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MAY 1987

The CORD

A FRANCISCAN SPIRITUAL REVIEW

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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	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
Flor: Little Flowers of St. Francis	SP: Mirror of Perfection

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

Ad: 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).

Motherhood As Incarnation

A Reflection

Barbara Ann Campbell, S.F.O.

Gertrude Anne Heiser, S.F.O.

It is aptly said, that "grace is not grace until it is incarnated in us." What is grace but a sharing in the very life of God — a gift given — undeserved, unearned, coming from the bountiful Heart of God to His beloved creature, Man. And to incarnate means to put flesh on something, to make real and tangible.

When we celebrate the Annunciation on March 25, we celebrate the unspeakable and magnificent mystery of The Word of God becoming Flesh in the womb of the Virgin Mary. The conception of the Son of God to likewise become the Son of Man. It is awesome to consider the grandness of Almighty God choosing to invite a creature, a woman, to share in the mystery of the Incarnation of God and the Redemption of Man, after man had willfully rejected God's Plan (Luke 1: 26-38).

The Incarnate God is born a man (Luke 2: 1-20; Gal. 4: 4).

Oh, it is far easier for us to believe in a totally transcendent, distant, and invisible God or Supreme Being than to grasp this God of ABSOLUTE HUMILITY AND TOTAL POVERTY. This God who abandoning this Supremacy and Glory undertakes the mission to become one with us in our creaturehood, in our humanity, and who sanctified the womb of womankind by His humble Presence there.

With what reverence we should regard our womanly body that was the first Tabernacle on earth for the Incarnate Son of God. What a privilege is ours to be the chosen vessel of life and love to a child of God and child of Man that we have borne within our own wombs, hallowed by God Himself. How repentant of heart we should be for our often-times in-

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gratitude or vanity that selfishly resented the loss of youth through the advent of the greater fullness of life called motherhood.

How humiliated we should be that in our day the womb is so readily violated and defiled because selfishness and materialism have crept into and taken root in the heart of our society, into our own heart as woman, and we have become blinded by the dazzling empty promises of the world. How we must repent of our own sins that have contributed to this sad state of womanhood and motherhood and beg God's grace of conversion in our heart as mother.

When we consider being mother and conceiving our own child, we are fully aware of the physical, psychological, and emotional development of our child and of the limitations of human life. We forget that Jesus Christ, the Son of God, incarnated in the womb of Mary likewise deliberately takes on the finite, physical world with all its limitations as well as its developmental processes. Jesus Christ developed as all men develop except that it was the Eternal Father who by the power of the Holy Spirit "overshadowed" and impregnated the grace-filled womb of the Virgin Mary.

Jesus felt the cold and heat, hunger and fatigue, weariness and joy and suffering that comes with the human condition of Fallen Man. He even had a "borrowed death" as man and was lain in a "borrowed tomb" for three days.

He chose to enter the world in its sinfulness, in its brokenness, its very imperfect state subjecting himself to total oneness with it to show us the lengths He would go to reveal God's boundless Love and mercy to man's vagabond heart.

The majesty of the Incarnation is God's Love and Humility, His Poverty and Mercy, and Infinite Thirst for the heart of man to respond to His own Heart in love.

The Incarnation means God Himself enters the world, becoming personally and humanly enfleshed in it forever. He is faithful and Present. His Presence is continued by the Holy Spirit in the Church and through the outrageous gift of His Risen Self alive, the most precious of all treasures, the Eucharist. This is a startling reality if we pause to ponder the meaning.

Then to take the Incarnation to its fuller definition, is to recognize it as **THE** act of intercession; **THE** act of reconciling man to his Creator. Jesus **places** Himself at the cross-section between God and man being totally one, in loving obedience, with the Father and totally one with man, **being** Forgiveness. As followers of Jesus Christ, we are called to be the same — totally one, in loving obedience, with our Father and totally one with all of humanity, being Forgiveness.

In following Jesus, we must live our own motherhood in the special way of incarnation — taking into ourselves the Word and bringing forth new life and love into our own families. We are called to make our heart and home into an Inn of Prayer and Charity, with graciousness and simplicity, kindness and humility, a place where every man could find Shelter, where Jesus could be at home in our midst.

To see our motherhood as Incarnation is to be aware that this is a vocation from God, to bring the Living Jesus to husband and children and others whom God puts before us. The office of motherhood is not simply a function of nature, but rather a privilege in the order of grace.

Jesus Christ should dwell so fully in our hearts that He is Incarnated there and then we can be the instrument of His Presence in our own family, in society, and our world.

We have spoken of being the heart of our marriage and of the family — and the heart being a muscle, has the spiritual power (which is love) to determine in a great way the course of the family's direction towards God or away from Him. We incarnate Jesus in our hearts and in our family and society when we do not say words but put into action the attributes that Our Lord displayed so clearly in the Gospels, His Love and Mercy, forgiveness and healing, kindness and humility, His trust and fidelity to the Father, His preaching and teaching, His selflessness towards others and steadfastness in prayer and in the Will of His Father.

We make room for God's Presence in us by choosing to allow God in our circumstances and through imitation of Him to purify our hearts and cleanse our souls of the enormous burdens of self-concern that we carry.

And to make room for Him, is to begin to see differently and to think differently and to become painfully aware of those in need, whether our own child, the poor of the Third World, the refugees of Asia, the oppressed of Latin America, the bag ladies of the city, or the invisible poor with whom we rub shoulders daily and do not "see."

To make room for Him is to be seared and vulnerable that we might weep with the Crucified Christ at the self-centeredness that often infringes on the human rights of others.

Making room for Him is to seek out ways to bring justice to the poor whether in food, clothing or shelter, legal aid, letters to Congress, or visiting the sick and imprisoned, physically or spiritually. It is to incorporate Christ into our lives so that we are one in Christ.

The haunting words of the Gospel still ring softly through the centuries and how often one must repent that the words are still too true in one's heart today: "... and there was no room for them at the inn" (Lk. 2: 8).

Desire

I would be a violet
in the Garden of my Lord!
A sweet-smelling violet
breathing at His Word!

Small, tiny, cumberless;
tucked away in cosiness,
yet royal in my purple dress —
Pleasing to my Lord!

He would seek my scented bow'er;
stay with me to rest an hour!
I would breathe my sweetest pow'r
till He named me — Precious Flow'r!

I would spend my heaven on earth
spreading perfumed thoughts of worth;
drawing hearts to gather mirth
close beside the family hearth.

I would be a violet
in the arbor of my Lord!
A sweet-scented violet
sowing unction and accord!

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

Young Franciscan Candidates And Liturgical Formation

GREGORY SHANAHAN, O.F.M.

