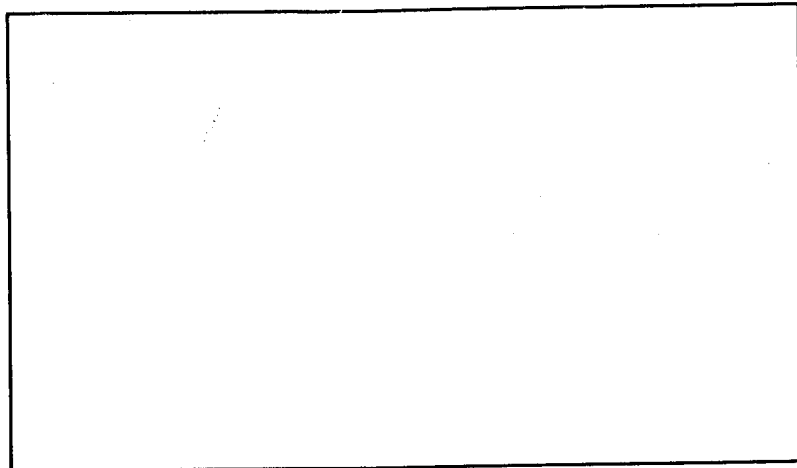


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The CORD

A FRANCISCAN SPIRITUAL REVIEW

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The CORD

A Monthly Franciscan Spiritual Review

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

Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

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

II. Other Early Franciscan Sources

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

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

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

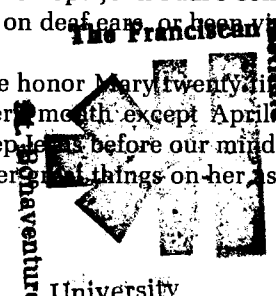
EDITORIAL

A New Marian Springtime

THE TITLE OF THIS EDITORIAL is taken from the publisher's introduction to the *Dictionary of Mary*, a new and excellent source book for Marian doctrine and Marian practice of devotion (see our review elsewhere in this issue). What is being referred to is the growing interest in Mary evident in the Catholic world, both in publishing and in prayer to God with Mary and through Mary. Father Joseph Champlin, in his recent book on prayer reviewed in these pages last month, gives a whole chapter to the Rosary and testifies both from his reading in conservative as well as liberal publications and from his experience with the laity at prayer, that the significance of Mary in the Church and the value of Marian devotion are being rediscovered. In the light of Chapter VIII of *Lumen Gentium*, Vatican II's Decree on the Church in which our Lady is (for the first time) given the title "Mother of the Church," one wonders how the "winter" in Marian devotion could have happened, but it is good to rejoice that it is past.

Is it our experience in our Franciscan apostolates, our communities, our own Franciscan lives, that a new Marian spring is arriving? Will the public Rosary, the Litany of Our Lady, a Bible Service on Marian themes be part of our lives this month? Have we read Pope Paul VI's Encyclical on Mary, or any book on Mary recently? Has Pope John Paul's constant encouragement of devotion to Mary fallen on deaf ears, or been viewed as "Old World" spirituality?

If we look to the Liturgy, we find that we honor Mary twenty times a year. In fact, there is a Marian Feast every month except April. The Church keeps Mary before our mind to keep us before our mind, and to acknowledge God's free choice to shower great things on her, as well as her loving and generous response.



If we look to the charism of our holy Father Francis, we find that his prayer life emphasized Mary's role. He composed several prayers in her honor, and his first chapel was that dedicated to Our Lady of the Angels. The friary there was most dear to him because of its location near the tiny church. The Franciscan Order's theologians have a tradition of honoring Mary (recall it was Duns Scotus who opened up the way for the Church to reaffirm the doctrine of the Immaculate Conception). The Rosary in the form of the "Crown" became part of the habit, almost as much of a trademark as the white cord.

What will be the precise spiritual effects of the Marian springtime that Divine Providence has in store may not be clear, but it is sure that the impact of a recognition of Mary that is truly Franciscan and truly Catholic is meant to be an inner matter, a growth in each of us in total and joyful giving of ourselves to God. Ω

Dr. Julian Davies OFM

Day of Sun and Clouds

Sun and rain and melodies
Mix within the sky.
They make us wonder
 Bid us pause:
Call to us to say:
Believe! Believe!
 Within the storm
The sun can never die.
Joy and sin and harmonies
Mix within the breast.
They make us wonder
 Bid us pause;
Whispering, they say:
Believe! Believe!
 From chaos came
At last the day of rest.

Robert Barbato, O.F.M. Cap.

Saint Bonaventure:

Prologue to the Third Book of Sentences

TRANSLATED BY REGIS J. ARMSTRONG, O.F.M.CAP.

Bonaventure wrote the third book of his *Commentary on the Sentences of Peter Lombard* after the first, second, and fourth volumes had been completed. Thus this Christological work is presented with a backdrop of Bonaventure's early writings on God as Trinity, the theology of the Word, Image, and Son, the theology of creation, anthropology, and sin. His theological-philosophical currents of emanation, exemplarism, and expressionism were already visible in his thought as he further developed his approach to the mystery of Christ that is present in this third volume of commentary. Therefore, we are able to see the beginnings of his profound Christological thought taking shape and embracing the other issues of his theology.

It is essential to build a Christian spiritual theology upon a firm Christological foundation. This is certainly most important in the Franciscan school of spirituality, which is so caught up in the gospel life and which focuses so clearly on the Incarnate Word. Bonaventure certainly appreciates this, as all of his writings indicate. This Prologue to the third book of the *Sentences Commentary* underscores this. It provides a useful key in a short, concise essay which can easily open the door to the depth of the third volume. We not only discover an outline of the Seraphic Doctor's theologizing on the thought of Peter Lombard; we also perceive the Christological underpinnings of his entire spiritual theology.

But God, who is rich in mercy, by reason of his very great love, with which he has loved us, even when we were dead by reason of our sins, brought us to life together with Christ, by whose grace you have been saved.

Father Regis J. Armstrong, O.F.M. Cap., is Vice-Rector of the Athenaeum Antonianum in Rome and a member of the staff of the Franciscan Institute at St. Bonaventure University. All Biblical quotations have been taken from the translation of the Latin Vulgate, Douay-Rheims Version, in the Confraternity of Christian Doctrine Edition (Paterson, NJ: St. Anthony Guild Press, 1947). This practice reflects the use of the Latin Vulgate at the time of Saint Bonaventure.

THIS PASSAGE is written in the second chapter to the Ephesians (2:4-5). [Here] the mystery of our redemption is made known to us. [Here too] the subject matter of the book of the Sentences is clearly shown to us, especially that of its third part in which the sacrament of our redemption achieved through Christ is explained. There are four points pertinent to the restoration of the human race that can be noted in this passage: the first of which is *the author of the restoration*; the second, *the restorable fall*; the third, *the person of the Restorer*; the fourth and last, *the salvation of the restored person*.

The author of the restoration is indicated when it is said: "But God, who is rich in mercy . . . etc." For in his overflowing mercy and not by some other moving force, he arranged to restore the human race, as it is written in the third chapter of John: "God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish" (Jn. 3:16).

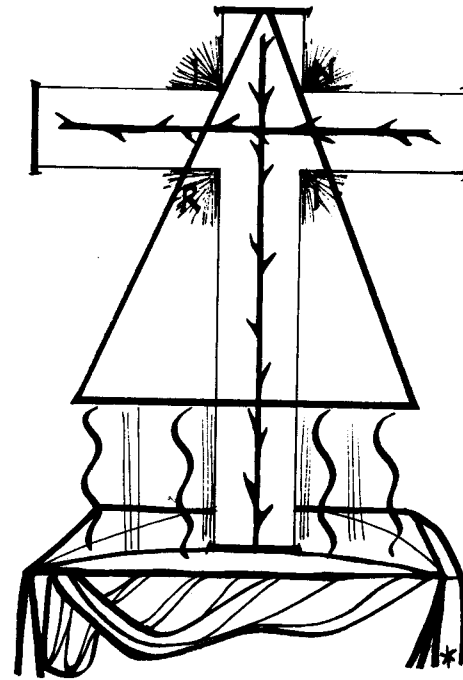
God has brought us to life *according to* Christ because he guides his imitators to life.

