

The CORD

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The CORD

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Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions

BenLeo: Blessing for Brother Leo

CantSol: Canticle of Brother Sun

EpAnt: Letter to St. Anthony

EpCler: Letter to Clerics'

EpCust: Letter to Superiors'

EpFid: Letter to All the Faithful'

EpLeo: Letter to Brother Leo

EpMin: Letter to a Minister

EpOrd: Letter to the Entire Order

EpRect: Letter to the Rulers of People

ExhLD: Exhortation to the Praise of God

ExpPat: Exposition on the Our Father

FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221

LaudDei: Praises of the Most High God

LaudHor: Praises at All the Hours

OffPass: Office of the Passion

OrCruc: Prayer before the Crucifix

RegB: Rule of 1223

RegNB: Rule of 1221

RegEr: Rule for Hermits

SalBMV: Salutation to our Lady

SalVirt: Salutation to the Virtues

Test: Testament of St. Francis

UltVol: Last Will Written for Clare

VPLaet: Treatise on True and Perfect Joy

'I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

1Cel: Celano, First Life of Francis

2Cel: Celano, Second Life of Francis

3Cel: Celano, Treatise on Miracles

Fior: Little Flowers of St. Francis

LM: Bonaventure, Major Life of Francis

LMin: Bonaventure, Minor Life of Francis

LP: Legend of Perugia

L3S: Legend of the Three Companions

SC: Sacrum Commercium

SP: Mirror of Perfection

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



A REVIEW EDITORIAL

A Fine New Book on the Angels

MOTHER ALEXANDRA IS A TRULY remarkable woman as well as a convincing, powerful writer. The daughter of King Ferdinand and Queen Marie of Romania, she married Archduke Anton of Austria and bore him six children. Devoting herself to service of the wounded during World War II, she subsequently lived the life of an exile in several countries before settling in Massachusetts. Finally, her children either married or securely employed, she entered religious life, eventually becoming Abbess of the Orthodox Monastery of the Transfiguration in Ellwood City, Pennsylvania.

All of this biographical background is important in that it lends a certain authority to the author's treatment of a subject taken seriously today by all too few people and thought by many to be the preoccupation of "pious souls" removed from the harsh realities of life. The author shows herself fully aware of the prevalent lack of interest as well as actual unbelief in the angels, but only occasionally does she wax polemic on the subject.

Mother Alexandra's study is thorough and systematic. Beginning with the Old Testament, she goes on to discuss the testimony of the Gospels to the angels' role in our Lord's life, passion, and resurrection and of the Book of Acts and the Pauline letters to their role in the infant Church. There follow some fine chapters on the Fathers, on Orthodox theology in particular, on the angels in the various Christian liturgies (Roman Catholic, Anglican, and Lutheran in addition to the Orthodox), and on the angels in Christian art.

The Holy Angels. By Mother Alexandra. Still River, MA: St. Bede's Publications, 1981. Pp. xiv-196. Paper, \$8.50.

The book is not perfect, of course. It contains its share of typos, and there are a few (but very few) rather dubious statements (the angels are of infinite beauty—p. xiii; God is "supernatural"—p. 3; the mind sins—p. 10, etc.). But these detract very slightly indeed from a smoothly and interestingly written book, one filled with sage spiritual advice and attractive prayers. It is a most timely publication in this age so oblivious to the world of the spirit, for, as Mother Alexandra so beautifully puts it, "The Christian who leaves the angels out of his concept of God's world is like a man who thinks he holds in his hands a faultless crystal goblet filled with the elixir of life; yet all the time the goblet has a leak and part of the precious liquid escapes him" (p. 74). Ω

Fr. Michael D. Michael, f.m.

The Lord of Ostia

Sheer duty was my lot
To him was given unreflective love.
When contention grew mid the
hugeness of life
love
 being the stronger
acquiesced.
All his pain was mine
and the hurt of my office
he alone knew.
 In cheerful tourney,
for changing his life's rule,
he counter-jousted
dubbing me bugbear
for his wayward sons.
Bounteous Father versus disciplinarian
—the verdict is just.
Yet, to my own meager defense:
Francis is a love
to draw all types of men—
I was among the first.

Hugoline A. Sabatino, O.F.M.

MONTHLY CONFERENCE

Francis: The Tender

SISTER FRANCES ANN THOM, O.S.C.

NEEDLESS TO SAY, the young Francis Bernardone showed positive signs of tenderness, not only in his so-called possible romantic carousings with his peers, but also in his concern for the poor. While it is true that he held his nose when looking in the direction of the Lazarets where the lepers lived, he did send someone with an alms. Somehow, the Lord stirred in him, under the façade of showmanship, a tender heart for those less fortunate. In later years this tender heart was more definitely manifested by the labors of his own hands to relieve the sufferings of the lepers.

Another aspect which is constantly recurring in Francis's works and writings is his love for the gentility of women, especially in the role of mother. The Blessed Virgin surely heads his list of women, for there is scarcely a prayer or letter written by Francis which does not either call upon her directly or extol her virtues. He further projects this devotion and admiration by admonishing his brothers, especially those in authority, to be gentle like mothers to their sons. Even those who have fallen into sin should find in their superiors the understanding, the forgiveness, and the tender concern of a mother. While it is true that the 13th century still smacked, somewhat, of the ritual and idealism of chivalry, Francis was literal in his observance of the concepts of the knight and the lady. Hence, his devotion was real, his respect for womanhood was real, and his admonitions to his brothers were sincerely lived.

Because of his fasts and his harsh treatment of brother body, it is rather hard, at times, to think of Francis as tender. Yet, we do know that he did not wish his brothers to imitate him in his eccentricities, since he was fully aware that each had a personal vocation to follow. Later, too, he apologized to his body for his harsh treatment of it. While he could come down hard on a "Brother Fly," he could be extremely gentle to a Brother whose fasting would keep him awake at

Sister Frances Ann Thom, O.S.C., a Consulting Editor of this review, is a member of the Poor Clare Community, St. Lowell, Massachusetts.

night. While he could correct an emperor as he passed by, Francis could also write a soothing verse to assuage an argument between a mayor and a bishop.

Why else do we today, after 800 years,
still commemorate the birth of
Francesco Bernardone, if not because
he has truly shown to each of us his
role as Tender of souls and personally,
down through the centuries, extended
his care and loving concern?

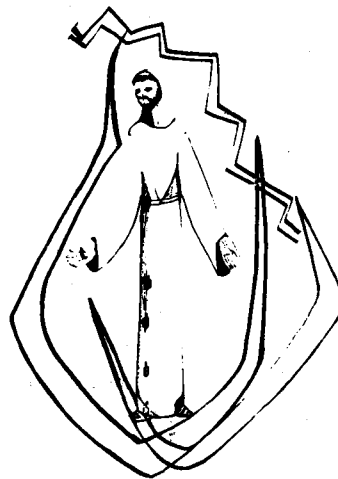
Actually, it is easy to understand the Francis who talks to birds, tames a wolf, is followed by a lamb, sings praise to God aloud amidst a forest, or cries over the Passion of Christ. It is a bit more of a problem to understand the Francis who speaks of perfect joy in the midst of misunderstandings, insults, grief, disrespect, pain, confusion, and physical hardships—who can still say, with much tenderness and sincerity, to accept all of this without ill will and rejoice in it. All these things together have progressively produced the Francis of the stigmata whom we admire, and the hinge upon which all these things rested was Tender-ness.

I have deliberately hyphenated Tender-ness since, after beginning this article, I decided I am not really saying what I mean at all. I began to feel like Alice in Wonderland who says, "I say what I mean and I mean what I say and that's practically the same thing." So, I began to consider the word tender in one of its more important definitions: one who tends, and I began to consider Francis in this light—as tender of souls.

A few questions entered my mind at first:

Was it easy for Francis to be tender—
when his father upbraided him?
when people laughed at him?
when he was imprisoned?
when he was thrown into a pile of snow?
when the Pope told him to wallow with the pigs?

when the Rule he had worked on was misplaced?
when he was plagued by the mice?
when he had doubts about the Order?
when he lost his sight?
when he suffered from the stigmata?