THE LITURGICAL initiation and formation of Franciscans is treated neither evenly nor exhaustively by the sketch.* What follows is merely a reflexion on the subject with some suggestions which make no great claim to originality nor to up-to-dateness. It may be easily shown that the Franciscan movement was highly instrumental in the transition of worship from the realm of the *esoteric* to that of the *exoteric*. Legislation and literature also show that there was from the beginning a Franciscan stance on the liturgy of the Church. Neither the transition nor the stance derived, probably, from any haphazard and facile efforts by Franciscans; they were due instead to a fundamental attitude to the church and her prayer and sacraments. Notwithstanding the young Order's "homeless itinerancy" the Rule of the friars, even in its earlier form, is unequivocal on what their basic prayer should be, viz., the sequence of the Church's Hours of praise. Clearly, this did not mean a flirting with the liturgy of a cathedral or an abbey; its *raison d'être* lay deeper. Saying the prayer of the Church was a sign of catholicity; it was motivated by the Gospel and by the life of the Apostles. Even the brotherhood's paraliturgical and semi-personal praying was to be modelled, evidently, on Scripture prayers and the liturgy of the Church (See RegNB III,3-6; OffPass; LaudHor; LaudDei; ExpPat; ExhLD). Similarly, the Rule of St. Clare prescribes the Divine Office, not simply because it was the custom and obligation of nunneries, but because it marked the interior evangelical journey; it was the praise of

The author, a member of the editorial board of The Cord and a frequent contributor, is on temporary duty in his native Ireland. He hopes to assume teaching duties at the Franciscan House of Studies in Malawi, Africa in the near future.

the poor in the mystical Body of Christ, lacking grandeur and glitter, though not without beauty (See Rule of St. Clare III,; 1-6).

Today, therefore, even while the whole Order seeks, at least, to return to a simpleness of style in living and to an unsophistication of form in worship, there ought to be no facile presumptions and haphazard approaches in regard to the training of candidates. Fundamental attitudes should be instilled, not really as something novel, but as part and parcel of education in a veritable tradition of service of God.

When the young person joins us, there arises a problem from the absence of a good liturgical base, a solid foundation in the ways of worship. This has nothing to do with the person's good intentions or devout spirit, but is connected rather with the conditions necessary for a dedicated cultic life. (Perhaps most of us were forced with this on joining; *we were* other people's problems! Only gradually did we imbibe the real spirit of the Liturgy). The young candidate is handed a breviary — admittedly much less confusing and daunting than breviaries of the past — and attends Mass, takes part in its celebration in more intimate surroundings, and before long is attending choir practices, and the like. What is really more important than being introduced to the mysteries of rubrics, to different feasts and celebrations (this *has* to be done and often straightaway) is an introduction to a sense of worship — that *sens liturgique* the French spoke of — or the spirit of the Liturgy, the underlying attitudes a worshipper must acquire, the fundamental approach to the whole thing. This is not necessarily present in the newcomer who has been exposed to floating liturgical ideas in his or her parish, to recurrent scriptural reading in church, or who has been involved in multiple forms of external participation. A contemplative awareness of the mystery of worship "in Christ" (and indeed of the mystery of "Church") may be totally undeveloped, even if it is at an embryonic stage. (Educationists in Europe used to lead small children to an appreciation of things like silence, attending to color and details, simple gesture, touching objects, in order to ready them for attention to mystery. A chaplain went through a mimed Mass, rather than a real Mass, in the classroom; no words, no noise, just silent movement, lights were soft, not hard and strong: an atmosphere was being created).

It is easy to see how things like silence and wonder are closely allied to certain key elements in a Franciscan spirituality, such as poverty and "unprotectedness." So that liturgical education and Franciscan education can often be intertwined happily. The general conspiracy against silence has invaded our liturgy; there is an invasion of words, an outreckoning of movement, a falsely felt need to "explain" everything. Signs are prevented from *being* signs, and consequently many people have lost out on

translucence and missed the overture to mystery. It is up to the Franciscan formator to devise some sort of course through which this may be countered by showing that silence is the surrender of power and control and is the appropriate language of reply to certain great experiences. When things are truly majestic there ought to be silence — after the high moments of liturgical word and action, in a forest of tall trees, among lofty mountains, in deep valleys — anything else, if not in whispers, is garish and obtrusive. We ought to speak only when we can improve on silence.

People who enter our religious life, even as it is lived in small communities, experience a rather full *liturgical* programme — at least as much as concerns the Eucharist, the Office and the liturgical cycle — in which the sense of sign and symbol, and much else is heightened for them. A course ought to highlight the very special sacramental signs: water and the notion of regeneration; laying on of hands and the channeling of various unseen charisms through touch; the word/action dialogue in Reconciliation, etc. Some of these signs can be illustrated by references to St. Francis, e. g. his celebrating the *value* of water: we ought to have a 'sisterly' relationship with this creature, so "very useful and humble and precious and pure." The bread and wine for Eucharist are connected with the earth itself in the *Canticle* (as they are in the Offertory prayers): "Be praised, my Lord, for our Sister Mother Earth,/ who sustains and guides us,/ and produces diverse fruits..."

Our bodies participate in the rhythmic praise of the cosmos. Thus, the sign of the Cross, bowing low, genuflecting reverently, being seated in repose for listening, kneeling in humble penitence, rising and standing to attend to the Lord who is "still speaking to us in his Gospel"; all these are ways in which the whole person, 'the mind in the body', worships God. Our bodies link us with the earth, and our soul reminds the body of *their* common and true homeland which is in heaven. For Francis, a few friars gathered in a wood, praying the Hours, was enough to forge the link with the cosmos praising the Creator. For Clare, the community in the single monastery of San Damiano, hidden and poor, in sickness and in health, was closely in touch with the splendid liturgy of the mystic Body of Christ in every place. It is not pomp and circumstance that make Franciscan worship rich and fulfilling, but rather a penetrating sense of universal brother-and sisterhood in an adoring relationship with that Originating and Loving Mystery which we, with Jesus, address as *Abba*. Openness toward this awareness is attained by submission to the fiery touch of the Holy Spirit, through poverty and simplicity and that purity of intention and vision, so dear to Francis and Clare.