The restorable fall, because it is said: "Even when we were dead by reason of our sins. . . ." For the sin of our first parents was the cause of our death, through which the entire human race fell from the state of innocence, according to what has been written to the Romans, chapter five: "As through one man sin entered into the world and through sin death, and thus death has passed to all men because all have sinned . . ." (Rom. 5:12). Because they sinned in another and through another, that fall was therefore restorable.

The person of the Restorer is indicated through the following passage: "He has brought us to life together with Christ." For it was Christ in whom that restoration has been achieved, as has been written in the first chapter to the Colossians: "It has pleased God the Father that in him all his fullness should dwell, and that through him he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross" (Col. 1:19-20).

The salvation of the restored person is touched on by what is said: "By whose grace you have been saved . . . etc." For efficacy was given to the

sacraments through the merit of the passion of Christ, so that healing grace is given to the sick through it, according to that [passage] to Titus, chapter three: "But according to his mercy, he saved us through the bath of regeneration and renewal by the Holy Spirit; whom he has abundantly poured out upon us through Jesus Christ our Savior" (Tit. 3:5-6).



These four points are considered together in the fifth chapter to the Romans in a passage where it says: "But God commends his charity towards us"—behold the author of the restoration—"because when as yet we were sinners"—behold the restorable fall—"Christ died for us"—in which the person of the Restorer is indicated—"Much more now that we are justified by his blood, shall we be saved through him from the wrath"—behold the salvation of the restored person (Rom. 5:8-9).

According to these four points, provided by the aforementioned passage, there are four books of Sentences. In the first book, the author of the restoration is treated, that is, the Blessed Trinity. In the second, the restorable one, that is, man falling from the state of integrity and innocence. In the third, the person of the Restorer is considered, that is Christ, God and man. And in the fourth, the salvation of the restored person, which certainly consists in the expiation of the fault and the removal of all misery.

Thus, it is evident how this entire book treats the explanation of the mystery of our restoration. Nevertheless in a more special manner it looks to the third book in which it is shown how we have been brought to life through Christ. The Apostle makes this known in that aforementioned passage when he says: "He has brought us to life together with Christ." Therefore, the Apostle says this because God brings us to life *in* Christ, *with* Christ, *through* Christ, and *according to* Christ.

In the first place, God has brought us to life *in* Christ because he has shared our mortality of life in his person, according to that passage in the fifth chapter of John: "As the Father has life in himself, even so he has given to the Son to have life in himself" (Jn. 5:26). Therefore, if the Son has life in himself, while he has taken to himself our mortality, he has joined us to the true and immortal life, and through this he has brought us to life *in* himself.

He has brought us to life *with* Christ, while Christ himself, who was life, lived among mortal men, according to that passage in the beginning of the first Canonical Epistle of John:

What was from the beginning, what we have seen with our eyes, what we have looked upon and our hands have handled: of the Word of Life; and the Life was made known and we have seen, and now testify and announce to you life eternal [1 Jn. 1:1-2].

And so, "while he was seen on earth and lived among men" (Bar. 3:38), God brought us to life *with* Christ, when he made us live with him.

He also brought us to life *through* Christ, when he snatched us from death through his death, according to that passage of the first Epistle of Peter, chapter three: "Christ also died once for sins, the Just for the unjust, that he might bring us to God. Put to death indeed in the flesh, he was brought to life in the spirit" (1 Pt. 3:18). Therefore, when Christ laid down his life for us, God brought the dead human race to life through him.

Finally, he brought us to life *according to* Christ, when he guided us through the path of life according to his example, according to that passage of the Psalmist: "You have made known to me the paths of life" (Ps. 15:10). He made known to us the paths of life, when he gave us faith, hope, charity, and the gifts of grace. [To these] he added the commands according to which Christ himself walked and in which the path of life consists. [It is according to these that] Christ has taught us to walk. Therefore, God has brought us to life *according to* Christ because he guides his imitators to life.

The four of these [points] are found together in the second [chapter of the Letter] to the Philippians: "He emptied himself, taking the form of a slave"—behold the first, namely, that he united our mortality to his life—"was made in the likeness of men"—behold the second, namely, that he lived with men as a man—"he humbled himself even to death"—behold the third, namely, that he freed us from death through his death—"because of this God exalted him"—behold the fourth, namely, that after death he had many followers and imitators who believed in him (Phil. 2:7). Ω

The Practical Saint Francis

SISTER FRANCES ANN THOM, O.S.C.

ANYONE READING this title will surely say that this cannot be an article about Saint Francis of Assisi. Poor Francis, he has surely been regarded as one of the most *impractical* and disorganized saints because of many of his so-called eccentric ways of doing things. After examining some of his impracticalities, however, I have found them to be the most practical and simple for his time and, perhaps, even for ours.

Let's get right into the concept of sin, which was a big thing for Francis and is, indeed, a big thing for most of us who are on the path of perfection. Once he was converted to the Lord, Francis knew what he must do, but like Saint Paul he found that the thorn in his flesh had not been converted. The story goes that Francis was severely tempted and, to frustrate the temptation, went outside and made for himself a snow family, all the while asking himself all kinds of practical questions. By the time he was finished he had used up so much of his psychic energy and had so lowered his body temperature, that he must have had a good night's rest. He was able to recognize the problem and to work with it in its own mode of existence, instead of repressing it and thus giving it greater impetus for its next attack. His body appreciated this kind of recognition and reacted accordingly.

What of the brother who cried out in the night that he was literally starving? Although it was really the brother's problem, because he had forced himself beyond his own fasting ability, Francis identified with his need, got something for him to eat, and ate with him to save him from embarrassment. After being a tender mother, Francis corrected the brother and the others for going beyond Brother Body's strength. Had Francis ignored this or corrected the brother immediately, the brother would have suffered greatly from guilt and embarrassment and would, most likely, have considered himself a failure.

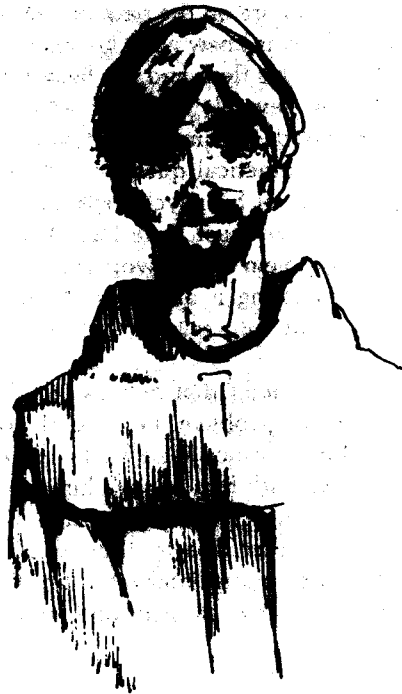
Sister Frances Ann Thom, O.S.C., of the Monastery of St. Clare in Lowell, Massachusetts, is a Consulting Editor of this Review.

Then there is the episode of trying to determine what direction the Lord wished the brothers to take when they came to a fork in the road. Since Francis had no itinerary to follow, no guide except for the Lord's will, he had to use a primitive method of divination to find his way. By telling a brother to spin around and around until he was so dizzy that he would fall to the ground, Francis divined that the direction in which the brother faced would be the one to take. Either direction would probably have held possibilities for Francis and his followers in their work for the Lord, but, like us, Francis too needed some sign, some direction in order to proceed. How many of us, when confronted with the need to make a decision, have written the alternatives down on slips of paper, placed them on the altar, and then, after a prayer to the Holy Spirit, picked up the one in which we would place our trust! Or, what about the little child's "eenie, meenie, miney, mo" type of thing in choosing one among several possibilities? How, then, is Francis more impractical than we?

When the brothers went on a journey, Francis did not encumber them with rules and regulations other than those set down by Christ. They

were to travel as lightly as possible, to enter a house where they were accepted, and to eat what was set before them. In that place they were to teach and preach and do enough work to merit a meal. If they were not accepted, they were to leave. If they happened not to get anything to eat, then they were to beg something for the love of God. If that didn't work either, they were to consider themselves no better than Christ, who was not well received by everyone either. This, then, would be perfect joy! Thus Francis emphasized the living out of the gospel in its practical aspects. Christ had set this simple example of life, and he wanted to follow it as completely as possible. In saying that Francis is impractical, one is saying that

Christ's way is impractical. Perhaps what is really being said is, it is not comfortable. . . .



