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A WORD FROM BONAVENTURE

Seeing that the number of brothers was gradually increasing, Christ's servant wrote for himself and his brothers a form of life in simple words in which, after he had placed the observance of the holy Gospel as its unshakable foundation, he inserted a few other things that seemed necessary for a uniform way of life.... [He] decided to go with his band of simple men before the presence of the Apostolic See, placing his trust solely in God's guidance.... When he arrived at the Roman Curia and was brought into the presence of the Supreme Pontiff, he explained his proposal, humbly and urgently imploring him to approve that rule of life. The Vicar of Christ, the Lord Innocent III, a man thoroughly brilliant with wisdom, admiring in the man of God remarkable purity and simplicity of heart, firmness of purpose, and fiery ardor of will, gave his assent to the pious request.... He approved the rule, gave them a mandate to preach penance, and had small tonsures given to all the lay brothers, who were accompanying the servant of God, so that they could freely preach the word of God.

LMj III:8, 9,10

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• A FRANCISCAN SPIRITUAL REVIEW •

The Cord
A Franciscan Spiritual Review

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1. Mss should be submitted in Microsoft Word in electronic format (CD, flash [thumb or travel] drive or as an email attachment.) Please include name, mailing address and brief bio information.
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. Titles of articles should be enclosed in quotation marks. Please do not use single quotes except when it is a quote within a quote.
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 ms and should be taken from *Francis of Assisi: Early Documents* or *Clare of Assisi: Early Documents*.

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FOREWORD

As I was preparing this issue for press I received a delightful phone call from Sister Lynne Schimminger, F.S.S.J. It seems she is the artist who created the images used on the cover of the October/December 2008 and on page 311. I am happy to make attribution to the artist so if you have given your work for use in *The Cord*, don't hesitate to call and let me know. And this is a great time to say we could use more artwork. If you have created Franciscan images, icons, scenes or symbols and would like to have them used in *The Cord*, I would be very happy to receive them. I will carefully identify the file and when used share your gift with our readers.

When you received the last issue, some of you may have wondered where the Federation Keynote addresses were. I couldn't get them ready in time for the last issue so they are here. Tod S. Lavery, O.F.M. had prepared points for reflection for the process part of the presentations. Given the space needed for Joanne Schatzlein's talks, an editorial decision was made to direct you to Tod's part of the program in print at the Federation website. You can access them at www.franfed.org (click on Annual Conference, then follow the line to '08 Keynote Articles. Tod's comments and reflective questions can be found at the buttons titled Introduction, Penitential Pilgrimage, Pilgrimage of Healing and Transformative Pilgrimage.)

Besides these articles on the theme of pilgrimage, we have articles from David Flood, Daniel Horan, and new contributors David Kaczmarek, Judith Schaeffer, and Katherine Wrisley. A thread throughout is awareness that 2009 is the 800th anniversary of the foundation of the Order of Friars Minor. One can quibble about whether it's actually 2009 or 2010, but we don't want to be ambiguous about supporting our First Order brothers on this happy occasion (see page 117) or celebrating our common heritage as Franciscans!

In that spirit: Let us begin, brothers and sisters, to serve the Lord God, for up until now we have done little or nothing (1C 103, FA:ED 1, 273).

Daria R. Mitchell, OSA

"NOW THAT WE HAVE LEFT THE WORLD"

DAVID FLOOD, O.F.M.

*"...more often than not,
our memory is less proficient than our imagination."¹*

THE FRANCISCAN QUESTION

"The Franciscan Question" arose around 1900, supposedly an historical problem similar to the one about the historical Jesus. However, there is no Franciscan Question in that sense for, unlike Jesus' story, we have excellent sources to tell us about Francis of Assisi and the early Franciscan years.

First of all, we know well what was going on in Assisi and in central Italy as the thirteenth century began. Early Franciscan history necessarily tangled with the historical currents of its day. Then, secondly, we have the *Early Rule* and the other writings that followed. In those writings Francis and his brothers dealt with the larger action, while developing their own plans for the world.

When Paul Sabatier and others began discussing the Franciscan Question, they focused on Francis as a new style of holy man. Held by that interest they did not think the early writings had much to tell us. At the same time, however, they did understand their importance; Sabatier and his critic Goetz agreed that the writings served as a criterion for as-

¹ Sue Halpern, *Can't Remember What I Forgot* (New York: Harmony Books, 2008), 58.

sessing the soundness of the later stories. On Francis, there existed an abundance of narrative material. That was the field of the Franciscan Question. Those who raised it wanted to know whom among the biographers we should believe.²

As for the narratives, beginning with Thomas of Celano's first life of Francis (1229), they have their own history and deserve study. They cannot, however, match the critical data on Francis of Assisi in the early writings. The writings belong to the action; the narratives are people's later stories about Francis. The narratives are not really interested in the dynamics of early Franciscan life, but in the luminous personality and marvelous life of Francis himself.

RAOUL MANSELLI'S ANSWER

In 1980, Raoul Manselli proposed responding to the Question in a new way. Till then historians had tried to answer the question by figuring out who copied whom. The approach was genealogical. After reviewing, sensitively if rapidly, the many narratives that have come down to us – and so indirectly showing the morass left us by the late Middle Ages – Manselli introduced his new approach to the Question. He set out to study the forms in which the stories have reached us. A number of stories from the different collections come with the tag “We who were with him [Francis]” or something similar. Manselli goes through the evidence, again sensitively and rapidly, and gets to his conclusion (“in the final analysis”). He says: The *we* (we who were ...) were brazen liars or they were Francis's companions. Therewith Manselli goes through a series of stories bearing that seal. The narrators were definitely not liars. He concludes: We have recovered the authentic voices of Francis's companions. *Nos qui cum eo fuimus*, we who were with him, is “a guarantee of truthfulness and authenticity.” So guaranteed, how question them? They are the Answer.

² No one, assuredly; but that is not the point of the present discussion.

Manselli adds a few pages on what “those who were with him” remembered of Francis. Their memories are, alas, fond memories. “Those who were with him” have fashioned themselves a Francis who has little to do with early Franciscan history.

Manselli reviews what the companions say about their brother's poverty and obedience. Those who were with him stress the good example of Christian living he left behind. There is nothing, however, that brings out the dialectic that arose between the brotherhood and the world, between the Franciscan movement and communal society. There is no explanation, as in the early writings, of what Francis and his brothers hear in obedience to the Spirit. There is no development of poverty as an energetic judgment on a superficial way of life.

FRANCIS'S VOICE

I call attention to a phrase used in 1219 by Francis himself that is not unlike the phrase on which Manselli builds his case.³ At one moment Francis says: Now that we have left the world, or *Nos qui dimisimus mundum* ... (The text reads: *Nunc postquam dimisimus mundum* ...) Francis is taking leave of his brothers. He is setting out for the Orient. Not sure he'll get back to Umbria, he dictates a final message. First of all he embraces his fate, should it be death. Then he recalls that we should hate our bodies. Body, as used here, means one's place and presence in the world where vices are an integral part of the action.⁴ Pursuit of wealth, fame and power, and the unbridled enjoyment of food and flesh belong to the system's logic. Such a life Francis and his brothers have defi-

³ *Early Rule* XXII 9, *FA:ED* 1, 79.

⁴ For an extended study of what body means here, see: “So What Is a Franciscan? Constituting the Franciscan Subject” in *Franciscan Studies* 63 (2005): 35-47. Briefly, the body in question is one's social identity. When one sets it aside, one has left the world. If one turns out at all useful, the world tries to repossess one. I do not understand why Francis did not say “social identity” if that is what he meant.

nitely set aside. Now that they have done so, "now that we have left the world," all they have to do is see to their growth in understanding and their fidelity to their inner lights.

In that pivotal line, Francis recalls the decision where-with he and his brothers set out on their common journey. In 1209 he and his brothers left the world and, in prayer and reflection, worked out the details of their *vita*. He reflects, in 1219, on Scripture and strengthens his brothers in their *vita*. They opened themselves to the instruction of the Spirit of the Lord as well as they could. The sentence beginning "Now that we have left the world" accomplishes two things. It explains how the movement began; it explains how it has prospered. Francis and his brothers seek to live in the Spirit. This is the Francis of history and not the Francis of memory.

We have to recognize that Francis and his brothers were conscious of their distinctiveness. They knew they were living differently, for they regularly met with misunderstanding and opposition. Criticism and mockery did not throw them off their course. They benefited from the way the brothers in service to the needy and the lepers suffered humiliation. Often those brothers had to beg to see to the needs of those in their care. Those who begged lived on society's margins and the brothers were given to understand that that was where they belonged. They embraced the logic, for it served their purpose. They wanted to be more than marginal; they wanted to live outside the system they called the world. They had, in effect, left it. However, with time the brothers made their mark as good workers and exemplars of charity. Their consistent honesty and their cheerfulness before life's challenges won people's respect and even their admiration. They were looked on as holy men. They were useful, and society began reeling them in.

Francis and his brothers saw the danger. In Chapter XVII of the *Early Rule*, they distinguished clearly between the spirit of the world and the Spirit of the Lord. In units 10-16 of the chapter they describe the role of holy men in the world and reject it. They then confess that their journey to the present moment has been the work of the Spirit of the Lord in their lives. They sanction consequently what precedes in the *Early*

Rule and declare in units 17-19 the purpose of their countervailing action. *Nos qui dimisimus mundum*, we who have left the world ... pursue other purposes. When in *Early Rule* XXIV Francis urged his brothers to study their *vita*, he supposed that, having left the world, they had ceaselessly to renew the exodus in their minds as a condition of their survival and the continuation of their journey.

LANGUAGE AND POLITICS

If we want to know about someone, in our case Francis of Assisi, we learn more by listening to him speak rather than by listening to others speak about him. That is especially the case when what we get from good friends are fond memories of long ago. "Those who were with him" remember the person, and think they understand him and invite belief. On the other hand, the early writings give us the dialogue and discussion that bore Francis and his brothers along, discussion that we can set in the events of their day and analyze.

Once he has recalled their common exodus,⁵ Francis continues by reading in an attentive way the parable of the sower. (Attentive here includes getting the full story from the three gospels, Matthew, Mark, and Luke.) He and his brothers have absorbed the words cast in the field of history by Christ the Sower. He emphasizes that they have welcomed the words by repeating the *dimittere*.⁶ Their present reflection confirms and develops the results. Francis urges wariness in face of the spirit of the world, for it would woo away their mind and heart (*mens et cor*) from God. And he enters into a reflection on the danger. The spirit of the world would wipe away from their memory what they have already learned. In Chapter XVII of the *Early Rule*, at 10-16, they had exorcised the spirit of the world and confessed the work within them of the Spirit of the Lord. Francis and his brothers have their mind and heart centered on the Spirit's work

⁵ *Early Rule* XXII 9, FA:ED 1, 79.

⁶ *Early Rule* XXII 18, FA:ED 1, 80.

in them, as they recall what they have learned in the decade (1209-1219) since setting out together. The mind and the memory to which Francis refers are the original shape of the Franciscan intellect, ten years on.

Francis claims the parable of the sower for that mind. He and his friends have heard it and are living it as no one else is doing at that time. In retrospect, they turn the parable into a confirmation of their decision to turn away from the social wisdom of their day. As they pondered the words of Christ the Sower, they developed their understanding of work as service. They truly work when their labor sustains colleagues and the common good, and they do not let the world's institutions of appropriation and money seep into and ruin their efforts. Having reconnected with history by their labor, they talk and they act in a way consonant with their new relations to others.

It would take too long to redo the whole of early Franciscan history and mark off the stages, but Francis and his brothers soon get to their encompassing decision to "give God back all good things." Following on that resolution, they subordinate study to that end in Admonition VII. To understand such terms as obedience and poverty, as well as study and returning, one has to enter into "the mind and heart" of early Franciscan action. Franciscan culture, the system of meanings that, for example, made distributive injustice blasphemy,⁷ arose out of the dialogue and discussion of Francis and his brothers. The abstract terms used decades later by those who knew him have another home.

There lies, in a nostalgic expression of Francis similar to his *dimisimus mundum*, a delightful evocation of an early scene. In his *Testament* he thinks back on how it all began and says: "We readily lingered in churches" (*Testament* 18b). In these simple words Francis describes himself and his brothers letting the Sower's seed settle in their mind and heart, soon to break open and sink roots.

⁷ See Admonition VIII, *FA:ED* 1, 132.

Now I am reasonably sure that Francis said that, or something to that effect. (It is my translation of *et satis libenter manebamus in ecclesiis*.) I am more sure that he said it than that it was true. It does get across that he and his brothers regularly engaged in reflection and in mutual encouragement, along the lines of "we who have left the world." And that is how I read it.

There has been much research conducted on memory in recent years, in part as the struggle of scientists to deal with Alzheimer's disease. Sue Halpern has spent a few years getting inside the research and the results. She lays it before us in her well-written book, *Can't Remember What I Forgot*. At one point she tells about an academic group interested in the mind.⁸ Two weeks after a meeting, those who had taken part in it were asked to write down everything they could remember about the meeting. She gives the details. They did not remember much and they remembered some events that had taken place on another occasion. The account follows the line about memory and imagination, excerpted under this essay's title. Halpern's book not only sensitizes one to the multiple treacheries of memory. It persuades me that there is a politics of memory in Franciscan scholarship that would readily elide the menace of lingering in churches.

Raoul Manselli (†1984) thought that he had found the critical way to handle the Franciscan Question. He went through the narrative material on Francis of Assisi and gathered those accounts that came from "we who were with him." The present essay proposes we look rather to "we who have left the world." This "we" includes Francis himself. The essay argues that we have to recognize the critical difference between the early writings and the fond memories of later years and privilege that which makes it possible for us, Francis's sons and daughters, to continue in his spirit as opposed to in his image.

⁸ Sue Halpern, *Can't Remember What I Forgot*, 59.

INTERPRETING OUR VOCATION THIRTY-FIVE YEARS AFTER MADRID

DANIEL P. HORAN, O.F.M.

IN THE SHADOW OF CELEBRATION

Preparations for celebrating the 800th anniversary of the foundation of the Order of Friars Minor, to take place in 2009, have been underway for several years. While this milestone is indeed a moment to be honored and memorialized, its anticipation has overshadowed something of another touchstone in the history of the Franciscan movement. Thirty-five years ago the Friars Minor gathered in Madrid, Spain to convene the 179th General Chapter of the Order. This historic meeting produced one of the most important documents of the First Order in the second half of the twentieth century: *The Vocation of the Order Today*.¹ Tasked with the retrieval of their founder's original charism as outlined by the Second Vatican Council in *Perfectae Caritatis*,² the provincial ministers of the world gathered under the leadership of Brother Constantine Koser, then General Minister, to reflect on the role of the friars minor in the Church and world with an appreciation

¹ "The Vocation of the Order Today: A Statement of the 1973 Madrid General Chapter to All the Friars Minor of the World," in *General Chapter Documents: Madrid 1973*, trans. Paul Oligny, et al (Cincinnati: English Speaking Conference of the Order of Friars Minor, 1974), 57-72.

² See *Perfectae Caritatis*, in *Vatican Council II: The Conciliar and Post Conciliar Documents* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1998), 611-23. Further citations of Vatican II documents are taken from this source and will be noted by the document name followed by section number(s). See also, *Lumen Gentium* § 45.

Daniel Horan

for the charism and foresight of Francis of Assisi. As we approach the commemoration of the founding of the Order, it seems fitting to pause and reflect on what emerged from the 1973 gathering in Madrid and how those conclusions affect us today as we reexamine our vocation in contemporary settings.

Pope Paul VI addressed the participants of the General Chapter in a letter challenging the brothers to take seriously the task laid before them. His instruction reflected both his great admiration for the Franciscan Order and his concern that it must remain faithful to its vocation and spirit. He paraphrases Saint Bonaventure, admonishing the friars, saying, "You know from your own experience and from the history of your Order ... as often as the Franciscan way of life departs from this path [of truth], great harm comes out of that which was supposed to be a source of great edification."³ At a time in world and ecclesiastical history marked with unrest and response to great social change, the temptation to falter in honest discernment about the trajectory of the Order was a real fear.⁴ As our time, similar in degree and uncertainty, also reflects the age during which this document was drafted, we too are tasked with seriously examining the way we live and our vocation's place in this world.

It is important to remember that, while the Franciscan charism may itself be "ahistorical," speaking to people in every period of the last 800 years, it was born in a particular time and place, manifesting a particular form and purpose. Thirty-five years ago the inheritors of this timeless charism reassessed its manifestation in their contemporary era and

³ Pope Paul VI, "Letter of Pope Paul VI to the 1973 General Chapter," in *General Chapter Documents: Madrid 1973*, trans. Paul Oligny, et al (Cincinnati: English Speaking Conference of the Order of Friars Minor, 1974), 59.

⁴ In his letter to the Chapter, Pope Paul VI addressed, rather frankly, the confusing age during which the friars were gathering to examine their vocation, their place in the Church and their future by saying, "Right now, that is in these turbulent times of ours, the Church most earnestly desires and zealously strives to have religious institutes 'grow and prosper according to the spirit of their founders'" (2).

articulated a concrete vision for what it meant to be called "Friar Minor" in 1973. The aim of this article is threefold. First, we examine again the question that Pope Paul VI posed to the friars three decades ago: "What is the vocation of your religious family in this age of ours?"⁵ Second, we will look closely at the friars' response to that question. Finally, we return to both the question and the response to consider how our contemporary milieu both strengthens and challenges that particular interpretation of vocation.

In the shadow of this great celebration of our Franciscan life shines the flicker of a light that reminds us of the monumental announcement from Madrid of the continued relevance of the Order today. It is my hope that this article might stir up a spirit of prayerful reflection for all Franciscans, leading to a deeper understanding of our collective call to "... observe the Holy Gospel of Our Lord Jesus Christ,"⁶ according to the footprints of Francis of Assisi. While we approach a year of celebration of the foundation of the First Order, we should recall that it was that spirit of Franciscan community exhibited in the early movement that soon drew Clare and her sisters, while also attracting the brothers and sisters of penance to follow the *Poverello*. So too, this reflection on the contemporary vocation of the First Order should also lead to subsequent reflection on the contemporary vocation of the Second and Third Orders. This is a time for us all to recall and celebrate the "grace of our origins,"⁷ while

⁵ Pope Paul VI, "Letter of Pope Paul VI to the 1973 General Chapter," 2.

⁶ Francis of Assisi, "The Later Rule" 1, in Regis J. Armstrong, J.A. Wayne Hellmann, and William Short, eds., *Francis of Assisi: Early Documents*, 3 vols. (New York: New City Press, 1999-2001), 100. Further citations of this source will be noted as *FAED* followed by the volume and page number.

⁷ This phrase is borrowed from the curial document from the Minister General to the entire Order announcing three years of celebration (2006 onward) in honor of the forthcoming centenary in 2009. See José Rodríguez Carballo, *The Grace of Our Origins: VIII Centenary of the Foundation of the Order of Friars Minor*, (Rome: Order of Friars Minor, 2004).

renewing our commitment to an evangelical life lived in response to the "signs of our time,"⁸

WHO ARE YOU?

The decree *Perfectae Caritatis* recalled that religious life has been a constitutive manifestation of Christian living from the earliest days of the Church.⁹ The Council praised the multifarious expressions of religious life that have sprung up over the Church's centuries-old history. These various forms of religious life, while admired for their dedication to the Gospel and the mission of the Church, were challenged by the Council to reflect on the faithful adherence to their respective charism and contribution to the mission of Jesus Christ in the contemporary world. In order for the Church, the people of God and the vowed religious themselves to benefit more fully from their commitment, each community was asked to bring themselves up-to-date. The second section of the decree articulates this mission, as the Council said:

The up-to-date renewal of the religious life comprises both a constant return to the sources of the whole of the Christian life and to the primitive inspiration of the institutes, and their adaptation to the changed conditions of our time.¹⁰

Context matters. Just as some forms of religious life have quickly sprung up in response to a pastoral or ecclesiastical need, many have just as quickly become extinct. Vatican II, with this in mind, asked all religious communities to return to their foundations and their founders' vision of their particular way of life, viewed in light of the fundamental sources of common Christian life. The hope was that revisiting the

⁸ *Gaudium et Spes* § 4.

⁹ *Perfectae Caritatis* § 1.

¹⁰ *Perfectae Caritatis* § 2.

original intent and vision of each group would help situate that community within the Church and modern world.

This was the goal that Pope Paul VI had in mind when he addressed the Chapter participants through his letter. Paul VI touched on five themes that he felt the friars should keep in mind while discerning their vocation in the twentieth century. The first theme was that of the directive given in *Perfectae Caritatis* and *Lumen Gentium*, to revisit the Order's original charism – the vision, life and spirituality of Francis of Assisi – with particular attention paid to how it speaks to the friars today. The second theme, drawing on the first line of the Rule of the Order of Friars Minor and the First Letter of Peter, was the need to reassess the manner in which the friars follow Christ.¹¹ The third theme focuses on the friars' loyalty to the Roman Catholic Church.¹² The fourth theme was rooted in Paul VI's view that the friars are to be people who defend the Gospel and teach the truth, avoiding the temptation to be "entangled by the allurements of popularity which are so ephemeral and shallow" or "conform to the world."¹³ The fifth theme was the challenge to honestly gauge the manner and success of the friars' ability to spread the Gospel of peace in the world.

While less than perfect, these criteria for thoughtful evaluation of the Order's place in the Church and world proved helpful. Additionally, the questions of Paul VI helped focus the gaze of all Franciscans from a purely collective and corporate analysis to an individual and personal reflection on how one lives religious life. His letter to the friars continues to call attention to the purpose of our Franciscan vocation

¹¹ 1 Peter 2:21 and "The Later Rule" 1, in *FA:ED* 1, 100.

¹² While he does not explicitly cite the Rule of St. Francis, Pope Paul VI does paraphrase Francis's instruction to the friars that they are all to be Catholics and remain loyal to the Church. Paul VI interprets this command of Francis to mean: "it is this feeling for and service of the Church which is your primitive, original vocation" ("Letter of Pope Paul VI to the 1973 General Chapter," 4). While many – if not most – do not concur with Paul VI's interpretation of the Franciscan vocation viewed as primarily an agent of ecclesiastical will, it is important to note the late pontiff's view as he addressed the gathered friars in Madrid.

¹³ "Letter of Pope Paul VI to the 1973 General Chapter," 4.

today, while challenging us to reflect on our manner of living as lesser ones within contemporary society. We will return to this theme of our contemporary vocation after unpacking some of the inspiring responses of the friars to the Church's call for reform collected in the Madrid document.

MESSENGERS OF PEACE IN OUR WORLD

The friars outlined their statement about the meaning and relevance of their vocation in the world in seven sections. Each addresses a particular dimension of Franciscan living that further articulates the nature of "the vocation of the Order today." Below we will briefly visit each section to recall the shape of the Madrid vision.