Reverence is among the basic prerequisites of the worshipper; reverence is, arguably, one of the chief congenital virtues of the Franciscan spirit. The characteristic reverence of our holy founders should be presented to candidates at an early stage in a liturgical education program. The *Canticle of Brother Sun* is allied to the Church's thanks and praise and to her use of earthly elements in the sacramental system. St. Francis' respect for words, especially *the Word*, is a most valuable inspiration for the ministry of reading and the role of listening. The Saint's veneration of the divine words in writing — "And if ever I find them in unfit places I wish to gather them up" — inculcates in us courteous regard for liturgical things. The same spirit of reverence is taught us by St. Clare's caring attitude and work for the churches around Assisi in making altar linens and other liturgical requisites. The spirit of worship, like respect for things created, springs from poverty; for when one attributes all good to the Creator and regards Him as sole Lord and Owner of all that is, one retains nothing for oneself, but offers everything, including oneself, to God thankfully and joyfully. The poverty needed for true prayer and worship is well expressed by Francis in his *Letter to the Entire Order*: "Keep back, then, nothing of yourselves for yourselves, that he who hands over his whole self to you, may recover your whole selves" (EpOrd 239. Cf Adm XII). In this little injunction is summed up that *marvellous exchange* that takes place in eucharist: Christ's sacrifice re-enacted, our self-offering taken up.

Romano Guardini (*Sacred Signs*, 77-78) tells of coming across a beautiful chalice in the monastery of Beuron; it was shown him by the monk in charge of the sacred vessels. From looking at this sacred cup he "caught a glimpse of the meaning of the sacrament." The disciplined "ingathered strength blossoming into a cup, open but enclosed, could signify but one thing: to receive and retain." The vessel was for holding in its depths the divine blood, sheer love. To Guardini the chalice also represented the created universe. Humankind with its restless heart was the meaning of the universe. Yet, in St. Augustine's words, "that which makes a human being to be what he is is his capacity to receive God and hold Him fast." Awareness of this nature can be stimulated by the signs and symbols by which the sacred is rendered available in liturgy. In our technological age, however, we tend to be overly pragmatic and are in danger of reducing to the banal the many-splendored thing. We ought to be 'elevating' rather than 'reducing', and engaged mentally in the transfiguration of the ordinary, till we come to the recognition that ordinary and human things (as the Incarnation reminds us) can be very holy and full of God. Whereas high-minded speculation about the nature of God and the sacred need not be holy at all; not as helpful to our spirits as appreciation, welcome,

It is not so much a guided tour of the sacristy that is needed as rather a gentle education in "holistic" worship which involves body gesture, seeing, looking, hearing and listening.

wonder, — virtues of the poor in heart who alone know instinctively how to *celebrate*.

It is not so much a guided tour of the sacristy that is needed as rather a gentle education in "holistic" worship which involves body gesture, seeing, looking, hearing and listening. The chalice, for example, we *see* in the sacristy, but we *look at* the elevation. We *hear* the words of lessons in the preparation of reading, but in the Office and at Mass we *listen* to the Word. The ability to listen does not come easily to the modern person. But once its importance is grasped and it becomes habitual, it helps us perceive spiritual presence and makes of communal worship a genuine experience. An inward listening is something the newcomer has to learn in regard to the Psalms which, in their constant and varied use throughout the entire liturgy, are typical of the great classical forms of worship. They have to be allowed to grow on the one who prays (how St. Francis loved them!); or perhaps it is that one is to grow *into them*... to grow accustomed to their rhythms, their inflections, their recurring themes, their poetic refrains, their sometimes startling imagery, their ways of talking to God, their *waiting* for God and *listening* to Him. It might take a long time for the young Franciscan to 'get inside the skin' of the ancient psalmist. But an indication of the colossal prayerful work the Little Poor man put into his composition of the *Office of the Passion*, for instance, might help (even if a concentrated study of that work might prove too daunting to the uninitiated in other *franciscana*). It might be useful to point out that the rhythms of contemplative praying are utilized every day in the Responsorial Psalms at Mass (and in responsories in the Office of Readings), so that we gain maximum benefit from the read Word. Here contemplation and liturgy dovetail, as personal and private praying draws from the liturgical font. The assembly's response can become our personal *mantra* upon which we may then and later focus the attention of our soul, as though upon a key that opens a door behind which is the vision of the face of God.

In explaining the contemplative dimension of Franciscan life the Psalms should be shown as *leading to* contemplation. They do not *produce*

contemplation. The psalms are not even ready-made prayers (in one sense), but sacred poems in which we steep ourselves. Their effect is not exactly psychological (working on our minds), but theological (working on our souls). They place us in front of the self-revealing God. If we go on chanting and praying them, one day even their images will fade or fall away altogether, but God will show Himself to us, in response to our "intuitive gaze": and that is contemplation. (St. Bonaventure would have explained it to us like that).

It was only after a lifetime of meditating and applying Scripture to life and suffering that Francis himself was able to say he knew the essence of the word of God: "I have already made so much of Scripture my own that I have more than enough to meditate on and revolve in my mind. I need no more, son; I know Christ, the poor crucified One" (2Cel 105). He 'made the word his own'... and ... he 'revolved the sacred words' in his mind: he had personalized the Scriptures. This does not come easily, and to a beginner it may be mystifying; but we must somehow introduce the newcomer to the notion, to the challenge.

Likewise, it must have taken Clare a long time and much deep pondering over Scripture, especially as prayed in the Offices of the Church, before she could make its phrases, rhythms and imagery very much her own. Over twenty years after her conversion we find her writing those great spiritual letters to Agnes of Prague. In them is revealed the fruit of so much meditation, so much lived participation in the prayer of the Church: "I speak of that Son of the Most High, Whom the Virgin brought forth; and she remained a virgin after bearing Him (*Letter III*. Cf. AB p. 201). (A young Poor Clare postulant or novice might be expected to find St. Clare's letters a little unattractive, too florid perhaps, and expressed in an ornate language that appeals little to modern people. Only with time and increasing devotion, with a growing admiration and love for the holy foundress, will a certain curiosity also grow in which the Poor Clare seeks to understand the kind of person Clare was, and particularly to observe the way her prayer life developed, strongly nourished as it was by the Liturgy of the Church. All that the newcomer can be expected to know about the Letters and other writings is that they exist and to hear them occasionally in the company of her sisters).