This raises a few questions about Jesus. Was it practical to have nowhere to lay his head? Was he being practical in allowing Lazarus to remain four days in the tomb? How practical was he in allowing Judas, the one to betray him, to hold the purse for the group? Or even to receive him into his company? How practical was his forty day fast? Was it practical to walk on the water or to still the wind and the waves?

One of the most practical things Francis did was to pray in the manner in which he prayed. He learned early in life that all men are fallible and that he must make friends of those who really could help him and who were interested in helping him. Next to the Father, Son, and Holy Spirit, of course, was Mary. But Francis did not stop here; he wanted all the help he could get, so to speak, and so he called upon all the angels and saints. He did not need a formula; he did not need to carry little prayer cards with him, nor did he need a chapel to pray in. Wherever he was, he knew he was in communion with all of these wonderful people, and they were very real to him.

There is in all this an application for us today—for us who have the problem of having to lock our churches for fear of vandalism and desecration. Not being able to go into a church whenever and wherever we might want to do so should prove no obstacle to prayer. Francis shows us the way through his own spontaneity; but this comes only through constant use and familiarity with the saints. It is a most practical orientation to prayer, coming to us as it does from the very practical Francis of Assisi.



The Inner Confrontation: A Victory

The cleft lips tried to move—but all he heard was a groan.

Thru the bloodshot eyes there came a tear.

Had the leper a nose, he would've smelled pre-sanctity. . . .

And Francis? Francis just stared at the mess.

The Italian heart never beat so fast

He was filled with The Fear—lodged in the Heart of his heart.

A distant voice from within yelled: "Fool!"

But his will willed him to caress the leprous Face.

Deep—way deep—in his bowels he trembled.

This experience of eternity for an instant boggled his being,

Harnessing his action of passion within him—

Intuitively he knew his Choice had come.

Deep within he yelled that savage "Yes!"

And then—and only then—on the mouth—he kissed Jesus

Fr. Gabe Costa

The Franciscan Experience of the Eremetical Life

ANTHONY M. CARROZZO, O.F.M.

TO LIVE IN A HERMITAGE can be one of the most peaceful experiences that we have as John Howard Griffin so eloquently reminds us when he writes:

There are hours of the rarest happiness when the silence, the dripping of the rain, the popping of the fire, and the blackness of the night become prayer, and you are just there involved in all of that, your whole being saying the wordless amens. Fragrance of the fire; charity of the logs that consume themselves for your warmth; charity, too, of the night and rain and chill and silence out there in the woods beyond these walls [*The Hermitage Journals*, p. 92].

Yet we also know that it can be the most fierce experience we can have as well. We need simply to page through Athanasius' *Life of Antony* to discover wars and battles with devils and demons. Those of us who have lived in a hermitage for any length of time recognize Griffin and Athanasius as witnesses to our own experience of ecstasy and insanity, to moments of the most profound awareness of God's loving presence as well as moments of the disturbing realization of God's absence.

1. Personal Experience of the Eremetical Life

A COUPLE OF YEARS AGO I was fortunate enough to spend an extended period of time with the Camaldolese hermits in Big Sur, California. The early days there, while occasionally filled with a sense of terrifying isolation, were tranquil. I felt a new energy and zest for life that I had not experienced in a number of years.

Father Anthony M. Carrozzo, O.F.M., a member of Holy Name Province, has been active in Formation and Retreat work. Recently, he served as General Visitor to the Province of St. John the Baptist (Cincinnati).

But one day I awoke to a deep sense of frustration and dread deep within myself. I could not determine where it was coming from, nor could I decide what to do about it. While strolling the hills that afternoon, I bent over to pick up a small, seemingly insignificant stone. I played with the stone, turning it over and over in my hand until it suddenly became an instrument of God's revelation. As I looked at it, I realized that my heart was much like this little stone, for it was heart-shaped and quite obviously divided with a large black streak down the middle. As I continued to roam the hills, I was reminded of a homily that the Prior had preached a few days earlier, in which he challenged each

We must be willing to accept the human situation, and not seek to escape from it. We must also be willing, through our integrated life-style, to challenge all that is inhuman in our society.

one of us—in which he challenged me—to find that place in our hearts where the Lord has given us the Kiss of Peace. At that moment it was an extremely difficult and undesirable journey, filled with the darkness of the realization that my heart was not filled with the light of Christ, for I had caused a great division within it. Returning to my hermitage, I settled down to distract myself from this latest, hostile revelation by praying the Office of Readings. Instead of a distraction I encountered a continuance of the revealing love of the Spirit, for I read Saint Clement's Letter to the Corinthians, in which he proclaims: "The Spirit of the Lord is a lantern, searching the hidden places of our inmost being" (Breviary, IV, p. 444). What a revelation! There was little need for discouragement, for the Holy Spirit would lead the way and illuminate my very dark path to that place where the Lord had given me the Kiss of Peace. Just a few days later, while still meditating upon this experience, we celebrated the Feast of the Dedication of the Basilica of Saint John Lateran by reading from a sermon of Caesarius of Arles, who wrote: "Just as you enter this church building, so God wishes to enter into your soul, for he promised: 'I shall live in them, and I shall walk the corridors of their hearts'" (Breviary, IV, p. 1548). Once again, I was confronted with the need to continue this journey into my own heart, for it is the Lord who walks its corridors. Hours turned into days, and days turned into weeks, all filled with

silence but also filled with the magnificent discovery of Saint Augustine which became my own personal experience: "In my wounded heart I saw your splendor and it dazzled me" (*Confessions*, X, 41). From this experience of darkness came a brilliant light; from this experience of distress came a deep inner peace.

Such an experience made my time among the Camaldolese worthwhile; so I hesitate to be critical of it. I also hesitate to be critical because I was treated as a brother, welcomed into their community and into their solitude. Yet, without being judgmental, I must describe an important discovery that dawned on me only slowly, as a result of another "hermitage experience." My hermitage experience among the Camaldolese was planned far in advance, though what happened there could not have been planned except by the Holy Spirit. A year later I experienced the eremetical life in a way that was neither planned nor desired: I became ill and the sickness lasted several months. During that time I remained in the friary with my own brothers, who added more work to their already hectic schedules to cover my jobs, who brought me meals filled with joyful conversation, and who changed the times and places for prayer so that I could be among them. Most of my time was spent alone, not only without companionship but also without any desire to pray or to read; yet I had much time to reflect. During those reflections I discovered that this period of helplessness was indeed a profound experience of being a hermit. But this was different from my other hermitage experience not only because I did not choose this one, but also because there was a new dimension to this solitude: the concern of loving and caring brothers who were with me not to break the silence but to enhance it.

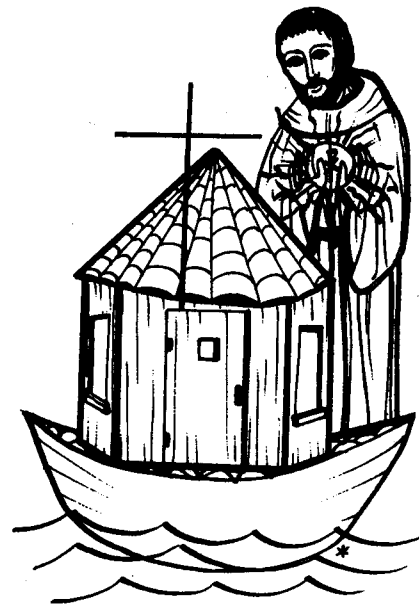
As I reflected upon these experiences, I went rummaging through several old Franciscan classics in search of an article that I vaguely remembered reading several years ago. I finally found what I was looking for in Father Agostino Gemelli's little classic, *The Message of Saint Francis*. In an article entitled "La Verna as I Saw It," in which he speaks of two retreats, one made at La Verna and the other at Camaldoli, he muses: "Last year I made my retreat in a Camaldolese hermitage. For the ten days of the retreat, I had a little house and garden to myself, both enclosed by a small wall. My only contact with the religious was in choir. They were delightful days. The only thing missing was a little Franciscan atmosphere" (pp. 11-12). That was precisely my experience.

