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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

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).

Reflection:

Music and a Religious Franciscan

SISTER MARY FRANCILENE, CSSF

I AM A MUSICIAN. More than this, I am a religious — a Franciscan at that. And yet I'm not proficient in either field; for I can't express my thoughts of music in a masterful composition, nor am I interiorly disposed as to withhold my feelings and humbly submit to them! Therefore, I must try to explain the answers to my own unsolved and bothersome questions in this piece of writing.

Do I alone wonder how a musical interest and a religious vocation can be developed harmoniously? I don't think so. Most faithful religious dedicated to the apostolate of music at one time or another ask the question — "Is this a conflict?"

To me, music is a precious gift; intangible yet real. When I enter the music room to put in an hour of practice or just to run through one or two compositions, I like to imagine that I am entering a chapel. (Idealistic?) No. I want to be a good religious too. If this is one way to recall the holy presence of God and unite myself to His Love, I think it is very reasonable! I offer my playing as a prayer, and at times feel as close to God in that tiny space as in a big cathedral. And perhaps even more; for beautiful music is like feeling the breath of God as he wills life and strength to all His creation. Upon leaving such a room, there is nothing much to show in human standards, except perhaps the crumpled and marked-over sheet of some seventeenth century composer held in my tired hand; yet heavenward soaring are the notes which have been practiced. Each one is harmoniously praising its Master, and interceding on behalf of the poor musician who gave them their wings for the flight.

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St. Bonaventure

As a religious, I also believe that music is fulfilling its highest role when it is rendered as the handmaid of a liturgical function. My deepest ambition was, and is, to always be faithful in the artful and pious expression of sacred Music. What a privilege it is that the Divine prayer of the God-man, as offered in mediation to the Eternal Father at Mass, is sent winging to heaven on the melodious strains of a human musician's efforts. This is *real* music — a Prayer of the Mystical Christ rendered in a musical way!

Music itself is a prayer. Every passage is a reflection, every phrase an aspiration, every measure a beat of love — whether it be considered from the viewpoint of the active composer and player or the passive reflection of the listener. Just as in a musical composition, our lives are notes and verses and melodies — each adding to the whole.

In another light, all of music is but a collection of themes from one great symphony, of which there is but one Great Composer. This *Eternal Symphony* has three movements: the first, the most important movement of a symphony because of its structure and thematic material, is the *Allegro*. From infinity we have been in the Mind of God — all of us as individual themes; vibrant and alive.

Then slowly, the second *Adagio* movement begins. We unfold on the staff line of earth, and grope our way in human time during this, the shortest though most melodic movement of the Eternal Symphony. We often become discordant with others who are in contrast to our own selves; yet soon we resolve concordantly because of the human tendency for orderly variety. Constantly renewing our effort and courage; failing often, yet repeating acts of confidence, we attain the peak of divine unity. Thus, sustained by God's Providence and grace we carefully wend our way to the *Finale!*

Then breaks forth the *Vivace!* Freed from the bonds of flesh, the soul sprightly dances onward and upward to the untouchable heights of melody and remains forever vibrating with life and love for all eternity!

Am I alone in my desire to be united with God in melodious love? No. Christ has shown the way. Was it not of Him that it is written, "And after reciting a hymn, they went out to Mount Olivet." (Matt. 26:30) The identical words are emphasized again by Saint Mark (Mark 14:26).

On the eve of his bitter passion, Jesus did not hesitate to renew His strength by reciting a hymn. John, the Beloved one who knew so intimately the longings of Christ's human heart, in speaking of that night even mentions that "Jesus had often met there together with his disciples." (John 19:2). It is easy to imagine that their conversations must have often commenced with one or two favorite psalms of Christ and his disciples!

Being a Franciscan, I also have other models. It is recorded of Saint

Francis that after God, Francis ardently loved music!" (*My God and My All*, by Elizabeth Goudge). Another devotee says of him:

"Francis was in love with God. The presence of God blossomed in his soul... He was more of a soul than a body, though his body was aching with pain. In the forest here at this very moment the presence of God intoxicated him. From time to time he cried Jesus! And the echo sent the words back to him through the whole forest. He wanted to say beautiful things, but he found only scraps of words. He wanted to sing, but he had no voice. He wanted to dance, but he could hardly stand on his feet. Oh! if only in such a moment of ecstatic love could make some music. Something worthy of Jesus and the Cross! He picked up a stick, broke it in two and held one end under his chin, using the other piece as a violinist's bow. And he heard music. He swayed like a virtuoso in that white forest where nothing could be heard but the rubbing of one stick against another. Yet he heard the song of his heart, the song of his Brothers, the song of humanity; that hum of thankfulness and longing which amid the darkness of sin, rises silently to God, to the bleeding Christ on the Cross!" (*The Perfect Joy of St. Francis*, by Felix Timmermans).

The last of the many other examples which could be cited here, is the most beautiful of all — how to welcome death with a song.