Gospel and Faith

The call addressed to [Francis of Assisi] in the past is our concern and still calls us today; it is up to us to hear it and to live accordingly, thus replying to the expectations and needs of men [and women] of our day.¹⁴

The gathered friars in Madrid begin their response to the questions of the Council, Pope Paul VI and the whole world with an affirmation of God's continued call to live the Gospel in the manner of Francis of Assisi today. Their introductory statements take seriously the questions presented in anticipation of the Chapter and root themselves in the mission to correlate their collective history of Franciscan living with contemporary meaning and relevance. Through acknowledgement of God's continued call to ministry and work in the world through them, the friars begin to articulate their understanding of their particular vocation.

¹⁴ "The Vocation of the Order Today," 59.

There stand two foci around which the entire document is built: the Gospel and faith. Living this vocation begins, as it did nearly 800 years earlier with Francis, with a commitment to live the Gospel. The living of the Gospel in the manner of Francis can be summarized as, "... a unique experience of faith in a God who is Love."¹⁵ Faith was understood by the friars at Madrid to mean the discovery, over time, and acceptance of God and human relationships seen in light of Jesus Christ.¹⁶ The remainder of the text will constantly refer back to these two themes, Gospel and faith, as foundational to the Franciscan vocation at all times and places.

Life In The Church

Particularly responsive to the call of both the Second Vatican Council and Pope Paul VI's letter, the friars gathered at Madrid, after articulating the primacy of Gospel and faith, addressed the place of the Order within the broader community of believers, the Church. Recalling the turmoil of the ecclesiastical history near the time of Francis's founding of the Order with particular attention paid to the heretical movements of the day, the members of the Chapter note the importance of Francis's aim to stay always loyal to the Church. In calling to mind the Order's foundation, they write:

Francis, who was pained by the failings of the medieval Church, wished wholeheartedly to place himself in complete union with her and there remain. He acted in this manner ... out of deep love and out of a sincere obedience to the will of Christ.¹⁷

By nature of Francis's explicitly Catholic vision, the friars of the 1973 meeting reaffirm their commitment to Rome and desire to align themselves with the "institution," even while some "strongly and vehemently" criticize the Church. The fri-

¹⁵ "The Vocation of the Order Today," 60.

¹⁶ "The Vocation of the Order Today," 60.

¹⁷ "The Vocation of the Order Today," 61.

ars, like Francis before them, renew their communion with the Church wholeheartedly, while also acknowledging that the Church "appears disfigured at times."¹⁸ To be Franciscan today, the friars assert, means to be in the Church.

Brothers Among Men

For Franciscans, community is the privileged place for our encounter with God.¹⁹ This is made clear in the way that the friars are to live with each other and among the people of God. Such a vision includes the recognition that a life of consecrated celibacy shouldn't be viewed as a burden or an institutional imposition; rather it binds the friars together in community as brothers.²⁰ Because of that fraternal bond, the Franciscans are able to live out evangelical freedom that ideally creates an environment of equality and mutuality. The friars in Madrid explain:

[Fraternity] is not merely a working team, even an apostolic working team. Within the fraternity all are brothers, men of equal status although different, men who are free and co-responsible.²¹

Such fraternal living should naturally direct the community to look outward to the rest of the human family, leading to the humble service of others. In other words, the life-giving nature of Franciscan fraternity should empower the brothers to work for justice and charity in the world.

Servants of All

Flowing from the life of the fraternity, humble service is synonymous with the title "Friars Minor." Those gathered in Madrid, looking to the example of Francis's adoption of the

¹⁸ "The Vocation of the Order Today," 62.

¹⁹ "The Vocation of the Order Today," 62.

²⁰ "The Vocation of the Order Today," 63.

²¹ "The Vocation of the Order Today," 63.

title *minores* for him and the early brothers, wrote that to be Franciscan means to be a "lesser one." Like Francis, of whom no one was afraid,²² all friars are called to reject the desire for power – in all its forms – so as to be present to all as servants and brothers.²³

Disciples of Christ the Poor One

The vocation of the friars – to follow the footsteps of Jesus Christ – naturally challenges the brothers to consider the manner in which evangelical poverty is lived. Like humble service, which rejects the desire for power, a life of poverty is a public position opposed to certain secular structures that are often taken for granted today. The Madrid friars recognized the multifaceted ways that poverty speaks a prophetic word in the modern world. Their vision of the importance of poverty was articulated well when they wrote:

Having no properties, living by our work, in a simple, modest, dignified way, refusing to bow to publicity which has only the consumer world in mind, we will give the true meaning to material goods, bring ourselves closer to the poor, the marginal, and also to all those people who have found no meaning in a society of abundance and are looking for a life that is freer and less encumbered.²⁴

In this way, the evangelical life of poverty provides a powerful anti-capitalist, anti-consumerist statement. This statement is not simply a collection of words and statements, but the articulation of a lived witness to Gospel prioritization in this life.

²² For more on this theme see the forthcoming publication, Daniel Horan, "Those Going Among the Saracens and Other Nonbelievers": Thomas Merton and Franciscan Interreligious Dialogue," *Merton Annual* 21 (2009).

²³ "The Vocation of the Order Today," 65.

²⁴ "The Vocation of the Order Today," 66-67.

The Work of the Friars

The subheading of this section summarizes the ministry of Franciscan life well: "working in the midst of others."²⁵ Three major themes emerge from the General Chapter in this part of the document. First, at all times the friars are to remember Francis's original desire for the location of ministry. His location was always *among* people. It was mendicant life that often drew the friars into the centers of urban environments because that is where the population was.²⁶ This is not to dismiss a contemplative dimension of Franciscan prayer and life, however primacy always rests with the *other*.

Second, the work of the friars is neither clerical nor monastic. This is an important aspect that the Chapter dedicates a substantial amount of space clarifying. While the friars in Madrid recognized the Church's role in drawing the Order into clerical responsibilities such as the staffing of parishes,²⁷ they are clear in rearticulating Francis's original vision of an egalitarian community living and working in the manner of the Gospel apart from an explicitly clerical or monastic lifestyle. Sacramental ministry as a form of the friars' work is not excluded as an option, but the Franciscan life is not to become clerical.

Third, Francis, in both of his Rules, spelled out his desire that the friars are to work. Unlike most religious communities that are shaped by a mission and apostolate, the Franciscans are simply to work. This can take the form of *any* job or profession that is compatible with an authentically

²⁵ "The Vocation of the Order Today," 67.

²⁶ For more on this theme see Michael Cusato, "Hermitage or Marketplace? The Search for an Authentic Franciscan Locus in the World," in *Franciscan Leadership in Ministry: Foundations in History, Theology and Spirituality*, Spirit and Life, vol. 7, eds. Anthony Carrozzo, Vincent Cushing and Kenneth Himes (St. Bonaventure, NY: The Franciscan Institute, 1997), 125-48.

²⁷ See John Corriveau, "The Issue of Clericalization," in *Our Franciscan Charism in the World Today*, ed. Alcuin Coyle (St. Bonaventure, NY: The Franciscan Institute, 1987), 79-95.

Christian life. To work in the world as a lesser brother, is to work among and for people.

Messengers of Peace in Our World

The friars described their place in the world of 1973 as “messengers of peace.”²⁸ Such a proclamation is rooted in an understanding that friars are at all times linked to the mission of Francis and the early brothers. How does one become a messenger of peace, especially in a world complicated by injustice and violence? The friars in Madrid wrote that this is achieved by authentically living out their faith experience in the midst of the community. This notion arises from the example of Francis himself who, while not intending to form a new Order, drew the attention of many people because of his radical adherence to the *vita evangelica*. Being messengers of peace also requires utilizing the public and prophetic voice of the friars to speak on behalf of the marginalized and oppressed. In this way, the friars aimed to present an image of the new humanity ushered in by the Kingdom that Jesus proclaimed.

Meaning of the Structures of Our Fraternity

In closing their document, the friars briefly addressed the importance of maintaining the vital connections of fraternal life. This section outlined the roles of the brothers who are called to positions of leadership by way of service within the Order, noting the role of the successor of Francis – the Minister General – is to maintain unity among all the brothers. While canonists of the Church might cringe at the reading of the next part, the Chapter reinforced the primacy of relationship over law with regard to fraternal life. The friars wrote, “Dialogue and personal contact among the brothers are to be given more importance than the number and precision of laws.”²⁹ The document concludes with the recollection of

²⁸ “The Vocation of the Order Today,” 69.

²⁹ “The Vocation of the Order Today,” 72.

Francis’s famous adage, “Let us begin, brothers, to serve the Lord God, for up until now we have done little or nothing.”³⁰ In this way, the friars recognized that the interpretation of the Franciscan life is an ongoing process, much like conversion itself. There is always a call for renewal implicit in the radical nature of Franciscan living. While those at the Chapter in Madrid reassessed the meaning of their vocation for a particular time and place, the closing line reminds those of us who strive to live this way of life thirty-five years later that we too must “begin, for up until now we have done nothing.”

NOT REMAIN A DEAD LETTER

In anticipation of the General Chapter, the Minister General of the Order re-issued the text of *The Vocation of the Order Today* to the friars of the world in 2005. In the introduction to that document, Brother José Carballo wrote:

I personally think that the reading and study of, and the meditation on this Declaration of the 1973 General Chapter, “*The Vocation of the Order Today*,” could serve as a great help in the renewal we hope to achieve through this General Chapter and through the celebration of the eighth centenary of the approval of the Order.³¹

His reflection on the importance of considering and studying the 1973 declaration from Madrid echoes the introductory exhortation of the friars who drafted the text. The gathered friars wrote:

³⁰ Thomas of Celano, “The Life of Saint Francis” 103, in *FA:ED* 1, 273.

³¹ José Rodríguez Carballo, “A Text from Yesterday for Today: Letter of the Minister General,” in *Towards The Extraordinary General Chapter* (Rome: OFM Communications Office, 2005), 4.

It is our wish that this statement should *not remain a dead letter*. Each Province, in the light of its own situation and of the report of the Minister General, must study the important points of this document in order to implement one or the other in actual fact.³²

The aim of the last section of this article is to follow the wise instruction of our brothers thirty-five years ago as their hope is echoed in the voice of the current Minister General. In order to ensure that the document does not "remain a dead letter," we must allow the text to speak to us today and consider the ways in which it strengthens and challenges our contemporary vocation.

THE VOCATION OF THE ORDER TODAY

To begin reflecting on the vocation of the Order today we must first return to the task that was taken up by the friars in Madrid thirty-five years ago, a response to the call for renewal by the Second Vatican Council. As we have seen above, Pope Paul VI summarizes that call in a simple question: "What is the vocation of your religious family in this age of ours?"³³ This, too, is our question. Each of the seven sections of the document, *The Vocation of the Order Today*, provide helpful clues to reflect on the contemporary significance of Paul VI's question.

We can start with "Gospel and Faith." Perhaps more than any of the other six sections that articulate the essential characteristics of the Order's charism, the themes of Gospel and faith remain transparently relevant at all times. The Madrid Chapter recognized these two points as the foundation of Francis's own call to evangelical perfection, so too they remain – or *should* be – the cornerstones of our way of living in this world. What does it mean to live a life rooted in the

Gospel with faith in an age marked by increasing secular sympathies? The philosopher Charles Taylor, in his book *A Secular Age*, addresses the position of "mainline secularization theory," which suggests that the influences of globalization, cultural and religious pluralism and other concerns of the last several decades will eventually erode any belief that religion should have public influence.³⁴ He ultimately concludes that such a theory, while it remains quite possible, is improbable, opting instead to embrace the hope that religion will remain an influential factor in the public square.³⁵ Taylor believes that this is likely only if there is an integrated effort to be innovative and creative in the application of religion. This aligns well with the message of the Madrid document. We, as Franciscans located in a particular place and time, are called to root our lives in the Gospel and from that point the shape of ministry and relationship should be in response to the contemporary context and need of the people of God.

To be Franciscan is to be in communion with the Church.³⁶ While currents of unrest and the minority opinion that the Order should or could operate outside of the "institutional Church" are not new phenomena, today's ecclesiastical landscape has often stressed the bonds between Rome and the Order. Here we can think of events like the covering up of sexual abuse, the so-called "reigning in" of the friars at their

³⁴ See Charles Taylor, *A Secular Age* (Cambridge, MA: Belknap Press of Harvard University Press, 2007).

³⁵ For more on Taylor's own reflections on his work in *A Secular Age*, see Ronald Kuipers, "The New Atheism and the Spiritual Landscape of the West: A Conversation with Charles Taylor," *The Other Journal* 11 (June 2008).

³⁶ While there are in fact communities of Franciscans not in communion with the Latin Rite, here I am thinking of the Lutheran and Anglican groups, this article is primarily concerned with the First Order – of whom it is mandated that the brothers obey Francis and his successors who promise obedience to the pope. See "The Later Rule" 1:1-3, in *FA:ED* 1, 100. This is expressed in more explicit terms in the Earlier Rule where, in Chapter XIX, the brothers are to "be, live, and speak as Catholics." See "The Earlier Rule" 19:1-3, in *FA:ED* 1, 77.

³² "The Vocation of the Order Today," 58.

³³ Pope Paul VI, "Letter of Pope Paul VI to the 1973 General Chapter,"

churches in Assisi,³⁷ the oft-cited perception that the Church is slow to adopt modern views of science or psychology and other recent incidents and trends that have strained the relationship between the friars and the Church. But, even amid these tensions, the Order is called to remain faithful to the pope and the Church. Such a position, while honorable and deeply rooted in the Order's tradition, remains challenging for friars who find themselves at odds with local ordinaries over issues of pastoral concern and social ministry. The question must be asked, individually and as a community: do I (we) live, minister and otherwise act in a manner befitting my commitment to follow the Rule of St. Francis? At the same time, Franciscans are called to be prophets, respectfully challenging the institution to greatness and authenticity.³⁸ Striking that balance in an age where, as Charles Taylor reminds us, religious institutions appear less and less relevant, also becomes an essential aspect of Franciscan-prophetic life in the Church.

The themes of fraternity, humble service and work seem to coalesce into an area of related reflection. A major challenge to Franciscan life today, from the perspective of the industrialized and developed global north, is the increased tendency toward workaholic behaviors. So often, especially for contemporary men, "we are what we do," or at least implicitly view ourselves that way. The friars in Madrid remind us that this is not who Franciscans are. The friars are first and foremost part of a fraternity. It is through the experience of a community life and a fraternal bond that the brothers are to find a privileged place for encountering their Creator. Franciscan life is not about a group of "lone rangers" or "independent contractors" who happen to live together (or not).

³⁷ For a brief summary of the account, see Daniel Williams, "Pope Acts to Restrain Franciscans in Assisi," *The Washington Post* (29 November 2005), A18.

³⁸ See Eric Doyle, "Reflections on the Franciscan Charism," in *My Heart's Quest: Collected Writings of Eric Doyle, Friar Minor, Theologian*, eds. Josef Rauschl and Andre Cirino (Canterbury: Franciscan International Study Centre, 2005), 86-87. This article was originally published in *Review for Religious* 36 (June 1977): 12-35 and also can be found there.

The friars' 1973 statement reminds us that our common life of fraternal community should empower us to work for others, while also reminding us of our dependence on each other.

From fraternal life, the friars are to go outward in service. As has often been the trend in the history of the Order, the friars are frequently tasked with an increasing amount of sacramental responsibility, usually manifested in parochial work. A pertinent question that the Madrid friars raised in their document, and a question that is posed to us today, has to do with our manner of ministry. Do we get too distracted by the demands of sacramental ministry to recognize the deeper, authentic Franciscan life has devolved into diocesan priesthood in brown habits? This concern was also raised by the late Eric Doyle when he, reflecting on the future of the Order in 1977, said, "the Order will have to learn to hold within itself a great pluriformity of life-styles and work.... Every friar on the apostolate will have to be prepared to preach, teach or share with others, in whatever ways are opened up, the riches of the Order's christological tradition."³⁹ To recall that the friars are simply "to work" is an important consideration in a time when numbers are decreasing and the external and internal demands of the world and Church are increasing. Regardless of where we find ourselves today, we are called to fraternity, humble service and the bringing of the Gospel into whatever form of work we do.

Many both inside and outside the tradition see poverty as the quintessential characteristic of Franciscan life.⁴⁰ Regardless of one's view of which element of the charism holds the place of primacy, poverty remains an important part of the Franciscan life, so much so that it has been a major cause for division within the Order in every age. We need to take seriously the mission to follow in the footsteps of Christ, in-

³⁹ Doyle, "Reflections on the Franciscan Charism," 105.

⁴⁰ Eric Doyle addresses this point in the introductory section of his essay and notes the complications that arise when trying to locate poverty's legitimate place in the Franciscan life. See Doyle, "Reflections on the Franciscan Charism," 81-83.

cluding his adoption of voluntary poverty. The major thrust of the Madrid document's discussion of poverty is even more applicable today. The 1973 Chapter recognized the serious problem of rising consumerism and materialism. How much more are those issues relevant today? Franciscans are not people outside of culture and society. On the contrary, Francis's call to work *among* people, as opposed to cloistered away from the world, necessarily means that Franciscans encounter both positive and negative social trends. The call to be prophetic challenges contemporary followers of Francis to reject those trends that hold material and capital objects above humanity and the rest of creation. Through the public witness of living *sine proprio*, Franciscans can continue to stand in solidarity with the poor and marginalized, while also helping the *maiores* of the world see the lack of meaning found in appropriating property and power.

While addressing the structures of fraternal life in the Church might appear unnecessary at first, the concern of the friars in 1973 to rearticulate the importance of such structures is even more a concern of the friars of today. A decade before the Madrid document was a time when the structure of fraternal life looked very different. Clerics and lay brothers lived differently – if not segregated, obedience was more unilateral and the models of leadership were not as diverse. This should not be taken as a pejorative commentary of that age, but a recollection of the changes ushered in by the conciliar and post-conciliar eras. Today the structure of fraternal life and leadership is different from both that of the early 1960s and 1970s. Some might comment that the metaphoric pendulum has swung too far to the collaborative-dialogue side of the continuum. Others might suggest that more dialogue upward and less ordering downward are still needed. These, and others, are questions that need to be addressed by the friars today. As the Order celebrates its eight-hundred-year anniversary, a review of leadership models that best embody the charism of Francis is in order.

Finally, as the Madrid Chapter articulated so well, we are called to be messengers of peace in our world. This is no small task. The world, some thirty-five years after the docu-

ment was written, is a very different place. To be a messenger of peace seems to stem naturally from the authentic embrace of those characteristics discussed above, because the Franciscan vocation has always been prophetic. As we struggle to engage issues of post-modernity, globalization, religious pluralism and new technologies, the call to bring a message of peace to the world is even greater. How is this done? Franciscan friar and theologian Wayne Hellmann said, in the late eighties, that the future contribution of the Order to the Church and world would need to take the form of global and ecumenical initiatives. How we respond is critical to the relevance of the Franciscan family in our world. Hellmann's suggestion is a return to the Franciscan mystical tradition.⁴¹ To minister in the complicated contemporary world requires that we ground ourselves first in the rich Franciscan heritage handed on to us. The question naturally arises: do we return to our sources for insight into how to live as "Franciscan" today? Or do we focus too much on the professionalizing of our given areas of work and ministry, neglecting to return to our founders for direction? These are the issues that we must keep in mind as we look again to our founding and draw from that recollection a renewed fervor for the authentic embrace of this way of life.

LET US BEGIN AGAIN ...

The task of interpreting our place in the world as pilgrims and strangers called "lesser ones," is never complete. As Francis on his deathbed instructed those were to come after him, "I have done what is mine [to do]; may Christ teach

⁴¹ Hellmann holds the view that this must begin with the way we form future friars, especially friar-priests. The mystical tradition of the Order is "anything but clerical," and can contribute to "global wholeness." See Wayne Hellmann, "Our Franciscan Contribution to the Church Today," *Our Franciscan Charism in the World Today*, ed. Alcuin Coyle (St. Bonaventure, NY: The Franciscan Institute, 1987), 122-30, especially 127-29.

you what is yours!"⁴² The *poverello* himself knew that his life was near the end and not to be repeated, but that the Gospel – the living word of God – could inspire others to do what Christ needed of them. Franciscan friar and scholar Bill Short explained this phenomenon when he wrote,

It continues to be a living tradition today because others have carried on the tradition, in new times and places, in their own words and example. Francis presents us with one example, a moving and inspiring example, but the tradition does not stop with him.⁴³

As we pause to commemorate the eighth centenary of the founding of the Order of Friars Minor, let us not forget that the tradition did not end in 1209. Rather, it began then to be carried out in new forms, words and examples in every age.

⁴² Thomas of Celano, "The Remembrance of the Desire of a Soul" 214, in *FA:ED* 2, 386.

⁴³ William Short, *Poverty and Joy: The Franciscan Tradition* (Maryknoll, NY: Orbis Books, 1999), 127.

THE INTERIOR NAKEDNESS OF FRANCIS

DAVID KACZMAREK, T.O.R.

The Second Vatican Council issued *Perfectae Caritatis*, the Decree on the Up-To-Date Renewal of Religious Life on October 28, 1965. This general schema of *aggiornamento* for religious congregations is summed up in the first sentence of paragraph two: "The up-to-date renewal of the religious life comprises both a constant return to the sources of Christian life in general and to the primitive inspiration of the institutes, and their adaptation to the changed conditions of our time."¹ The second and third items in this list were, for some congregations, most concretely dealt with in the reformulation and/or reinterpretation of their rule of life, while others seized an opportunity to try new ways of living out their congregational charism as well. Nothing in the decree however suggests that the renewal it inaugurates is time-bound; rather the implication is that this renewal, just like personal conversion, is a life-long work.

For Franciscan congregations one of the key elements of renewal has been reconnecting with the real, rather than the strictly hagiographical, Francis and Clare. Consequently there is a high level of interest in the so-called Franciscan sources: writings by and about Francis and Clare, pivotal Franciscan thinkers such as Bonaventure and mystics such as Angela of Foligno. The sources, in regards to Francis, are a rich depository of the events of his life and when an indi-

¹ "Perfectae Caritatis," *Vatican Council II: Constitutions, Decrees, Declarations*, ed. Austin Flannery, O.P. (Northport, NY: Costello Publishing Company, 1996), 386.

vidual event is repeated in multiple sources, often from different viewpoints, that event often becomes iconic of Francis himself.