2. In Search of a Franciscan Atmosphere

SO THE QUESTION ARISES: What is "a little Franciscan atmosphere" for the hermitage experience? The answer can be given in a fairly straightforward manner by a prayerful analysis of Saint Francis' Rule for Her-

mitages. But before we analyze his Rule, I believe that it is essential first to look at some of the Rules for hermits that were in existence at the time of Francis. We know Aelred of Rievaulx primarily for his work, *Spiritual Friendship*, which many of us pored over early in our religious lives in the hope of resolving the many difficulties that seemed to emerge from newly formed friendships. But Aelred wrote another work that is definitely relevant to our present reflection. Entitled simply *A Rule of Life for a Recluse*, it was written around 1160–1162 at the request of his own sister for some guidance in her spiritual quest. There are some similarities between this Rule and that of Francis; but there are also some stunning dissimilarities. The first should be obvious from the very title: it is a rule for *one* recluse, not for a community of recluses. A fairly long work (at least in comparison to Saint Francis' Rule), it consists of three parts: The Outer Person, The Inner Person, and A Threefold Meditation.

While Aelred seems to be a warm and loving person in this work as in his other works, he approaches the life of the recluse from a quite different standpoint: the perspective of the dangers involved in this life and the practices that will militate against submitting to these dangers. A consideration of how he addresses five of these dangers may help us to understand how Francis approached his concern for friar hermits so differently. The first danger that Aelred is concerned about is that the recluse, since she is not tied down by a ministry, may begin "aimless wandering" (p. 45). To avoid this, Aelred suggests that the recluse follow a custom of this day: viz., be "enclosed in a cell with the entrance walled up" (ibid.). The recluse is literally entombed in a small cell which has only two windows: one that looks out to the world, where she receives visitors and the necessities of life, and one that opens to the sanctuary of the church so that she may participate in Mass on a regular basis. We can hardly imagine Francis making a similar suggestion! (Not that the Franciscan hermits were beyond this "aimless wandering" which has continued until our own day. We need only recall Father Constantine Koser's warning when he was Minister General of the Friars Minor: "Our mobility makes us 'pilgrims and strangers in this world' and not gypsies or tourists" [*Madrid*, 1973, p. 26].) But Francis would not allow his brothers and sisters to be entombed in order to avoid this danger. He himself enjoyed wandering through the world, moving from hermitage to hermitage, discovering the Kingdom of God in diverse ways in different places.



Idleness is indeed the enemy of the soul, the enemy against which more than all others the recluse must be on her guard. It is the mother of all evils. It engenders passion, fosters the urge to roam, and nourishes vice; it nurtures spiritual weariness and encourages melancholy. It is idleness that sows evil thoughts in the mind, that kindles and inflames illicit desires, that breeds distaste for quiet and disgust for the cell. Never, then, let the evil spirit find you idle [pp. 54–55].

Later in the Rule, though, Aelred warns Mary that she should not become Martha: "Dead and buried to the world," Mary "should not be distracted but absorbed, not emptied out but filled up. Let Martha carry out her part . . . Mary's is declared better" (pp. 75–76). How differently Francis sees Martha and Mary, as he suggests an exchange of roles in a truly collegial atmosphere, where idleness is dealt with through the exchange. It is conceivable, however, that Francis got this idea from an earlier section of Aelred's Rule, where he writes: "Choose for yourself some elderly woman . . . a good woman with a well established reputation for virtue. She is to keep the door of your cell, and, as she thinks right, to admit or refuse visitors; and to receive and look after whatever provisions are needed" (p. 49).

We could continue listing other differences, but one more should suffice to show the drastic difference between this approach to the hermitage and an approach "with a little Franciscan atmosphere." Aelred warns the recluse to "avoid imposing on yourself the recitation of a fixed number of psalms as an obligation; when the psalms attract you use them, but when they become a burden change to reading; when reading palls rouse

Aelred recognized another danger that might arise from a confined body: the inability to confine one's mind and one's tongue. In reading this section of his Rule, we cannot help smiling at the thought: considering a prisoner of the Lord who spends her life as a gossip and chatterbox at her small window on the world. So Aelred pleads with the recluse to avoid idleness:

yourself to prayer; when wearied of them all take to manual labor" (pp. 55-56). Interestingly enough, one of the few obligations that Francis imposes upon his hermits is that their entire day should be structured according to the recitation of the psalms!

Francis may well have been acquainted with Aelred's *Rule for a Recluse*, as a few Franciscan scholars insist; but we can be sure he was not overly influenced by it in the development of his own Rule. The Rule of Francis is far more concerned with trust than it is with dangers.

Far less famous than Aelred's Rule but far more important for our reflections upon Francis' Rule, is the early thirteenth century English *Ancrene Wisse*. The Rule is too lengthy for us to investigate it thoroughly, but we must reflect upon it at least briefly because it bears some striking similarities to the spirit of Saint Francis and his followers. The unknown author distinguishes between the inner rule of charity which can never change and the outward rule "of man's contrivance," which

is instituted . . . to serve the internal law . . . wherefore this rule may be changed and varied according to everyone's state and circumstances. For some are strong, some are weak, and may very well be excused, and please God with less; some are learned, and some are not, and must work with more. . . . Every anchoress must observe the outward rule according to the advice of her confessor, and do obediently whatever he enjoins and commands her, who knows her state and her strength. He may modify the outward rule . . . [p. 7].

Francis would certainly agree with the author, for in his own Rule and even in his Testament he allows for diversity of personality, strength, and grace; and so he developed a religious life based upon the Gospel of Freedom. Nowhere is this better expressed than in Francis' simple yet profound words to Leo: "In whatever way it seems best to you to please the Lord God and to follow His footsteps and His poverty, do this with the blessing of God and my obedience" (EpLeo; AB 48).

While we Franciscans love to claim some prayers as uniquely Franciscan, we cannot escape the truth that the *Adoramus Te* which Francis places in his Testament as a sign of his faith in churches is found in the *Ancrene Wisse* and recommended as a frequent prayer before the crucifix (cf. pp. 18-19).

More important than these examples, however, is the overall spirit of the *Ancrene Wisse* which emphasizes what were to become several threads of Franciscan eremetical spirituality:

1. The life of the solitary is a socialized life.
2. The life of the solitary is a worldly life, for it respects "a warm passion for Christ as a man in the world" (Georgianna, 48).

3. The life of the senses is not denied but baptized so that "the material world is the mirror of God's love" (Georgianna, 66). This foreshadows Bonaventure's emphasis on the role of the senses on the journey into God.

4. The emphasis on living in a cloud of remembering rather than a cloud of forgetting shows the importance of the *memoria Dei* as studied by Augustine and Bonaventure.

5. One's own history is seen to be important in the development of spirituality; this reflects Augustine's *Confessions* and paves the way for Franciscan folklore.

Once again, we cannot be sure that Francis was familiar with this work, but we can be fairly certain that he was acquainted with some of its tenets and that he accepted them, though with a modality colored by his own particular personality and outlook. We also know that Francis did not write rules to be observed without first living the life. This is true of all of his rules, even the Rule for Hermitages, which was first experienced by the friars and only then written down.

3. Models of Franciscan Eremetical Life

SAINT FRANCIS ALONG WITH his early followers lived not simply one style of life but varied life-styles. This fact confounded Saint Bonaventure when he was commissioned to write the Life of Francis. Which life-style could be called the authentic Franciscan life-style? Bonaventure fully realized that all these various life-styles could be called essentially Franciscan: teachers and preachers, missionaries and hermits. While the incidentals differed among the communities, they were all committed to the life and Rule of the Friars Minor: to live the Holy Gospel. Bonaventure presents two styles of Franciscan life in the *Legenda Maior*.