The answer, of course, is Yes and No simultaneously. Yes, because he knew what he was doing was right; and No, because of his own sensitivity. Perhaps I can liken the tenderness of Francis to that of a burn on the skin; even a light sunburn which is touched will bring forth a response. Well, Francis was burned in the light of the Son and bruised by the embrace of the Father so that he could remain ever responsive to the touch of the Holy Spirit as manifested through persons, places, or events. Often his sensitivity caused him to respond even

before the request was made known. One such case is that of Brother Leo. We all remember Leo's dilemma and the classic response of Francis in writing. First Francis, as a good director (tender) of souls tells Leo all the right things to help him, but he does not close him off with advice; instead he closes by saying that if this doesn't help, then Leo should come to him. This is certainly Tender-ness!

In his letter to Anthony, Francis has a wider dimension to work with since his response will affect the members of the Order. Francis tends the entire community by keeping it on the spiritual plane. He allows the individual, in this case Anthony, full use of his talents which he brought with him to the Order, but he reminds him that the use of them should always lead those under his instruction to greater prayerfulness and devotion. As a true tender he looks to the broader dimension of his decision as well as the personal request of the individual. Then, once he has given the directive, his tending over, he trusts confidently that the person will follow his advice. We do not find any instance of Francis hounding the individual or checking up, though it may be that in some cases he was too trusting, overlooking the failings of human nature.

Being a universal man was not an easy job. Francis, however, never

turned his back on a friend, even on his deathbed. We need but recall Lady Jacoba's last visit to her friend for whom she had cared whenever he and his brothers visited Rome, to realize that Francis lived by the spirit and not the letter. As a true tender, he knew she needed to see him as much as he desired to see her and receive the gifts she was bringing. How differently the story would have read, had Francis held firmly to rigid regulation and forgotten the person involved!

One Rule which Francis has written and which seems to have come down to us *without gloss* is the "Rule for Religious Life in Hermitages." Barely a page long, it is so filled with the spirit of what Francis desired for his brothers that it is hard to comprehend on a first reading and even harder to live literally in our day and age. The popularity of the Rule is attested to by the fact that there are various groups all over the country who have used it to form for themselves a more authentic Franciscan life style. No two groups, however, seem to live it the same way, a fact that gives evidence of the richness and flexibility of Francis's thinking.

For me this Rule is the prime example of his Tender-ness in action. Taking the concept of motherhood, he has woven together with it the recitation of the Divine Office, community living, solitary prayer, and concern for one another as a way of life after the example of Christ. By exchanging the roles of mother and son, each of those in the hermitage community would learn a different type of concern for the other; the mother role becomes, in effect, the protective and provident, while that of the son becomes dependent and trustful. This is certainly an example of Tender-ness in the ideology of Francis which could produce the most perfect whole person.

Our final picture of the dying Francis: blind, stigmatized, emaciated, disease ridden, does not even hint at the joyful trickster who romped about the narrow lanes in Assisi nor the youth whose heart became passionate over Lady Poverty, nor even the converted young man whose encounter with Christ in the caves (over the hillsides and within the depths of his soul) led him to cast off his patronage and gather stones to rebuild a dilapidated church. The miracle of the transformation of his body from the rigidity and brownness of a corpse to the suppleness and whiteness of a child manifested to all observers the approval of God that Francis should be reckoned on earth as he was in heaven—a saint.

I dare to say that the hub around which all his virtues pivoted was Tender-ness. Why else would those crowds come to look at the corpse of a little, unknown man, unless he had been able somehow to reach out and touch their hearts? Why else do we today, after 800 years, still commemorate the birth of Francesco Bernardone, if not because he has truly shown to each of us his role as Tender of souls and personally, down through the centuries extended his care and loving concern?

Most tender Francis, show yourself as a Tender to your Franciscans today! Ω

Reflections on the Coast

Perched amidst the rocks
I watch the ocean come and go.
With a deceptive serenity it rushes forth
Only to subside again.
And with that same unobtrusiveness
It retreats in calm
Certain that it will return.
With its bluish-foamy arms
It caresses and fondles each rock
In a soft lullaby:
Smoothing the jagged surface,
Rounding off the rough edges.
And after years of so many gentle kisses
Followed by those calm retreats,
Their faces now are softened.
Perched amidst the rocks
On this cool and sunny day
I watch the ocean come and go.
With a deceptive serenity it rushes forth
At the sight of a multitude
Of unique and special faces,
To touch each one for the briefest moment,
And to retreat in calm
Certain that it will return.

Timothy J. Fleming, O.F.M. Conv.

Francis Continues to Challenge Us Today

HUMBERTO CARDINAL MEDEIROS

MY DEAR BROTHERS AND SISTERS in Christ and St. Francis: The Saint we celebrate today is a man who makes us nervous, not to say afraid, even as we honor his eight hundredth birthday. Francis of Assisi enkindles these feelings in us because he was such a radical in his approach to the reality of the Gospel, which means that Francis was satisfied only when he got to the root of things, the fundamentals of the Gospel message in all its mystery and sharp clarity. He could never tolerate mediocrity. He could not bear half-hearted measures. Like his Lord, he would get sick to his stomach at lukewarmness.

When we look at Francis, we should be nervous indeed, and even frightened, for he challenges us, our commitment, and our lifestyle. He is the very enfleshment of the words of Pope Paul VI in *Evangelii nuntiandi* (§21):

Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one.

Francis makes us question ourselves. But we should not do so until we first question him: "Francis of Assisi, what made you tick? Santo Poverello, what made you so radical? Troubador of God, what is the

This is the text of the homily delivered by Cardinal Medeiros at St. Anthony's Shrine in Boston, on the occasion of the Silver Jubilee Celebration of the friars of Holy Name Province, October 11, 1981.

song in your heart?" And over the centuries, he has but one answer: "Jesus Christ." He, who has been called the "mirror of Christ," cries out with Saint Paul: "All I want is to know Christ Jesus" (Phil. 3:10). We need look no further. For him, nothing else was worth having except Jesus Christ. For many in the 13th century Jesus was a distant figure in the pages of the Gospels. For Francis, he was real. He was alive. He was everywhere.

... what made Francis tick can make us all tick: the power of Christ within us.

In every human being Francis saw a brother or sister of his Lord. At the beginning of his conversion the cry of the leper became the voice of Jesus Christ. From that point on he was possessed by the urge to embrace, to love, and to liberate. He had seen, he had encountered, and he now lived with Jesus Christ. Francis could not rest until he shared that vision and communicated that experience to all. Jesus Christ lives. But he was hidden in the alienation of the leper. The Prince of Peace was dying again on the senseless battlefields of feudal combat. He who emptied himself was not recognized because he wore the rags of peasant and serf. When Francis looked at many others, he saw in their faces the face of Christ: isolated, alienated, degraded, despised. He brought love where there was no love. He enkindled hope where there was no hope. He did it because he was a radical. He went to the bottom of things. He took the Gospel seriously.

Francis knew that he must not only converse with Jesus Christ in prayer, but also be a means to answer the prayer of Jesus, "that all may be one." And so he was a man driven by an inner power to be an instrument of peace, so that where there was hatred, he might bring love; where there was injury, pardon; where there was doubt, faith; where there was despair, hope; and where there was darkness, light.