One such event takes place when Francis's father Pietro drags him before Bishop Guido II to demand justice over money and goods that Francis has appropriated for his efforts at re-building churches and helping the poor. Thomas of Celano in his *Life of St. Francis*, Book One, describes the scene this way:

When he was in front of the bishop, he neither delayed nor hesitated, but immediately took off and threw down all his clothes and returned them to his father. He did not even keep his trousers on, and he was completely stripped bare before everyone. The bishop, observing his frame of mind and admiring his fervor and determination, got up and, gathering him in his own arms, covered him with the mantle he was wearing. He clearly understood that this was prompted by God and he knew that the action of the man of God, which he had personally observed, contained a mystery. After this he became his helper. Cherishing and comforting him, he embraced him in the depths of charity.²

Historically, one of the symbols of the entrance into religious life has been the exchange of street clothes for a religious habit. However, based on Celano's description, something different seems to be going on here. Francis voluntarily denudes himself but he does not put on new clothing, so whatever symbolism is present here must be limited to his act of *removing* clothing.

The reaction of Bishop Guido is interesting. One can suspect that the bishop of a town with aspirations of greatness, both of its leaders and its emerging middle class citizens,

² Thomas of Celano, "The Life of Saint Francis," in *Francis of Assisi: Early Documents*, Vols. 1-3, eds. Regis J. Armstrong, O.F.M. Cap., J.A. Wayne Hellman, O.F.M. Conv., William J. Short, O.F.M., (New York: New City Press, 1999, 2000, 2001); *The Saint*, 1, 193-94.

was not infrequently put in the middle of disputes. This dispute is about more than just money. It is about filial loyalty. Francis should be following his father's command and repaying what he has improperly used for what he conceives to be his mission, but he does not. Instead he returns his last familial possession, his clothing, to his father and in doing so, effectively renounces his family.

This is an unacceptable social act and shocks both Francis's family and the local citizenry for at least two reasons. One, it seems to oppose the Fourth Commandment, "Honor thy father and thy mother," and two, socially speaking, one had to be related to *someone* in order to have any social status or identity at all.

It has been proposed by some scholars that in keeping with the dual systems of political and ecclesiastical authority that were operative in the Middle Ages, Guido's act of enclosing Francis's naked body with his own mantle suggests a passage from the civil authority that concerns his father and family of origin to the separate ecclesiastical authority of which Guido was the local representative. This possibility seems to be supported by Celano's narrative that includes future details of Guido's behavior toward the young Francis, namely that he helped, cherished and comforted him, becoming as it were, a new father to him.

This is an interesting proposition and certainly addresses some of the symbolism we see in the narrative, although it cannot be the ultimate explanation for too many questions are left unanswered by it. First, Francis's act, at least on the surface, is aimed at his father not at Bishop Guido. In fact, Guido's presence is almost accidental since Francis's behavior up until this time has been moving him toward some kind of confrontation with his father that would have taken place in any event. Second, Celano is careful not to read too much into Guido's actions, specifically mentioning that Guido himself only senses that Francis has acted out of divine inspiration. Guido then responds by doing what is necessary to keep that inspiration free and unfettered both judiciously and spiritually because he understands that at the root of all the things he has witnessed this day is divine mystery.

If Bishop Guido is unsure of the meaning of what Francis has done, then so is Francis. Quite a long time has to pass before the grace of God allows him to understand his divine calling correctly; he is not to rebuild churches, but to rebuild the Church. His voluntary act of removing his clothing however, done for motives that were probably unclear to him at the time, became the catalyst for his continuing conversion in a number of ways. Consider for instance, that although he cannot return the money he had appropriated from his own and his father's possessions, he has also changed his life so that the raising of such funds would never again be possible for him. Simply put: no family association, no connections, and no money. His would be a beggar's life from now on and one cannot buy building supplies with good intentions. Therefore, just by his act of relinquishing clothing, he has, again without realizing it, fundamentally changed the nature of his calling. Whatever God is really calling him to do, it cannot have anything to do with money.

In Bonaventure's account we see a slightly different version of this event. To better illustrate the similarities and differences between the two accounts of Celano and Bonaventure we will compare them below in synoptic fashion.³

Celano	Bonaventure
When he was in front of the bishop, he neither delayed nor hesitated ¹	The true lover of poverty showed himself eager to comply and went before the bishop without delaying or hesitating ²
but immediately took off and threw down all his clothes and returned them to his father	He did not wait for any words nor did he speak any, but immediately took off his clothes and gave them back to his father.
¹ See note 2 on page 30.	² Bonaventure of Bagnoregio, "The Major Legend of St. Francis," <i>FA:ED</i> , 2, 538.

³ Not every line of each account will be reproduced here since our goal is to look at major differences and similarities.

We can see already that Bonaventure's account is more embellished and he seems especially interested in helping the reader enter into the mind of Francis by supplying details of his motivation. The influence of prior hagiography of Francis is also evident as Bonaventure refers to Francis with metaphoric titles that can only be associated with Francis *the saint* and not Francis *the young man*.

Celano's Francis is a young man filled with passion and his act of undressing is somewhat violent as he "throws down" his clothes on the ground. By contrast, Bonaventure's Francis is filled with calm and the fact that he does not wait for any words to be exchanged indicates that his actions flow from his own choice and are not the immediate result of this confrontation.

He did not even keep his trousers on, and he completely stripped bare before everyone.

Then it was discovered that the **man of God** had a hair shirt next to his skin under his fine clothes. Moreover, drunk with remarkable fervor, he even took off his trousers, and was completely stripped naked before everyone.

Both Celano and Bonaventure take note of the fact that regardless of Francis's motive at this particular moment, he was intent on making his nakedness complete, even removing his trousers to complete the gesture. Bonaventure, using the euphemism "man of God" for Francis adds the important detail of the hair shirt. In Celano's account, the violent nature of Francis's disrobing could be misread as the stubborn act of a proud youth. But the calm demeanor of Francis in Bonaventure's account prevents such a misunderstanding. The fact that Francis wears the penitential hair shirt *under* his fine clothes signifies that he is at a crossroads in his life and must make a decision. The decision he makes is to keep his penitence a secret no longer but to reveal it to the world. This is probably also a symbolic way of his embracing penitence as his vocation for, after disrobing completely of his fine clothes, he is left wearing the hair shirt of penitence.

The only narrative question that remains unanswered now is how Francis's actions will be perceived.

The bishop, observing his frame of mind and admiring his fervor and determination,

He said to his father, "Until now I have called you father here on earth, but now I say without reservation, '*Our Father who art in heaven,*' since I have placed all my treasure and all my hope in him." The bishop, recognizing and admiring such intense fervor in the man of God ...

Celano never allows Francis to speak on his own behalf in his account of this event. Bonaventure allows Francis to speak only once in his account but his words are pivotal and recall the words of Saint Paul, "There is one body and one spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all."⁴ Bishop Guido in both accounts, recognizing something genuine in Francis, acts on his behalf.

gathering him in his own arms, (he) covered him with the mantle he was wearing. He clearly understood that this was prompted by God and he knew that the action of the man of God, which he had personally observed, contained a mystery. After this, he became his helper.

in tears (he) drew him into his arms, covering him with the mantle that he was wearing. Like the pious and good man that he was, he bade his servants give him something to cover his body. They brought him a poor, cheap cloak of a farmer who worked for the bishop, which he accepted gratefully, and with his own hand, marked a cross on it with a piece of chalk, thus designating it as the covering of a crucified and half-naked poor man.

⁴ *The New Oxford Annotated Bible*, (New York: Oxford University Press, 2001), Ephesians 4:4-6. cf. Isaiah 45:5-7, Isaiah 46:9, Zech 14:9, Mal 2:10, ICor 8:6. (All further quotations will be taken from this translation.)

Both Celano and Bonaventure state that Guido covers Francis with his own mantle but it seems that his motivation for doing so is different in each account.

For Celano, Bishop Guido, personally covered in his rich ecclesiastical vesture, is moved by the divine mystery he senses in Francis's silent but determined gesture.⁵ His covering of Francis with his own mantle clearly symbolizes an official approbation not of what Francis has done but rather of the unexplainable divine presence in the act, almost as if to say, "If you do not know what God is up to, at least get out of the way!" In Bonaventure's retelling the worldly Guido is moved by Francis's fervor, perhaps connecting with his own initial fervor upon entering clerical life. It is out of charity (and perhaps embarrassment for Francis) that he initially covers him with the first handy item of clothing he has available, his own mantle, and then prompts his servants to find him something else. The choice of clothing for Francis is highly significant. It is the "poor, cheap cloak of a farmer who worked for the bishop." The implication is that from now on Francis will own nothing of his own; even as he voluntarily returned the clothes given him by his natural father, so too will he one day return the borrowed clothes given to him by his heavenly father, represented by Guido. And just as he once relished the affluence his family afforded him, so now he gratefully acknowledges the fulfillment of his present need. God has and will continue to provide for him because God is his only Father.

We can see in these two accounts that the nakedness of Francis is remembered and interpreted with different details but the same appreciation for what it accomplishes in Francis's life.⁶ As mentioned earlier, regardless of Francis's true

⁵ We should note that Celano's use of the euphemism "man of God" for Francis is different than that of Bonaventure. Bonaventure uses it freely and without chronological restraint because all of these euphemisms are part of the Francis tradition. Celano, on the other hand, writing much earlier in the Franciscan tradition, only uses the euphemism *after* Francis has completed the act of renunciation, thus in a sense earning it.

⁶ Other accounts of this particular event can be found in *The Legend of the Three Companions*, *The Anonymous of Perugia*, and *The Remembrance*

motive at the moment he disrobes, the effect of his act is to clarify his vocation both physically and intellectually, and, in time, with the grace of God, spiritually as well.

Now that we have explored Francis's nakedness through some of the accounts told in the sources we need to contemplate what such nakedness means today. Such naked vulnerability had a great impact on Francis's understanding of his calling, but what does it have to say to Franciscans today?

Perfectae Caritatis makes it clear that while each religious institute must be firmly rooted in its unique charism, all religious institutes share a common foundation in the Gospel of Christ. What is corporately true of each institute is also true of each of the institutes' members; all live the charism of the institute in a unique way, yet all share a common foundation in the Gospel. Nowhere is the idea of nakedness and vulnerability in the presence of God more fully understood than in the life of Christ. The Incarnation is fulfilled in the poorest of surroundings, in a place where animals have shelter from the elements and the child Jesus has only swaddling clothes to wear. At the end of his human life and in acceptance of his Father's will, Jesus will die naked on the Cross. This is the common end of every believer. But life is more than beginnings and endings, it is also about living. What can we say about spiritual nakedness, divine vulnerability in relation to the life of Christ?

St. Paul gives us an answer: "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be

of the Desire of a Soul. This last work, also by Celano, interestingly has Francis not only returning his clothes to his father but also the money he appropriated as well. He does this on advice of the bishop who regards it as stolen money. No doubt, with the passage of time, new questions were posed to Celano's original narrative that needed to be answered in the second. We might also consider that since Francis was the first born son, he had at least a nominal interest in his father's property so that money gained from alienation of some of that property could not be seen as the fruits of theft. Nevertheless, the return of such monies, whether ill-gotten or not, would be the mark of a good religious brother.

exploited, **but emptied himself**, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross" (Philippians 2:5-8).

Between the Incarnation and the Resurrection, the birth and the death and the rising to new life, is the kenosis or *emptying* of the self, the stripping bare of the human form. What Francis accomplishes externally in his nakedness is also the symbol of his internal emptying as he ultimately seeks to imitate Christ completely. But as the Christological hymn that Paul quotes in Philippians makes clear it is not divinity that Christ empties himself of, but rather an emptying that allows him to follow his Father's will in the Incarnation, Passion and Resurrection.

Similarly, Francis must also experience emptiness both externally and internally. He must be as naked outside as he is inside. Only then, in true imitation of Christ, can he know and do his true Father's will. We should not make the mistake of thinking that the nakedness of Francis is all about detachment from material things, for such detachment would have no purpose. Francis, after all, sold some of his father's goods for a purpose: to feed the poor and to further what he thought was his mission. But the nakedness of Francis would be an empty gesture indeed if it did not have a purpose and that purpose can only be the imitation of Christ. If there is symbolic detachment from the material world to be found in Francis's gesture, it must be for the ultimate purpose of following Christ more perfectly. As Bonaventure states:

In all things he wished without hesitation to be conformed to Christ crucified,⁷ who hung upon the cross poor, suffering and naked. Naked he lingered before the bishop at the beginning of his conversion; and, for this reason, at the end of his life he wanted to leave this world naked.⁷

⁷ Bonaventure of Bagnoregio, "The Major Legend of St. Francis," *FA:ED* 2, 642.

In a similar vein, the thirteenth century mystic Angela of Foligno writes of Francis,

He was poverty personified, inside and out. He lived in this way and persevered in it to the end. Everything that Jesus, God and man, despised, he despised most perfectly. Everything that Jesus, God and man, loved, he loved most intensely and supremely. With inexpressible perfection he followed in the footsteps of Jesus in order to become conformed to him as much as he could in all things.⁸

Angela also recognized the effects of voluntary poverty on the life of Francis and the early friars and Poor Ladies. She summarized these effects under the virtue of humility, the essential lesson from the life of Christ for all believers. Again as Paul reminds us, "He humbled himself, becoming obedient, even to the point of death ..." Angela in her forceful style puts the teaching of Christ into focus:

The truth of the matter is that he sets forth humility of heart and meekness as the foundation and firmest basis for all the other virtues. For neither abstinence, severe fasting, outward poverty, shabby clothing, outward show of good works, the performance of miracles – none of these amount to anything without humility of heart.... Humility of heart is the matrix in which all the other virtues and virtuous works are engendered and from which they spring, much as the trunk and branches spring from a root. It is because this virtue is so precious, because this foundation is so firm and solid, upon which is built the perfection of all spiritual life, that the Lord wished especially that we should learn it from him.

⁸ "The Book of Blessed Angela (Instructions)," *Angela of Foligno: Complete Works*, tr. Paul LaChance, O.F.M., (New York: Paulist Press, 1993), 241.

Angela's point is that humility must be learned and who better to learn it from than the supreme example we have in Christ as he obediently and humbly follows the will of his father? To imitate this divine example is to practice humility with purpose. Francis's act of nakedness and vulnerability is a voluntary act of humility; indeed, how much more humbling a state is there than to be naked in front of the world? And yet what he does in a physical way, shocking and yet not intending to shock, is nothing more than the revelation of the interior movement of his heart and his present interior state. Wealth and ribaldry no longer fill him, nor do delusions of military grandeur. Sickness and imprisonment have emptied him as well and now there is nothing left in the heart but a void that longs to be filled by the love of Christ. Humility, nakedness, emptiness – all of these Francis experiences but only for a moment. In the blink of an eye he is covered first with the rich embroidered cloak of the representative of Christ in the Church, a symbolic foretelling of his future glory in heaven and then with the permanent, yet unowned, habit of penance that he glories in on earth.

The example of Francis has given to his followers, even today, a special appreciation of what it means to be naked and vulnerable in the presence of God. As Lawrence S. Cunningham notes,

It is a reiterated theme in the Franciscan tradition that Francis linked the life of poverty under the rubric of self-emptying. The cross is the shorthand paradigm example of dying in poverty and humility. Those who studied the life of Francis linked his poverty with the passion of Christ.⁹

Cunningham's observation about Franciscan tradition is an important point for contemporary followers of Francis. A voluntary act of nakedness leads to a voluntary state

⁹ "Francis Naked and Clothed," *Francis of Assisi: History, Hagiography and Hermeneutics in the Early Documents*, ed. Jay M. Hammond, (New York: New City Press, 2004), 171.

of poverty and thus nakedness and poverty can only mean *self-emptying*. It is the voluntary nature of the act alone that links it to Christ who, "*emptied himself and took the form of a slave*." Christ's voluntary act of self-emptying is solely directed at following the Father's will. Francis's voluntary act of self-emptying is solely directed at following his true Father's will. Every follower of Francis must first be a follower of Christ. If their personal act of self-emptying is to be an imitation of Christ, it must be voluntary and solely directed at knowing and doing the Father's will. Anything else would be an empty gesture, devoid of meaning and purpose.

We struggle to follow humbly the life of Christ through the example of Francis, Clare and all of our Franciscan forebears, voluntarily becoming naked and vulnerable in our contemporary world, a world that for lack of love, cannot understand our gesture any more than those who witnessed the gesture of Francis. There is great mystery in it. Mystery cannot be understood, but only surrendered to. Day by day, the words of Angela of Foligno ring in our ears:

Fill your sensitive soul, dear son, with the presence of the uncreated God. Work at, and consider well, the noble vocation to which God has called you. And if the uncreated God has established himself in you, I beg you that you establish yourself in him. Grow! Grow! Grow!¹⁰

¹⁰ Angela of Foligno: *Complete Works*, 241.

INSPIRED BY FRANCISCANS OF THE THIRTEENTH CENTURY

JUDITH A. SCHAEFFER, O.S.F.

During the past 800 years Franciscan men and women across the globe have devoted their precious resources to the furtherance of the healing ministry of Christ. Truly outstanding is the institutional legacy they have left: their numerous well-equipped and expertly-staffed hospitals, nursing centers, and clinics, as well as their courageous care for the suffering and dying on the battlefield and in the homes of the poor and destitute.

That healing ministry, however, has been largely confined to bodily or physical health and welfare. Even though Franciscans have served the sick and dying with the utmost compassion, psychiatric and psychological care, strictly speaking, have been offered as extensions of medical health-care, rarely as stand-alone services. Why then, in their 1987 Chapter of Affairs, would a group of Franciscan Sisters in Colorado decide to use a significant portion of their newly acquired income to open a freestanding mental health center for the uninsured and underinsured – the *minores*? What in their Franciscan tradition would have inspired their doing so in spite of their more than a century of founding and operating acute-care hospitals? What in their Franciscan spirituality would have made them divert from their usual ministerial path?

The answer is no less fascinating than compelling. It begins with Francis and Clare of Assisi and then moves to a relatively unknown Franciscan Friar, Bartholomaeus Anglicus, who actually supersedes the co-founders of his Francis-

can Way of Life in his enlightened approach to the treatment of the mentally ill.

But first a look at the legacy of Francis and Clare with regard to mental health.

FRANCIS

On a very personal level Francis knew what it meant to be diagnosed as mentally ill. His father explained his imprisoning Francis in the stairway cellar of their home as necessary because of Francis's disordered thinking and bizarre behavior. No one in his right mind, his father argued, would sell his inheritance and give the proceeds to the poor. No one who had any sense would completely disregard his need to provide for the future, his own and, in time, his family's. No one with any dignity would choose to become a beggar dependent on handouts. No one would want to be the target of garbage and verbal abuse, become a *persona non grata*, dress like a pauper, singing the praises of a fantasized Lady Poverty and believing he could live without material possessions he could call his own.

He was psychotic, concluded his father and perhaps other family members and friends of the wealthy cloth merchant. He needed to be incarcerated, as was the custom of the time, until he regained his mental health, which would hopefully happen if he were isolated and forced to think about his absurd, freely chosen lifestyle.

Francis also knew about mental illness vicariously, for those who joined him did not always appear to be mentally sound. The friar who ate so little that he cried out in the night with stomach pain, for example, could well have been anorexic. Francis's response to him, however, is intriguing as well as psychologically sophisticated. He did not tell the friar to get something to eat then return to his mat so that the others could get their rest. He did not scold him the following morning, admonishing him to eat at least enough to prevent a similar nocturnal disturbance from happening again. Instead, Francis joined the exceedingly hungry friar in a quiet,

nonchalant way, eating alongside him to spare him unnecessary embarrassment and assuring him by his actions that God wanted Brother Body to be taken care of. Furthermore, should others criticize, he, Francis, would stand criticized beside him. Francis, too, would be said to have used poor judgment in letting himself get so hungry that he could not help but cry out in pain.

Then there were those friars who suffered from depression – with its telltale guilt feelings, shame, low self-esteem, and self-disparagement – at times at least, because of their sins. Francis responded to their emotional pain not by admonishing them, let alone condemning them, but by commanding those entrusted with leadership of a religious community to think only of how they could extend mercy to those who believed they had sinned grievously. "There should not be any brother in the world who has sinned who ... after he has looked into your eyes, would go away without having received your mercy, if he is looking for mercy," Francis wrote to one of his ministers (LtM 9).

CLARE

In a similar way, it is likely that Clare knew what it was like to be mentally ill herself, for she ate so little she may have actually been anorexic. The fact that Francis had to command her to eat more suggests her inability to judge correctly the degree to which she was damaging her health by extreme fasting. Perhaps that is why Clare held the position that women who were mentally ill would not do well in convents of the Second Order. Much of the time food was scarce; often it was spoiled or on the verge of spoiling. Those who were already depressed and uninterested in pleasure would be inclined to eat little, if any, of it. Those who were already anxious or phobic would find their food unappealing or even disgusting. Yet others who tended to be obsessive or compulsive might not have enough to distract them within the confines of the cloister, with the result that their repetitious thoughts and behaviors would become virtually irresistible.

In another vein, those who were manic or suffered from hyperactive attention deficit would have insufficient stimulation within cloister walls to quiet their restless spirit.

Even prospective candidates who were basically mentally healthy were to be duly warned of the austerity of the Second Order's way of life. "If [someone who wants to join the group] and [has] no impediment to the observance of this life, such as advanced age or some mental or physical weakness," Clare wrote, "let the tenor of our life be clearly explained to her" (RC1 2:3).

Psychologically astute however, Clare also realized that people could become mentally ill after entering the cloister. Hence, she wrote clearly and unambivalently: "She [the abbess] should console those who are afflicted, and be, likewise, the last refuge for those who are disturbed; for, if they fail to find in her the means of health, the sickness of despair might overcome the weak" (RC1 4:9).

Clare also required those in authority in her community to have an attitude of wholesome respect for the individual members of her community, whether they were mentally ill, gifted, or merely different. "[The abbess] should consult with all her sisters on whatever concerns the welfare and good of the monastery," she wrote in her rule, "for the Lord often reveals what is best to the lesser [among us]" (RC1 4:13).

Finally, Clare occasionally asked God to heal the mentally ill who were either at San Damiano or came there for help. The following account serves as an example of her attitude and course of action when confronted with a mentally disordered person.

When [Francesca] was suffering from a very serious illness that struck her in the head, made her cry a great deal and took away her memory, she made a vow to the holy mother [St. Clare] when she was near the end and was about to pass from this life. She was instantly cured. Afterwards she never again felt that illness (Proc 9:7).

BARTOLOMAEUS ANGLICUS

An early follower of Francis and Clare, Bartolomaeus, surnamed Anglicus, was born in England during the thirteenth century, probably in 1204 and possibly in Suffolk.¹ He is believed to have studied at Oxford before becoming a teacher of theology at the University of Paris around age twenty-one.²

The year Francis died, 1226, Bartolomaeus entered the First Order of St. Francis along with his countryman and fellow-professor of theology, Haymo of Faversham, and two other professors at the university.³ Bartolomaeus was in his early twenties. If Francis were still living at the time, in all probability he would have been too ill to know of Bartolomaeus. Clare may have known of him, but in all likelihood she paid less attention to friars in distant provinces than to her own Second Order followers. Furthermore, in that year in particular, she was focused on the serious illness and death of her beloved Francis.