The first model of Franciscan life that Bonaventure presents to us seems almost to depict Rivo Torto as the first Franciscan hermitage, where "with his companions the man of God took shelter in an abandoned hut near the town of Assisi. . . . They spent their time there praying incessantly. . . . They had the book of Christ's cross which they studied continually day and night" (LM IV.3). Living together in harmony (we know from other sources that it wasn't always so harmonious!), they led lives of contemplative prayer. Later Bonaventure presents us with another style of friar living, when he tells us that twelve friars moved from Rivo Torto to the Portiuncula, where "he became a herald of the Gospel," going about "the towns and villages proclaiming the Kingdom of God not in words taught by human wisdom, but in the power of the Spirit" (LM IV.5). Yet even the Portiuncula is presented by the early friars as a type of hermitage, where silence and fraternity reigned. So, in the

Legend of Perugia, Francis insists: "I wish to make arrangements regarding the friary of the Portiuncula and leave them as a testament to my brothers" (LP 9). In his Testament he insists that this favorite church of his always be "a holy place" in which the friars should live as the early brothers lived:

They preserved its holiness by praying there continually night and day and by observing silence there constantly. And if they sometimes spoke after the time determined for the beginning of silence it was always to converse about the glory of God . . . [ibid.].

Afflicting their bodies and helping the poor in the fields, "they sanctified themselves and sanctified this place" (ibid.). And so Francis expressed his wishes for the future of the Portiuncula:

Let the clerics chosen be among the holiest and most upright, and also from among those who . . . know best how to sing the divine office. . . . And let holy, discreet, and virtuous brothers and lay people be chosen to serve them. . . . Let the brothers of the friary speak to no one, except to those who serve them and the minister general when he visits them [LP 10].

Francis has a specific reason why he insists upon these things for the Portiuncula: "I wish that at least this community be a beautiful mirror of the Order, a candelabra before the throne of God and the Blessed Virgin" (ibid.). There are obvious similarities, not only between Francis' Testament for the Portiuncula and the Rule for Hermitages, but also between that Testament and the Saint's designs for another of his favorite sacred places: La Verna. In the magnificent and moving "Farewell to La Verna" (Cf. Gemelli, 40-42), Brother Maseo tells us that Francis "bade us live together in charity, devote ourselves to prayer, care diligently for the place, and sanctify it with our prayers day and night." Francis further commanded him: "Know it is my intention that in this place shall live religious, God-fearing and of the flower of my Order; that the superiors shall strive to assemble here the best of the Brothers." These high-pitched words of Francis remind us of the deep love that he had for sacred places that revealed the Kingdom of God to him. They remind us, too, that neither the Rule nor the life of the friar hermits was lived in a vacuum. Rather, both were essential to the development of Franciscan places and life-styles.

4. The Rule for Hermitages

SO WE COME to the Rule for Hermitages, written in 1217. At first glance, the Rule is deceptively simple, but after some reflection and study it shows itself to be filled with the wisdom and insight of Saint Francis. Still, it is only a skeleton that must be enfolded through human ex-

perience and spirited through fraternal dialogues.

The Rule begins immediately with that uniquely Franciscan emphasis on the freedom of the individual: "Illi, qui volunt . . ."—that is, those who wish to live in hermitages. This is an important first point, for we cannot state that this is the way that Franciscans should live, nor is it a way that an individual Franciscan should live; rather, it is the way that some Franciscans *want* to live. Not only does Francis respect that desire, but he also encourages it by presenting these Franciscans with a Rule of Life. This is a principle that is certainly in line with some contemporary writings in psychology: our lives ought to be based upon our wants rather than upon others' *shoulds*. While this is a valid principle up to a point, we should not forget that Western civilization has grown and developed on *shoulds*, and that some *shoulds* are not only desirable but essential in our lives. Nevertheless, to live in a hermitage is not a Franciscan obligation; rather, it is a Franciscan desire. This, too, must be emphasized, for there are some Franciscans who would have us believe that it is unfranciscan to desire to live in a hermitage, apart from the world. Such a criticism is quickly dismissed by Francis, who grants those who desire the eremetical way of life the right and privilege to live it within the context of the Rule of 1223.

Francis immediately provides us with a *should* for the Franciscan eremetical style of life: "Those who wish to live religiously in hermitages should be three brothers or four at most." There seem to be two essential points here, one Trinitarian in inspiration, and the other Eucharistic.

First, Francis makes a stipulation which I have never heard made elsewhere, but which I believe is imperative for Franciscan eremetical life: viz., that the hermit is not to live alone nor even to eat alone. It seems to me, on the basis of other writings and attitudes of Francis, that we can safely surmise that the reason for this is basically Trinitarian. Our God is not a loner but rather a Community of Being in perfect harmony. We are called to model our lives after the Trinitarian life: "That they may be one as we are one" (Jn. 17:22). The solitude that the Franciscan seeks is a solitude within fraternity; for Franciscan fraternity, rather than destroying solitude, protects and enhances it.

The second point is far more obvious. Francis limits the numbers, not only because the number is symbolically Trinitarian, but also so that the life of poverty may be protected: "He did not wish the friars to live together in large numbers in their houses, because he thought it difficult to observe poverty in a large community" (SP 10). While it is quite obvious that the means of the friars were to be simple and poor, it is equally obvious that they possessed a Eucharistic tone: i.e., all alms were a gift from the Lord and were to be eaten with hearts filled with the spirit of

thanksgiving. Thus the friar hermits were not permitted to eat alone in their cells—"nor should they take their meals there"—but rather were to eat with their brother hermits.

The motherhood of God is a particularly appealing theme today, to the extent that it has been sought out in some earlier writings, such as those of Julian of Norwich, who very beautifully reflects upon God as mother. In the Rule for Hermitages, as elsewhere, Francis, implicitly recognizing God's maternity, insists that the Franciscan hermit integrate the masculine and the feminine: "Two of these should be mothers, and they should have two sons or at least one." Time and again we discover from the early sources that Francis was comfortable with his *anima* as well as his *animus*. He refers to himself as mother: "I speak to you, my son, as a mother . . ." (EpLeo; AB 118), and he permits others to refer to him in the same way: "Brother Pacificus said to Saint Francis: 'Bless us, dearest Mother, and give me your hand to kiss'" (2Cel 137). Francis insists upon this integration for all of his followers as well, telling us in the Letter to the Faithful that we are called to be "spouses, brothers, and mothers of our Lord Jesus Christ" and in the Rule of 1223 encouraging us to treat one another with a maternal instinct: "And let each one confidently make known his need to the other, for, if a mother has such care and love for her son born according to the flesh, should not someone love and care for his brother according to the Spirit even more diligently?" (RegB 6:8; AB 141). All of this, along with Francis' emphasis on these roles in the Rule for Hermitages, lead us to the conclusion that no Franciscan should be permitted to live the eremetical life unless he is comfortable with the mother and son within himself and is willing to share that motherhood and sonship within fraternity. This sharing includes also our ability to be both Martha and Mary; for Francis, unlike so many spiritual leaders before him, does not oppose these roles but rather integrates them, allowing for the hermit to be Martha at times and to be Mary at other times. Such a position leads Francis to insist upon a collegial rather than a hierarchical structure within the hermitage. In an age when we argue about the advantages and disadvantages of superiors and local coordinators, it is amazing to note that in his Rule for Hermitages Francis opts for a truly collegial structure in which roles are exchanged on a fairly regular basis, perhaps even weekly, as is reported to Francis concerning the friar hermits in Spain:

Your brothers live in our country in a certain poor hermitage and they have so established their way of living that half of them take care of domestic needs and the other half spend their time in contemplation. In this way each week those who lead the active life exchange with those who lead the contemplative life and the quiet of those giving themselves to contempla-

tion is changed for the business of work [2Cel 178].

I doubt that there has ever been a more integrated life than the one described here: an integration that comes from living the Rule for Hermitages.

This integration is aided by two disciplines that Francis now places in the Rule: the enclosure and the Liturgy of the Hours. The purpose of the enclosure is not to keep the world out, as it had been for monastic and eremetical orders prior to Francis, but rather a place where the friar hermit can be alone with God so that, unseen, he can practice a prayer that integrates both body and soul: "He always sought a hidden place where he could adapt not only his soul but also all his members to God" (2Cel 94). Thus Francis insists in the Rule that each person "has his own place." What would ordinarily seem to Francis to be a violation against poverty becomes a necessity in a hermitage so that the solitary can be himself before the Lord. Frequently during the day, however, the brothers left the privacy of their cells to gather together and praise the Lord. Life in the hermitage was structured around the Liturgy of the Hours so that, even while alone with the Lord, the brothers would not forget the larger fraternity nor the Church, but would be deeply united with them through the common prayer of the Church. This unity is also emphasized by the visits of the Ministers and Guardians to the hermitages and the freedom of both mothers and sons to have recourse to them.