But the genius of Francis did not end with bringing everyone together as brothers and sisters, in challenging the world with the reality of the Gospel. Where others looked at the Church and saw power and splendor—and even corruption that seemed a long way from the Gospel—Francis saw the Body of Christ. Others of his age claimed to hear voices that said, "Destroy and demolish and start

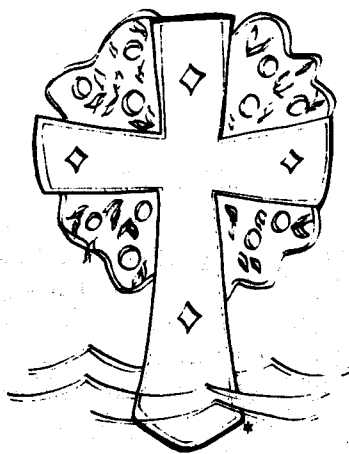
again." He heard the voice from the Crucifix of San Damiano, which said: "Go and rebuild." Not with mortar and brick, but with a life totally immersed in the Gospel, did he rebuild. He was the great reformer. He worked for renewal. He did it with love. And because he came, not carping, whining, and complaining, but with the Gospel of love, people listened to him and were uplifted, were encouraged. He succeeded where others failed because he came not to dismantle but to renew and to rebuild in Christ.

Francis loved every human being because he saw in each the face of Christ. He loved the Church because he saw that she is the Body of Christ. And finally, he loved all creation because it is the home of Christ. He knew that Jesus was no afterthought in the plan of God, but rather "the Firstborn of all creation, in [whom] everything in heaven and on earth was created. . . . All were created through and for him. He is before all else that is" (Col. 1:15ff.). In the song of the birds, the ripple of flowing streams, and the whisper of the breeze, he heard creation speak of Christ. All creation was a chorus that sang to him of Christ, his Lord and also his Brother.

If Francis were here today and we were to ask him, "How can we imitate you?" I think he would chuckle. He knew that the mimic frequently turns out to be a clown. "No," he would say, "since you have accepted Christ Jesus as Lord, sink your roots deep in him" (Col. 2:7). "With Christ, go to his brothers and sisters and embrace them. Build up the Church which is his Body with your love, and touch this creation with awe; it was made for him."

Dearly beloved, I hope that Francis makes us nervous and even frightened enough to make us question the depth of our commitment and the strength of our love. After all, what made Francis tick can make us all tick: the power of Christ within us. Francis was a poet, and another poet from another time has captured for us something of his spirit:

Would I might wake Saint Francis in you all,
Brother of birds and trees,



God's troubador,
Blinded with weeping for the sad and the poor:
Our wealth undone, all strict Franciscan men,
Come let us chant the canticle again
Of Mother Earth and the enduring Sun.
God make each soul the lowly leper's slave:
God make us saints, and brave.

Vachel Lindsay

To you who celebrate twenty-five years as friars, I come as your Franciscan brother, with congratulations and best wishes. Continue to raise questions with your lives. Let your lives and your lifestyle be a rebuke to the priorities of a generation immersed in consumerism. Make people ask: "Why are you like this? Why do you live this way? What or who is it that inspires you? Why are you in our midst?" Then answer them, like Francis, with every fiber of your being: "JESUS CHRIST."

To you who have served so faithfully as Franciscan brothers and sisters in the Church of Boston, I come, as Cardinal Hugolino came to Francis, with prayerful thanks. As your Archbishop, I know how friars, sisters, and secular Franciscans have been to so many the presence of Jesus Christ. I bless you and thank you, making my own the words of Paul which so vividly express the spirit of Francis:

For my part, from the time I first heard of your faith in the Lord Jesus and your love for all the members of the Church, I have never stopped thanking God for you and recommending you in my prayers. May the God of our Lord Jesus Christ, the Father of glory, grant you a spirit of wisdom and insight to know him clearly. May he enlighten your inmost vision that you may know the great hope to which he has called you, the wealth of his glorious heritage to be distributed among the members of the Church, and the immeasurable scope of his power in us who believe [Eph. 1:15-19].

But we must also make our own the words of Francis: "Up to now we have done nothing. Let us begin!" Ω

Eternal Christ

The altar stands in humble expectation,
An oaken table, ready for the lamb.

We shall not ever cry: here is the wood—
but Father,
what will be the sacrifice?

He is ready.

The spear—it has already pierced his heart,
And even now the cup is being raised.

The wine-made-blood pours out to set us free;
His Body, bread of life, has ransomed me.

Sister Edmund Marie Stets, C.S.B.

Pieta

I gave up my Son
To bloodstained hands
They nailed Him to a tree;
Now He is dead
And to my breast
I hold Him close to me.

Father, yes,
He leads us now
His Death is map and chart;
I pray He will rise
Just as He said—
I Credo Him in my heart.

Sister M. Mercedes, P.C.C.

Bonaventure's Tree of Life as a Contemplative Work

PATRICK F. O'CONNELL

"WITH CHRIST I AM NAILED TO THE CROSS." These stark words from Saint Paul's Letter to the Galatians are a particularly appropriate beginning to Saint Bonaventure's series of meditations on the life, death, and glorification of Jesus, the *Lignum Vitae* or *Tree of Life*.¹ This work is the earliest and certainly among the finest literary expressions of the Franciscan devotion to the humanity of Christ, one of the most significant aspects of the movement for spiritual renewal sparked by the Poor Man of Assisi and his followers.² Although this reawakening of interest in the earthly life and activity of Jesus could,

¹Quotations from the *Tree of Life* are taken from the translation by Ewert Cousins in the *Bonaventure Volume of The Classics of Western Spirituality* series (New York: Paulist Press, 1978), pp. 117-75, checked against the critical Latin text edited by the Quaracchi Fathers in *Decem opuscula ad theologiam mysticam spectantia . . .* 5th ed. (Quaracchi: Collegium S. Bonaventurae, 1965), pp. 135-80. Section and page references to the Cousins edition will be incorporated into the text; I have not followed the division into sense lines used by Cousins. Quotations from the *Legenda Major* and the *Itinerarium* are also from the Cousins translation; page and section references to these works are also incorporated into the text.

²Considering the intrinsic worth and tremendous influence of the *Lignum Vitae*, it is rather surprising how little attention has been paid to it. All the entries in the definitive bibliography of Bonaventuriana found in Vol. V of *S. Bonaventura 1274-1974*, ed. Jacques Guy Bougerol (Grottaferrata: Collegium S. Bonaventurae, 1974), are concerned either with the work's iconography and influence on painting, or with the various vernacular translations. Even Cousins devotes only three pages of his Introduction to the *Lignum Vitae*, compared with ten pages for the *Legenda Major* and fifteen for the *Itinerarium*.

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and at times did, degenerate into emotional indulgence and the cultivation of sentimental pietism, or beget imaginative distortions relegating Jesus to the realm of fantasy; or give rise to a most unimaginative literalism which reduced the notion of *imitatio Christi* to a type of external mimicry, in its primitive form such a devotion transcended the strictly affective or moral to become deeply contemplative.

Its central importance for Francis himself is to be found not only at Christmas in the cave of Greccio, nor in his insistence on absolute poverty in conformity with the poor Christ, but above all in the reception of the stigmata on Mount La Verna. This visionary encounter was unquestionably both the culmination of his own intense devotion to the earthly Jesus and an impetus for the amazing growth of such devotion throughout Europe in the decades that followed. Here the central dynamic of this spirituality finds its most vivid emblem, a sign not only of the depth of one person's identification with Jesus but also of a universal invitation to union with Christ and incorporation into His body. The purpose of meditation on the events of Jesus's life is ultimately to become not simply an observer but a participant in the redemptive mystery, to die and rise with Him. It is this perspective, this experience, which animates Bonaventure's presentation of Jesus as the tree of life and makes his short treatise so effective in developing a contemplative awareness of union with God in Christ.

The ultimate goal of meditation on Christ's life, death, and glorification is nothing short of the heights, or depths, of mystical union: to be "transformed into Christ."