After becoming a friar, Bartolomaeus was asked to teach theology to his fellow friars at the Franciscan *studium* in Paris.⁴ His specialty was the Bible.⁵

Just five years later, that is in 1231, however, the provincial of the Franciscan province of Saxony,⁶ which is now northern Germany, asked the provincial of the French province to send Bartolomaeus, along with John of Reading, to

¹ John Leland, *Commentarii de scriptoribus Britannicis, auctore Joanne Lelando Londinate*, 1 (Oxford, England: Antonius Hall, 1548/1709).

² "Bartholomaeus Anglicus" in *New Catholic Encyclopedia* 2 (New York: McGraw Hill, 1967).

³ John Lenhart, "Bartholomaeus Anglicus" in *The Catholic Encyclopedia* 2 (New York: Robert Appleton Company, 1907).

⁴ Juris Lidaka, "Bartholomew the Englishman: John Trevisa and the English Continental Traditions of Bartholomaeus Anglicus" in *Essays in Medieval Studies* 5 (1988): 71-92.

⁵ Salimbene de Adam, *Chronicle of Salimbene de Adam*, *Medieval Renaissance Texts and Studies* 10, ed. J.L. Baird (Binghamton, NY: Medieval Renaissance Texts and Studies, 1285/1986).

⁶ Francis himself asked friars to consider another attempt to make their presence felt in Germany in 1221. Their first attempt, just two years earlier, had failed.

Magdeburg, Saxony, to help the newly established province.⁷ Records reveal that the transfer was approved by John Parienti, the Minister General of the Franciscans, whereupon Bartolomaeus and John of Reading traveled to Saxony.⁸

The Saxony province was poor; its members were suffering such hardships and dangers that Bartolomaeus and John needed a special escort to keep them safe on their journey.⁹ For Bartolomaeus, however, Magdeburg was a place safe and secure enough for him not only to teach but also to read extensively in Magdeburg's 285-volume library and, thus, to finish writing what would become his renowned encyclopedia, *On the Properties of Things*.¹⁰

On the Property of Things or *De Proprietatibus Rerum* in Latin, the language in which it was written, was probably completed by 1242, or at least by 1248, when Bartolomaeus was in his late thirties or early forties.¹¹ The book, which could be borrowed from the University of Paris chest, was translated into French, Spanish, Dutch, and English, the latter by John of Trevisa, chaplain to Sir Thomas, Lord of Berkeley, in 1397. Thus it could also be read by the general public both on the continent and in England. Those who wished to learn the science of the day benefited greatly from the enlightened thinking not only of Europeans but Arabic peoples in the Middle East.¹²

Bartolomaeus's extensive and intensive reading, along with his keen observations, allowed him to quote such influential writers as Aristotle, Hippocrates, Theophrastus, the

⁷ R. Steele, ed., *Medieval Lore: An Epitome of the Science, Geography, Animal, and Plant Folk-Lore and Myth of the Middle Age* (London: Elliot Stock, 1893).

⁸ Salimbene de Adam, *Chronicles of Parma*, (1283).

⁹ Elizabeth Keen, *The Journey of a Book: Bartholomew the Englishman and the Properties of Things* (Canberra, Australia: ANU E Press, 2007).

¹⁰ Bartholomaeus Anglicus, "Early Science and Pseudo-Science," *De Proprietatibus Rerum*, trans. John Trevisa (London: Wynkyn de Worde, 1397/1491).

¹¹ Lidaka, "Bartholomew the Englishman."

¹² W. Morris, "Preface" in *Medieval Lore from Bartholomew Anglicus*, ed. R. Steele (London, England: Alexander Moring, The King's Classics, 1893/1905).

Jew Isaac Medicus, and the Arabian Haly in his 400-page text. Fourteen editions of the text appeared over the next 260 years, which has enabled almost every large library in Europe to possess at least one copy even today, with the National Library at Paris possessing as many as eighteen.¹³

Composed of nineteen volumes, *On the Properties of Things* was a major undertaking for a single author, especially in medieval times. William Morris describes Bartholomaeus Anglicus as one of those "mostly single-hearted and intelligent men, of a diligence and laboriousness almost past belief."¹⁴

Indeed, in his massive work, Bartholomaeus Anglicus deals with all the sciences of his time: theology, philosophy, medicine, astronomy, chronology, zoology, botany, geography, and mineralogy. Individual subjects included God, angels, demons, the human mind or soul, physiology, family and domestic life, medicine, the universe and celestial bodies, time, form and matter, air and its forms, water and its forms, and finally earth and its forms, including geography, germs, minerals and metals, animals and color, odor, taste and liquids.

Our interest, however, is narrowed to sections revealing Bartolomaeus's attitude and insight regarding mental illness at a time when treatment of those who suffered from some form of it was woefully inadequate, if not inhumane. Whether Bartolomaeus attained his understanding of mental illness and its effective treatment before or after becoming a Franciscan we do not know, but he would certainly have been influenced by Francis and Clare in the course of his studies as a novice. Like others in religious formation, he would have been introduced to writings and oral traditions associated with Francis and Clare. He may even have read copies of their manuscripts. In the least, Bartolomaeus refined his ideas in *On the Properties of Things* after becoming imbued with the spirit of the co-founders of his religious community.

¹³ Lenhart, "Bartholomaeus Anglicus."

¹⁴ Morris, "Preface," (1893), 5.

An interesting thought is that Bartolomaeus may have been drawn to the Franciscan charism in the first place because he already held convictions regarding the care of mentally ill *minores*. He may have felt at home in the Franciscan Order peopled as it was by unassuming men and women desirous first of becoming poor and unimportant *minores* and then of humbly and compassionately serving those whose dignity, like that of Christ, was by and large being ignored by social structures of the time.

In any case, sections of Volume 7 of *The Property of Things* that deal with mental illness fit securely into the Franciscan way of perceiving and ministering to the emotionally and psychologically ill. They strike one as truly Franciscan as does the writing of Francis, Clare, Bonaventure and other well-known Franciscan mentors and educators.

By some accounts, Bartolomaeus had as his original intended audience parish priests, should they suspect they were becoming mentally ill, and parishioners who noticed that their parish priest appeared to be becoming mentally unstable. Steele describes Bartolomaeus's work as an encyclopaedia of similes written for the benefit of the friar who served in a village and for others without much, if any, formal learning.¹⁵ This is not to say, however, that Bartolomaeus did not put careful thought into what he wrote. Rather, he tried not only to describe a few common forms of mental illness but also to explain how to treat the mentally ill in a way that would optimize their chances of recovery, a hope held by few people of his time. Unlike most who believed that mental illness was the result of either sinful behavior or demonic possession, Bartolomaeus did not hold the prevailing opinion that the mad or insane, as they were commonly called, did not deserve to be rehabilitated, that they should not even dream of reentering the mainstream of ordinary life.

Also characteristic of Bartolomaeus's attitude toward the mentally ill was his portrayal of them as a diverse population that demanded careful diagnosis and treatment planning.

¹⁵ R. Steele, *Mediaeval Lore from Bartholomew Anglicus* (London, England: Alexander Moring, The King's Classics, 1893/1905).

He noted that not all patients suffer in the same way. Those with madness could appear either excited, that is, manic or melancholic, suggesting, interestingly enough, that he had become aware of the phenomenon of bipolar disorders. A manic condition was said to result from an infection of the foremost cell of the head, a condition that deprived its sufferer of imagination. A melancholic condition, by contrast, resulted from an infection of the middle cell of the head, a condition that deprived its sufferer of reason.

Just the opposite might seem to be the case in contemporary thinking, but Bartolomaeus's distinction warrants the following consideration. If those with mania were able to imagine a way of managing their abnormally and persistently elevated, expansive or irritable mood, they would be able to use their excessive energy in more suitable ways. Similarly, if those with depression were able to reason through their unwarranted feelings of worthlessness or inappropriate guilt and find ways of interesting themselves in worthwhile pursuits, including the pursuit of wholesome pleasure, they would not be debilitated by depression.

In literary circles, Chaucer shared at least one of Bartholomaeus's beliefs, as evidenced in the "Knight's Tale." Speaking of Arcite, Chaucer describes his passion as compounded of melancholy which deprives him of reason, overflowing into the foremost cell of his brain, the cell fantastic, and causing him to act as if mad.

Nought oonly lyke the loveres maladye
Of Hereos, but rather lyk manye,
Engendered of humour malencolyk
Byforen in his selle fantastyk.¹⁶

Bartolomaeus warned that some mentally ill persons could hurt themselves or others if they did not have access to healing parts of themselves. For this reason caregivers could restrain them. Otherwise, he maintained, it was imperative

¹⁶ Geoffrey Chaucer, "Knight's Tale," in *Canterbury Tales* (Oxford, Clarendon Press, 1957), 515-18.

to let the mentally ill walk around freely while making sure their environment was safe. Indeed, the environment of the houses in which the mentally ill were cared for was to be such that it helped them renew both their mental health and their physical strength. The mentally ill were to be comforted and refreshed. "They [were to] be removed from the source of their agitation," Bartolomaeus wrote. They were to be given adequate rest, an orderly routine, wholesome food, and interesting activities, he stipulated, revealing his keen insight into the mind-body connection. "Music should be provided for their recreation," he added, showing his appreciation of the soothing potential of the fine arts.¹⁷

Furthermore and very importantly, Bartolomaeus insisted that a "suitable occupation should be planned for [the mentally ill]." They were to be thought of as curable. They were to live in hope of recovery, and those who cared for them were to share that hope. Those with mental disorders were to believe that, in time, they would eventually be released from the mental institution into which they were placed. As a consequence, those who cared for them were to have that as one of their main treatment goals.

CONCLUSION

Before concluding our investigation of the writings of Bartolomaeus, we may wish to ponder the rest of what was likely to have happened to him on his Franciscan journey. Records indicate that he was elected Minister of Austria around the age of forty-four and then Minister of Bohemia around the age of fifty-two.¹⁸ As the latter, Bartolomaeus is said to have

¹⁷ Similarly, enlightened members of the medical profession have recommended music as a cure in mental troubles, as Shakespeare implies in *Richard II*: "This music mads me. Let it sound no more. / For though it have help madmen to their wits, / In me it seems it will make wise men mad." (Act V: 61-63).

¹⁸ Elizabeth Keen, "From Bartholomew to Batman: Four Hundred Years of *The Properties of Things*," unpublished Ph.D. thesis (Australian National University, 2002).

resolved a dispute between Duke Boleslaw and the cathedral Chapter at Cracow,¹⁹ a feat that reminds us of Francis's own intervention with the bishop and mayor of Assisi.

Then, when Bartolomaeus was approximately fifty-three, Pope Alexander IV appointed him papal legate north of the Carpathians. Subsequently he was appointed Bishop of Lokow.²⁰ He was probably not consecrated bishop, however, because of the Mongol invasion of Poland in 1259.²¹

Three years later, in 1262, on the very first ballot Bartolomaeus was unanimously elected the sixth Minister Provincial of Saxony,²² a position in which he served for the remainder of his life. He died in 1272 at the age of sixty-eight or sixty-nine.²³

Finally, our conclusion includes a brief consideration of the influence of Francis, Clare, and Bartolomaeus on psychology in the twenty-first century and, in particular, on the movement called positive psychology as headed by such theorists and practitioners as Victor Frankl,²⁴ Martin Seligman²⁵ and Michael Csikszentmihalyi.²⁶

Positive psychology has as its roots recent research on the relationship between hope, resilience, and mental health.²⁷ As a consequence, mental health professionals are to focus

¹⁹ T. Gale, "Bartholomaeus Anglicus" in *Encyclopedia of World Biography* (New York: Thomson Corporation, 2005-2006).

²⁰ Jordan of Giano, *Thirteenth Century Chronicles: Jordan of Giano, Thomas of Eccleston, Salimbene degli Adami*, trans. P. Hermann (Chicago: Franciscan Herald Press, 1262/1961).

²¹ R. B. Brooke, *Early Franciscan Governance: Elias to Bonaventure* (Cambridge, England: University Press, 1959).

²² Jordan of Giano, *Thirteenth Century Chronicles*.

²³ Keen, *The Journey of a Book*.

²⁴ Victor Frankl, *Man's Search for Meaning* (New York: Simon & Schuster, Inc., 1959).

²⁵ Martin Seligman, *Using the New Positive Psychology To Realize Your Potential for Lasting Fulfillment* (New York: The Free Press, 2002).

²⁶ Michael Csikszentmihalyi, *A Life Worth Living: Contributions to Positive Psychology* (New York: Oxford University Press, 2006).

²⁷ N. Anderson & P. E. Anderson, P. E., *Emotional Longevity: What Really Determines How Long You Live* (New York: Penguin Putnam, Inc., 2003).

less on mental illness and more on well-being.²⁸ They are to concentrate on helping clients "live within an optimal range of human functioning, one that connotes goodness, generativity, growth, and resilience."²⁹

Health is not just the absence of disease or illness, according to positive psychologists and their recent path-breaking research: professionals who measure mental health in positive terms attain more desirable outcomes than those who define it by the absence of mental illness.³⁰ Rather, health and longevity are the result of such things as optimism, including entertaining positive illusions; finding meaning in life events; dealing directly with past trauma; having social support; living in a wholesome environment; changing perceptions and restructuring thoughts so as to deal effectively with distressful life events and concomitant emotions; and living as healthy lifestyle as possible. Maintaining a ratio of positive to negative affect at or above 2.9, for example, allows mental health to flourish.³¹

Had not Bartolomaeus encouraged the same when he stipulated that the mentally ill were to live in a wholesome environment, living a healthy lifestyle even in their asylums? Similarly, had not Clare insisted that her mentally ill Sisters be included in decision-making, which would have undoubtedly allowed them to enjoy the positive illusion that they were of value to the community? And had not Francis, who found joy—indeed perfect joy—in being rejected and abused by his own brothers when seeking refuge in their house, changed his negative perceptions into positive ones and restructured his thoughts in an exemplary way? Indeed, we rightfully con-

²⁸ C.D. Ryff, "Happiness Is Everything, or Is It: Explorations into Meaning of Psychological Well-Being" in *Journal of Personality and Social Psychology* 56 (1989): 1069-81.

²⁹ B. L. Fredrickson, & M. F. Losada, "Positive Affect and the Complex Dynamics of Human Flourishing" in *American Psychologist* 60 (2005): 678-86.

³⁰ C. L. M. Keyes, "The Mental Health Continuum: From Languishing to Flourishing in Life" in *Journal of Health and Social Behavior* 43 (2002): 207-22.

³¹ Keyes, "The Mental Health Continuum."

clude, his ratio of positive to negative affect was probably higher than the recommended 2.9.

Thus we answer the question with which we began. Franciscan Sisters in Colorado Springs had every reason to set aside their precious resources for the care of the mentally ill. Their decision fit securely within their Franciscan tradition. They had been inspired by men and women of the thirteenth century, namely Francis, Clare, and Bartolomaeus Anglicus.

Penitential Needlework

*At Cheb (some call it Eger)
the poor sisters sewed for their keep,
fingers working thread,
as had Clare's.*

*They mended, beaded, embroidered,
keeping the castle's robes
while tending their Bridegroom's regalia
in the chapel.*

*The sisters might never see
the earthly master clad in their designs,
yet their heavenly Lord's accoutrements
gleamed with their handiwork.*

*They stitched their way through strife,
knots handled daily:
gently untangled
or severed outright.*

*Pierced fingers bled, saliva dissolving stains,
as Jesus' blood gushed with water,
fountain cleansing
both wounds and lands.*

Felicity Dorsett, O.S.F.

OPTIMISTICALLY EMBRACING CREATION

KATHERINE WRISLEY

Christian modernity emphasizes a personal relationship with God, but it seems to ignore the relationship with creation that should be an inevitable result of a conversion experience. The created world of God ought to be viewed as beautiful and holy to those who have received salvation, because through Christ it has been reunited to its Creator and is no longer lost to the constructs of evil. Hope extends far beyond the realm of humanity and reaches its arms out to the entirety of creation, and Christians are thus called to enter into communion with their surrounding world. Indeed, "God's creative action ... is always the pre-condition for salvation."¹ As Christians attempt to grasp the implications of their salvation and understand the fullness of God's self-giving love, they must ultimately realize that "[o]nly when the line of redemption is rooted at the origin of the line of creation can the universality of redemption be seriously affirmed."² Creation is the divine framework through which God reveals his completed grace, and thus it ought to be deeply loved by the proclaimed Christian. This paper will claim that Christians must possess an optimistic viewpoint of creation in order to

¹ Zachary Hayes, *What are they Saying about Creation?* (New York: Paulist Press, 1980), 30.

This paper was first conceptualized and developed in a class entitled *The Gospel According to Saint Francis* at Flagler College in the Spring Semester of 2008. I am indebted to Dr. Timothy J. Johnson for his invaluable editorial help and mentorship, without which the final form of this paper would not have been possible.

² Hayes, *What are they Saying about Creation?* 28.

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discover the fullest form of salvation, as achieved through the act of the Incarnation and as displayed through the life and stigmata of St. Francis of Assisi.

GOD'S INTENTION AND PURPOSE

First, it is necessary for the Christian to understand creation in an optimistic manner because God's intentions towards it are ultimately good. We exist in an age where concrete slices through open fields, where birds rest on electric wires instead of trees, and where industry takes precedence over the natural earth. The beauty and importance of creation is nearly forgotten in light of technical advancements. Christians ignore the message that God proclaims from rivers, mountains, and oceans instead of opening their arms towards nature, which should be "viewed as a concrete and ubiquitous reminder of [God's] power and wisdom."³ Creation is not to be regarded as unimportant; rather, it ought to be respected and revered as a part of God's ultimate plan that has a "specific purpose" for the cosmos.⁴ Proclaimed good by God, it ought to be viewed as *good* by those who seek to honor God's intentions.

Indeed, the importance of creation stretches throughout the biblical narrative and provides reasons for the modern Christian to view it optimally. The Old Testament presents creation as God's way of overcoming chaos and preserving order within the cosmos, and "in the Jewish tradition ... the wilderness and desert had profound religious significance."⁵ Prophets would sojourn in the wilderness to metaphysically experience the divine because nature possessed a mysterious connection with God that could be found nowhere else. We find this same trend in the New Testament when Jesus

³ Per Binde, "Nature in Roman Catholic Tradition," *Anthropological Quarterly* 74 (2001): 8.

⁴ Binde, "Nature in Roman Catholic Tradition," 18.

⁵ Ben C. Ollenburger, "Isaiah's Creation Theology," *Ex audita* 3 (1987): 54.

wandered into the desert for forty days after his baptism, and in the character of John the Baptist, who made his home in the remote clutches of the wilderness. These biblical definitions of creation – as God's way of preserving order and as a place where one can escape to connect with the Divine – indicate that God is inextricably interwoven with creation. Through nature, Christians may find the order and connectedness of God which "communicate[s] ... the transcendent, mystical, and unspeakable qualities of God."⁶ Creation must be viewed, as the biblical narrative indicates, as the window through which we may clearly see the purposes of the Divine.

Furthermore, creation should not be viewed negatively in light of sin. Although many theologians will conclude that creation did indeed lose its "continuity" with God when humanity fell, this does not take away from God's love of creation or its importance in the universe.⁷ Creation remains a product of the fountain-fullness of God's eternal goodness, thus, "[i]t need not be a perfect world or the best possible world; it is sufficient that it be a world of limited goodness that is apt for the working out of God's loving purpose."⁸ Creation, even if not in perfect order due to the fall of humanity, remains "good and blessed" as the structure through which God performs his divine initiative.⁹ God's salvific purpose comes to fruition through creation, because "God creates for the sake of the final fulfillment accomplished in Christ," or the Incarnation.¹⁰

⁶ Binde, "Nature in Roman Catholic Tradition," 18.

⁷ Jordan J. Ballor, "Christ in Creation: Bonhoeffer's Orders of Preservation and Natural Theology," *Journal of Religion* 86 (2006): 15-16.

⁸ Zachary Hayes, Introduction to *Disputed Questions on the Mystery of the Trinity*, Works of St. Bonaventure 3 (St. Bonaventure, NY: The Franciscan Institute, 1979), 99.

⁹ Binde, "Nature in Roman Catholic Tradition," 18.

¹⁰ Hayes, *What are they Saying about Creation?* 28.

THE INCARNATION AND THE TRINITY: GOD'S CONNECTEDNESS WITH CREATION

The next step in understanding the significance of creation is to view it in light of the Trinity and the Incarnation. The Christian is completely and unquestionably united to creation through the Incarnation of Christ the Logos, or Word of the Trinity. Theologian Jurgen Moltmann notes that "[t]he universal significance of the history of the Son could not ... be understood" without seeing "the figure of the Son against the comprehensive horizon of the history of the triune God with the world."¹¹ An understanding of the Divine as a Trinitarian figure is vital in comprehending the necessity of the Incarnation to creation, because it is from the Trinitarian relationship that it is formed and fulfills its divine purpose.

Indeed, Bonaventure's portrait of the Trinity permits creation to stand with humanity in redemption. Ilia Delio, in her great work *Simply Bonaventure*, poignantly describes the Seraphic Doctor's position on the Trinitarian relationship and notes that as the "fountain-fullness of goodness," the Father figure of the Trinity, or the "first principle of being, and by extension, of creation," cannot help but produce the Word, who "shares *eternally* in all aspects of the Father's nature."¹² The communicative love of the Father and the Word, in turn, produces the Holy Spirit. Thus, the Father is an all-giving entity while the Spirit is an all-receiving entity. The Word, however, is both a giving and receiving entity, as it is produced by the infinite wisdom of the Father but produces the Holy Spirit out of love with the Father. Thus, according to Bonaventure, the Word stands at the center of the Divine Trinitarian relationship, serving as the mediator and uniting force which holds it together. In its outpouring of goodness, the Trinity could not help but manifest itself in its fullest, most complete form of the Incarnate Word, and "... the Word,

¹¹ Jurgen Moltmann, *The Trinity and the Kingdom: The Doctrine of God* (Francisco: Harper and Row, 1981), 97.