Perhaps the most important question that arises for any Franciscan who seeks to enter upon the eremetical life, is that of motivation: Why do I want to live this way, especially in twentieth-century America? We must bluntly admit that there are some people who are attracted to the Franciscan way of life, particularly in its eremetical form, because they either cannot or do not want to cope with the complexities of life in today's pluralistic society. This is not a sufficient reason for entering into a hermitage, primarily because such an individual attempts to escape from reality rather than to enter more deeply into it. For Francis, the reason for living the life of a solitary in fraternity is quite different: it is "to seek the Kingdom of God and His justice." This Kingdom is found, not by escaping from the world, ourselves, or others, but by a contemplative discovery of God in the world, ourselves, and others.

No one has written more profoundly about this process than Saint Bonaventure, who spent much time in solitude at La Verna, seeking the peace that only God can give. In *The Soul's Journey into God*, he presents Jacob's Ladder as the means by which we move more and more deeply into the mystery of God by accepting this world, ourselves, and others as signs of the Kingdom. When Bonaventure attains peace, it is

not because he has resolved all the problems that confronted him when he went to La Verna, but because he is now able to accept the human situation in all of its imperfection, while at the same time accepting the challenge to change what is inhuman in the situation in which he finds himself. We must expect nothing less from those who desire to live the eremitical life in the Franciscan tradition. We must be willing to accept the human situation, and not seek to escape from it. We must also be willing, through our integrated life-style, to challenge all that is inhuman in our society.

5. A Return to Personal Observations

THIS MYSTICAL INSIGHT into all that is inhuman within us and around us can lead to a certain sense of dread. Yet we must delve even more deeply into our world and ourselves to discover the joy-filled center where Christ reigns.

I remember one particularly painful night of Holy Terror among the Camaldolese. I rose at 4:00 A.M. for the Vigil where over and over again, in the darkness of the night, the psalms of anger and suffering, of revenge and punishment, were prayed. I left the Chapter Room feeling not only that I did not pray but even that I did not want to pray. Instead of returning to my hermitage, I went for a long walk, reflecting on all that I was missing here, especially a carefree heart bursting with joyful music. Slowly, I began to notice the coming of the dawn with its sky colored with reds and golds and oranges. Even better, if possible, I heard the music I so longed to hear: the music of God's creation waking the dawn. I was reminded so clearly of the fifth chapter of Saint Bonaventure's *Legenda Maior*, where there is that wonderful coincidence of opposites: the austerity of Francis' life leads him to many God-given creaturely comforts. So here too, where I longed for the joy of a bit of Franciscan atmosphere, Mother Earth with her brothers and sisters provided it in the midst of a very austere moment. It seems to me that Saint Francis' Rule for Hermitages is nothing more nor less than a guidebook for making the Canticle of the Sun our own contemplative prayer. Ω

Franciscan Sunrise

Sister Dawn,
with unprecedented candor you disarm the night,
put darkness to flight
with your rainbow entrance.

Evergreen hills
watch in silent wonder as larks take flight.
Feathery impatience fills the sky.

Ribbons of gold unravel over mountains,
and the mellow hum of daybreak
surfaces, yellow drenched.

Soon, a pale orange
moon-shaped rising over trees and
suddenly it is tomorrow.
Brother Sun has come.

Sister Edmund Marie Stets, C.S.B.

The Gateway of Life

BRIAN LOWDEN, O.F.M.

IN RECENT TIMES Saint Francis has often been associated with the discovery of the simple life-style, and been hailed as the patron of anti-consumerism. Many people see him as canonized for his insights into what today is known as ecology. Others again see the joyfulness of his life as his most salient and endearing characteristic. No doubt all these sides of Saint Francis flow from his sanctity; yet the real test of his relevance, for people of every age, is to be found in the way in which he comes to terms with death. For it is in the awful finality of that mystery that a person is thrown onto his deepest resources, so enabling us to use the confrontation with death as a touchstone for the authenticity of a person's life.

Death for Francis was not a single inevitable event, but a process, a process which he became consciously engaged in from the time of his conversion. Any deepening of our awareness of God must also, whether we like it or not, change our appreciation of death. No longer is it the great and unavoidable tragedy of mankind, which must be sidestepped for as long as possible. For the mystic, the saint, and indeed every Christian, death is transformed into the doorway to that life which is experienced now only in the merest shadow, and which we long so much to increase and develop. Francis' conversion, in itself, exhibits certain characteristics associated with a death-resurrection motif. His youthful exuberance was curtailed by a prolonged illness, a result of his imprisonment in Perugia (LM I.2).

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Celano tells us that this physical and mental suffering caused a change to come over Francis, a change which gradually led him to seek God and to discover through that search the true meaning of his own life (1Cel 3). Coming face to face for the first time with his own mortality, Francis suddenly saw very clearly that he could not but give his love and his life to God. Everything else would eventually be destroyed by death, over which God's love alone could triumph. Francis' conversion was the first step in his conscious embrace of Sister Death, a conversion which highlights, not the melancholy aspects of the grave, but the overriding necessity of living well in order to die well. It would not be an exaggeration to say that Francis, through this experience, was able for the first time to discover the joy of being fully alive.

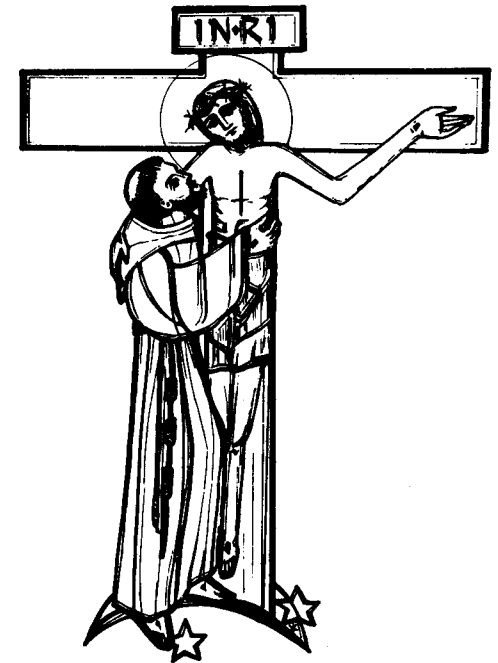
It is only in love that the individual can gain release from the instinctive concern for personal survival, and, paradoxically, it is only because of that love that survival can be guaranteed.

Just as Francis entered into a new life through his conversion, so that life came to a fitting culmination on La Verna. Once again Francis was weakened by a long illness, an illness scarcely relieved by his arduous life-style, nor by the disappointments he suffered as he saw his dream strangely altered by many who claimed to be following the same road as he. Broken in body, if not in spirit, Francis hungered to be ever more perfectly conformed to his Master. At the beginning of his stay in the hermitage of La Verna, he felt impelled to seek anew God's will for himself; with an inner certainty he knew that something extraordinary was going to be asked of him. As was his custom, he opened the book of the Gospels three times and each time was confronted with a text which referred to the passion of Christ. Despite his sufferings, Francis was overjoyed to be able to rekindle the hope that he might still suffer the martyrdom for which he had longed throughout his life (LM XIII.2). That martyrdom was destined to take a very different form from that which he had first imagined, while at the same time flowing directly from his initial life-decision to follow in the footsteps of Christ. The stigmata, the physical sharing, in a most literal way, in the sufferings of Christ, was a martyrdom with the release of death delayed—it could be pictured as a

form of living death. Bonaventure describes Francis' condition after receiving the stigmata: "Francis now hung, body and soul, upon the cross with Christ" (LM XIV.1). The meeting with the Seraph was not only a premonition of death for Francis, but, like the stigmata which accompanied it, a mysterious foretaste of death itself.