Although the *Tree of Life* never mentions Francis directly, an examination of the opening paragraph of the Prologue makes clear that he is as much the guiding spirit here as in works, such as the *Itinerarium Mentis in Deum* (The Soul's Journey into God) and the *Legenda Major* (Major Life of Saint Francis), where Bonaventure explicitly presents the saint as the pattern or exemplar of the Christian life. It is surely significant that the *Tree of Life* begins with a verse

which Bonaventure specifically applies to Francis in both these works. The *Legenda* describes him, after the experience on La Verna, as "now fixed with Christ to the Cross, in both body and spirit" (LM 14.1; p. 315). In the Prologue to the *Itinerarium*, Francis, like Paul, exemplifies the true follower of Jesus, who identifies with Him through love:

There is no other path but through the burning love of the Crucified, a love which so transformed Paul into Christ when he was carried up to the third heaven (2 Cor. 12:2) that he could say: *With Christ I am nailed to the cross. I live, now not I, but Christ lives in me* (Gal. 2:20). This love also so absorbed the soul of Francis that his spirit shone through his flesh when for two years before his death he carried in his body the sacred stigmata of the passion [Itin. Prolog. 3; pp. 54-55].

As with Francis, so for the "true worshipper of God and disciple of Christ" who reads the *Tree of Life*, the goal is to "feel in himself what the Apostle said" in Galatians 2 (Prolog. 1; p. 219).

This correspondence between Francis and the disciple is further extended by Bonaventure's description of the latter as one "who desires to conform perfectly to the Savior of all men crucified for him." In the Prologue to the *Legenda*, Bonaventure says of Francis that "even while he lived among men . . . he was held up as an example for those who would be perfect followers of Christ" (LM Prolog. 2; p. 181), and that such people can "be taught by his example . . . to live in conformity with Christ" (LM Prolog. 1; p. 179). This theme is developed more fully in the chapter on Francis's death:

In all things he wished to be conformed to Christ crucified, who hung on the cross poor, suffering and naked. . . . O, he was truly the most Christian of men, for he strove to conform himself to Christ and to imitate him perfectly—while living to imitate Christ living, dying to imitate Christ dying, and after death to imitate Christ after death [LM 14.4; p. 318].

Likewise when the disciple of the *Tree of Life* is advised that he "should, above all, strive with an earnest endeavor of soul to carry about continuously, both in his soul and in his flesh, the cross of Christ," he is being urged to follow the example of Francis, who "paid great attention to the mortification of the flesh so that he might carry externally in his body the cross of Christ which he carried internally in his heart" (LM 1.6; p. 190).

The culmination of this series of parallels which opens the *Tree of Life* is found in the text from *Canticles* which concludes this first section: "A bundle of myrrh is my beloved to me: he will linger between

my breasts." Through contemplation of Jesus crucified, the disciple will be able to make these intimate words of the bride his own. But in doing so, he will again be following in the footsteps of Francis: "Jesus crucified always rested like a bundle of myrrh in the bosom of Francis's soul (Cant. 1:12), and he longed to be totally transformed into him by the fire of ecstatic love" (LM 9.2; p. 263).³

The effect of reading this opening section of the *Tree of Life* in the context of the *Legenda* and the *Itinerarium* is to find strong support for the idea that here too Francis is Bonaventure's model for the true disciple.⁴ But the point is not merely to stress the obvious, the pervasive influence of Francis on Bonaventure's entire spirituality, but to suggest what a study of the work as a whole will confirm, that for Bonaventure the aim of meditation on Christ's life, death, and glorification is not limited to developing the affective and moral dimensions of the Christian personality, though it encompasses these as legitimate and necessary. Its ultimate goal, as the experience of Francis demonstrates in a preeminent way, is nothing short of the heights, or depths, of mystical union, to be "transformed . . . into Christ" (*Itin. Prol. 3*; p. 54), "to be totally transformed into him by the fire of ecstatic love" (LM 9.2; p. 263).

This sense of total identification with Jesus, which is suggested even in the opening quotation from Galatians, might appear to conflict with Bonaventure's application of the text from Canticles, where the bride and the Beloved are two distinct figures. But in fact Bonaventure has included in this opening section, as he will throughout the treatise, examples of two contrasting types of scriptural imagery, which may

³This application of the Canticles text also provides some hint of the date of the *Tree of Life*. One of Bonaventure's sources for his lives of Francis, the *Vita Secunda* of Thomas of Celano, had already used this verse to describe Francis in somewhat the same way: "Indeed there was always a bundle of myrrh with Francis; he always looked on the face of his Christ, always touched the man of sorrows who was acquainted with infirmity" (2Cel 85; *Omnibus*, 433). It is therefore most probable that Bonaventure first used the verse in the *Legenda Major* and later in the *Tree of Life*, rather than vice versa, so that the *Tree of Life* would have been written sometime shortly after, or even simultaneously with, the *Legenda*, which was commissioned in 1260 by one general chapter of the Order and delivered to the next three years later.

⁴It is noteworthy that in the painting of the tree of life attributed to Thaddeo Gatti, now in the Museum Sanctae Crucis in Florence and reproduced in *Decem opuscula*, Francis is depicted embracing the foot of the cross, while Bonaventure sits to the right, his gaze focused on Francis, writing on a long scroll held on his knees.

be called "body" and "bride" and which have existed in fruitful tension throughout the history of Christian spirituality. Taken together, the pair affirms both unity and difference between Christ and the believer: the body model emphasizes that the Christian is invited to be a partaker in the divine nature (2 Pt. 1:4), the "eternal life" which is that of the Trinity. The bride model is a reminder that this union of love does not consist in a monistic absorption into the Godhead, but in a transcendent affirmation of personal identity. The complementary nature of these models is evident in that each contains elements of the other, since the body image often includes the distinction between head and members, and the bride image is ultimately grounded in the text: "the two will become one body" (Eph. 5:31; cf. Gen. 2:24). Properly understood, these key images exemplify a theology of "mutually affirming complementarity," characteristic of Bonaventure's thought,⁵ in which neither absolute absorption nor absolute distinction can be considered an adequate description of the human person's relationship with God.

The use of the Canticles text also serves to situate the *Tree of Life* in relation to other aspects of the Western mystical tradition. According to Bonaventure, the disciple is able to internalize the words of the bride only by meditating on Christ crucified with "vividness of memory," "sharpness of intellect," and "charity of will." This application of the three powers of the soul of course looks forward to the *Ignatian Spiritual Exercises*, but it also reminds us that the roots of these practical methods lie in Augustine's presentation of the soul as an image of the Trinity, which Bonaventure had brilliantly summarized in the third chapter of the *Itinerarium*. The whole purpose of the *Tree of Life*, Bonaventure goes on to say, is to reform the powers of the soul so they will be truly capable of reflecting the divine presence: "To enkindle in us this affection, to shape this understanding and to imprint this memory . . ." (*Prol. 2*; p. 119).

But mention of the bride of Canticles recalls even more immediately the greatest spiritual writer of the previous century, who had made this book of Scripture peculiarly his own. At the very outset, Bonaventure's series of meditations is being placed in the context of Saint Bernard's soul-mysticism, the topic of the fourth chapter of the *Itinerarium*. While the influence of Francis on the *Tree of Life* is ap-

⁵The term is that of Ewert Cousins, in *Bonaventure and the Coincidence of Opposites: The Theology of Bonaventure* (Chicago: Franciscan Herald Press, 1978), p. 20.

parent in Bonaventure's focus on the incarnate Christ rather than the eternal Logos as Bridegroom, as in Bernard, the difference is still one of emphasis only, since for both writers it is the uncreated Word made flesh, now risen and glorified, who is the subject of their devotion: "the one Spouse of the Church, Jesus Christ, who is at the same time our neighbor and God, brother and Lord, king and friend, the Word Uncreated and incarnate, our maker and remaker, the Alpha and Omega" (*Itin.* 4.5; p. 91). In fact Bonaventure is actually developing a strand of thought already present in his predecessor, as a brief look at Bernard's forty-third Sermon on the Canticles makes clear. Bernard uses this same verse (1:12) to describe the way in which meditation on the sufferings of Jesus can strengthen the Christian to endure his own afflictions. Direct influence on the *Tree of Life* is evident in Bernard's comment that the bunch of myrrh "was culled from all the anxious hours and bitter experience of my Lord . . . that are multiplied in the Gospels, like trees in the forest,"⁶ which becomes in Bonaventure, "I have endeavored to gather this bundle of myrrh from the forest of the holy Gospel, which treats at length the life, passion, and glorification of Jesus Christ" (Prol. 2; pp. 119-20).