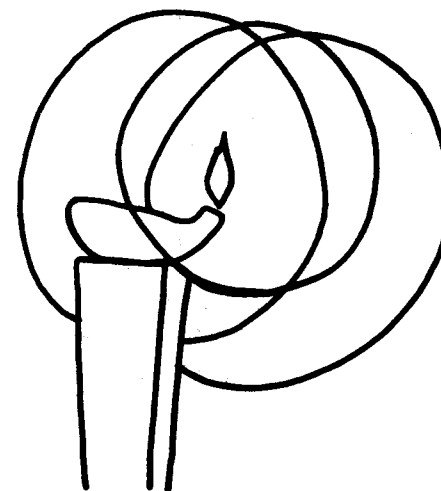
In the final analysis, a contemplative awareness of 'what is going on' in liturgy is much more important than any amount of general activity and external involvement without this substratum. It goes without saying that in any 'course' such basic documents as the General Instruction of the Roman Missal, the General Instruction of the Liturgy of the Hours, and the Introduction to the Lectionary (to mention but a few) should form substantial material. These documents must not be thought of as containing

only rubrical directives; they contain key concepts and are a condensation of the best theology of worship. From the point of view of Franciscan formation, it would be important to lay stress on the virtue of reverence, reverence for the Creator and all created things; on the spirit of praise and thanks which springs from this; on fraternal communion, which is at the core of Christian liturgy and Franciscan life; on a life which is *ecclesial* as much as it is gospel-based; and, above all, on Franciscan life as one of relationship with God in Unity and Trinity, to the ceaseless adoration of Whom the 'servant of God' is consecrated. For, the extant writings of our holy founders reveal that their life and prayer were truly trinitarian: a finding of the Father, *fontal plenitude* (St. Bonaventure) of life and love, in the energizing fire and breath of "the Spirit of the Lord," and *through* Jesus Christ, Lord and Brother. And this is precisely the trinitarian dynamic of all liturgical prayer and action.

Reference

Guardini, Romano. *Sacred Signs*. Michael Glazier: Wilmington, DE, and Veritas: Dublin, Ireland, 1979.

* The basis of the article is a paper I read to a meeting of Poor Clare abbesses and directresses of formation held at Galway, Ireland, in 1980. It was a "working paper", intended as introductory to more coherent discussion at that seminar.



The Streets

A bird tracks its way across the sky
calling out a name:
is everything the same,
unchanged as times flies by?

The cobbled streets of Asisi
clack to the sound of my heels
is what my faint heart feels
merely pilgrimed ecstasy?

Santa Chiara and San Rufino
have passed from my myopic view
and Santa Maria degli Angeli
sprawls the peaceful plain below:

I am here where he walked,
I am here where he talked
to the birds that tracked
their way across the same sky:
where he worshipped You
where he knew
the voice that called
to him outside the walled
warring city.

As I walk the slumbering
streets of his Assisi
my slow, awkward lumbering
heart senses You are close to me.

Seamus Mulholland, O.F.M.



Francis and Mary Revisited

JOSEPH DOINO, O.F.M.

IN HIS *First Life of Saint Francis*, Brother Thomas of Celano gives his readers a moving description of Francis' discovery of the Portiuncula, the "little portion" (1 Cel 21). We are made to share Francis' reaction to the pitiable condition of the ancient church dedicated to Mary. Because of his love for "the mother of all good" he began to live there and repair the tiny church.¹ Celano goes on (22) to describe that momentous occasion when Francis responded so dramatically to the gospel passage of the sending of the disciples.² It contained all that he wished, and sought, and longed for with all his heart. Now in the third year of his conversion Francis was moved to abandon his quasi-hermit's garb for a simple tunic shaped like a cross, and he set out to carry out the Gospel mission to the letter. Celano understates this radical response of Francis with the words: "For he was no deaf hearer of the Gospel."

Some twenty years later, in his *Second Life* (18), Celano's account of Francis at the Portiuncula undergoes unusual stylistic changes. Description gives way to symbolic discourse. With obvious intent the biographer uses his literary craftsmanship to construct a symbol of beauty and power. Henceforth Saint Mary of the Portiuncula will be much more than a name; its mere mention will evoke a series of mutually enriching images that unite Francis to Mary with compelling logic. The symbol that issues from this will possess the power to awaken in every Franciscan heart the deep biblical appreciation of Mary inherited from our seraphic father.

Celano needs only three compact sentences to accomplish his purpose and he leaves no doubt as to the focus of his imagination. His very first sentence engages us by means of a clever concatenation of realities made possible by the notion of "smallness." Francis pos-

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sesses this quality in unusual ways: he is of small stature (*persona modicus*), he is humble in spirit (*mente humilis*), he is *minor* by profession (*professione minor*). We move immediately to the *portiuncula*, the little portion, which he, "the Servant of God" had chosen for himself and his brothers who were "to serve Christ." Thus with mounting intensity, we are made to enter into imaginative activity that brings Francis, the brothers, and an unusually named place below Assisi into a dynamic unity that unleashes an extraordinary concept of service.

Celano is not finished with the *Portiuncula*; so our imagination is made to dwell there in the second sentence. It was Divine Providence, we are told, which had given a special name to the place which would fall "to the lot of those who desired absolutely nothing of this world." Poverty is thus joined to humility, and we are ready to encounter the other pole of the symbol.

This is reserved for the third sentence where Celano finally speaks of the chapel which had been constructed there to the virgin-mother, "who by her singular humility merited after her Son to be the head of all the saints." "Her singular humility" and her poverty, so concretely evident in the little church, are the living source of her fecundity: she is the "Virgin made Church."³ The paradox imposes itself upon the self-image of the entire brotherhood. For, as Celano sums up, precisely in this place, the order of Minors had its beginning; and with this very church as its foundation it grew in numbers to achieve its "noble structure." Henceforth, the brothers will not mention the name of Saint Mary of the *Portiuncula* without having to look into their hearts and see the providential identity of their vocation with that of Mary. The name Saint Mary of the *Portiuncula* will forever challenge the Franciscan imagination to move through a series of interrelated and mutually enriching realities until it reaches the supreme expression of paradox: out of littleness comes greatness, out of poverty comes richness, out of virginity comes motherhood.

Celano concludes his reflection by telling us of Francis' loving preference for "this place," a love and reverence he demanded of his brothers. Furthermore, it was his desire that life there give credibility to the symbol: it was to mirror the Order's commitment to humility and poverty. It was to mirror Mary, the prototype of Gospel discipleship.

It is only after he has brought this important literary unit to a close that Celano proceeds (19) to describe the brothers' life at the *Portiuncula*. Their prayer and praise was incessant and their life is described

as "angelic," not an uncommon designation for monastic life.⁴ Celano is intent upon making a connection with Saint Mary of the Angels, the ancient name of the place, so that this name too will have its own symbolic value. However, the one time Francis refers to it in his writings (RNB XVIII, AB 124) it is Saint Mary of the *Portiuncula*. This would certainly relate much more directly to the reason why Francis wished this place "to be preserved as a model of humility and highest poverty for their order...."

The *Portiuncula* united the hearts of Francis and Mary in a most unusual way. Bierbaum (12) describes it as a mystery-filled exchange, a kind of mystical conjoining of hearts and minds. So sensitive is Francis in intuiting the supernatural nexus between a symbol and the reality to which it refers that the little church which he repaired and loved so deeply became the very person of Mary (Pyfferoen - Van Asseldonk 449). Celano has used his literary talent to create a symbol that will demand of all the followers of Francis an undying recognition of how intimately their lives and history are associated with hers.