Yet Francis was not to die immediately. Half-dead, as Bonaventure describes him—incapacitated by the effects of the stigmata and progressively weakened by his illness—he entered into a new stage of living out the gospel message. Poverty, which had always been one of the central features of his life, now took on a new and extremely personal dimension. Francis was forced now to surrender his independence, to rely completely on others for everything; this was a final surrender that enabled him to leave this life stripped of everything. At the same time Francis discovered that pain could be a terrible and soul-destroying companion. No longer did he experience the short stab of intense pain which could be stoically endured; now he lived with another kind of pain which did not disappear, a pain which seemed to eat into his very bones. Yet even such pain could be seen as a sister, as it made him constantly aware, with every labored breath, of his dependence on God. Celano recounts a conversation with one of the brothers when Francis admitted that the intensity of his suffering was harder to bear even for three days than any martyrdom (1Cel 107). The eye disease he had suffered from since his return from the Middle East became more and more severe, and this was accompanied by other illnesses causing every part of his body to suffer. "The prolonged agony he endured eventually reduced him to a state where he had no flesh left and his skin clung to his bones. He was hemmed in with agonizing pain, but he called his trials his sisters, not his pains" (LM XIV.2). This complete acceptance of God's will, which in many ways characterized Francis' life, did not always manage to overcome the normal human reactions to terminal suffering. Celano describes one scene in which a depressed Francis, exhausted by his pains, "began to pity himself in the depths of his heart" (2Cel 213). It was then that Christ appeared to him and promised him eternal life, which, He explained, was a treasure infinitely more precious than the promise of a whole universe of gold. It was through suffering that Francis was made worthy of such a treasure and so now with a lightened heart he once again accepted his suffering with joy. Francis had reached the stage of complete acceptance of what was to happen to him, to such an extent that Celano could write that he was already dead to the world, he no longer lived but Christ lived in him (2Cel 211).

Francis' reaction to death was not the typical attitude of the Middle Ages. Death, although familiar, was seen as the greatest enemy of an increasingly self-conscious humanity. Art and literature—those two barometers of a culture's awareness—depicted death as the ultimate and inescapable destroyer, a macabre future which terminates all human happiness. In this view of death, the fear of hell dominated all thought of the afterlife. Yet in such a world view Francis imparted his final shock to mankind, far greater than his marriage to the despised



Lady Poverty, or his preaching to the birds, or even his visit to the enemy of Christendom Melek-al-Kamil: he quite simply, with his characteristic naiveté, called death his sister and praised God for her existence.

For Francis death was simply the gateway through which he could enter completely into the mystery of God's love; it was the focal point of his whole life, towards which he had been journeying since his conversion. It is significant that Francis was to meet Sister Death at the Portiuncula, where he first began his gospel life (LM XIV.3). For him life ended where it had begun, or rather, in the tradition of the friars, it was here that a new stage was entered into. The death or "Transitus" of Saint Francis was an integral part of the pilgrimage of his life, the passing over to the full flowering of that life.

One cannot reflect on the death of Saint Francis without also considering his praise of Sister Death in the Canticle of the Creatures; for it is here that one meets most starkly Francis' own attitude towards death. This Canticle can be interpreted as a song of reconciliation, first with material creation, then with mankind, and finally with death—an event which underscores most clearly man's position as a creature. As the Legend of

Perugia recounts, Francis, on his deathbed, added a final verse to the Canticle, in which he refers to death as his sister (LP 100). In place of the fierce avenger of mankind, Francis sings of the feminine character of death, the soft, tender, and loving aspect which, although inescapable, need not be feared by those who live in God's will. They need have no fear of judgment—no part of that fear which had become almost the paranoia of the Middle Ages. Death for Francis was truly a sister who was to take him to the Father, the transitus for which he had worked throughout his life.

Francis, a dramatist to the end, wanted his death to conform to Christ's, just as he had always tried to follow in the footsteps of his Lord. So he reenacted the Last Supper, sharing his own farewell meal with his brothers. Then, listening to a reading of the passion, Francis, lying naked on the ground, waited to welcome his sister. Remaining true until the end, to the way of life which he had discovered in that same place, Francis eventually accepted the loan of a habit so that he could go to meet God unencumbered with the ownership of anything. All the accounts of his death show how he tried to recapitulate his life option, so that he could honestly say: "I have done what is mine to do" (2Cel 214); and so, in the words of Celano, "he winged his way happily to God" (2Cel 217).

Celano, in his first Life, makes no attempt to disguise the very natural reactions of both the friars and Saint Clare. They were, as he graphically shows, heartbroken (1Cel 117). This grief was not a hopeless and soul-tormenting pain over the annihilation of a loved one, but a healthy expression of loss by people who knew that they were going to miss their spiritual father. If we learn nothing else from Saint Francis' death, this expression of grief would be a most valuable lesson on how we should react in a healthy way to the phenomenon of death.

The death of Saint Francis shows us very clearly the essential connection between death and the rest of life. It is not an isolated element which terminates life, but an integral part of the process of life, a process which itself might be more accurately described as the process of dying. The type of death we experience, in the sense of the way we react to it, is dependent on the life we have lived; for, as we have seen, death is a rounding off of life. Francis shows us that death is something which we must come to terms with, must accept, and in that acceptance discover the joy of living. Such an acceptance is not something which takes place suddenly, but is part of our spiritual growth, itself a life-long process.

Death, however, will always remain ambiguous, as at the biological level it necessitates a rupture with the past. Yet human dying is never experienced as purely biological; it is always intensely religious, and so an intensely human experience. The religious and biological experiences,

however, cannot be separated, as both intrinsically involve the shattering phenomenon of self-transcendence. As we see in the life of Saint Francis, this is not achieved in a negative way through self-loathing, but positively through the all-consuming love of Christ. It is only in love that the individual can gain release from the instinctive concern for personal survival, and, paradoxically, it is only because of that love that survival can be guaranteed.

Death, for Saint Francis as for all Christians, is not an escape from the body, but the beginning of a greater participation in all things at the very center of their existence. And so in death we do not take on a completely alien life but become more of what we have been, or should have been. Death, then, doesn't make us less "worldly," but in a very real way more worldly in the sense of transcending our human limitations. It is in realizing this and incorporating the realization into our lives that we, like Francis, will be able to welcome with joy our Sister Bodily Death. Ω

Morning Prayer

Eternal Father, I thank You
For the gift of another day
Wherein to love and to serve You;
to follow always in your Way!

Jesus, Today, lend me
Your eyes, those knowing eyes,
when I speak to others. . . .

Give me
Your words, Loving words,
kindly, healing words.

Today, lend me
Your compassionate heart, that I
may understand, forgive, be forgiven.
Thus, walking through life in Your
footsteps, I may sow seeds of faith,
of love, Your Love, Your Peace! Amen.

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

Book Reviews

Dictionary of Mary. Translated by John Otto. New York: Catholic Book Publishing Co., 1985. Pp. 416. Paper, \$6.00.

Reviewed by Father Julian A. Davies, O.F.M., Associate Editor of this Review.

It sounds like an impossible task to review a Dictionary, but I am happy to make the attempt. The publishers of this normal sized paperback have assembled a valuable source book for all Catholics and for all who are interested in knowing what role Mary plays in Catholic life.

The title is, in one respect, a misnomer, for the volume is not a series of short definitions. It does explain terms, of course, like *Assumption*, *Visitation*, and *Immaculate Conception*, but these are explained doctrinally, historically, and practically (the last of these being a contemporary application).

Since the Dictionary is arranged alphabetically and amply cross-referenced, the editors' suggested "order of readings" is eminently useful. Among the general headings are "Mary in Sacred Scripture" and "Mary Speaks from Her Shrines." Under the title of "Mother of God," we find treatment of Mariology and of the mysteries of Mary. And under the title "Behold Your Children," we find explained the

various prayers to Mary, from the "Sub tuum praesidium" of the third century to the latest Litany. It is in this section that the important articles on Devotion and Liturgy occur, articles that I think would make an excellent starting point for any "order of readings."

Those wanting to prepare Marian homilies or to plan Biblical services highlighting Mary can profitably use the Appendices, and all will surely be interested in the Select Chronology of Major Marian Events. This *Dictionary* is complete, clearly written yet succinct, and doctrinally solid. It is a book that every priest should have and should read, and it is a book that can inform as well as nourish solid Marian devotion.

The Capuchin Reform: Essays in Commemoration of its 450th Anniversary. Translated by Ignatius McCormick, O.F.M.Cap. Youngstown, OH: North American Capuchin Conference, 1983. Pp. 200, including Indices. Paper, no price given.