This dependence of Bonaventure on Bernard for his phrasing also indicates a key difference in their respective treatments, however. Where Bernard identifies the bunch of myrrh only with Christ's sufferings, Bonaventure widens the application to encompass all aspects of Christ's eternal and incarnate life. The reason for this discrepancy can be found in the need to view the passion in the context of the resurrection and return to glory, in order to guard against the very real danger of this type of spirituality becoming a cult of suffering for its own sake.⁷ Bernard was able to accomplish this by complementing the image of the myrrh with that of the bunch of grapes from the following verse of Canticles: "My Lord Jesus is a myrrh-tree for us; risen, a cluster of grapes; . . . the bitterness of myrrh has been changed into the wine that gladdens men's hearts."⁸ Though perhaps less logically consistent, Bonaventure's broader ap-

⁶*Works of Bernard of Clairvaux*, vol. 3: *On the Song of Songs II*, trans. Kilian Walsh, O.C.S.O. (Kalamazoo, MI: Cistercian Publications, 1976), p. 222.

⁷Bonaventure's sensitivity to this issue was perhaps heightened by the exaggerated emphasis placed on suffering by some elements in the extreme spiritual party of the Order.

⁸*On the Song of Songs II*, p. 225.

plication of his text serves as a transition to an image which can appropriately signify all aspects of the mystery of Christ. The myrrh, taken from "the forest of the holy Gospel," is replaced by, or rather absorbed into, the figure which provides both the title and the organizing principle of the entire work, the tree of life.

7

THROUGH THE MULTIVALENT richness of the tree symbol, Bonaventure is able to bond together many levels of meaning. Most basic is the paradoxical recognition that the tree of life is first the tree of death: it is the "cross, salvation-bearing tree" (Prol. 3; p. 121). But the salvation it bears is Jesus himself, who is organically united to the tree as its fruit, and is therefore in some sense to be identified with the tree itself, as Bonaventure had explicitly done in the *Itinerarium*: "Therefore, if we wish to enter again into the enjoyment of Truth as into paradise, we must enter through faith in, hope in, and love of Jesus Christ, the mediator between God and men, who is like the tree of life in the middle of paradise" (*Itin.* 4.2; p. 88). Rooted in the earth, in the human dimension, with its branches lifted to heaven, the tree is a particularly apt image for the incarnate Son, who reconciled God and humanity through the cross, and was himself both sign and source of a renewed world, a return to paradise. For the tree is also to be identified with that found in the Garden, as the reader is challenged to shun "the example of unfaithful Adam who preferred the tree of the knowledge of good and evil (Gen. 2:17) to the tree of life," and encouraged to prefer "the sacred cross of Christ to all carnal feeling or wisdom of the flesh" (Prol. 5; p. 122). It is also the tree of life in the last chapter of the Book of Revelation, "with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations" (Rev. 22:1), an image of final restoration. Thus the cross, or rather the crucified Savior, is located at the very center of salvation history, which reaches back to Eden and forward to the New Jerusalem.⁹

⁹The tradition of identifying the cross with the Tree of Life is of course not original to Bonaventure. Perhaps already implicit in the association of the Tree's leaves with the healing of the nations in Rev. 22:2, it can be explicitly traced all the way back to the early second century, when Ignatius of Antioch, warning the Trallians against docetists who denied the passion, contrasted the tree of death with the tree of life: "Flee for your very life from these men; they are poisonous growths with a deadly fruit, and one taste of it is speedily fatal. They are none of the Father's planting; if they were, they could at once be known for true branches of the Cross, and there would be no corruption in

The spiritual significance of the tree of life is further elaborated in description of its various parts, which appear to be correlated with the traditional stages or phases of the spiritual life, a favorite Bonaventuran pattern.¹⁰ As in Revelation 22, "the leaves are a most effective medicine to prevent and cure every kind of sickness" (Prol. 3; p. 120). They are particularly suited, therefore, to those on the way of purgation or purification. The "radiance" and "sweetness" of the flowers are especially attractive to zealous seekers after truth, the "men of desire" (Prol. 3; p. 120) who are also described, at greater length, in the Prologue to the *Itinerarium*:

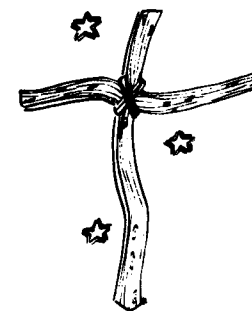
For no one is in any way disposed for divine contemplation that leads to mystical ecstasy unless like Daniel he is a man of desires (Dan. 9:23). Such desires are enkindled in us in two ways: by an outcry of prayer that makes us call aloud in the groaning of our heart (Ps. 37:9) and by the flash of insight by which the mind turns most directly and intently toward the rays of light [*Itin. Prol. 3; p. 55*].

While "the groaning of our heart" suggests purgation, "the flash of insight" is characteristic of the illuminative way: as usual with Bonaventure, the successive stages are not rigid or exclusive, but incorporate and build on what has gone before.

More detailed attention is given to the fruit, since it represents Christ more directly. It is both "one and undivided" and "offered to

their fruit. It is by the Cross that through His Passion He calls you, who are parts of His own Body, to Himself. A Head cannot come into being alone, without any limbs; for the promise we have from God is the promise of unity, which is the essence of Himself" (Trallians 11, in *Early Christian Writings*, trans. Maxwell Staniforth (Baltimore: Penguin Books, 1968), p. 98; see also Ignatius to the Smyrnians, 1 (p. 119), and the Epistle of Barnabas, 11 (pp. 209-10). St. Bernard applies the Tree of Life image to Christ in Sermon 48 on the Song of Songs; see *Works of Bernard of Clairvaux: On the Song of Songs III*, trans. Kilian Walsh, O.C.S.O., and Irene M. Edmonds (Kalamazoo, MI: Cistercian Publications, 1979), p. 16; and particularly in *On Loving God*, 7-8; *Works: Treatises II*, trans. Robert Walton, O.S.B. (Washington: Cistercian Publications, 1974), pp. 99-100.

¹⁰Bonaventure's treatise *De Triplici Via* (The Triple Way) is based on this three-fold pattern, as is the fourth chapter of the *Itinerarium*. For a discussion of the structure of the *Legenda Major* as having this same pattern, see Cousins's Introduction to his translations, pp. 42-46, based on the interpretation of Regis J. Armstrong in "The Spiritual Theology of the *Legenda Major* of Saint Bonaventure" (Ph.D. dissertation, Fordham University, 1978). In the *Tree of Life*, Bonaventure explicitly mentions this pattern in §39, on the Pentecost experience (p. 163).



our taste under twelve flavors on twelve branches" (Prol. 4; p. 121) which correspond to the description found in Revelation 22 and represent the "varied states, excellences, powers and works" by which Christ makes himself present to his people. In the incarnational, redemptive, and eschatological associations which Bonaventure develops, the pattern of the entire work is foreshadowed: it is "the fruit that took its origin from the Virgin's womb," an echo of Elizabeth's greeting in Luke 1 which is incorporated in the "Hail Mary"; it "reached its savory maturity on the tree of the cross," and will be served "in the garden of the heavenly paradise—God's table" (Prol. 3; p. 121). This last phrase also carries sacramental overtones, found as well in the scriptural allusion to manna, "having every delight and the sweetness of every taste (Wis. 16:20)," applied in the liturgy to the Eucharist.¹¹ The reference to tasting and eating of the fruit by "God's servants," who "may always be satisfied, yet never grow weary of its taste" (Prol. 3; pp. 120-21), as well as the eschatological context, indicates that partaking of the fruit who is Jesus leads ultimately to the depths of contemplative union with God, the perfective way in Bonaventure's terminology. Yet it is available, as Jesus himself is, even to those taking their very first steps on the road to God. Thus the one fruit is presented under many (i.e., twelve)

¹¹See the note on the passage in the Jerusalem Bible, as well as Bonaventure's own explicitly eucharistic use of the passage in the meditation on the Last Supper (16; p. 139).

aspects: humility, power, piety, patience, etc. These become the divisions of the body of the treatise, which is likewise intended to apply to readers at whatever stage they may find themselves and draw them into a deepening awareness of God's love.