¹² Ilia Delio, *Simply Bonaventure: An Introduction to His Life, Thought, and Writings* (New York: New City Press, 2001), 43.

as the self-expressed aspect of the Godhead, stands *in medias res*; in his orientation to the other Persons of the Trinity, and, within the Trinity, to creation."¹³ Because it is the center of the Trinity and "the sum total of the infinite divine ideas," the Word Incarnate is the only form through which both humanity and creation can be united with God, thus fulfilling the intentions of God for the cosmos and serving as the doorway through which humanity may optimistically consider creation.¹⁴

Indeed, Bonaventure's Trinitarian theology dictates that creation explodes into being as a result of the fountain-fullness of God's all-producing mercies but needs the Incarnate Word to unite it fully with the Trinity. Through entering the world the Word completes it "because every person, plant, animal and star is created through the Word and bears a relationship to the Word" and so "every person, plant, animal, and star which, on one hand, is opposite to the other is, at the same time, related to the other precisely through the Word."¹⁵ Creation cries out to be completed so the cosmos may reach into infinity to grasp the Divine. The Incarnation provides the answering presence which fulfills the needs of both, for indeed, "[t]he only continuity between God and God's work is the word ... were the word not there, the world would drop into a bottomless abyss."¹⁶ All of creation is brought together on a cosmic level beyond our understanding through the Incarnate Word's mediating presence which fuses itself with the life it breathed into being.

Thus, the Incarnate Word's completing power reveals the reasons why Christians ought to embrace creation with an attitude of love. God pours out divine grace from the Incarnation and falls onto creation in an out-flowing of goodness, not for moral reasons, but simply "for the sake of order

¹³ Thomas J. Herbst, *The Road to Union: Johannine Dimensions of Bonaventure's Christology*, (Rome: Frati Editori di Quaracchi, 2005), 161.

¹⁴ Delio, *Simply Bonaventure*, 84.

¹⁵ Delio, *Simply Bonaventure*, 84-85.

¹⁶ Dietrich Bonhoeffer, cited in Jordan J. Ballor's "Christ in Creation," 15-16.

and excellence in the universe."¹⁷ The Word, as the center of the Trinitarian relationship, brought reason to the cosmos through becoming Incarnate. God unites all of creation to himself through the Incarnation, bringing it to his lap in love. Similarly, Christians ought to embrace creation optimistically in a spirit of unity, for this will ultimately fulfill God's good intentions for the universe. We must "[see] the mystery of creation not simply in terms of the beginnings of the physical universe, but pre-eminently in religious terms as the placing of the beginnings of finite being which finds its consummation in the mystery of Christ and the eschatological dimension embodied in him," recognizing that without creation, salvation would be a complete impossibility.¹⁸

ST. FRANCIS: AN EXAMPLE OF OPTIMISM

St. Francis of Assisi unquestionably shines forth as the prime example of Christian optimism towards creation. Opening his arms to the world around him, Francis exhibited a natural tendency to value God's created earth. His life is a testament to the truth that the physical, created world of God should be viewed as beautiful and holy to those who have received salvation. Indeed, Franciscan theology *insists* that one must possess an optimistic viewpoint of creation in order to fully embrace salvation.

Francis lived his life beneath the image of the crucified Christ, joining "Lady Poverty" as she "climb[s] up the cross to embrace Jesus in his death."¹⁹ Rejecting the norms of the medieval society which surrounded him, Francis sought to imitate as closely as possible the life of Christ. Leaving the old world of sin behind, he embraced his newfound spiritu-

¹⁷ Linda Zagzebski, "The Incarnation and Virtue Ethics," in *The Incarnation: An Interdisciplinary Symposium on the Incarnation of the Son of God*, ed. Stephen T. Davis, Daniel Kendall and Gerald O'Collins (Oxford: Oxford University Press, 2002), 316.

¹⁸ Hayes, *What are they Saying about Creation?* 29.

¹⁹ Lawrence S. Cunningham, *St. Francis of Assisi* (Grand Rapids: William B. Eerdmans Publishing Company, 2004), 21.

ality at a young age and entered a world of obedience and grace. Throughout his life, Francis recognized the created earth around him as a vital, poignant part of the spiritual world, embracing the idea that salvation encompassed a recognition that Christ had come to redeem the whole of creation as well as humanity. Cunningham powerfully asserts that through "looking for the traces of God in the natural world," Francis found "a way of contacting the cosmic Christ through whom the world was made."²⁰ While many in his time period, especially the Cathars,²¹ considered the physical realm evil, Francis claimed that creation shouted the Good News of the Gospel and should thus be viewed optimistically.

Stories of harmonious interactions with animals and nature alike permeate throughout the accounts of Francis's life, proving that this understanding of creation was a necessary aspect of his theology and salvation. Whether he was preaching to birds or making deals with vicious wolves, Thomas of Celano notes that Francis "carefully exhorted all birds, all animals, all reptiles, and also insensible creatures to praise and love the Creator, because daily, invoking the name of the Savior, he observed their obedience in his own experience."²² One story speaks of Francis going so far as to rescue worms by "pick[ing] them up from the road and put[ting] them in a safe place so that they would not be crushed,"²³ while another tells us that Francis once threw a fish which was on dry land choking back into the water.²⁴ Even on his deathbed Francis recognized the beauty of creation through asking to be placed naked "on the bare earth" for a short while, serving as a "reminder that it is from the clay of the earth we come

²⁰ Cunningham, *St. Francis of Assisi*, 105.

²¹ Malcolm Lambert, *The Cathars* (Oxford: Blackwell Publishers, 1998), 173.

²² Thomas of Celano, Chapter XXI of the First Book of "The Life of Saint Francis," *Francis of Assisi: Early Documents*, ed. Regis J. Armstrong, J.A. Wayne Hellmann, and William Short, Vol. 1: *The Saint* (New York: New City Press, 1999), 234.

²³ 1C XXIX, *FA:ED* 1, 250.

²⁴ 1C XXI, *FA:ED* 1, 235.

and it is to the earth we return."²⁵ For Francis, unity with the natural world was a necessity to achieving unity with Christ.

Indeed, Francis's perceptions of the physical world influenced his life heavily, perhaps most clearly observed through his poetic prayer, the *Canticle of Creatures*. Attributing human qualities to natural elements, Francis connoted that the created world carries a spiritual and even familial significance. The whole natural universe seems to sing its praises to God, forcing the Christian to recognize that through Christ the world was created, and through Christ it will be redeemed. The noble saint prays:

Praised be You, my Lord, with all Your creatures, especially Sir Brother Sun, who is the day and through whom You give us light.... Praised be You, my Lord, through Sister Moon and the stars ... through Brother Wind, and through the air, cloudy and serene, and every kind of weather, through whom You give sustenance to Your creatures ... through Sister Water, who is very useful and humble and precious and chaste. Praised be You, my Lord, through Brother Fire, through whom You light the night.... Praised be You, my Lord, through our Sister Mother Earth, who sustains and governs us, and who produces various fruit with colored flowers and herbs.²⁶

The elements of creation emanate from God and call for humanity to behold the Creator's kindness and unending mercies. As we attempt to optimistically encounter God within creation, Francis's *Canticle* provides the perfect example for us to follow as it summons us forward into the mysteriousness and beauty of the natural world surrounding us.

²⁵ Cunningham, *St. Francis of Assisi*, 113.

²⁶ St. Francis of Assisi, "The Canticle of Creatures," *FA:ED* 1, 114.

STIGMATA: UNITY AND OPTIMISM FULLY ACHIEVED

So far, this paper has explored the idea that Christians must possess an optimistic viewpoint of creation in order to achieve the fullest form of salvation. After attempting to show that this fulfills God's intentions towards the cosmos, it then presented the Incarnation of Christ as the Divine Initiative which makes unity with creation possible. As Christians, we may be optimistic towards creation because the Incarnate God has lifted it to completion; it peacefully rests on the breast of the Divine as God in the flesh walks among his creatures. St. Francis serves as the prime example of how a Christian ought to view creation in light of these ideals. This paper will now claim that the Stigmata of St. Francis was the result of his optimism towards creation and a product of his recognition of the Incarnation; thus, the Stigmata is the ultimate signifier of a perfect unity with God's created world.

It is interesting to note that Francis did not receive the stigmata within a man-made church, surrounded by hundreds of his friars. Instead, Francis received the marks of the Crucified when he retreated into the wilderness and sat immersed in prayer, surrounded by none other than God's creation. The stigmata came wholly upon him "when he was deeply absorbed in contemplation at a solitary location on the Mountain La Verna in the Upper Arno Valley," signifying that St. Francis was fully and optimistically engulfed within God's creation when God gave him his marks of suffering and physicality.²⁷ Describing the poignant beauty of Mount La Verna, Paul Sabatier writes, "[t]he summer nights up there are of unparalleled beauty," and "[n]ature, stifled by the heat of the sun, seems to breathe anew."²⁸ Finding retreat and solace within the shadows of his glorious, natural surroundings, St. Francis encountered God in the most personal way possible. Amidst the unparalleled peace of creation, God rises to action and alters the perceptions of humanity.

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Francis, having lived a life in which he continuously sought to be united with the Crucified Christ, recognized the utmost importance of the created world around him. The Incarnate Christ had restored the *whole* of creation, and Francis's daily actions and simple way of living acknowledged this and thus united him to the surrounding world. The stigmata became a physical manifestation of this unity as it was a painful but powerful recognition of the Crucified Christ existing within the physicality of St. Francis. The stigmata came upon him in a beautiful, holy vision in which a seraph, coming from the "rays of the rising sun," "flew toward him from the edge of the horizon and bathed his soul in raptures unutterable"²⁹ and revealed to him a cross upon which the seraph was nailed.³⁰ When the vision receded, Francis found the stigmata of the Crucified imprinted on his body, visible remnants of his oneness with God.

As the life of St. Francis reveals, unity with God implies unity with creation, which Christ also brought to glory through the act of the Incarnation. The stigmata powerfully reminds Francis that he is forever joined with his Messiah, but it further reminds him that he is wonderfully and beautifully connected to God's creation because he is a physical being that breathing longing for the Divine. The blood of the Crucified pours out from the wounds of the stigmata, seeping out onto Francis's humanness and falling onto the created world in remembrance of the Incarnation's elevation of both. Because he possesses a wholly optimistic viewpoint of creation, Francis longs to be fully united with his Creator, and the stigmata radically and wonderfully fulfills this unique desire.

²⁷ Binde, "Nature in Roman Catholic Tradition," 20.

²⁸ Paul Sabatier, *The Road to Assisi: The Spiritual Biography of St. Francis* (Brewster, Massachusetts: Paraclete Press, 2003), 126.

²⁹ Sabatier, *The Road to Assisi: The Spiritual Biography of St. Francis*, 129.

³⁰ 2C III, FA:ED 2, 264.

CONCLUSION: THE MODERN ATTITUDE AND CREATION

Made achievable through the Incarnation of Christ and revealed through the life and stigmata of St. Francis, an optimistic viewpoint of creation is completely necessary for any Christian attempting to understand his role within God's great schema. Industrialism has impaired modern society's understanding of the importance of creation, and it is the duty and role of the Christian to lift it back into relevance in recognition of God's intentions for the world. Following the example of Christ through the Incarnation and of St. Francis through the stigmata, we must strive to understand the created world within a context of hope and redemption. Creation is the web of God's intention on which he intricately weaves humanity's salvation.

We are constantly surrounded by the sounds of society, which deafen our ears with the loud clangs of humanity-without-God. Television locks our attention and yells at us to give ourselves away to materialism, tempting us to ignore the beauty of God's creation. The roar of factories, airplanes, and automobiles drowns out the humble sigh of a quiet field at dusk, and Christians become more isolated from and ignorant of their relationship with all of creation. We must turn off the television and turn away from the tempting sounds of our industrial society, for these represent the work of man and not the work of the Divine. In place of a mall we must step outside and find the glory of a flower; we must listen to the birds, acknowledging Mother Earth, Brother Sun, and Sister Moon in all their simple nature. Let us follow St. Francis up Mount La Verna, optimistically embracing creation as the out-pouring of God's never ending goodness and falling into the completeness of his overpowering presence as we are wholly united spiritually and physically to the Divine through the breath-taking world around us.

Introduction to Pilgrimage: Being Pilgrims and Strangers¹

JOANNE SCHATZLEIN, O.S.F.

OPENING REMARKS

In his book entitled *The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred*, Phil Cousineau says:

The art of pilgrimage is the craft of taking time seriously, elegantly. What every traveler confronts sooner or later is that the way we spend each day of our travel ... is the way we spend our lives. Inspired by our journey, perhaps we can learn the "True Life" we were searching for is here, where our travels and our home life overlap.²

In another book on the spiritual practice of pilgrimage, Edward C. Sellner says:

We are pilgrims on the earth and strangers; we have come from afar and we are going far. The journey of our life goes from the loving breast of our Mother on earth to the arms of our Father in heaven. Everything on earth changes; we have no abiding city here; it is the experience of everybody.³

¹ Annual Franciscan Federation Conference, Keynote Address – Joanne Schatzlein OSF, July 24 – 27, 2008 – Denver, CO.

² Phil Cousineau, *The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred* (Berkeley, CA: Conari Press, 1998).

³ Edward C. Sellner, *Pilgrimage: Exploring a Great Spiritual Practice* (Notre Dame, IN: Sorin Books, 2004).

These quotes speak to the heart of what you and I are about during these days. You and I are pilgrims and strangers, taking some serious and elegant time in search of a deeper understanding of our Life in God ... a journey right here, and right now.

In this journey, we are bonded with many others who have gone before us:

- Our biblical ancestors ... those who followed Abraham to a new homeland; the ones who drove Moses crazy with their complaints and their demands for signs ... who embraced the One True God only to revert back to pagan ways ... yet this group of Israelites became God's Chosen ... heirs of the Kingdom yet to come. Acts 13: 13-25 "For forty years God put up with them in the desert" After another four hundred fifty years God gave them land as an inheritance. And 5,000 years later God still is with us. Our God doesn't give up on us (Jim Gannon at Cardinal Stritch University April 17, 2008)
- We join with the groups of pilgrims climbing up to Mount Zion and singing: Let us go rejoicing, to the house of our God. Mt. Zion (where God dwelled) represented all they longed for ... security, abundant food, peace. Who wouldn't rejoice at the thought of such great gifts.
- We journey with Christ, Jesus of the Gospels, who has been described as the "pilgrim par excellence;" and "the model of a pilgrim passing through this world." This is the Pilgrim Francis would follow, learning from the stories of the Gospel how to meet the challenges of each day.
- We are companions with all those thousands of Medieval Pilgrims, traveling to shrines and pilgrimage centers in search of forgiveness, healing and transformation. We will be learning more from them throughout these next days.

And finally we are bonded with all those whom we have/ or are journeying with to holy places of all sorts:

- Perhaps Assisi – but maybe other Franciscan places like retreat centers or Motherhouses ... who are companions for us there?

- Maybe Rome and St. Peter's – but maybe our companions are members of our own parish churches
- The Holy Land – or perhaps hospitals, infirmaries and care centers
- Santiago de Compostella (the tomb of St. James) – or perhaps our own places of burial of family members, fellow brothers and Sisters or friends. Who is there that walks with us today?

DEFINITIONS

Pilgrims are distinguished from tourists, nomads and itinerants. While nomads and itinerants move from place to place, what motivates these moves is weather, changes in seasons or places to work. While itinerancy certainly characterized Francis, for our purposes today we will explore the dimensions of being a pilgrim, and look especially at what it means to be "Pilgrims and Strangers," characteristics especially important to both Francis and Clare.

Pilgrim comes from the Latin word **peregrinus**: *Per* meaning through, and *ager* meaning field and land. Thus a pilgrim is one who travels.

Doris Donnelley⁴ has gifted us with five key identifying characteristics which distinguish pilgrims from tourists. It is important to outline them here, because while they may describe pilgrims, I believe they are elements to embrace in our journey through life:

- A pilgrim perceives an internal dimension on the journey. For pilgrims, what motivates the journey is a hope for something to happen within. As my sister Mary said before making her pilgrimage this past January, "I am praying for change in some of my attitudes and ways of looking at my life." While the externals excite us and create their own energy, it is what happens within that is key.

⁴ Doris Donnelley, "Pilgrims and Tourists: Conflicting Metaphors for the Christian Journey to God," *Spirituality Today* 44/1 (1992).

- Pilgrims invest themselves while tourists avoid personal commitment. As Doris suggests, "To be a pilgrim is to assume a new and risky identity, surrendering all that clutters one's life so that God takes center stage."
- A Pilgrim hopes to be "affected" by the pilgrimage. It is amazing to watch this happen. All of a person's senses are awakened in new ways on pilgrimage. We tend to be a visual people, but sounds now become more important, not to mention taste (great Italian food and wine), smells of cooking and fresh bakery, and touch ... we encourage pilgrims to touch walls and stones ... drawing us back in time. Franciscans thrive on "affective spirituality."
- Both the journey and the arrival are important to a pilgrim. Pilgrimage began when you started thinking through registering for the program, and it continued in packing, in negotiating travel which is getting more challenging each day, and continued right up to your arrival at the hotel. Doris suggests that all that preparation is part of the pilgrimage, and just as important as being here and participating in a program. And more ... on pilgrimage we suggest pilgrims must then "Go Home" in order for the internal dimension of the journey to unfold ... for the pilgrimage to begin in new ways.
- Lastly, Doris suggests that community is formed for the pilgrim, while the tourist is content to experience things on their own. "Pilgrims build community, a curiously non-hierarchical community where there is no distinction of class." When we welcome our pilgrims we suggest that they are on this journey at this time and with this particular group for a reason. In the beginning that thought is lost in jetlag, but as the journey unfolds, the connections being made and the experiences shared by the group help them understand that they are part of something much bigger than just their own decisions.

FRANCIS AND CLARE – "PILGRIMS AND STRANGERS"

In exploring the meaning of "Pilgrims and Strangers" in the lives of Francis and Clare, Keith Warner's article is fundamental in its scope.⁵ Keith outlines how Francis's choice of the term "Pilgrims and Strangers" is specific to his wanting to "Follow in the Footsteps of our Lord Jesus Christ." This is what distinguishes him from those living the *Vita Apostolica* and the *Eremitical* ways of life. These lifestyles invite its followers to live poorly "On the Road" and to a combined life of preaching and withdrawal for prayer, but find their motivation from the life of the Apostles. Francis's eyes were "Fixed on Christ" and everything else about his way of life followed from that.

While Francis and Jesus could both be considered itinerant, i.e. being freed to preach, "*In Via*," itinerancy as a descriptive for Francis is incomplete. It is Francis himself who invites his brothers, and Clare her sisters, to go through the world as "Pilgrims and Strangers." There is intent, focus and purpose in Francis's choice of identity: the focus is on Christ.

This is echoed in our TOR Rule, Chapter 22: "The truly poor in spirit following the example of the Lord, live in this world as pilgrims and strangers."

⁵ Keith Warner, "Pilgrims and Strangers: The Evangelical Spirituality of Itinerancy of the Early Franciscan Friars," *Spirit & Life* 10 (St. Bonaventure, NY: Franciscan Institute, 2000): "What does it mean to leave footprints? One has to have feet for walking, and Francis is well known for his devotion to the humanity of Christ. Second, one must travel or go on a journey to leave such marks behind. Third, footprints are clues to the means of locomotion and direction of the traveler. Even though he did travel by boat and mule, Jesus mostly walked, and by following his footprints, one can determine the path he took. Lastly, in order for others to follow his footprints, Jesus had to leave a mark where he traveled. For Francis, the world is capable of receiving the footprints of God's son, of holding markings which lead us in the way to the Father."

FRANCIS AS PILGRIM AND STRANGER:

The Rule of 1223 – VI:1-2: Let the brothers not make anything their own, neither house, nor place, nor anything at all. As pilgrims and strangers in this world, serving the Lord in poverty and humility, let them go seeking alms with confidence, and they should not be ashamed because, for our sakes, our Lord made Himself poor in this world.

The Rule of 1221 – IX:5: He (Christ) was poor and a stranger and lived on alms – He, the Blessed Virgin, and His disciples.

The Testament – 24: Let the brothers be careful not to receive in any way churches or poor dwellings or anything else built for them unless they are according to the holy poverty we have promised in the Rule. As pilgrims and strangers, let them always be guests there.

In the *The Saint* is a section called “Fragments from a manuscript of the Worchester Cathedral” in England containing passing comments by Thomas of Celano and Hugh of Digne which may have been part of the early rule or form of life that the brothers were living. These fragments offer an understanding of what the Gospel life meant to Francis and his early followers:

When the brothers go through the world, let them take nothing for the journey, neither knapsack nor purse, nor bread, nor money, nor walking stick (FA:ED 1,89).

Let all the brothers strive to follow the humility and poverty of our Lord Jesus Christ and remember that we should have nothing else in the whole world except, as the Apostle says: having food and clothing, we are content with these (FA:ED 1, 91).

CONCLUSION

For Francis, it is important to be pilgrims and strangers as Jesus was. This means owning nothing that would keep you from going about the world proclaiming the Gospel as Francis felt so called to do. Freedom from permanent housing, excess baggage, and what we believe as necessities of life can hold us back, keep us comfortable, and silence the call of the Spirit to move on.

CLARE AS PILGRIM AND STRANGER

The Rule of Clare – VIII:1-5: Let the sisters not appropriate anything, neither a house nor a place nor anything at all; instead, as pilgrims and strangers in this world who serve the Lord in poverty and humility, let them confidently send for alms. Nor should they be ashamed, since the Lord made Himself poor in this world for us. This is that summit of the highest poverty which has established you, my dearest sisters, heiresses and queens of the kingdom of heaven; it has made you poor in the things [of this world] but exalted you in virtue. Let this be your portion which leads into the land of the living.

Second Letter of Clare to Agnes of Prague: [A]lways be mindful of your resolution like another Rachel always seeing your beginning. What you hold, may you [always] hold, What you do, may you [always] do and never abandon. But with swift pace, light step, unswerving feet, so that even your steps stir up no dust, may you go forward securely, joyfully, and swiftly, on the path of prudent happiness, not believing anything, not agreeing with anything that would dissuade you from this resolution or that would place a stumbling block for you on the way...

CONCLUSION

For Clare, who may have made a journey with her mother, but basically was never on the road, these quotes reveal the depth of her understanding of what it means to imitate Christ who was Pilgrim and Stranger. Being pilgrims and strangers ourselves lifts us to the highest level of poverty and establishes us as heiresses and queens in the kingdom of heaven. Virtue is exalted when we are pilgrims. Once we agree to this journey, we must move forward swiftly, securely, and joyfully on the path of *prudent* happiness.

Fr. Joe Doino, of blessed memory, a teacher, colleague and mentor of mine, gave a presentation on pilgrimage to our pilgrimage staff back in 1992. He believed that Francis had memorized the first two chapters of I Peter, in which the apostle describes how "We are called to be holy as God is holy ... how we are to go about the world as pilgrims and strangers as God's chosen people, proclaiming the marvelous deeds of God who has called us out of darkness into a marvelous light." These ideas find their way into Francis's *Later Rule*, Chapter 6. He sees himself as a pilgrim and stranger, commissioned to proclaim the Good News. Joe suggests that poverty, joy, reverence and service are all fundamental to being pilgrim.