It remains for us to revisit Saint Mary of the *Portiuncula* in a loving quest for that paradoxical image of gospel service and discipleship which Francis' love discovered in the virgin mother of God.

Footnotes

¹A. Fortini, *Nova Vita di San Francesco*, Vol. III, p. 95, gives the measurements of the chapel as 11 meters in length and six in width.

²The date is commonly given as February 24, the feast of St. Mathias, probably in the year 1208.

³Francis invokes Mary with this title in his "Salutation of the Blessed Virgin Mary." cf. Armstrong and Brady, ed., *Francis and Clare. The Complete Works*, p. 149, fn. 2. on Francis' unusual use of this image; also, H. Pyfferoen, *Laurentianum* 12 (1971) 413.

⁴cf. S. Clasen, "Vom Franziskus der Legende zum Franziskus der Geschichte" in *Wissenschaft und Weisheit* 29 (1966) p. 16.

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To Him Who Gifts My Dreams

Master:

Does thanks suffice
That You
have given me

Within my being
this — a
gifted memory?

Herein I slip

unto a flash
joys—sorrows
present—past

Where I may with
my soul's eyes trace
a smile—a tear
on lov-ed face

Of those held dear

And should desire—I even can
On winged steed
the heavens span

But—should it chance
be none to care
speedily I seek
my solace there

in friendship's lore
— to share

Who? — Who? — my Love

can e'er contain
in human boundaries
limitless thoughts
ecstasies
or pains — hurts — joys
these

Which oft abide

Your gaze alone can pierce
And I may hide
in memory

Yes! One:

Only YOU

Who ransomed me

Destined on *this World's tree*
to set *all* free
to wander

Ah! Then must haste

Again once more —
Reality

Then: Who shall care

or even dare
to weep

Who holds the precious key

To ope the doors
That traverse in and out
Where all may flee
To live and love
in Memory

Sr. M. Thaddine, O.S.F.

Francis' Integral Prayer: Was Francis of Assisi a Man of Prayer?

SR. FRANCES ANN THOM, O.S.C.

YOU MAY WONDER how anyone could think such a thing or go so far as to ask such a question about St. Francis of Assisi; the troubadour of the great King; the Christ of Umbria; the man who lived the marrow of the Gospel; the one who strongly supported the Pope in his Eucharistic Crusade by admonishing all to have devotion to the Blessed Sacrament and wrote intensely about a deeper relationship with the Lord! Yet, there seems to be a point in time when Francis was no longer a man of prayer; a point when his whole personhood dissolved into the person of Christ; a point at which he became one with all creation and its maker so that one could not be distinguished from the other. This is the point where he ceased to be just a man of prayer. This is the point when prayer became the man, Francis.

As Francis began to turn to Christ more and more, he also began to pray more and more in out-of-the-way places. From this we can deduce that public prayer was not his favorite sort of prayer, although it was very much a part of his life with his brothers in community, especially the recitation of the Divine Office. This type of prayer, however, was in practice in obedience to the Church and being a devoted son of the Church, Francis would uphold all that it required of him and his community. All that the Roman Church asked of him he would do with great zeal and devotion as if he, himself, had decided upon that particular formula or rule with full knowledge and deep faith that the obedience to the Church was greater than his own likes or dislikes.

Francis personal prayer, however, was a different matter. He could pray anywhere. The more he grew to know Christ, the more he found himself in an attitude and in an atmosphere of prayer. Much of this was due to his intimacy with God's creatures who spoke so eloquently to him of his Maker. He was never alone in his praise of God in the sense that he was always aware of all that surrounded him as being an aspect of the Divine.

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Having become the very personification of prayer, Francis could no longer speak with God but become the very words which he spoke. He truly became a living, walking biblical message to all around him. It is wonderful to see this in retrospect and admire all that Francis did... but we must remember that this journey from self to God-likeness was a long hard struggle filled with many misgivings, pains, misunderstandings, anguish of soul, doubts, terrifying visions of his own unworthiness, temptations and other sorts of disastrous and heart-rendering experiences which were concluded only with his death. It is only after that he is declared a saint and we read all these glorious things about him. While he is in the midst of these experiences, his holiness, his deep and lasting devotion to the Lord and all his tremendous qualities which we admire are not evident, for the most part, to him or to others.

Francis had first to learn to love himself. Truly he did seem to love himself in his vain way of life. He ate well, dressed superbly, enjoyed living to the very enth degree and reveled in giving pleasure to others. When Christ came into his life he realized that his love was misplaced and mistaken and that he had to set things straight with himself before he could fully love others. He realized that he got in his own way as well as in God's way, even though what he did was not blamable nor really evil, he was not free to love himself or others. Knowing that God did not hold these faults against him he did not develop a guilt complex nor a scrupulous exaggeration of his own evil (which in itself is misplaced self-love and lack of trust in the Lord's ability to love the sinner) but learned to forgive himself completely thus enabling him to love others fully. Once he threw himself upon the mercy of God his journey could begin. His journey to the Father was a lovely journey (we can never take a companion on this journey). He did not look to see what others were doing to reach the Father, instead, he continued to look within; to search for the riches which the Father had given him for his own unique journey. While it is true that others admired him and followed him, Francis never imposed his way upon them; instead he encouraged their uniqueness and aided them to seek out God's manifestation of their own journeys. They all travelled side by side with the same goal in the distance, but Francis was well aware that God spoke in various and personal ways to each one of them and he wanted them to be sensitive to the touches of love (graces) with which God favored each of them at each moment of the day.

Even though Francis tried to conceal his own touches of love, he was sometimes overcome while in a group and in such instances would attempt to withdraw into his cowl in silent peace and acceptance of God's presence. Through these experiences Francis learned much about himself;

he found that he had a positive attitude toward most people and things and it was the confrontation with the leper which perfected his attitude; he had an ability to be present to the other, which was his strong characteristic as a salesman in his father's shop, but when he shifted the emphasis from the other to the Other (God), his spirit was freed of duplicity; he was decisive in word and action, especially in those things which smacked of adventure, however, once he was visited by the adventure of meeting the Lord, he relied entirely upon God's word to direct him; his sociability, his adaptability, his copability, as well as his optimism all served him well in his newly chosen service; his enthusiasm, his freedom from fears and his openness and energy to change, helped him as he set out upon the task of taking a risk for the Lord. While this risk meant a movement from what was known to what was yet to come or unknown, his God-given talents would be his most treasured assets. For God proved once again that he builds upon what a person possesses; he does not demand the impossible nor an immediate transformation which is totally foreign to the person. Francis was never asked to deny his desire to become a great knight or troubadour, he was simply asked to change his allegiance to God; he was never denied the right to use his bargaining powers but used these to bargain for souls; he continued to sing, to rejoice, to sympathize, to empathize, to write down facts and ideas which seemed to him necessary sharings for others of those elements which had been useful to him. These were never sets of instructions or regulations, but admonitions which had grown out of his own experience and elements by which he had learned to praise all of God's creation thus glorifying God Himself.