This distribution of material into segments corresponding to the fruits of the tree of life is only part of a much more elaborate formal structure. The treatise is actually organized as a commentary on a poem consisting of fifteen rhymed quatrains, presumably composed by Bonaventure himself. The Prologue, particularly the section we have just been examining, is an expansion of the first of these stanzas:

O cross, salvation-bearing tree,
Watered by a living fountain,
Your flower is spice-scented,
Your fruit an object of desire [Prol. 3; p. 121].

Likewise the two final stanzas, quoted at the conclusion of the Prologue, will be developed point by point in the prayer for the seven Gifts of the Holy Spirit which brings the entire treatise to a close: the first verse, "Feed us with these fruits" (Prol. 6; p. 122) is associated with the Gift of Wisdom: "that we may taste the life-giving flavors of the fruit of the tree of life, which you truly are" (49; p. 174); the next verse, "Shed light upon our thoughts," with the Gift of Understanding, "by which the intentions of our minds are illumined," and so through the remaining verses until the two final lines, "Be a peaceful way of life/ For those who fear Christ," which match the description of the last of the Gifts, Fear, "by which we may draw away from all evil and be set at peace by submitting in awe to your eternal majesty."

The twelve intervening stanzas are correlated with the twelve fruits, and according to Bonaventure were originally inscribed on an actual drawing of a tree, in three groupings of four stanzas, corresponding to the three major divisions of the work: "in the first or lower branches the Savior's origin and life are described; in the middle, his passion; and in the top, his glorification" (Prol. 2; p. 120). Each verse of a given stanza becomes in turn the title for one of the four subsections of its respective fruit. For example the headings under the first fruit, "His Distinguished Origin," are as follows: Jesus Begotten of God; Jesus Prefigured; Jesus Sent from Heaven; Jesus Born of Mary (p. 123). In Latin, they form the rhymed quatrain:

Iesus, ex Deo genitus,
Iesus, praefiguratus,

Iesus, emissus caelitus,
Iesus, Maria natus.¹²

Emphasizing the fact that all the fruits are indeed "one and undivided," each verse of these twelve stanzas begins with the name of Jesus. While the first and third verses of each stanza rhyme only with each other, the second and fourth verses of all fifteen stanzas have a common rhyme, "-atus," which further unifies the entire poem.

The functional value of the poem as a pattern for the work as a whole should not be underestimated. It provides a framework, flexible but effective, which draws the individual meditations, which have a certain completeness of their own, into a coherent overall structure, and prevents the type of diffuseness to which many later meditations on the life of Christ to some extent fall victim. While no claims can be made for the literary significance of the poem considered independently, it can be argued that it is an indispensable part of a larger whole which does deserve to be called a masterpiece of spiritual literature. Ω

¹²*Decem opuscula*, p. 140. There is no reason to think that these twelve stanzas are not identical with the chapter headings of the 48 meditations in the body of the treatise, though the contrary is implied by Cousins (p. 121, n. 5) and explicitly stated by José de Vinck, the other modern English translator of the *Tree of Life*, who calls the stanzas in the Prologue "a quotation from a long poem found in many different forms in the various manuscripts of St. Bonaventure's works," and adds, "Since none of these versions seems genuine, we are not translating the poem in full, but only the few lines actually quoted in the Quaracchi edition. See 'Opera Omnia,' Tome VIII, p. 86" (*The Works of Bonaventure*, vol. I [Paterson, NJ: St. Anthony Guild Press, 1960], p. 99). This statement is based on a misunderstanding of the "Additamentum" appended to the *Lignum Vitae* in Bonaventure's *Opera Omnia* (Quaracchi: Collegium S. Bonaventurae, 1882-1902), vol. 8, pp. 86-87. Here the editors do give an example of subsequent manuscript additions to Bonaventure's poem, but neither there nor elsewhere do they imply that the authentic text of the poem is not extant. The only textual problem was that in many mss. and early printed editions, when the verses were placed on the illustrated tree and distributed to the various chapters, they were no longer written at the head of the work, and consequently the last two stanzas, corresponding to the seven Gifts, were often omitted totally. There is no question, however, that we possess the poem as a whole. See *Opera Omnia*, vol. 8, p. 69, n. 7 for a full discussion. The confusion is increased by Cousins's (and de Vinck's) translation of "supremis et postremis versiculis" (*Decem opuscula*, p. 139), referring to the stanzas on the seven Gifts, as "first and last verses" (p. 122; de Vinck, vol. I, p. 100), when "supremis" and "postremis" clearly should be translated either synonymously or, more probably, as "second-last and final."

Reflections on Working at an Infirmary for Sisters

SISTER DOROTHY KLAAS, O.S.F.

LOOKING BACK NOW, I see that working at our infirmary was one of the greatest blessings of my life. Each day I was led to a deeper understanding of what philosophers mean when they speak of "the human condition." There I was forced to meditate, to acknowledge my own powerlessness before the reality of sickness and pain, mental anguish and failing strength, old age and death. Never before had it been so evident to me that creation is groaning for a new rebirth in Christ. There at Holy Family Hall I watched our elderly Sisters passing through the last stages of purification before the Lord's coming. At times, I was saddened by my inability to stop the stripping process that goes on relentlessly during the final years of life. However, I recognized that in the providence of God, He was readying them for the next life. Many times I was consoled and gladdened when I saw how wonderfully grateful those Sisters were for small kindnesses shown to them. We who had come to serve their needs were reminded that the day will come when we in turn will be walking with canes, sitting in wheelchairs, or confined to bed, and we, too, will be dependent upon others to assist us. None of us likes to think of that day, but at Holy Family Hall the lesson was brought home to us daily; we simply, could not escape it.

In the morning when the alarm dragged me out of bed, my reluctance melted away when I reflected: "How many Sisters in this house would be beside themselves with joy if they could do what I am doing—if they could rise and dress and go to chapel with the community! They are prisoners, but I am free. Dear Lord, help me to use my years of freedom in Your service and in the service of your people.

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On the way up the stairs, I sometimes prayed: "Thank you, Father, for knees that still bend and for strength to climb. By tonight my bones and muscles may be weary, but tomorrow morning they'll be in fine shape again. There are many here who have no such hope."

As my eyes followed the printed page of the Divine Office and as I listened to the rise and fall of the chant, I wondered: "What must it be like to pray the Office when your eyesight is poor and your hearing is almost gone? If the day comes when I am stripped of these marvelous senses in my old age, will the Lord alone suffice? Merciful Jesus, be kind to those who are now living in a twilight world where faces are blurred and hard to distinguish, in a world of muffled sounds where one feels isolated, barricaded behind a glass wall. It must be hard to be deprived in that manner for months, even years."

The cooks who prepared the meals at Holy Family Hall were culinary artists. Yet when I observed our older Sisters going through the cafeteria line, how many times I saw them passing up one tempting dish after another; often they chose soup, jello, or cold cereal. I realized: "No compensation here. If one is diabetic or has no appetite, what good is the finest food? Lord God, it seems you are taking from these Sisters even the smallest pleasure in order that the earth will no longer hold any attraction for them."

Day after day, I watched and listened and learned. Strangely enough, instead of being depressed, I experienced a new feeling of peace, for I marveled how the human spirit is able to change bitterness into sweetness by the power of love and resignation. One Sister confided to me: "We know that we're in a condition where no one can do much to stop our pain."