He went on to describe how Clare's Rule echoes these same themes: To quote him: "Enclosure at San Damiano created a spirit-filled insecurity so they are also considered 'pilgrims and strangers.'" Joe goes on to say, "Trace the notion of Clare's sense of pilgrimage in her consciousness ... how poverty allows this. How space becomes sacred space ... how limits become unlimited." Clare tore down boundaries that would confine ... allowing one to walk unrestricted into God.

CHARACTERISTICS OF A COUNTER-CULTURAL PILGRIM

A pilgrim in the Middle Ages was immediately identifiable by what they wore:

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- Some type of tunic called a *sclavein* marked with a cross.
 - A staff which was a rough wooden stick with a metal toe on one end.
 - A *scrip* which was a soft pouch usually made of leather, strapped to the pilgrim's waist containing mess cans and money. Because the pouch was small, one had to rely on the goodness of others for alms to sustain you on the journey.
 - Later a broad brimmed hat was worn.
- Pilgrims also had badges that identified where they were traveling to:
- Pilgrims to Santiago de Compostella had cockle shells. Later the scallop shell became the identifying characteristic of all pilgrims.
 - Pilgrims to Jerusalem carried palm branches.
 - Crosses marked the pilgrims traveling to Rome.

INNER CHARACTERISTICS:

While these externals marked the pilgrim, there are some inner characteristics I believe identify us as life long, in fact counter-cultural pilgrims today:

Simplicity – which stands in the face of our consumer society. We exhort, cajole, encourage but rarely convince people how little they need on pilgrimage. AND they often come with shopping lists for others, postcards they HAVE to send, multiple additional sights they want to see. But simplicity is key. As one author describes it in a different context,

I always tell people to simplify their museum experience. Find one painter, or just a few paintings, and pay attention to those. If a work of art excites you, memorize it with your eyes and your imagination right there in the museum and you will have it for ever. (Phil Cousineau)

Journeying in Relationship – which counters the individualism and independence so prevalent today. On pilgrimage one must be willing to make decisions with a consciousness of a group beyond oneself. A pilgrimage inherently introduces others into the journey. Paolo Cuelho recounts this repeatedly in his book *The Pilgrimage*. And there is a reason that both Francis and Clare stress the importance of being with others on the journey to God. It is an invitation not only to “Preach by Example” but even more, through our relationships in community to “Grow in Virtue.”

Minoritas – which invites us to let others lead us. As pilgrims we must let God be in charge, or as we tell our pilgrims, we the staff are your mothers during this time together. You have to let go of your status, your positions of authority, and let yourselves be led. How difficult this is for some.

Focus on Christ and not on self. This journey is not about me, or you as a person. It is also not about Francis or Clare in the journeys to Assisi, nor St. James in Compostella, nor St. Peter in Rome. It is all about “Eyes Fixed on Christ.” There is a setting on top of the tabernacle at the Tomb of St. Francis. It has small statues of Francis and Clare on either side of a crucifix, with their eyes fixed on Jesus. I often wonder how many see this first, or are their eyes automatically directed toward the coffin holding Francis’s remains.

Planetary Pilgrims – aware of our existence not just in this earthly realm but awake and conscious of a vast universe that exists beyond us. Marya Grathwohl, O.S.F. and Helen Prejean, C.S.J. certainly awakened us to this awesome reality last year in Minneapolis. This consciousness is what sets us apart from most Medieval pilgrims who did not have the knowledge we do about cosmo-genesis, nor could they ever image being called to a

Planetary Conversion – The wonder is that Francis understood this intimately ... because of his embrace of simplicity, relationships, *minoritas* and deep understanding of God’s Goodness in Jesus Christ. In his *Canticle of the Creatures*, he takes us through a planetary conversion process.

Frances Biscoglio⁶ describes the writing of the Canticle as Francis’s own “Soul’s Journey Into God.” Bonaventure will develop this journey later, when he captures the power of all of Creation to move us into God because every creature is “Imago Dei” ... And through these next days we will accompany Bonaventure through the Purgative Way in looking at the Penitential Pilgrimage ... the Illuminative Way in making Pilgrimages of Healing ... and the Unitive Way in experiencing a Pilgrimage of Transformation.

THE FOCUS OF OUR PILGRIMAGE

“Eyes Fixed on Christ”

Ilia Delio,⁷ sets the focus of our inner journey to God in this way:

Only in union with Christ can one attain the goal of mystical union with God, a union visibly expressed by the spirit of compassionate love, that love which moves the entire created world to its destiny in Christ.
(139)

This is Bonaventurian and central to the theology of Teilhard de Chardin. Without this focus, we are not on pilgrimage.

MYSTICAL ENCOUNTER

Many authors have helped describe this often indescribable experience. Victor Turner invites us into “liminality,” that space where we allow ourselves to be dislocated ... so that God can do new things with us.

Ewert Cousins describes the Mysticism of the Historical Event where he speaks of mystical union through “partici-

⁶ Frances Biscoglio, “Cantico di Frante Sole”: Signature of the Saint,” *The Cord* 58.1 (2008).

⁷ Ilia Delio, “Toward a New Theology of Franciscan Contemplation: The Mysticism of the Historical Event,” *The Cord*, 46.3 (1996).

pation in the historical event itself." It is the mysticism of walking in the very footsteps of Jesus in a pilgrimage to the Holy Land. It is the experience of a pilgrim witnessing the re-enactment of Francis's disownment of his family's inheritance before the Bishop of Assisi. We are moved to new understandings not of what happened just to Francis, but what these experiences evoke in us.

Joe Doyno calls pilgrimage "Extroverted Mysticism" and mysticism "Introverted Pilgrimage."

SPIRITUALITY OF PLACE

Finally, Franciscan Pilgrimage Programs focus on the Spirituality of Place, believing that while we read our stories about Francis and Clare and their encounter with God, and listen to explanations and lectures breaking open this experience, and look at the incredible artistic renditions of the story in frescoes, tavolas, weavings and paintings, it is in the very places themselves that graces await the pilgrim, ready to inspire and evoke a spiritual response. This is what makes a pilgrimage experience unforgettable. This is what impacts a person for a lifetime.

In closing, the words of TS Eliot inspire as we image ourselves at the Tombs of Francis and Clare:

... You are here to kneel
Where prayer has been valid. And prayer is more
Than an order of words, the conscious occupation
Of the praying mind, or the sound of the voice praying.
And what the dead had no speech for, when living,
They can tell you, being dead: the communication
Of the dead is tongued with fire....

TS Eliot from "Four Quartets"

These dead would tell us ... Fix Your Gaze on Christ.

PENITENTIAL PILGRIMAGE: A CALL TO CONVERSION

JOANNE SCHATZLEIN, O.S.F.

INTRODUCTION

With all in the holy Catholic and apostolic Church who wish to serve God, the brothers and sisters of this Order are to persevere in true faith and penance. They wish to live it this evangelical conversion of life in a spirit of prayer, of poverty, and of humility. Therefore, let them abstain from all evil and persevere to the end in doing good because God's Son himself will come again in glory and will say to all who acknowledged, adored and served him in sincere repentance: "Come blessed of my Father, take possession of the kingdom prepared for you from the beginning of the world" (Matt 25:34).

As a student at St. Bonaventure University many years ago, I studied Kathleen Moffat's work about the history of the penitential life. In those days I attributed the origination of many things to Francis. Then I discovered that restoring churches was a role for the early penitent, along with fasting, wearing sackcloth, ~~not~~ taking up arms, proclaiming one's sin publicly etc. Because these requirements were so difficult, "voluntary penitents" emerged, and it is their heritage that we Third Order Franciscans base our lives on.

MEDIEVAL PENITENTIAL PILGRIMAGES

To understand the reasons for this type of pilgrimage, one must understand the medieval notion of guilt. For the

medieval person, God appeared to control the entire natural world from moment to moment. He was the direct and immediate cause of everything.

I love the ICEL Translation of Psalm 147, which captures the causative nature of God: The Psalmist is reflecting on God's power over the forces of nature, sending snow like wool and scattering the frost like ashes.

The Lord hurls chunks of hail.
God speaks, the ice melts
God breathes, the streams flow ... ending with Hal-
leluia!

For ordinary people in those times evil was more than an abstract force; to them it was real, visible and tangible, capable of inflicting actual physical damage. There was a learned correlation between someone's sin and the consequences of illness and disease. It wasn't until the eighteenth century that people were prepared to concede to nature any power of its own. Since they could not control these irresistible forces, be it forces of evil or weather related, the only remedies available were supplication and the performance of pious acts considered likely to propitiate them.

Jonathan Sumption says, "The cult of the saints was the counterpoint of the fear of evil."¹ The saints were seen as "an army of auxiliaries in the cosmic battle against evil." And later Sumption quotes a theologian of the twelfth century: "The relics of the saints ... were the means whereby the faithful might resist the power of evil in the world. They gave health to the bodies of men [and women] and absolution to their souls."²

The Penitential Pilgrimage served several purposes in the life of Medieval persons:

- It served as a second baptism. Again to quote Sumption: "By inflicting severe physical hardship on pilgrims, it satisfied a desire for the remission of their sins and opened

¹ Jonathan Sumption, *The Age of Pilgrimage: The Medieval Journey to God*, (Mahwah, NJ: HiddenSpring, 2003), 11.

² Sumption, *The Age of Pilgrimage*, 20-21.

up to them the prospect of a 'second baptism.' By showing them the places associated with Christ and the saints, it gave pilgrims a more personal, more literal understanding of their faith."³

- This type of pilgrimage was imposed for serious, scandalous sins. (The Irish were the first to begin assigning pilgrimages as penance.) Of note, the primary group committing sins of scandal consisted of members of the clergy and the nobility! "Public penance, which usually meant pilgrimage, was imposed for public sins with overtones of scandal, notably sexual offenses of the clergy.... The scandalous overtones were obviously strong in the cases involving clerics or noblemen, and it was above all these classes who were wont to be sent on long pilgrimages."⁴
- Judicial penitential pilgrimages differed from voluntary pilgrimages undertaken as an act of personal piety in that they were imposed as a matter of law to serve a punishment for a serious offense committed. The judicial pilgrimage was more fearsome in theory than in practice, since by the tenth century penitents could readily be absolved and reconciled to the Church immediately after confession. Or a sinner could be released from his penance by paying for it. We won't go into the implications of that!
- Certificates and documents were required to bring back to the court or the Church, proving that a person had actually served their pilgrimage sentence.

Preparation:

While today being sent on a pilgrimage would not be experienced as a "penance" perhaps it would be more reflective of its intended goal if we understood what pilgrims had to do prior to an imposed pilgrimage:

- Make out a will making it clear how possessions were to be disposed of should a person not return.

³ Sumption, *The Age of Pilgrimage*, 160.

⁴ Sumption, *The Age of Pilgrimage*, 138-39.

- Pilgrims were advised to travel out of a sense of poverty ... rich pilgrims often made generous donations to the poor prior to leaving on pilgrimage.
- The pilgrims were asked to make amends for any wrongs done. St. Louis IX of France is a great example of this. Prior to leaving on a crusade, Louis sent commissioners out to the provinces of his kingdom, asking what wrongs might have been done in his name and then made amends to each in the name of the King.
- The lot of one poor penitential pilgrim is described: "He throws away his weapons and wanders far and wide across the land, barefoot and never staying more than a night in one place.... He fasts and wakes and prays by day and by night. He cares not for his body and lets his hair and nails grow freely."

Is there something in this preparation that might be helpful to any one of us in our preparation for pilgrimage?

SIN AND THE NEED FOR PENANCE TODAY

There are books that make impressions that last a lifetime and M. Scott Peck's *The People of the Lie*⁵ is one of them for me personally. I realized how immune I had become to the notion of sin, innocent sin if there is such a thing. Peck believes that it is this numbing of social consciences that is leading us to such acts of violence today. Violence begins in small ways, i.e. vicious words, alienation, taking little things rationalizing that "the company" owes me, cheating in school or on tax forms, stretching the laws to the limits, and on and on.

One story I will always remember involved a father who had lost an elder favored son to drowning. In his grief at this loss, he totally ignored his second son, and as a Christmas gift gave this son a gun. This child got the message.... "Why don't you just go and shoot yourself." While this is a radical example, what ways do we do the same thing, giving subtle

⁵ M.Scott Peck, *The People of the Lie* (New York: Touchstone, 1998).

or not so subtle messages to people that are alienating, denigrating, putting them in their place, making sure they know where they sit on the proverbial totem pole!

Of all the definitions of the notion of sin today, I think Michael Cusato, O.F.M., current Director of the Franciscan Institute, has described it best in two articles he wrote.⁶ He describes Francis's reflection in his *Testament* on his call to a life of conversion and specifically to be a penitent:

... to do penance, for Francis, was quite simply a renewed way of life, or in his term, a *forma vitae* that was meant to be the way that one lived the entirety of one's life. Penance was and is one's way of life in Christ."

Michael goes on to say that

"to do penance" is more than simply going to confession, having one's faults erased by the sacrament, then resuming one's life trying to do better than before. No, 'to do penance' means to begin to consciously distance oneself from and reject all those attitudes, values, behaviors and actions that further fragment the human fraternity of creatures, setting oneself over and against another. This is authentic conversion; this is the root of a penitential spirituality; to do this, daily and for the rest of one's life, is to "produce fruits worth of penance."

He states this notion of sin in a similar way in his second article:

The doing of penance to undo the consequences of their sin, in the Franciscan family, is quite simply the distancing of oneself from everything that threatens to break the bonds uniting this human fraternity, setting human beings over each other and against each

⁶ Michael F. Cusato, "To Do Penance: *Facere poenitentium*," *The Cord*, 57.1 (2007): 12, and "The Tau: The Meaning of the Cross for Francis of Assisi," *The Cord* 57.3 (2007).

other. This is the specific coloration of the minorite notion of conversion.

FRANCIS'S STANCE

It is at Poggio Bustone that we see Francis as a sinful person, wondering how God could forgive him for his failings. The statue that is located just above this sanctuary is a profoundly beautiful image of the encounter between Francis and God which Thomas of Celano describes for us:

One day he was marveling at the Lord's mercy in the kindness shown to him. He wished that the Lord would show him the course of life for him and his brothers, and he went to a place of prayer, as he so often did. He remained there a long time with fear and trembling before the Ruler of the whole earth. He recalled in the bitterness of his soul the years he had spent badly, frequently repeating this phrase: "Lord, be merciful to me a sinner." Gradually, an indescribable joy and tremendous sweetness began to well up in his heart. He began to lose himself; his feelings were pressed together; and that darkness disappeared which fear of sin, had gathered in his heart. Certainty of the forgiveness of all his sins poured in, and the assurance of being revived in grace was given to him ... he seemed changed into another man (IC: 26-27).

What Francis came to understand so succinctly is God is God and we are not. How that short phrase sums up who we all are in the great scheme of things. We are not God.

This experience of God explains why for Francis the Porziuncola became so important. It was here that Francis experienced deeply his call to live the Gospel. Given his experience of forgiveness, we understand why he was so eager to share this experience with everyone in his seeking the Portiuncula Indulgence. Indulgences are a treacherous path to walk for us ... the notion that by saying some prayer, or visiting some place we can erase some of the punish that might be assigned for us. For Francis, he recognized that the poor could

not afford pilgrimages to far off places, and so he desired to make the indulgences available to them as well. And so he petitions the Pope, and indeed is granted this indulgence. Of course this led to negative reactions on the part of the Cardinals, who realized that pilgrimage monies would be diverted to the Porziuncola from the other more popular shrines.

It is interesting to read a non-Franciscan's description of the Porziuncola Indulgence. Jonathan Sumption, previously cited, shares the following:

The indulgence which finally opened the floodgates was the indulgence of the Portiuncula. St. Mary of the Portiuncula was the small chapel near Assisi which had been made over to the use of St. Francis and his earliest followers. It was here, in 1226, that Francis died. By the middle years of the thirteenth century the Franciscans were claiming that the founder had secretly obtained from Honorius III a plenary indulgence for the chapel which would, if genuine, have been the only plenary indulgence in existence other than the crusading indulgence. Its authenticity was disputed from the outset on several grounds. It was said to be prejudicial to the re-conquest of the Holy Land. The Portiuncula chapel was said to be too obscure to enjoy an indulgence which was denied to the greatest churches of Rome. It was an incitement to sin, others alleged; it brought other indulgences into contempt. These arguments, which could never have been advanced a hundred years later, are alone sufficient to show how novel and unfamiliar the idea of a plenary indulgence for pilgrims was in the thirteenth century. A commission of enquiry met in 1277 to examine the authenticity of the indulgence, and much scholarly ink has been spilt over the matter ever since. It is, on the whole, unlikely to be genuine, and even if Honorius III did grant an indulgence to the Portiuncula, it was certainly not a plenary one. None of these considerations, however, weighed very heavily with contemporaries. By 1295 the number of pilgrims was already

greater than the friars serving the chapel could deal with, and in the early years of the fourteenth century the brothers were stated to be dealing daily with cardinals, archbishops, bishops, abbots, priors, kings, dukes, counts, and barons. However dubious its origins, the pilgrimage of the Portiuncula was among the most prosperous in Europe. It was the first pilgrimage which owed its success entirely to the skilful advertisement of the indulgence.⁷

A CONSCIOUSNESS EXAMEN FOR PILGRIMS

At the end of our days we often reflect on what happened in the course of the day, and how we did or not did respond to the graces God may have made available to us. I think a pilgrim's "examination of responsiveness" could include the following:

- How willing was I to be inconvenienced in the course of this day? How did I react when that inconvenience happened? For modern day pilgrims, the inconveniences we let go of are simple ... no ice, funny flushing and often dirty toilets, no toilet paper ... even more, loss of control over one's day. Do we respond with impatience?
- How faithful are we in seeking out a serious conversation with the God of Mercy as Francis did at Poggio Bustone?

During the anniversary celebration of the TOR Rule, Mary Elizabeth Imler, O.S.F. reflected that:

The penitential life is fed by constant, incessant spirit in prayer, praying our experiences. There is an "inhal-ing" and "exhaling".... Through prayer the poor penitents humbly hold out their hand to God, begging to be sustained with God's love on the journey of conversion into holiness. This is powerfully echoed in Nan Merrill's translation of Psalm 147: Divine love severs the veil that separates realms of the profane and sa-

cred; Holiness radiates through all touched by Divine Love, a refining Fire! Are we willing to submit to the constant refining power of a Merciful God?⁸

- What attitudes and behaviors of mine fracture, fragment or distance myself in relationships with others,...with the earth? How conscious are we of how our every action impacts not only ourselves but our cosmic brothers and sisters?

TOR CALL TO REPARATION IN THIS PENITENTIAL PILGRIMAGE

In closing, I again quote Mary Elizabeth Imler who invites us as penitents to "Fix our Gaze on Christ:"

In seeking the Christ Incarnate, we shall see God's face at the intersection of the vertical and horizontal paths that cross. This is literal in our gazing on the San Damiano icon as well as our itinerancy of journeying toward the crossroads in private moments of devotion and contemplation spilling over into deeds of compassion.

It began with the San Damiano Cross for Francis ... the call to restore a church, to rebuild a house. This same cross became the center of prayer for Clare and her sisters, and Jesus crucified was the focal point of her mirror imagery.

This is the Christ we reflect to others. This the ultimate experience of a pilgrim longing to be embraced and forgiven by a Merciful God, who assures us that this irrevocable deed of forgiveness has already been accomplished in the Word Made Flesh, Jesus Christ.

⁷ Sumption, *The Age of Pilgrimage*.

⁸ Mary Elizabeth Imler, "The Spirit of Prayer," *The Cord* 57.4 (2007).

**PILGRIMAGE OF HEALING:
GIFT OF CLARE AT SAN DAMIANO**

JOANNE SCHATZLEIN, O.S.F.

SAN DAMIANO

In San Damiano, built as an addition above the church Francis repaired, is the dormitory where around forty/fifty women shared sleeping space. It is here that Clare healed many of her Sisters (as shared in their testimonies for Clare's canonization). It is here that others brought those who were ill, asking for Clare to intercede to God for healing for their loved one. Sometimes she would refer these people to her mother Ortulana.

In the Dormitory

All of these stories speak to the power emanating from this holy place. Murray Bodo, colleague, pilgrim leader and friend, describes it this way in his poem entitled "The Rooms of St. Clare."¹ He begins with a quote from Virginia Woolf:

One has only to go into any room in any street for the whole of that extremely complex force of femininity to fly in one's face.

He then leads us through the rooms of Clare in San Damiano, and says this upon entering into the dormitory:

But it is the steep ascent from choir

¹ Murray Bodo, "The Rooms of Saint Clare," *Clare of Assisi: A Medieval and Modern Woman*, Clare Centenary Series, Vol. 7, ed. Ingrid Peterson (St. Bonaventure, NY: The Franciscan Institute, 1996).

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through the narrow passageway
opening into their Bridal Chamber
That lifts Clare and the Poor Ladies above routine.
For there is the room of redemptive suffering where
Clare ministers to her sick sisters,
lies bedridden sewing albs and altar linens.
There she opens the door, kneels
before her Eucharistic Lord, and
prays away the threatening advances
of the Emperor's mercenary soldiers.

There in the room of consummations
she holds her Rule that holds
all the rooms of the Poor Ladies' lives.
She presses the Book of Rooms to her heart and
crosses the final threshold into all the rooms
of her life.

This is what we will be journeying toward as we look at Pilgrimages of Healing

PILGRIMAGES OF HEALING

Medieval Medical Knowledge

- Medieval medical knowledge would be considered crude in our highly technological age of research and healing. There were early medical schools in Bologna and Padua, but medicine relied on the wisdom of Galen, Hippocrates and Aristotle. They diagnosed through observation. Their construct of four humors (blood, phlegm, black bile and yellow bile), four qualities (hot, cold, moist and dry) and their correlation in man and in woman led to some assumptions about temperaments, physical illness and healing remedies. For example: men were hot/dry, therefore intelligent. Women were cold/moist, therefore promiscuous.
- Median age for women was twenty-five due to the dangers of childbirth and thirty-five for men due to participation in multiple wars and crusades. The medieval person

viewed illness much like other acts of God. God speaks and it happens. According to Sumption,

This was not only a reflection of the inadequacy of medical science. At the root of it was a powerful conviction that physical diseases had spiritual causes. Illness was brought on by sin, from which it followed that penitence at the shrine of a saint effaced not only the sin but the illness as well.²

- Mental illness was the most difficult to assess and remedy. It was viewed as a diabolical involvement, evidenced in many of the healing stories in the gospels.
- Again according to Sumption, "The conviction that sin was the origin of sickness does much to account for the confidence with which people relied on healing saints."
- Involvement by the clergy in performing any medical acts such as cauterization or blood letting was expressly forbidden by Innocent III. The Fourth Lateran Council canons stipulate against this involvement and goes on to state that bodily ailments originate from sin or spiritual origins.
- Some afflictions were particularly liable to be regarded as having divine origins: leprosy being one of them.