There were many difficult phases in Francis' journey as well as those which gave him great consolation. We know from the prayers he wrote how unworthy he felt of the gifts the Lord bestowed on him. The truth of his relationship with God is especially clear in his prayer, my God and my all! The closer his friendship with God, the more keen was his awareness of the imperfections in himself and the more he longed to be freed from this life. In order to keep the movement of the Spirit alive Francis employed what ever would produce in him the greatest devotion and when he prayed with others he did not hesitate to share much of his own soul while keeping only the most personal secrets of the King to himself and advising others to do the same.

During his time of prayer many values flowed forth which helped to formulate the style of life he and his followers embraced. One of the main requirements for persons entering upon his way of life was that they be questioned about their Catholicity in order to insure their allegiance to the Pope and the Roman Church; following Christ's example, Francis and



his followers were to move about as itinerant preachers of the Word and not only move about but have the capacity to pick up at any given moment and leave one place to go to another; the value of poverty had the quality of freedom for the itinerant, mobile friar who would not be able to move easily if he were hampered by great wares of property; thus, at first, poverty only meant the lack of anything unnecessary. Later on, poverty took on the aspect of great self effacement or self-emptying which eventually led to poverty in fact as well as in spirit.

Francis gave evidence of his apostolic itinerancy and mobility in his attempts to go to the Orient. One wonders what the final chapter might have been for the Sultan had Francis been allowed to enter the trial by fire or ... what might have been the final chapter for Francis! Since he sought martyrdom that surely would have evidence of faith even had he been consumed by the flames. For some reason God did not permit Francis to have his great desire in that particular way. Francis willingness to throw his life away, as the Sultan viewed it, proved to the Sultan that Faith cannot be rationally explained but that it must give witness in the following of Christ even to the cross or, in this case, a blazing fire. We can envision that fire as a reflection of that great fire of faith which burned in the heart of Francis and which, in a sense, emblazoned the path of those who would follow him.

Flames, of themselves, are impressive and call one's eye to focus upon them. Anyone who has been in a darkened room with only one small light knows that the eye immediately tends to go toward the light. It absorbs the attention of the looker while the darkness around enfolds the looker who has become one with the light. The light, however, has no awareness of the looker or the darkness nor does it realize its importance as an oasis in the darkness. It is the person who looks who is centered upon the light and that same person who is aware of the darkness and the light simultaneously. Francis was such a person, such an observer of the light and darkness simultaneously. He had found the center of his being; had gone deep into himself to find the light within his own darkness. But this was only the beginning. His going into the center was a step toward expanding outward, scattering some of the light into the darkness to see more clearly what it was that the darkness had to teach him. As he expanded this consciousness, the life of his soul expanded more into the darkness and he was able to recognize the darkness which prevented him from being all in the light. In knowing himself through his darkness it was easier to become more light and to bring others to study the whole person in their journey to Infinite Light. This acceptance of his own darkness allowed him to accept darkness in others. Delving into this

darkness and light Francis had found the balance of good and evil which prevails in all of creation. He sought to transcend this darkness by encompassing it; by embracing it. Rather than have it encompass him, he brought it into agreement with the light. His recognition of it; his awareness of it as an integral part of his own being, gave it a value that the suppression or repression of it would only have frustrated. Being recognized; being found out, the darkness could not function in an evil manner. Only when the darkness is not accepted and given attention does it kick up its heels and create havoc in the soul, like a spoiled child longing to be noticed. Deep into the mystical life, Francis found that the darkness claimed a place too, and he had to find a proper balance for it before it tried to destroy what the light was doing for him. To help himself to recognize the darkness within himself, Francis called upon the qualities of light, i. e., he employed virtue, prayer and all the contrary elements to assist him in bringing forth the opposite, or, lack of virtue, indifference and even vice. He did this by spending long hours in vocal and meditative prayer in which he invoked the aid of the Most High. His constant question, "Who am I, Lord, and Who are You?" is, indeed, a very profound and unsettling question when taken seriously. He realized that even though he ended that prayer by saying that he was only a poor little worm, the servant of the Lord, there was a very great void in the depths of his soul and he felt himself being drawn into the vortex of emotions — contrary emotions, such as those he would feel again in his experience of the vision of the Crucified; simultaneous emotions of joy and sorrow. He found himself volleying between moods of good and evil, judgments, choices and decisions. He became rational and irrational at the same time, such as he felt when the Sultan presented him with the trial by fire or when he heard a voice which tempted him to leave off his fasting lest he become like the humped-back old woman. Irrationally he had jumped into a bush of sharp thorns and just as irrationally he had run out naked into the snow to make for himself a snow wife and children.

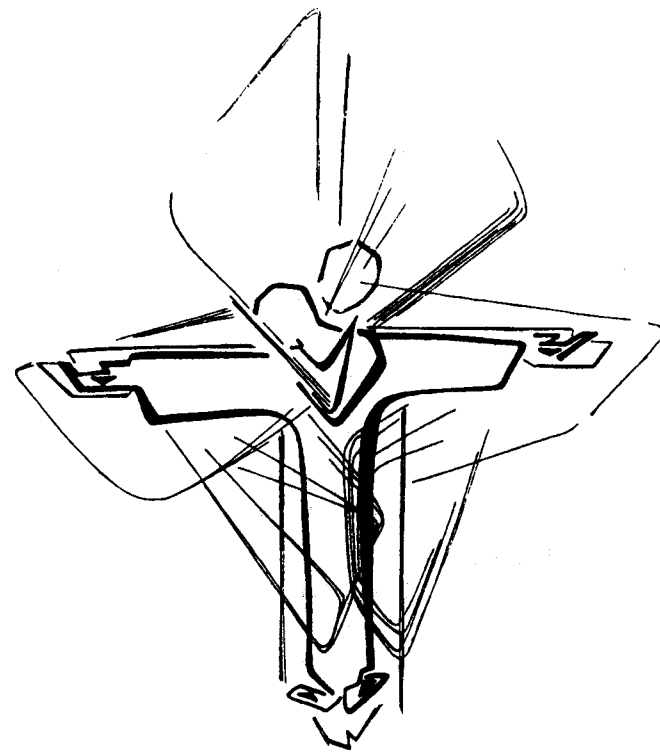
Francis was such a person, such an observer of the light and darkness simultaneously. He had found the center of his being; had gone deep into himself to find the light within his own darkness. But this was only the beginning.