That's right, Sister; we wish we could. But you gave me a glorious example of Christian fortitude and patience I'll treasure all my days. I thank you and so many others like you. Most of all, I thank God for the hope that shone forth in your lives. The suffering Christ indeed is destined for resurrection. Ω



God's Gardens

"You shall be like a watered garden" (Is. 58:11)
(based on the four familiar underlined lines)

The Lord God planted a Garden in Eden,
Well watered, the Garden of the Lord.
And there He put the man He had formed,
To till it and to keep it.

And Adam and Eve heard the sound
Of the Lord God walking in the Garden
In the cool of the day.
But in the Garden of Eden
They—we—first disobeyed God.
Therefore the Lord God exiled us
From the Garden of Eden, His Garden.

In the Garden of Gethsemani
Jesus prayed and prepared
To suffer, die, and redeem us,
To teach us to overcome sin.

In the Garden of the Empty Tomb
He rose from the dead
And appeared as a Gardener,
To teach us that in overcoming sin
We overcome death and win
Here and now Eternal Life
In the Garden of this Life.

Here in the Garden of this world,
With the rays of the sun for warmth,
And the kiss of the Son for pardon,
And the songs of the birds for mirth,
And some hard work in the good earth
(which may also reduce girth),

We are nearer God's heart in a garden
Than anywhere else on earth—
In that loveliest of gardens
(Image of the beauty of the Christian soul)
The Sacred Garden of Santa Barbara's Old Mission—

Or in a wilderness or desert or mountain,
In Big Sur (where I write) or the Grand Canyon,
In Assisi or His Galilean Lake—
Or right in our own backyard
Where God placed us
To cultivate our own garden
And to flower where planted—
Anywhere in the beauty-drenched Garden
Of His vast earth-creation
Whose Beauty He planned and designed
As a sample-image-icon
Of His Paradise Kingdom
To help us rejoice and know Him,
To praise and thank Him,
Where, as Saint Bonaventure wrote,
"Every creature is a word of God,
Because it proclaims God,"
And where, as Saint Francis said,
"Every creature calls out:
'O man, God made me for your sake!'"
But above all in the garden of the soul,
The Inner Garden of our heart,
Which God made and gave us
To weed and seed,
To sow and hoe,
To water and trim,
And in and with His Grace
To sprout and grow
Into something beautiful for Him:
One of the countless ever-blessed souls
He will make to flower and bear fruit
In His New Garden of Eden,
Amid the River of the Water of Life
And the fruit-filled Tree of Life,
In the Holy City, the New Jerusalem,
Where God the Gardener will dwell within us,
In our renewed beauty-filled Inner Gardens.
For then our "souls will be like watered gardens."

Raphael Brown, S.F.O.

Book Reviews

The Roots of St. Francis: A Popular History of the Church in Assisi and Umbria before St. Francis as Related to His Life and Spirituality. By Raphael Brown, S.F.O. Chicago: Franciscan Herald Press, 1981. Pp. 236. Cloth, \$9.50.

Reviewed by William R. Cook, Ph.D. (*Medieval History*, Cornell University, 1971), a member of the History Department of the State University of New York at Geneseo.

This book is a "popular presentation for the general public," and as such is a lovely contribution to Franciscan literature. It sketches the history of pre-Roman, Roman, and medieval Umbria and Assisi, always with an eye toward discovering the origins of St. Francis's ideas, mentality, and spirituality. Often the links are tenuous, and sometimes the desire to find such links leads to farfetched hypotheses. Mr. Brown is writing a sequel, *Forefathers of St. Francis*, where he will discuss such important figures as Romuald, Peter Damian, and Ubaldo of Gubbio. In some ways, I think that will be a more valuable book for students of St. Francis than the one under consideration here.

Raphael Brown's style is informal and sometimes episodic. I rather like it when he gives directions to a particularly isolated spot in Umbria which lovers of St. Francis would profit from seeing. However, his love

for certain spots makes for an imbalance in his book. For example, about one-sixth of his book is a discussion of the Clitunno Springs, including several nineteenth- and twentieth-century descriptions of it. I find this distracting both because it turns us away from the topic of St. Francis's roots and because Brown admits that there is not even a specific mention of this place in the sources for the life of St. Francis, although he is right in saying that Francis must have visited the site.

Even more puzzling is the fact that two of the four appendices really have nothing to do with the subject of the book. One concerns Goethe's visit to Assisi (a nice story and a significant one, but why as an appendix to a book about ancient and medieval Umbria?) The other is a reprint from *Way of St. Francis* of the author's review of Edward Armstrong's *Saint Francis: Nature Mystic*. It is a good review, although I do not share Mr. Brown's enthusiasm for the book; but why is it here?

Certain passages of this book are quite illuminating. I found the discussion of St. Felician of Foligno valuable. A description of Charlemagne's visits to Umbria—real and fictional—is quite helpful in interpreting some of the chivalric material in the Franciscan sources. I was particularly enlightened by the discussion of Francis describing demons and God in terms of

Amator Noster

O Love! My Love, O peerless Lover!
Jesus, Savior, tender passion flower,
all bruised, broken, rent apart
to distill the nectar of Your Heart!

All hail! Chalice of Reparation!
I offer You my heart's devotion.
O perfumed Name as honey sweet—
Fili Mariae! Sacrifice meet!

Hosts of angels tend to You at dawn;
vested virgins drink of You each morn—
earth's Cup of Consolation!

Amator Noster! You love me?
O my Love, my life, all, I give to You!

Sister M. Colette Logue, O.S.F.

"gastald" and "podesta."

There are a few places where Mr. Brown's lack of knowledge of the details of medieval history is apparent. He seems vague when he tries to describe the rise of commune. A book such as Lauro Martines' *Power and Imagination* would have been helpful in writing this section of the book. Less excusable is his twice describing Paul the Deacon, a Latin-writing Lombard, as a Byzantine writer.

The bibliography is good. As a scholar, I would like to have had footnotes; but this is not a book addressed to scholars. I am happy that Mr. Brown gives translated excerpts from sources not previously available in English. Since there is a lot of description of sites throughout Umbria, it is almost inexcusable that there is no map.

This is a nice book, written by a man whose life has been deeply touched by Francis of Assisi. It is pleasant to read a book written with such love and passion. Its weaknesses are those to which scholars are sensitive. Its virtues will cause many to thank Raphael Brown for still another contribution to Franciscan studies. Scholars and non-scholars alike await its sequel, *Forefathers of St. Francis*.

Speak, Lord, I'm Listening. Thirty-nine Liturgies for High School Students. By Dennis Huse and GERALYN WATSON. Notre Dame, IN: Ave Maria Press, 1981. Pp. 175 (8½x11 inches). Paper, \$7.95.

Reviewed by Father Francis de Ruijter, O.F.M., M.A. (Franciscan Institute, St. Bonaventure University), team

member of the Burning Bush Prayer and Renewal Center, Lennoxville, Quebec, in charge of Franciscan prayer meetings and as such publisher of several Franciscan prayer booklets.

This book comprises 39 Eucharistic celebrations, one for every week of the school year, planned for high school students, but easily adapted for other groups, even for the parish congregation, especially when youthful hearts are participating. Homiletic outlines are included along with the readings, the prayers, and the songs. Use them "as is" or make them a base for your own creativity. Four celebrations have a tear-out section for easier duplicating of some parts.

In the beginning there was nothing—
no plants, no people
no animals, no oceans
nothing . . . except for God.
He was alone, but not lonely.
He was love, but not loved.
So God decided to create the universe
and to fill it with things good and
beautiful.

This sample of the theme Creation (p. 19)—which I like most of all—shows the style. Similar themes cover about three fourths of the book, while the rest follows the liturgical year. The theme Road to Calvary uses meditations written by students, incorporating the fifteen stations of the Way of the Cross into the Liturgy of the Word. Likewise, the Seven Last Words of Jesus are embodied into the Word Service (p. 112). A negative theme—and treatment—is, in my opinion, Judgment.

The scriptural readings are generally short and well selected; Is.