Seeking Miracles

- Pilgrims sought out healing at the Tombs of Saints, believing that the closer you were to their remains, their relics, the more likely you were to receive God's healing through their intercession. Of course the lines of who was actually doing the healing began to get blurred.
- We know Ortulana traveled to Monte Gargano to seek assurance of the safe delivery of her first child, Clare. Many pregnant women traveled there because of a miraculous intervention on the part of St. Michael the Archangel for a woman who had a breech presentation and was unable to deliver her child.

² Sumption, *The Age of Pilgrimage*.

- We know of the power of Lourdes today
- Miraculous healing is at issue shortly after the time of Francis's death. Because there are few miracles happening as a result of visiting Francis's Tomb, most pilgrims are going to the Porziuncola to seek indulgences and forgiveness. In 1300 a decision is made to remove a "rood screen" that blocks access to the grate in a step leading to the high altar at Francis's tomb church. Everyone knows Francis is buried "somewhere" below, and only the privileged can kneel at this step and pray for Francis's intercession. Removing the rood screen and rerouting the pilgrims through the lower basilica eventually to the step closest to Francis's tomb brings pilgrims back in droves, and miraculous occurrences are recorded. See William Cook's book: *The Art of the Franciscan Order in Italy*,³ especially the articles by Donal Cooper and Janet Robson.
- In this "Cook book" a story is told that William of England, [who was buried with Bernard, Sylvester and other of Francis's companions at an altar below the Cimabue Francis in the Lower Basilica,] was the cause of more miracles than Francis was, and Elias of Cortona prayed to him to tone it down!!!

Hospices

- Hospices were established to care for ill pilgrims who were traveling to seek a miraculous cure. Some hospices were located in monasteries where there were libraries containing books written by the two greats, Galen and Hippocrates.
- In preparing for a pilgrimage it was important to know where these hospices were. (Today we have a whole list of hospitals in case of emergencies.... Stories could be told about our experiences in Italian hospitals ... according to American standards, these are more like the hospices of old!)

³ William Cook, *The Art of the Franciscan Order in Italy, The Medieval Franciscans* Vol. 2 (Leiden: Brill, 2005).

- These were run by people who were “called to receive, welcome, and comfort the sick, the blind, the weak, the lame, the deaf, the dumb, and the starving.”⁴
- The hospices were comfortless ... no food was served, pilgrims slept on straw covered floors, if there were beds they were often dirty and filled with fleas ... but pilgrims were grateful for any space at all. Monotony and boredom were sometimes the greatest challenges.
- Fortunately for pilgrims, the virtue of charity was a constantly recurring theme in sermons and devotional literature. This virtue was lived out in care given at hospices and leprosariums. Those ministering understood that they were serving Christ, who identified himself in the gospel as the one given food, drink and comfort when in need.
- We believe San Damiano was such a hospice, named after the two physician saints, Cosmos and Damian. It was well located on a major road leading to Santiago de Compostella and back to Rome. I believe Francis and Clare would have been aware of this history, and their presence there continued its mission of healing.

Ex-Votos

Briefly, *ex-voto* offerings were usually wax models of whatever part of the body had been healed. They were left at the site to commemorate a miraculous cure or a prayer that has been answered.

ILLNESS/SUFFERING IN THE FRANCISCAN TRADITION

Francis and Clare were two persons who knew intimately what it meant to suffer both physically and psychologically.

- Francis's illnesses are well known and described in the Sources on his life. But more recently there has been

added focus on his psychological challenges from his brothers. Jacques Delarun discusses the accounts of “We Who Were With Him” who admit that Francis was neglected by those who disagreed with his ideals.⁵ Donald Spoto focuses on the challenges of Francis in the final years of his life, outlining his illnesses, and from his lay perspective is able to confront Franciscans with the reality that Francis felt alone and battled disillusion, depression, and concern that he had actually accomplished what God wanted of him.⁶

- Clare herself believed she would die before Francis. Because she dies at age sixty, well beyond the median age for women, whatever illness she thought she had must have been linked to her mystical encounters with the suffering Christ, much like Theresa of Avila, Catherine of Siena and other women mystics who embraced physical suffering as a source of union with Christ who suffered and died. Her psychological challenges would become most prominent after Francis's death. While Francis had to contend with his brothers, she would have to contend with the Popes.
- Both Francis and Clare were healed and transformed through constant listening to and meditation on the San Damiano Crucifix. As they gazed, considered, contemplated and then imitated this Christ, “they became that upon whom they gazed.”
- Prayer before this crucifix transformed their suffering into experiences of Redemption. This became the source of their healing power to others. The cross was Clare's symbol imprinted on the foreheads of her sisters who asked her intercession for healing. The cross ultimately transformed Francis's entire being, imprinting on him the marks of Him whom Francis longed to follow, assur-

⁵ Jacques Delarun, *The Misadventure of Francis of Assisi*, (St. Bonaventure, NY: Franciscan Institute Publications, 2003).

⁶ Donald Spoto, *The Reluctant Saint*, (New York: Penguin Group, 2003).

⁴ Sumption, *The Age of Pilgrimage*, 284.

ing him that he had indeed accomplished what God had asked of him.

- This explains why Francis, in some of his darkest moments, could compose *The Praises of God* and *The Canticle of the Creatures*. It is out of her experiences of suffering that Clare could craft letters of hope to Agnes, and experience events of Joy from a distance ... her presence at the Christmas Mass in the Basilica of St. Francis while alone at San Damiano.

As a consequence of having their "Eyes Fixed on Christ" ...

Relationships among the brothers and sisters were affected in deep ways.

- Francis sent Brother Stephen, suffering from a mental illness of some sort, to Clare for healing ... this despite the great reluctance to cause scandal by frequenting the monasteries of women other than for ministerial needs. And Francis responds to Leo in his distress leaving one of the most beautiful autographs we have ... the Blessing of Leo and the Praises of God.
- Leo visits the Poor Ladies often, especially after Francis' death, possibly helping Clare to scribe her letters to Agnes and her rule.
- People from outside the monastery come to Clare with those in need of healing. A favorite of course is the little boy Mattiolo, age four or five with the pebble stuck up his nose ... and Clare heals him making the sign of the cross over him.

It also explains why there are so many exceptions for those who are ill in their rules:

- In both of their rules, there should be such an environment of love that one should make their needs known, trusting that the brother or sister would care for them as a mother cares for a child.

- Ordinarily the brothers would work with their hands for what they needed, but if necessary they could beg alms for those who were ill.
- Ordinarily the sisters would fast from September through Easter, but a sister who was ill was exempt, as were those laboring in the garden whose hunger might be greater.
- Ordinarily the Sisters would keep silence, but if there was a need, silence should be broken for the sake of the other!

OUTRAGE OF MEDICAL ENLIGHTENMENT

In Spring, our Milwaukee Catholic Herald had two stories that provoke thoughts about our enlightenment in matters of health.

Madeline Kara Neumann

Madeline's story is unfortunately not unique but the horror of her death still pricks the consciences of those who are convinced that only God is the great healer, and faith demands relying on a healing God. Madeline died at age 11 from ketoacidosis secondary to her diabetes which her parents chose not to have treated. For two years she declined, and ultimately succumbed to a death many believe was horrible. It was most tragic because the disease was totally manageable medically and she could not only have lived, but thrived living a normal life. According to her parents, who do not profess any particular faith, their beliefs come from the Judeo-Christian Bible which holds that healing comes from faith in God. Thus their focus was only there ... and their daughter died.

Archbishop Dolan's niece Shannon

The second story was told by Archbishop Timothy Dolan who has a seventeen year-old niece Shannon who was diagnosed with bone cancer when she was eight. As the Archbishop shares, "Right after the diagnosis, a well-intentioned

woman from the town ... graciously approached [his sister, Shannon's mom] with expressions of concern. 'You have asked Jesus to heal Shannon, haven't you?' the neighbor inquired. 'We have,... and we are blessed with a fabulous doctor who specialized in pediatric oncology.' 'Wait a minute!' the neighbor protested. 'If you have entrusted Shannon to Jesus, you have the best doctor of all. Why are you hedging on your faith? You don't need doctors, hospitals, surgery, chemo. Just Pray! Don't you believe the Lord will answer your prayers for healing?'

[His sister answered] 'Sure, I believe Our Lord will answer our prayers for Shanny's healing. I just believe that one of the ways he'll answer is through good doctors and treatment.' The Archbishop called his sister a theologian.

MORAL AND ETHICAL DILEMMAS – INSIGHTS

These two stories point out the moral and ethical dilemmas facing us today at every turn:

- Signing forms to appoint Power of Attorney
- Seeking assurances that our own sacred humanity will not be lost amidst tubes, machines and experimental research.

Along with these challenges come powerful insights about how our minds are capable of impacting our healing or our decline. Meditation, yoga, biofeedback, guided imagery, deep breathing or other spiritual exercises are being added to rehab protocols because studies have proven that those who use these practices thrive for a longer period of time than those who don't.⁷

Today we have so many practices which blend Eastern and Western medicine at our disposal, not just to enhance

⁷ Mary Jo Kreitzer, Director, March 9 Parade Magazine found in Baltimore, MD: "Scientific proof of the changes in immune cells and the brain has been found in studies at the Center of Spirituality & Healing at the University of Minnesota."

medical intervention but also for relieving the symptoms associated with grieving or stress:

Therapeutic counseling of all types
Healing Touch and Reiki
Acupuncture and Massage
Aroma therapies and Hot Stone massages

CHALLENGES WE FACE

What are the greatest sources of our physical, psychic, and spiritual distress today?

Disease is certainly something we all battle, either within ourselves or as we experience in relationship to others.

- How do we support those who are dealing with physical illness and companion them as they face difficult decisions for intervention?
- Think of Clare in the dormitory, surrounded by Sisters suffering from various maladies over the course of the forty years she lived there – It is clear they were sometimes hesitant to burden her with their difficulties. Once she became aware, her intervention included prayer of course, but also her touch, tracing the cross on their foreheads. Healing occurred in her presence and her touch. How "in touch" are we with those who are ill? What barriers make this difficult? (HIPPA)

Psychological Health

- As we grow in our understanding of living the Evangelical Life and deepening our relationships with each other, it has great impact on the psychological health of our communities and fraternities.
- Who or what lifts our spirits?
- While we have many daunting questions to answer and strategic plans to put in place as our reality shifts over the next twenty years, do we take serious time to play together?

- With whom do we have those deeper conversations that open up the opportunities to “make our needs known” or break open our own fears...to talk about what really matters?

Spiritual Health

- We know that pilgrimages to Assisi have changed the spiritual lives of all of our pilgrims ... they tell us these are life-long changes.
- But what about our visits to our nursing homes, care centers, hospitals. Are these not pilgrimages of healing that impart graces on those we visit, but also upon ourselves as well? Because of the power of this kind of pilgrimage, many of our congregations integrate this experience into the formative process of those entering the congregation? (Francis sent the novices down to live with the lepers.)
- Who do we consider to be a “wisdom friend?” Someone who is willing to be honest with us, and keep us on the right path? How does our awareness of the cosmos, and all of earth’s creation inform us?
- We voice our desire to be more contemplative, and are clearer in our understanding that as Third Order Regular or Secular people, we are “Active Contemplatives.” We know that while there is a need to withdraw into solitude from time to time, [Our Franciscan heritage suggests that we don’t go into solitude alone, but with others] its purpose is not for ourselves alone, but rather it is to nurture us in order to return to our ministries in relationship.
- Maintaining a healthy prayer life is critical to our spiritual health, and recognizing ourselves as pilgrims, opening our eyes to the graces before us each day, is a way to enhance prayer beyond the time set aside each day for this purpose.

Whether we travel to a sacred shrine or places of healing closer to home, the presence of a Healing God surrounds us and often miracles do happen.

PILGRIMAGE OF TRANSFORMATION: STRANGERS NO LONGER

Joanne Schatzlein, O.S.F.

INTRODUCTION

A Pilgrimage of Transformation happens when “one person sets out on a journey and another returns.” This echoes a story that Thomas of Celano tells about Francis’s visit to a cave.

[H]e retired for a short time from the tumult and business of the world and was anxious to keep Jesus Christ in his inmost self.... Now there was in the city of Assisi a man he loved more than all the rest. They were of the same age and the constant intimacy of their mutual love made him bold to share his secrets with him. He often brought him to remote places suitable for talking, asserting that he had found a great and valuable treasure.... The man of God ... was accustomed to enter the cave, while his companion waited outside, and inspired by a new and extraordinary spirit he would pray to his Father in secret.... He prayed with all his heart that the eternal and true God guide his way and teach him to do his will. He endured great suffering in his soul, and he was not able to rest until he accomplished in action what he had conceived in his heart.... He was burning inwardly with a divine fire, and he was unable to conceal outwardly the flame-kindled in his soul. He repented that he had sinned so grievously ... past and present transgressions no longer delighted him, he was not yet fully confident of

refraining from future ones. Therefore, when he came back out to his companion, he was so exhausted from his struggle that one person seemed to have entered, and another to have come out.¹

Edward Sellner says,

Pilgrimages change us, touch us at the core; we are not the same when we return to our ordinary lives and daily living. This experience of transformation can happen whether we go halfway around the world or down the block to a local, perhaps somewhat neglected, shrine; whether we travel to foreign lands or out into cemeteries where our loved ones rest from their labors.²

TRANSFORMATION IMAGES

It is difficult to define transformation because it is not a static word. It is so much more:

- It is a process ... a life long process
- It is an experience
- A desire
- Sometimes a surprise
- Often a purification
- It is a more powerful word than conversion ... transformation is its outcome.

Images that help understand it

A sunrise or sunset that changes the color of clouds, land, buildings, shadows – Earth is transformed. Brother Sun can transform us.

Words that describe this transformation: splendor, radiant.

A snowfall ... one that etches every single tiny branch. This past winter in Wisconsin nurtured my Minnesota soul with several snowfalls that lasted, and it was simply awesome to walk through woods and take this incredible moment of transformation in.

Words that describe this would be revelatory, beauty unleashed.

The Human Being – I had the opportunity in April to visit the exhibit *Body Worlds* by Guenther Von Hagens. I wanted to view this because of my past studies in anatomy and physiology. With this knowledge, I wanted to visualize what we could only try to imagine from charts and textbooks in our classes.

The section that moved me most was the exhibit charting out Embryonic development showing how a single cell divides becoming two, and two become four...and cells are set in place that become the heart and lungs and fingers and spine and brain ... a human being. Controversy abounds, with legitimate concerns about different groups applying the process created by Von Hagens in unethical ways. But I was convinced that this particular exhibit could produce the voluntary documentation of those who had chosen to donate their bodies for our medical enlightenment.

My experience in the museum was with hundreds of others who walked with hushed respect and a sense of awe and wonder at the workings of a human being, who undergoes transformation every second of its life.

Words to describe this transformation for me would be miraculous fragility, dynamic, responsibility.

Joyce Rupp cautions us not to limit the possibilities of a “transformation of the heart.”

To be a pilgrim is to be willing to live with the mystery of what will happen both interiorly and exteriorly as one walks day after day after day toward the destination of the sacred site. What happens inside cannot be planned or mapped out in the same way that the

¹ 1C III:6, *FA:ED* 1, 187-88.

² Edward Sellner, *Pilgrimage: Exploring a Great Spiritual Practice* (Notre Dame, IN: Sorin Books 2004), 14-16.

physical route is mapped. Becoming a pilgrim means there are no maps of the heart. One simply holds onto the hand of the Great Pilgrim and travels with hope that one day the spiritual benefits of the road will reveal themselves and be understood.³

AGENTS OF TRANSFORMATION

The underlying desire of every pilgrim is to be transformed by their pilgrimage experience. Some agents of this process are:

- God, of course ... as Joyce Rupp calls God, the Great Pilgrim .
- Our fellow travelers – the community of people that we choose to walk our journeys with ... some by choice and others not by choice. I think of Francis's advice in his *Letter to the Minister*, where he suggests that perhaps that very person that the Minister wants to run away from is in fact "an agent of transformation."
- Personal and communal prayer
- Openness to everything within and outside of us that has the "grace power" to transform: sunrises, winter snows, human beings

TRANSFORMATIVE ATTITUDES

- Intentionality Sellner (previously referred to) says that "a pilgrim's journey implies intentionality ... a pilgrim is someone who travels with the desire for renewal, wisdom and a change of heart. The focus is on the sacred journey ... on deepening their spirituality, not just for themselves but for the families and communities to which we belong."⁴
- Hope – In a dissertation on Franciscan Leadership by Dr. Peter Holbrook from Cardinal Stritch University, Pete

³ Joyce Rupp, *Walk in a Relaxed Manner – Life Lessons from the Camino* (Maryknoll, NY: Orbis Books, 2005), 40.

⁴ Sellner, *Pilgrimage: Exploring a Great Spiritual Practice*, 27.

names hope as one of three key elements that contribute to the sustainability of Franciscan Leadership 800 years after the death of the founder. Hope is expressed in Francis's own belief in the Goodness of God, his hope of eternal life and salvation which he passed on to others, his hope and expectancy that allowed others to see a different future than what was being projected for them.

- Possibility. I have seen the movie *Pay It Forward* many times, and am always struck by Mr. Simonette's (the teacher) assignment to his seventh grade sociology students: Think of an idea for world change and put it into action. Think of possibilities. Trevor, one of his students played by Haley Joel Osment took it seriously, searches for possibilities, and came up with a plan called "Pay it Forward" ... only to find out later that Mr. Simonette didn't actually believe in the possibility that people could do good for each other.

TWO MOMENTS OF TRANSFORMATION FOR FRANCIS AND CLARE

For Francis: La Verna

For Francis I believe one place of great transformation for him was at La Verna.

Ilia Delio sees this event in the life of Francis through the lens of St. Bonaventure who believes:

- "that devotion to the humanity of Christ is to lead one to the height of ecstatic union which is union with the Crucified Christ. The mysticism of the historical event, as the mark of Bonaventure's doctrine of contemplation, means that to attain to union with God is to become like Christ, crucified for the sake of the world."⁵
- Bonaventure sees the power of the Spirit being both impressed and expressed in the marks of the stigmata by the "finger of the living God."

⁵ Delio, "Toward a New Theology of Franciscan Contemplation: The Mysticism of the Historical Event," *The Cord*, 46.3, (1996): 137.

- As Ilia goes on to say,

To attain the height of mystical union is not to transcend the world and become absorbed in God; rather, it is to become, like Francis, an *alter Christus*, and thus to express the love of the Father through the power of the Spirit. Mystical union is to manifest cruciform love.⁶

Richard of St. Victor, in his treatise called "The Four Moments of Passionate Burning Love" describes the stages of love as follows: love of self; that enables us to move outside ourselves in love for others; a mystical encounter with God so transformative that one would think this would be the most perfect form of love; but the fourth and most perfect moment is movement beyond this mystical experience of God's love and back down into the reality of the valley. This movement of sharing the mystical encounter with others is what Francis does when he leaves La Verna.

This is cruciform love, transformation revealed, Word Made Flesh dwelling in our midst.

Murray Bodo's description of the Stigmata event is powerfully described in the docu-drama entitled *The Reluctant Saint*. A compassionate God moves toward a suffering and disillusioned Francis and the moment of convergence, the moment of transformation is what we call stigmata.

One of the first to witness this cruciform love of Francis is Brother Leo. He's in trouble on La Verna and is as disillusioned and depressed as his best friend. Francis sees this and calls him over, writing for him the *Blessing* with the Tau slashed right through Leo's name. Transformative, compassionate, burning love.

Michael Cusato has studied the image in which the Tau rests on this Chartula ... a head that may be a skull. Given the timing of Francis's visit to La Verna after his trip to the Middle East and his visit with the Sultan, Michael wonders if perhaps Francis is aware of what is happening in the Middle East with the beginning of yet another crusade and brings

this into his prayer, drawing the head of the Sultan himself. Perhaps it was a prayer that the Sultan convert lest he die without having acknowledged Christ, or perhaps it is a prayer that his friend the Sultan hold fast to non-violence, in the midst of the incredible violence being done to him.⁷

- How do the transformative attitudes of Intentionality, Hope and Possibility come into play at La Verna.
- How does it inform the meaning of the Stigmata? What are the possibilities of deepening relationships with our Muslim brothers and sisters intentionally and with hope, if Francis was indeed drawing the head of his friend Malek al Kamil?

For Clare: The Death of Francis

Francis dies in 1226. Prior to his death, Clare is aware of several significant events that create fundamental building blocks upon which Clare will build during the remainder of her lifetime.

- There is the embrace of the Incarnate Word in a visible tangible way at Greccio.
- The encounter with the Crucified Christ at La Verna.
- Clare witnesses Francis's activities as he walks through the most perfect moment of passionate burning love back in the valley: writing letters of support for Bernard and Anthony, exhorting Clare and her Sisters to remain faithful to their ideals and setting forth his *Testament* to reiterate what God had called him to.
- In 1225 Francis comes to San Damiano and allows Clare to minister to him in his illness. This *alter Christus* is physically present after a long absence. Does Clare witness the writing of his *Canticle of the Creatures*? Besides his writing of *Exhortation to Clare*, what other thoughts does he leave her with?
- Francis's death alone is transformative.

⁶ Delio, "Toward a New Theology...", *The Cord* 46.3 (1996), 137.

⁷ Cusato, *The Cord* 57.3 (2007): 300-01.

After the death of Francis:

- Among his brothers there is a loss of focus, the beginning of a huge building project to house Francis's remains, leadership issues with Elias, a fracturing among those who see the need for study and housing and others who want to hold to the original ideals.
- Hugolino, the Cardinal Protector emerges, shaping the lives of small women's groups in the area, calling them the Order of Poor Ladies. He engages Clare because he needs her reputation for holiness, but more, he needs the link with the brothers to minister and take care of the sacramental needs of these groups (*cura moniales*).
- His invitation becomes a defining moment for Clare. She negotiates an agreement which firmly positions her retention of *Absolute Poverty* and as important to her, a relationship with Francis's brothers.... Without these assurances, she will decline Hugolino's invitation. He acquiesces reluctantly. These privileges will both be rescinded after Clare's death, and only her sister Agnes will be allowed to implement these privileges in the monastery to which she has been sent during Clare's lifetime.

CLARE'S TRANSFORMATION

- This Little Plant of Francis has also become the One upon whom she has gazed.
- Jesus poor and humble resides in the poverty of San Damiano.
- Christ crucified is the clearest focus in Clare's mirror imagery.
- It is Christ that awaits her in death. She dies clutching the Rule of Life that describes all that she believes God had called her to do. Death was her ultimate transformation into God.