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

The overall aim of this collection is to inspire, and it succeeds. It also gives to

one unfamiliar with the Capuchin reform an idea of its historical origin and its charism: greater stress on the contemplative dimension of Franciscan life.

Historically, of course, the Capuchins arose as an all around reform, seeking greater fidelity to the Rule and Testament of Saint Francis, including the area of poverty. Yet the Capuchins would not have survived by being just a "tighter ship," nor by the contemplative dimension alone. In the very century of their founding they became people's friars and won themselves the admiration of all by their generous service of the plague stricken peoples of Italy in particular.

Early in the course of the development of the Capuchins the move to apostolate and studies succeeded in winning acceptance over the narrower view of one of the founders, Louis of Fossombrone, who wished for stress on manual labor. Also, some of the heroism and idealism of early Capuchin legislation (e.g., that obliging the care of plague stricken people and that obliging the mere use of goods so that they had to be returned annually to their owners to be borrowed again) was modified as the Order grew and experience dictated change. A minimum of two hours of mental prayer for "tepid friars" remained in force, however, up to 1974.

I found the essays on the Franciscan significance of the Capuchin reform, on prayer and contemplation, and on Bernardine of Asti (the Saint Bonaventure, as it were, of the Capuchins, whose prayers are redolent of both Francis and Bonaventure), to be not only the longest but also the best of the pieces. The essay on ministry is, I believe, regrettably brief, and I did come away

with the impression that in the long run the contemplative dimension has far outweighed the ministerial or apostolic dimension of Capuchin life. Maybe some statistics and charts are needed. The essay on Felix of Cantalice is also, I believe, too brief; it contains, moreover, what is probably the only chauvinistic Capuchin remark I noted in the book.

Franciscan readers of all jurisdictions can profit from a sampling of these essays, and from answering some of the questions on prayer put by Father Octavian Schmucki, O.F.M.Cap., in his discussion of prayer.

The People of the Way: The Story behind the New Testament. Cincinnati: St. Anthony Messenger Press, 1984. Pp. viii-142. Paper, \$5.95.

Reviewed by Father Joseph Juracek, O.F.M., M.A. (Scripture, Washington Theological Union), Lecturer in Religious Studies at Siena College.

Anthony Gilles has attempted to "introduce the ordinary Catholic—someone who has neither the time nor the training to read a lengthy, academic treatise—to a deeper knowledge of the Bible." He accomplishes this task by examining the historical context that gave birth to each book of the Bible.

We thus begin the history of God's People at the Exodus and follow them through the desert and into the promised land. We watch as they become tribal units and finally a nation. We share with the Hebrews the basic message of each of the prophets and begin to understand the Wisdom literature of the Old Testament. We end our journey through the Old Testament

with the prayers of the people we have just studied: the Psalms.

After reading *The People of the Book*, one can expect to understand that unless the Old Testament is viewed through the eyes of the Hebrew People and the historical reality which they endured, then the richness and depth it has to offer us will be lost or misinterpreted. Gilles leads the reader to view the Old Testament as a collection of varied and multifaceted books which reflect the life experience of a people, Israel.

The People of the Book is attractively written, using very simple and understandable English. Gilles is concise and straight to the point in his short commentary on the Old Testament, providing the reader with a very broad and general understanding of the Old Testament. He skillfully captures the essence of the Old Testament, of a nation's faith in a God who is constantly inviting his People into a loving relationship despite their unfaithfulness, using an exciting combination of biblical scholarship and modern story-telling technique.

Books Received

- Bernardin, Joseph Cardinal, *"Christ Lives in Me": A Pastoral Reflection on Jesus and His Meaning for Christian Life*. Cincinnati: St. Anthony Messenger Press, 1985. Pp. vi-69. Paper, \$3.95.
- Cowie, Frederick, *Pioneers of Catholic Europe*. Foreword by James Hitchcock. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 174. Paper, \$6.95.
- Gainer, Lucia Alexis, *The Hidden Garden*. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 127, illus. Paper, \$4.95.
- Gilles, Anthony E., *Fundamentalism: What Every Catholic Needs to Know*. Cincinnati: St. Anthony Messenger Press, 1985. Pp. vi-62. Paper, \$3.75.
- Luebering, Carol, *To Comfort All Who Mourn: A Parish Handbook for Ministry to the Grieving*. Cincinnati: St. Anthony Messenger Press, 1985. Pp. vi-96. Paper, \$4.95.
- Mott, Michael, *The Seven Mountains of Thomas Merton*. Boston: Houghton Mifflin Co., 1985. Pp. xxvi-690, including Bibliography and Index. Cloth, \$24.95.
- Rahner, S.J., Karl, *Prayers for a Lifetime*. New York: Crossroad Publishing Co., 1984. Pp. xiii-175. Cloth, \$12.50.
- Rupp, O.S.M., Joyce, *Fresh Bread, and Other Gifts of Spiritual Nourishment*. Notre Dame, IN: Ave Maria Press, 1985. Pp. 159. Paper, \$4.95.
- Sheridan, Msgr. John V., *A Lay Psalter: Selections from the Psalms with Meditations*. Huntington, IN: Our Sunday Visitor Press, 1985. Pp. 216. Paper, \$7.50.
- Talbot, John Michael, *Changes: A Spiritual Journal*. New York: Crossroad Books, Inc., 1984. Pp. vi-138. Paper, \$7.95.

Franciscan Studies M.A. Program Summer 1985 Offerings

THE FRANCISCAN STUDIES PROGRAM offers a full schedule of courses in Franciscan theology, history, and spirituality, fully adaptable according to varied goals of students.

All courses meet in Plassmann Hall, except for those marked with an asterisk next to the days on which they meet. Those so marked meet in Friedsam Memorial Library. Three credit courses meet Monday through Friday. Two-credit courses meet Monday through Thursday, except FS 539, MWF.

Course	Title	Credits	Days	Time	Instructor
FS 502	Sources for the Life of St. Francis	3	M-F	8:30-9:45	Fr. Wayne Hellmann, O.F.M., D.Th.
FS 504	The Life of St. Francis	3	M-F	8:30-9:45	Fr. Conrad Harkins, O.F.M., Ph.D.
FS 506	Survey of Franciscan History	3	M-F*	9:55-11:10	Fr. Maurice Sheehan, O.F.M.Cap.
FS 506	History of Franciscan Thought	3	M-F	9:55-11:10	Fr. Romuald Green, O.F.M., Ph.D.
FS 518	Scriptural Foundations of Franciscanism	2	M-Th	11:20-12:22	Fr. Cassian Corcoran, O.F.M., S.T.D.
FS 520	Writings of St. Francis and St. Clare	2	M-Th	11:20-12:22	Fr. Regis Armstrong, O.F.M.Cap., Ph.
FS 532	The Secular Franciscan Movement	2	M-Th	1:00-2:02	Sr. Jeanne Glisky, S.F.P., M.A.
FS 561	The Development of the Franciscan Person	2	M-Th	1:00-2:02	Br. Edward Coughlin, O.F.M., Ph.D.
FS 500	Methodology and Bibliography	2	M-Th*	2:30-3:12	Mr. Paul Spaeth, M.L.S.
FS 517	Introduction to Paleography	2	M-Th*	2:10-3:12	Rega Wood, Ph.D.
FS 539	Spiritual Direction and the Franciscan Tradition	2	MWF*	2:10-3:33	Fr. Maury Smith, O.F.M., D.Min.
FS 650	Seminar: "The Spirituality of St. Francis and Contemporary Trends"	2	M-Th*	7:00-8:02	Fr. Theodore Zweerman, O.F.M., Ph.D.
FS 599	Independent Research	1-2	By arr.		Staff
FS 699	Master's Thesis	6	By arr.		Staff

WITH APPROVAL OF THE FACULTY ADVISOR AND DIRECTOR, STUDENTS MAY FULFILL A MAXIMUM OF SIX CREDITS IN ELECTIVES FROM COURSES OFFERED IN THE DEPARTMENT OF GRADUATE THEOLOGY.

CALENDAR

Registration	Monday, June 24
Classes Begin	Tuesday, June 25
Modern Language Exam	Friday, July 12
Final Exams	Friday, August 2

FEES

Tuition per graduate hour	\$140.
Room and Board	\$570.
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 24.

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.