52:4-7 (p. 111), however, seems to me a strange division; perhaps 53:4-77

A list of 124 songs and the 21 addresses of the music publishers enhances the book's usefulness. But the song "All the Earth" (p. 61) is to be added to the list, and seven titles listed are not matched in the Liturgies ("But then comes the Morning," "Eyes of Jesus," "Friends, Friends, Friends," "Into your hands," "Roll the Stone away," "Sing praise to the Lord, Alleluia," "We've been to the Mountain"). Some traditional songs and Negro spirituals have no reference indication. Besides, the publisher's address is missing for a number of readings (pp. 24, 74, 92), while it is provided at other times (p. 134).

The following can be slightly improved. Ash Wednesday's introduction finds no application during the service. The address "Father" of a Prayer over the Gifts (p. 110) should be directed to the Lord Jesus; similarly, on the same page, the Communion Prayer confusingly links the Way of the Cross to the Father.

Beautiful is the Communion meditation "It is finished" on p. 114, and so is the Prayer over the Gifts on the same page:

Father,
It is easy for us to give you these gifts
because they cost us nothing.
It is hard for us to give you ourselves
because that will cost us everything.
Today, as you change these gifts, we
ask that you will change us, too, so
that we can put our hands and hearts
into yours.

Depression and the Integrated Life: A Christian Understanding of Sadness and Inner Suffering. By Richard F. Berg, C.S.C., and

Christine McCartney. Staten Island, NY: Alba House, 1981. Pp. ix-183. Paper, \$5.95.

Reviewed by Father Richard J. Mucowski, O.F.M., Ed.D., Assistant Professor of Psychology, Siena College, and Director of Formation, Holy Name Province.

This brief book, written for lay people of a Christian persuasion, uses ten chapters to present a total picture of depression—its origin and its debilitating effects on our thinking, our emotional life, our spiritual life, and even our physical condition.

Berg and McCartney are good synthesizers of the psychological theories of Aaron Beck, Albert Ellis, and P. M. Lewinsohn, but, at times, their writing from chapter to chapter seems uneven. There is not always a consistent use of non-sexist language, and—in an attempt to present a case to help clarify a point—the reader is drawn into the example which the authors have given without being furnished the experience of the weekly sessions and struggle which brought the person out of the depression.

The use of Scripture in a self-help book, such as this, seems appropriate, and the authors clearly encourage a person with depression to work along with a counselor or spiritual director. But there is also the chance that people from a charismatic persuasion might take their information and completely spiritualize it, never dealing with the multi-dimensional level of the disorder which they write so well

about.

In particular, the chapter on Medical Aspects of Depression puts in a simple fashion the present thinking on the causes of depression from a biological point of view. The chapter on Exercise, Nutrition, and Depression is very important in such a book as this because it encourages the depressed person to look at the kinds of food and vitamins which he/she puts into his or her body. The self-help strategies can be most effective if a person is serious about following through on them and is willing to be honest with him/herself and another individual.

Sometimes the authors seem to focus on one aspect of a problem, such as the need for spiritual healing. They also allude to the breakdown in other systems but are not as clear in their explanations with regard to how these systems interact in their destruction as well as their healing.

Finally, this book contains a table of contents but no index of authors or subjects. Each chapter lists notes at the end with some sources for the material presented. Interspersed throughout the text are quotes from Scripture and diagrams which help clarify the authors' explanation of various theories. By and large, this is an effective little book for those involved in the pastoral care of the depressed wherever they may be found. It could also be used effectively as part of a course in Pastoral Counseling or Spiritual Direction. Despite its uneven style, it has great value, and I recommend its use.

Franciscan Studies M.A. Program Tenth Anniversary Year!

The Student may pursue a general course of study or specialize in research or in spiritual direction within the program of Franciscan Studies.

COURSES OFFERED IN SUMMER, 1982

All courses meet daily, Monday through Friday, in Plassmann Hall, except as noted.

NEW STUDENTS who are studying for a degree and who will be at The Institute during the year and are enrolled in the Spiritual Direction Track must take courses FI 500, 502, and 563 this summer.

ALL OTHER new students pursuing a degree must take FI 500 this summer.

STUDENTS ENROLLING in the Spiritual Direction Track must attend two summer sessions because some required courses for this track are not offered during the year.

Course No.	Title	Credit	Days	Instructor
500	Bibliography	1	MWF	Sr. Mary McCarrick, O.S.F.
502	Sources for the Life of St. Francis	3	M-F	Fr. Wayne Hellmann, O.F.M. Conv.
504	Life of St. Francis (Pre-req. 502)	3	M-F	Fr. Conrad Harkins, O.F.M.
506	Survey of Franciscan History	3	M-F	Fr. Lawrence Landini, O.F.M.
508	History of Franciscan Thought	3	M-F	Fr. Joachim Giermek, O.F.M. Conv.
531	Women and the Franciscan Ideal	2	MWTHF	Sr. Mary McCarrick, O.S.F.
549	Spirituality and Writings of St. Francis and St. Clare	2	MTWTF	Fr. Regis Armstrong, O.F.M. Cap.
550	History of Franciscan Spirituality	3	M-F	Fr. Cyprian Lynch, O.F.M.
552	The Franciscan Contribution to Justice and Peace	2	MWTHF	Fr. Sergius Wroblewski, O.F.M.
562	Dynamic Growth in Franciscan Community	2	MWF	Fr. Maura Smith, O.F.M.
563	Theological Principles and Techniques of Spiritual Direction	2	MTTHF	Fr. Peter D. Wilcox, O.F.M. Cap.
650	Seminar—Franciscan Life: The Modern Challenge	2	MTTHF	Fr. Constantine Koser, O.F.M.
511	Medieval Latin	2	By arrangement	
571	Practicum in Spiritual Direction	1	Staff	
599	Independent Research	1-2	By arrangement	
699	Master's Thesis	6	By arrangement	

STUDENTS MAY FULFILL A MAXIMUM OF SIX CREDITS FROM COURSES OFFERED IN THE DEPARTMENT OF GRADUATE THEOLOGY

CALENDAR

Registration	Monday, June 21
Classes Begin	Tuesday, June 22
Modern Language Exam	Friday, July 9
Final Exams	Friday, July 30

FEES

Tuition per graduate hour	\$110.
Room and Board	\$480.

Fees are subject to change without prior notice.
Individual courses are subject to cancellation because of insufficient enrollment.

PRE-REGISTRATION

Pre-registration forms are available from the Office of Graduate Studies, St. Bonaventure University, St. Bonaventure, New York 14778. Students who pre-register need not report for registration on June 22.

ACADEMIC YEAR OFFERINGS

THE FRANCISCAN STUDIES M.A. Program may be pursued during the Summer, Autumn, and Spring Semesters. The required number of course credits can be obtained in two Summer sessions and the intervening academic year, or in six Summer sessions.

Books Received

- Clark, Keith, O.F.M. Cap., *An Experience of Celibacy: A Creative Reflection on Intimacy, Loneliness, Sexuality, and Commitment*. Notre Dame, IN: Ave Maria Press, 1982. Pp. 176. Paper, \$4.95.
- Collins, David R. (text), and Mary Beth Froehlich (illustrations), *Thomas Merton: Monk with a Mission*. Cincinnati: St. Anthony Messenger Press, 1981. Pp. iv-44. Paper, \$1.95.
- Hayes, Zachary, O.F.M., *The Hidden Center: Spirituality and Speculative Christology in St. Bonaventure*. New York: Paulist Press, 1981. Pp. x-225, including index. Paper, \$7.95.
- McGinn, Bernard, trans. and introd., *Apocalyptic Spirituality: Treatises and Letters of Lactantius, Adso of Montier-en-Der, Joachim of Fiore, the Spiritual Franciscans, Savonarola*. New York: Paulist Press, 1979. Pp. xviii-334, including bibliography and index. Paper, \$7.95.

The illustrations for our March issue have been drawn by Brother John Francis Tyrrell, F.F.S.C., who teaches at St. Joseph's in Fayetteville, Arkansas.