Throughout his life there were instances of his attempt to integrate more fully the darkness which he perceived within himself and the light which he was trying to bring forth. He would tell a brother to whirl around until he fell dizzy upon the ground in order to discern the path they should travel, as if he could not trust his own judgment; another brother would plant cabbage upside down in obedience to brother Francis and they would grow, and still another would be told to preach a sermon in his underwear then, would be joined by brother Francis also in his underwear, as a penance for his hasty decision. Slowly, slowly the integration process continued even to the extreme point of following Christ by not having anywhere to lay his head. Francis was totally aware, however, that even some of these could be the result of darkness and not from the light. He was careful not to display his piety and reminded his brothers who were priests, to finish their holy Mass and then offer thanksgiving to the Lord, rather than display their piety before the laity. He admonished his friars who recited the office not to sing the psalms, but rather to recite them with complete attention and with devotion.

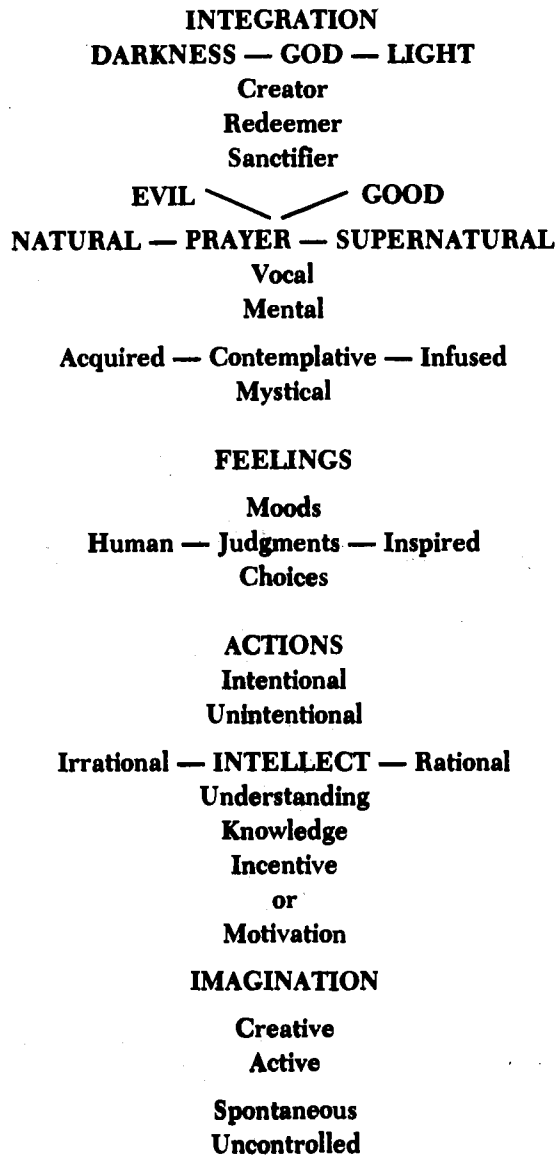
In the darkness, poverty had taught him to be wary of the brother whose prayer became his possession. Thus, he himself, strove to know his unworthiness of this gift of God, the gift of prayer, but his greatest example of self-emptying or integration of darkness with the light is contained in his story of perfect joy. Far from the laughing, singing, praising, fun-filled troubadour, Francis presented a sorry story of returning home to his own place and having his own brothers tell him to leave. "If," says Francis, "I kept patience and did not get upset, then that is perfect joy!" One might also add that... that is perfect love! What a full circle Francis has made in his life. He was a far cry from the spoiled youth with the up-turned nose at the sight and sound of a leper. His own darkness, his own leprosy has guided him to acknowledge man's waywardness. He had fully imbibed the lesson of the Crucified that no man can take offense at the darkness of another man, for all are in it together... working to integrate the darkness with the light to form a whole person. Even in his admonitions Francis mentions that one must not take offense at the sin of another nor become angered by it. It is by undertaking, patience and example that other souls will come to recognize the necessity of the unity or integration which must take place in each person in order to perfect the whole and that each whole person contributes to the whole of the world's unity or integration. In this sense, too, Francis is a man of peace.

Does this mean that once Francis was on the road to integration that he never again sinned, never lost his patience or that he was not tempted? He was probably tempted more than usual and because he was aware of

what he was about he saw more opportunities for trying his patience. It simply means that he understood the workings of his own interior and the interior of others as being fundamentally the same. This understanding enabled him to accept in others what he was attempting to recognize in himself in order to gain the necessary balance for a life of intense union with God. It further enabled him to realize that the closer one is to the ALL HOLY the more distressed will be that part of one's person which is not attuned to holiness or wholeness.



In the instance of perfect joy, Francis demonstrated the perfect integration of light with darkness as the dark side of others is presented. It was because of this intense work at total integration that Francis was not a prayerful person for his person had become the essence of prayer, the very core of prayer. He had put on Christ as one puts on a garment or even more closely, as if one could take within one's body the life fluid of which God (figuratively) exists.



Francis, therefore, presents to us a picture of a mystic whose concentration remained always deep in the center of his being in order to expand outward to a greater awareness. The wider the expansion of his consciousness, the greater was his mystical life. As he focused on himself, he simultaneously thrust himself outward toward others, even unconsciously. This contemplative awareness grew so that even if he, himself, may not have wished consciously to go outward, his own interior thrust manifested itself in mystical ways to those around him. This is why others sought him, unaware of the reason themselves. His secret was so powerful that it could not be contained and its power radiated to others. This is what we commonly call charism; a type of magnetism which attracted great crowds to hear him preach. The evidence of this is found in one of the dialogues between Francis and one of the friars when the friar asked Francis why everyone was following him and Francis remarked that it was because he was the lowest of men. That, indeed, seems to be the key. By being the most abject of men he has followed the Abject One and has the same magnetism for the same reason. This charism is often even greater in those who have attempted to isolate themselves for the sake of the world. Their light, as Christ himself remarked, cannot be hidden.

Francis shied away from those who would honor him as a prayerful person or as a saintly person because he knew that the full integration of darkness and light would never be accomplished here and that one could only hope to maintain the balance until the time of perfect unity with the All Holy Integrator and that he was still subject to failing. He used a healthy distrust of himself by immersing himself in the reality of who he was, who he desired to be and what he could become if the balance was not maintained. Even for a saint that was not an easy job. We have only to peruse the works of Celano to see the struggles with fear, shame, pride, vain-glory, etc. which Francis recognized in himself. He used his faults as stepping stones to attain more height, more balance, more perspective in his spiritual life. He recognized, acknowledged and accepted his fear, shame, pride, vain-glory as an integral part of his being and used their presence as a (warning) call to do better; to go beyond and develop a pattern of virtue from these recognizable vices.

