Mirror of Perfection, Larger Version
HTrb	The History of the Seven Tribulations by Angelo of Clareno
ScEx	The Sacred Exchange between St. Francis and Lady Poverty
AP	The Anonymous of Perugia
L3C	The Legend of the Three Companions
AC	The Assisi Compilation
1-4Srm	The Sermons of Bonaventure
LMj	The Major Legend by Bonaventure
LMn	The Minor Legend by Bonaventure
BPr	The Book of Praises by Bernard of Besse
ABF	The Deeds of St. Francis and His Companions
LFI	The Little Flowers of Saint Francis
KnSF	The Knowing of Saint Francis
ChrTE	The Chronicle of Thomas of Eccleston
ChrJG	The Chronicle of Jordan of Giano