HOW DO INTENTIONALITY, HOPE AND POSSIBILITY FILTER THROUGH CLARE'S LIFE AFTER THE DEATH OF FRANCIS?

FOR US

We can't plan transformation, nor can we name a specific outcome we desire ... that is all mystery.

What we can do is continue to develop those five elements we outlined yesterday from Doris Donnelley:

1. We can continue to nurture and embrace the internal dynamic of what is going on within us as we make our pilgrimage toward transformation.
2. Invest ourselves in the process ... truly commit ourselves to the journey.
3. Allow the journey to affect us ... to change us ... to transform us.
4. Become content with the liminality of our journeys ... seeing it as a rite of passage ... in Victor Turner's language, a place somewhere between where we were and where we are going.
5. Value those companions that accompany us on our pilgrimage ... this non-hierarchical, classless, totally equal body of persons and cosmic creatures who are participants in the transformative process.

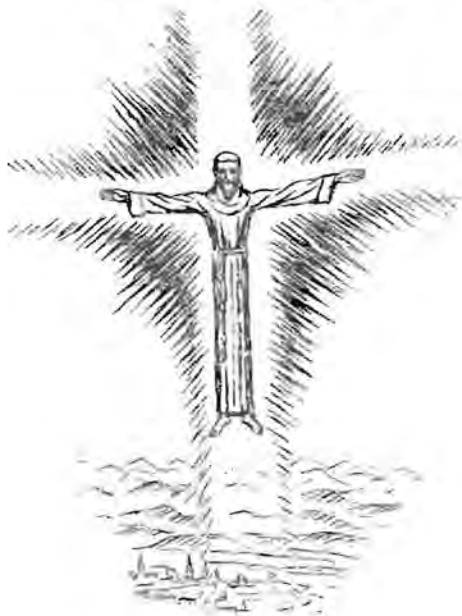
If we commit to these five elements, I believe our transformation experience will be:

- Filled with splendor and radiance of a sunrise;
- It will be revelatory, beauty unleashed like newly fallen snow;
- We will experience a miraculous fragility, dynamism and a sense of responsibility like the ongoing, continuous, transformation of our bodies;
- We will know something of God, becoming more and more the "One Upon Whom We Fix our Gaze."

I close with a poem by one of our venerable sisters from the past, Margaret Halaska, O.S.F., entitled *Crossroads on a Footpath*.

**If I would know
just where these paths might go
or to what distant point
I could follow this magnetic mystery,
I would pack my thoughts
within my heart
and pilgrim to the limits of my fantasy,
and I, for sheer delight,
would travel on through courses
deep within the light and shadow
of it all.**

**But must I know the end
for the journey to begin?
Rather, what noble roads to find
when one begins in hope,
and somewhat blind!**



BOOK REVIEW

Left to Tell: Discovering God Amidst the Rwandan Holocaust by Immaculée Ilibagiza with Steve Erwin (New York City: Hay House, 2006), 215 pp., \$14.95 paper.

Left to Tell is the extraordinary story of Immaculée Ilibagiza's experience of survival during the Rwandan Holocaust. Selected by St. Bonaventure University as this year's "All Campus Bona Read," *Left to Tell* details the remarkable journey of Immaculée's conversion to living a Gospel way of life of forgiveness. The narrative of Immaculée's experiences and tribulations presents a modern day parallel of Francis's *Canticle of Creatures*.

Immaculée's story begins with sharing the joys she experienced growing up in a very loving and Christian family. Her parents brought their children up in an atmosphere that encouraged recognition of the basic dignity and equality of all their neighbors and schoolmates. Her story echoes Francis's expression of joys in God's creation. Immaculée's father was an influential and highly respected educator and school administrator. Many sought his advice and assistance. Both of Immaculée's parents were well known for their warm-heartedness and generosity to all who came in contact with them.

As Immaculée grew older civil unrest became more prevalent. She and her family experienced the unrest between Tutsi and Hutu tribe members. Because education was highly valued in Immaculée's family her parents made major sacrifices to send their children on to secondary and University levels for an education, in spite of prevailing cultural bias against educating women. During Immaculée's time at University her family's lives changed. Easter weekend in 1994

civil unrest erupted after the Rwandan President was killed in a plane crash. There followed ninety-one days of brutal genocide, the crazed massacre of a million people along tribal lines. Immaculée's family, except for an older brother who was studying outside the country, were victims of the bloodshed, killed by neighbors who had been family friends for years.

While hiding for three months with six other women in a small bathroom in a minister's home, Immaculée began her conversion to unconditional love. When the moment came and Immaculée faced the neighbors who had brutally murdered her family the parallel between her situation and Francis's *Canticle of the Creatures* was clear:

... Praised be you, my Lord through those who give
pardon for your love,
and bear infirmity and tribulation.
Blessed are those who endure in peace
for by you, Most High, shall they be crowned.¹

It was a moving experience to hear Immaculée share her story with the St. Bonaventure University Community in November of 2008. Immaculée Ilibagiza challenged us to live as people of compassion in our own daily trials and tribulations. We were left with the challenge and the question: Can we discover God as Immaculée did and live with a smile of thanksgiving and hope in a be-attitude of unconditional love and forgiveness of our neighbor even under the most extreme circumstances?

Paula J. Scraba, Ph.D.
St. Bonaventure University

¹ Francis of Assisi, *The Canticle of the Creatures*, *Francis of Assisi: Early Documents*, Vol. 1 *The Saint*, ed. Regis J. Armstrong, J.A. Wayne Hellmann, William J. Short (New York: New City Press, 1999), 114.

ABOUT OUR CONTRIBUTORS

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DANIEL P. HORAN, O.F.M. is a Franciscan friar of Holy Name Province (NY) and a graduate student at Washington Theological Union (DC). Dan's articles and delivered papers on Franciscan theology and spirituality, the Millennial generation and Thomas Merton have appeared or are forthcoming in journals such as *Spiritual Life*, *The Cord*, *Review for Religious*, *The Merton Annual*, among others.

DAVID KACZMAREK, T.O.R., a first-time contributor to *The Cord* is on the pastoral staff of San Pedro Center, Winter Park, Florida, with expertise in Scripture, sacramental theology, catechetics and spiritual direction.

JUDITH A. SCHAEFFER, O.S.F. is a Sister of St. Francis of Colorado Springs and serves on her congregation's Justice, Peace and Integrity of Creation commission.

JOANNE SCHATZLEIN, O.S.F. is a member of the Sisters of St. Francis of Assisi, Milwaukee, Wisconsin. She holds a BSN in Nursing from Marquette University and an MA in Franciscan Studies from St. Bonaventure University. She is currently a staff member of Franciscan Pilgrimage Programs and presented the keynote addresses at the 2008 Annual Franciscan Federation Conference.

PAULA J. SCRABA, Ph.D. is Associate Professor of Physical Education in the School of Education at St. Bonaventure University. A graduate of the Franciscan Institute, Dr. Scraba is a member of the national Advisory Board for Build With Living Stones and a Secular Franciscan.

KATHERINE WRISLEY is enrolled at Flagler College and a volunteer coordinator at the Flagler Writing Center. A student of Timothy Johnson, Ph.D., Katherine is a first-time contributor to *The Cord*.

Following Francis By Caring for the Poor:



The Legacy of Clare

Clip art by: Alleghany Art

and Agnes of Prague

Presented by: Sr. Joan Mueller Ph.D.

an internationally recognized expert in the history and theology of the early Franciscan Movement

March 28, 2009 9am – 4pm

Sponsored by the Sisters of St. Francis of the Neumann Communities

The Franciscan Center

2500 Grant Boulevard

Syracuse, New York 13208

315-634-7019

Francis taught his followers to love and care for the poor. This workshop will explore the Franciscan challenge to be compassionate in the midst of the world by using the advice Francis and Clare gave to their earliest followers. By studying Clare and Agnes in particular, this workshop will explore the essential corporal and spiritual links that Franciscans have to the poor and suffering of the world. *LIVING A SPIRITUALITY OF ACTION*, a new release by St. Anthony's Messenger Press will be available to those who attend the workshop for the discounted price of \$10.00.

Registration Information: Make checks for \$25.00 (\$30 after March 7) payable to Sisters of St. Francis and mail to: Central New York Franciscan Experience, 1118 Court Street # 39, Syracuse NY, 13208. Please include your name, address and phone number. Indicate if you are interested in purchasing a copy of *Living a Spirituality of Action*.

Franciscan Family Study Day



Celebrating the 800th Anniversary of Pope Innocent III's approval of Francis of Assisi's proposal to live a Gospel Way of Life in 1209.

Saturday, April 25, 2009

10:00 AM – 5:00 PM

St. Francis of Assisi Church (San Damiano Hall)
135 West 31st St., New York, NY

Keynote Speaker: Michael Blastic, OFM

"Our" Franciscan Evangelical Way of Life and Ministry in the 21st Century

Workshops (Attend 2 of 4 concurrent sessions in the afternoon)

1. The Early Franciscan Movement, A New Way of Being Church (D. Monti, OFM)
2. "One thing Only": Franciscan *Evangelical Life* – What next? (K. Moffatt, OSF)
3. On being Brother/Sister: The heart of the Charism (E. Coughlin, OFM and M. Petrosky, FMM)
4. Basic Texts for a Franciscan Approach to Evangelization (A. Carozzo, OFM)

COST: \$20.00 (Includes lunch and refreshment breaks, please pay when you arrive)

Please Preregister:

On-line: Studyday@hnp.org

Call: 646.473.0265 (Holy Name Province, Provincial Office, ask for Sharon)

Hosted by the Holy Name Province Franciscan Life Directorate and Ongoing Formation Committee.

Program Schedule

10:00 AM	Welcome, coffee (San Damiano Rm)
10:30 AM	Morning Prayer
10:45 AM	Keynote Address
11:45 AM	Table Discussions/Questions
12:30 PM	Lunch
1:30 PM	Workshops (Select 1 of 4)
3:00 PM	Break
3:30 PM	Workshops (Select 1 of 4)
5:15 PM	Eucharist

All Franciscan Men and Women are invited to renew their profession at the celebration of the Eucharist.



STILL TO COME

MARCH 10-13, 2009
INTERNOVIATE FORMATION
PROGRAM GRAYMOOR, NY:
C/O MARY MALONEY SFP
914-987-7706

JULY 16-20, 2009 RETREAT
PORTIUNCULA CENTER FOR
PRAYER, FRANKFORT IL
815-469-4883

AUGUST 3-8, 2009 RETREAT
FRANCISCAN SPIRITUAL CENTER,
ASTON, PA
610-558-6152

OCTOBER 2-4, 2009
FRANCISCAN RETREAT CENTER,
DANVILLE, CA
925-837-9141

OCTOBER 16-18, 2009
FRANCISCAN SPIRITUAL CENTER,
RINGWOOD, NJ
973-962-9778

PROGRAM COSTS
DETERMINED BY EACH SPONSOR.

"GOD'S EXTRAVAGANT LOVE": RECLAIMING THE FRANCISCAN THEOLOGICAL TRADITION

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PROGRAM UPDATE, 2009

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, 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

"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.

INFORMATION: KATHLEEN MOFFATT, O.S.F.
SKMOFFATT@AOL.COM;
CELL PHONE: 302-559-0952



Canterbury Studies in Franciscan History - Volume One



Since the demise of the British Society of Franciscan Studies there has been no regular forum in Britain for Franciscan scholars to meet and share ideas, so in 2006 the FISC established the *Franciscan History Conference* that meets in September each year. The papers from this conference will be published in a series entitled *Canterbury Studies in Franciscan History* and we are pleased to announce volume one of the series. This series will be a valuable addition to any friary, convent or university library and a fascinating read for those interested in Franciscan history and ideas.

Publication date 6 September 2008, price £11.95 ISBN: 978-0-9549272-1-9 / ISSN 1757-9236

A Pilgrimage Through the Franciscan Intellectual Tradition



The early years of this millennium have witnessed a remarkable effort by Franciscans in the English speaking world to become better acquainted with the distinctive intellectual tradition that underlies the movement. In 2006 the Franciscan International Study Centre initiated a joint programme of two pilgrimages delivered in conjunction with Franciscan Pilgrimage Programs (FPP). These two pilgrimages visited sites connected to the giants of the Franciscan Intellectual Tradition in England, France and Germany, hearing from eminent scholars at each of them. The talks given at these various pilgrimage sites are now gathered together in this volume to give an understanding of the key figures of the tradition and the insights that they brought forth. Publication date December 2008, price £19.95 ISBN: 978-0-9549272-2-6

For more information, please visit our web site or email
bookshop@franciscans.ac.uk

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



The **Franciscan International Study Centre** is a unique place for study, sabbatical and formation. Founded in 1973 it continues a long tradition of Franciscan education in England that was started with the friars' school at Oxford in 1230. St. Francis exhorted his followers to study in such a way that the spirit of prayer and devotion was not extinguished and the Centre continues that tradition by enabling students to keep a healthy balance of prayer, community life and study.

What we offer:

- ♦ **Franciscan Certificate studies:** for students wishing to deepen their understanding of St. Francis, St. Clare and Franciscan history, theology, and spirituality.
- ♦ **Franciscan Formation:** for students who need to acquire the skills required for the ministry of Franciscan formation within any of the Orders.
- ♦ **Franciscan Spiritual Direction:** an intensive spiritual direction programme.
- ♦ **BA Theology:** full or part-time study alongside Franciscan students preparing for solemn profession and ordination. This course provides a broad introduction to biblical studies, canon law, liturgy, philosophy and theology.
- ♦ **MA Theology:** in-depth investigation of several subjects in contemporary theology and biblical studies.
- ♦ **MA Theology (Franciscan Studies):** in-depth studies of aspects of Franciscan history, theology and spirituality, including topics of interest in contemporary spirituality.
- ♦ **Research Degrees:** FISC lecturers supervise students for research degrees in the areas of Biblical Studies, Canon Law, Franciscan Studies and Theology.
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MAY 19 - 29, 2009

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or call 414-427-0570



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

**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

**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*
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"This is the most holistic, inclusive, all-encompassing retreat I have ever
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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
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Fax: (813) 228-0748

Email: Francntr@tampabay.rr.com www.franciscancentertampa.org

HISTORY OF THE THIRD ORDER REGULAR RULE



A SOURCE BOOK

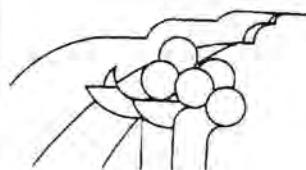
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Mt Alverno Retreat Centre
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Email: david_cap@hotmail.com

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.

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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	\$380.00
Chicago	\$315.00
Land Only	\$180.00
Single Room	\$350.00

Franciscan Intellectual Tradition Pilgrimage • Part Two

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

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



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- To celebrate the elements of creation.
- To establish a real place in the world that entreats for peace day and night.
- To let the land pray, evolve. Develop, beautify.
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- To send out living energy and living prayer.
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- To honor hope.

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

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*For those seeking a knowledge of Franciscan
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**"God's Extravagant Love": reclaiming
the Franciscan Theological Tradition**

A program designed by members of Neumann/Bachmann
Congregations of Aston, Pittsburgh & Syracuse

PROGRAM and TRAINING SEMINAR
Franciscan Center
Sponsored by Allegany Franciscans
Tampa, Florida

February 11-14, 2010

"Our Franciscan tradition has a 'word' to speak today; one that responds to deeply-felt needs in our Church and our world. But that word will be lost, and that alternative vision will disappear if we do not take steps in these critical years to **retrieve, preserve, and articulate** that tradition in a language that is understandable to men and women and the issues of our day. *Who else if not us? When else if not now?*"

Bill Short OFM and Ilia Delio OSF "Working Document on the FIT," June, 2001

Come! Continue the celebration of 800 years of Franciscan spirit and life! Since February 2007 over twenty-two weekend programs or retreats have been experienced on the theme of "God's Extravagant Love: reclaiming the Franciscan Theological Tradition."

Held throughout the USA, including Hawaii, as well as Dublin, Ireland and Nairobi, Kenya fourteen more are scheduled through 2009.

We've heard

- From Durham NC: You have helped us recognize the truth of the Franciscan Theological Tradition *deep within our own spirit* in a magnificent way – leading by example.
- From Skaneateles NY: I was loved deeply with this program. I believe it renewed me and brought me back to Francis and all the scholars and saints. It was so affirming. I need to stay close to the Franciscan tradition.
- From Aston PA: Thank you for a profound, rich experience of God, of relationship this weekend! This reinforces my experience of "coming home" to the kindred spirits of Francis, Clare, Bonaventure, Scotus and Angela.

The PROGRAM presents an historical overview followed by special sessions on the basis of our Franciscan worldview: Love and the primacy of Christ; Creation and the humility of God; The dignity of the human person.

**YOU are welcome as participant, and/or trainee
to give the Program yourself at home or wherever
requested.**

INFORMATION: Kathleen Moffatt OSF. skmoffatt@aol.com; 302-559-0952/
302-764-1090

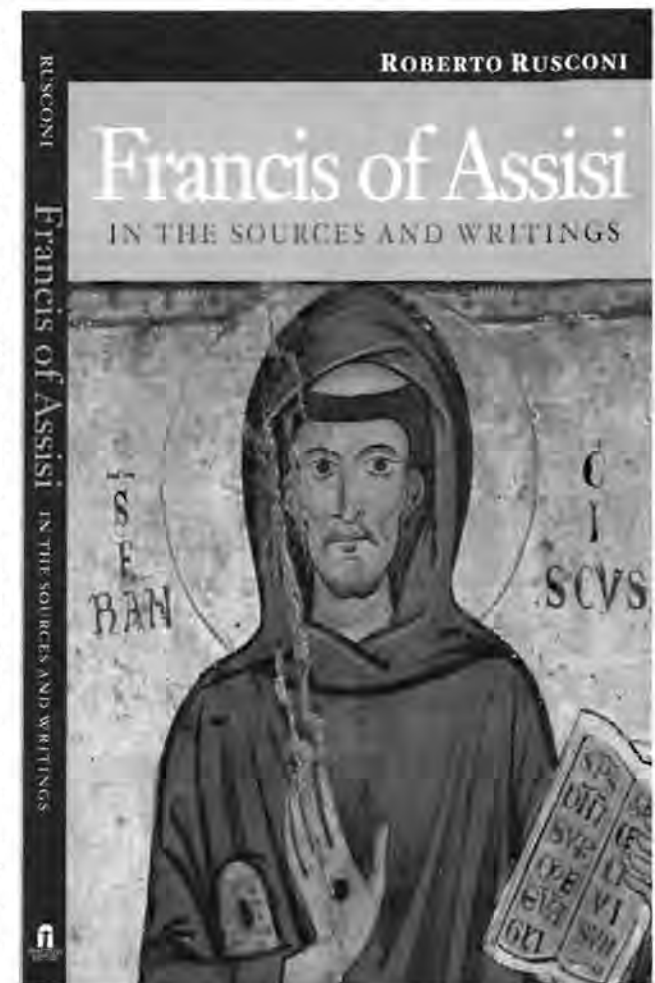
Schedule, costs, Center info available late 2008; however, it is BEST to register early
with Center capacity at 55.

Cathy Cahill, Allegany Franciscan, DIRECTOR of Franciscan Center, Tampa FL.,
franctr@tampabay.rr.com 813-229-2695 fax 813-228-0748

HOT OFF THE PRESS
FROM FRANCISCAN INSTITUTE PUBLICATIONS

Just in to our warehouse, *Francis of Assisi in the Sources and Writings* is a translation of a work by Roberto Rusconi. This brief biographical sketch of Francis of Assisi retells a story both familiar and new but then goes a step farther by providing selections from thirteenth and fourteenth century manuscripts which give the reader a priceless glimpse into what scholars call the *sitz im leben* of early passages from which traditional interpretations of the Franciscan charism have developed.

The fruit of several years of translation and compilation, this work will be of interest to those who are first encountering the phenomenon of Francis of Assisi, as well as those looking for a new insight into an established relationship. Available for \$20 plus shipping from our shopping cart: franciscanmart.sbu.edu or our website: franciscanpublications.sbu.edu



ON THE FRANCISCAN CIRCUIT

Silent Contemplative Retreat. March 20-22, 2009, "Finding Easter" with Fr. Bruno Barnhart, OSB, Cam. at San Damiano Retreat Center in Danville, CA. For more information call Lorraine Steele at 925.837.9141 or visit our website: www.sandamiano.org.

Following Francis By Caring for the Poor:

Presented by: Sr. Joan Mueller, Ph.D.

March 28, 2009 9am -4pm

Sponsored by the Sisters of St. Francis
of the Neumann Communities

The Franciscan Center 2500 Grant Boulevard
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See ad page 110.

Franciscan Family Study Day

Saturday, April 25, 2009

10:00 AM - 5:00 PM

St. Francis of Assisi Church

New York, New York

See ad page 112.

The Rule of the Friars Minor: 1209-2009

Historical Perspectives - Lived Realities

April 17-19, 2009

The Franciscan Institute

St. Bonaventure, New York

See ad page 117.

5-Day Silent Retreat. July 26-31, 2009, with Fr. Rusty Shaughnessy, OFM, at San Damiano Retreat Center in Danville, CA. For more information call Lorraine Steele at 925.837.9141 or visit our website: www.sandamiano.org.

ABBREVIATIONS

Writings of Saint Francis

Adm	The Admonitions
BIL	A Blessing for Br. Leo
CrC	The Canticle of the Creatures
CrExh	The Canticle of Exhortation
1Frg	Fragments of Worchester Manuscript
2Frg	Fragments of Thomas of Celano
3Frg	Fragments from Hugh of Digne
LtAnt	A Letter to Br. Anthony of Padua
1LtCl	The First Letter to the Clergy (Early Edition)
2LtCl	The 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 Br. Leo
LtMin	A Letter to a Minister
LtOrd	A Letter to the Entire Order
LtR	A Letter to Rulers of the Peoples
ExhP	Exhortation to the Praise of God
PrOF	A Prayer Inspired by the Our Father
PrsG	The Praises of God
OffP	The Office of the Passion
PrCr	The Prayer before the Crucifix
ER	The Earlier Rule (Regula non bullata)
LR	The Later Rule (Regula bullata)
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 St. Clare
TestCl	Testament of St. Clare
BCI	Blessing of St. Clare

Franciscan Sources

1C	The Life of St. 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 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'Avranches
1-3JT	The Praises by Jacopone da Todi
DCom	The Divine Comedy by Dante Alighieri
TL	The 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
LFl	The Little Flowers of St. Francis
KnSF	The Knowing of St. Francis
ChrTE	The Chronicle of Thomas of Eccleston
ChrJG	The Chronicle of Jordan of Giano