In our sophisticated way, we read the well-formulated stories of Francis and his light touch of the world; the taming of the wolf; talking to the birds; playing a violin by using two sticks; singing the *Canticle of the Creatures*; performing a number of miracles; being graced by the marks of the stigmata; enamoured of Lady Poverty; at peace with all of creation and wallowing in a pig sty in obedience to a Pope; and we are at peace with it all. Seldom do we consider at what price that peace was

purchased. We have not been on the long journey with Francis; we only enjoy the results. Had Francis not been able to come to grips with his dark nature and integrate it with his light side, there would not be such stories for us to read. Had his prayer ended with lovely consolations and the popular approval of the world, he would never have become the Christ of Umbria; the patron saint of the environment nor the personification of prayer.



God Words

God
 Inexhaustible Mystery
 Origin and Creator
 Above and Beyond
 Near and Within
 Majestic and Powerful
 Holy and Humble
 Pure and Vulnerable
 Strong and Compassionate
 Tender and Merciful
 Unbounded Beauty
 Unending Peace
 Gentle Healer
 Unseen yet Manifest
 Penetrating and Revealing
 Abiding and Reconciling
 Teacher and Guide
 Strength in Our Weakness
 Protection in Adversity
 Consoling Companion
 Food for Our Journey
 Rest for Our Unease
 Light for Our Darkness
 Wisdom for Our Confusion
 Life for Our Deadness
 True and Trustworthy
 Perfect Love and Destiny of All
 Father, Son, and Holy Spirit!

John Harding, O.F.M.

A Daisy Speaks

Little daisy, with your snow white face,
And heart of deep, deep gold,
If you could speak, what would you say,
What messages unfold?

"Each petal pure of velvet fair,
As you behold me here,
Would tell of great simplicity
That banishes all fear.

I stand in fields or garden plots
And thank the God above,
He sends me rain and gives me sun,
That's what I speak of — Love!"

Sr. Mary Lenore Baader, O.S.B.

To a Sable Collie

God made you lean and strong, my dog,
To run and bark and so, I know,
He gave you all you need to have
And taught you all you need and so;
I only pray, my dog, my friend,
That I may run as quick as you
To what this life decrees for me;
Toward my eternal destiny.

Fr. Joyce Finnigan, O.F.M.

Like the Ocean

Who knows my depths?
Not even I. God knows.
I glimpse from time to time
in graced moments
exhilarating or painful
Am I so deeply loved?
Am I yet so shallow in response?
What sparkles on my surface
if not your great love.
What is this faith called forth
from my depths, except your gift?
How do I know, feel, perceive
that my small efforts touch
other shores?
You have splashed me round
to all of them
given me grace to ripple on and on.
What languages do I hear
shell cupped to my ear?
What tears mixed with mine
in this same salty sea?
What great desire for Your Peace
washes every shore
And if peace comes with justice,
I would send fish from this
well fed shore to the
African side.
And let my waters serve mine and
others needs —
baptizing, curing, cleansing,
soothing, nourishing.
Let the surprises I contain delight
those in need.
Let my sure rhythms calm the
anxious ones, as calmed I've been.
Fearless then, let me plunge
into the Word one with the Trinity
and all of us, now and
at the hour of our death.

Sister Bernadette Sullivan

Arise, My Soul

Arise, my soul!
 Your lover has arrived!
 Not on stallion white
 And gilded,
 Nor with treasures laden,
 But on a whispered prayer
 With only promises etched in His hands.
 Arise, my soul!
 And shake off the clinging dust,
 For already has He entered
 And knot Himself to you,
 And your hands are His hands,
 And His Father, yours.
 He lives and you live,
 But not you,
 For you now are He.
 Arise, my soul!
 The wonders He has done before
 He now does for you.
 Behold,
 In the blinking of an eye
 Has He made you clean
 And whiter than the whitest snow.
 He has taken off your rags
 And dressed you in the finest linen,
 And a crown adorns your head.
 Arise, my soul!
 Be not ashamed.
 For always has He loved you,
 Though you knew Him not.
 And though your dress was dirty,
 He took you.
 Arise, my soul!
 Your lover has arrived.

Stephen Kluge

Franciscan Studies M.A. Program Summer 1987 Offerings

THE FRANCISCAN STUDIES PROGRAM offers a full schedule of courses in Franciscan theology, history, and spirituality, allowing fulfillment of student interests.

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 650 M-F, June 29 - July 31; FS 518, M-F, June 29 - July 30, and FS 600.

Course	Title	Cr.	Days	Time	Instructor
FS 502	Sources for the Life of St. Francis	3	M-F	8:30-9:45	Michael Blastis, OFM Conv., S.T.L.
FS 504	Life of St. Francis	3	M-F*	8:30-9:45	Conrad Harkins, OFM, Ph.D.
FS 506	Survey of Franciscan History	3	M-F	9:55-11-10	Dominic Monti, OFM, Ph.D.
FS 508	History of Franciscan Thought	3	M-F	9:55-11:10	Julian Davies, OFM, Ph.D.
FS 520	Writings of St. Francis & St. Clare	2	M-Th	11:20-12:25	Michael Hart, OFM Cap., S.T.L.
FS 540	Franciscan Spirituality	2	M-Th*	11:20-12:25	Joseph Doino, OFM, Th.D.
FS 518	Script. Foundations of Franciscanism	2	M-F	1:00-2:05	Leslie Hoppe, OFM, Ph.D.
FS 561	Developm. of the Franciscan Person	2	M-Th	1:00-2:05	Edward Coughlin, OFM, Ph.D.
FS 500	Method and Bibliography	2	M-Th*	2:20-3:15	Paul Spaeth, M.L.S.
FS 517	Introduction to Paleography	2	M-Th	2:20-3:15	Girard Etzkorn, Ph.D.
FS 532	The Secular Franciscan Movement	2	M-Th	2:20-3:15	Donna Marie Kaminsky, SFO, M.A.
FS 552	The Franciscan Contribution to Justice and Peace	2	M-Th	7:00-8:00 (evening)	Daniel McLellan, OFM, Ph.D.
FS 650	Seminar — "The Future Order of Things: on Franciscans, Apocalypticism, and Medieval Prophecy"	2	M-F*	7:00-8:00 (evening)	E. Randolph Daniel, Ph.D.

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 29
 Classes Begin Monday, June 29
 Modern Language Exam Friday, July 17
 Final Exam Friday, August 7

FEES

Tuition per graduate hour \$160
 Room and Board \$630
 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 29.

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.