"The moon was shining brightly in the silence of the hot summer night. Beggars were lying asleep near the fountain. Two sentries were pacing up and down before the Bishop's palace, for fear that the Perugians might dare to come and kidnap the dying Francis. Suddenly in the silence of the night a voice said:

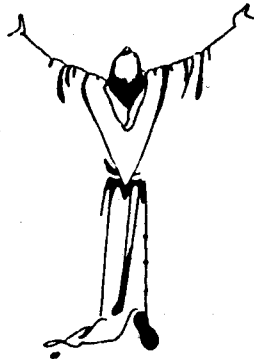
'Be praised, my Lord, for sister Death...'

Francis was silent awhile. Then from his open window could be heard the voices of Leo and Angelo, repeating the song. A beggar who was unable to fall asleep sat up and joined in the singing. After all, he had heard the song every night for a week! They continued singing that way while the moon climbed into the sky, until morning... At twilight — in the evening — at night — they were always singing!" (Timmermans)

My own day is not void of examples. How many of the Sisters in our Felician Community have left behind themselves a beautiful account of their deaths in the Mortuology — the Remembrance of the Dead. One in particular has always inspired me. It is written of a certain Sister who merited her eternal reward on August 13, 1945 — "As the pain became more severe, Sister did not withdraw her sacrifice but suffered in silent

union with the Agony of Christ. Her last prayer on the night before she died was *to sing a Magnificat of thanksgiving...*" (Mortuology of the Felician Sisters)

Ah! To die singing is to die loving. This is my *only* purpose for allowing my nature and talents to pursue the God-given treasure of music. Does it conflict with my love of Him? Never. Does it inspire it? Yes, yes over and over! Music is above matter. Unselfish. Good. Beautiful. She is a fair daughter of Love uniting me to my King.



It's time!

The time to rise,
to embrace this new day
to gather golden flowers
to sit by the quiet lake
to quack to sleeping ducks
to feed bold squirrels
to walk amidst a green-gold world
to stand in awe before the mystery of the birch tree.

For this is the time of Resurrection,
of being born anew,
graced and gifted,
a woman's hour to seek
to meet and embrace
the Risen Lord.

Christine Diensberg, O.S.F.

The Power of St. Francis' Preaching

SEAMUS MULHOLLAND, O.F.M.

In the life of St. Francis the relationship between his preaching and the Word of God has not so much been overlooked as taken for granted. Yet this was something that Francis never did himself: he never took the World of God for granted, but rather accepted it as a gift and as a special revelation. For Francis it was the word of God which brought about reconciliation and peace, two themes which occupy a great amount of his preaching ministry. The view that Francis had of preaching is well attested to and indeed is one of the hinge points of his active mendicant ministry since it was to "preach" reconciliation and penance that the Pope gave him his commission when he sought approval for his way of life (cf. Cel. 1,32; 2,17; LM 3,10).

When Francis preached he always preached about peace and it was this power of his preaching about peace which brought about reconciliation. Bonaventure (LM 3,3) tells us that Francis always began his sermons by wishing everyone peace with the greeting "May God give you peace." This form of greeting, Bonaventure goes on, was "revealed" to Francis and such was the power of this revelation within Francis that Francis was "moved by the spirit of the prophets" and being so moved he preached and proclaimed peace and salvation. The power of this greeting and the power of Francis' words broke the chains of enmity between people who had been in conflict with one another and who had been in conflict with Christ and "far from salvation."

Similarly Celano records that Francis "fervently announced peace to men and women" and to everyone he met on the road or that he came in contact with. Celano goes on further to say that it was this greeting

Fr. Séamus Mulholland, O.F.M., is engaged in pastoral ministry at London's East End, which he describes as a "tough, deprived part of the city." He belongs to his province's Justice and Peace Commission. Some of his poetry has been published in The Cord. His two great loves are music and literature, and he leads his own folk-band which plays music from Ireland, Wales, Scotland and Brittany.

and its immensely personal aspect which brought peace to many people and in a sense brought them salvation for they turned away from their previous ways of life and embraced Christ. Francis' own conversion is reflected in these encounters for it was through the word of God announcing peace and salvation in Christ that Francis turned away from his old way of life and "put on" the new way of life which was Christ. The words of Francis and their power were not powerful in the sense that they were marvellous homiletic rhetoric, but rather that they were pure, sincere, genuine and put together with honesty and integrity. It was this power of God's word which had been preached to Francis himself which inspired his preaching and proclamation of peace and reconciliation, or conversion and penance to others.

The power of Francis' preaching was so strong that it had not only the power to reshape and record lives, but it also drove out demons. In 1222 Francis was preaching in Bologna and the sermon was heard by Thomas of Spalato the Archdeacon and recorded in his "Historia Salonitarum". We do not unfortunately have the words of Francis but we do have Thomas' account (Omnibus, p. 1601) of the subject matter. The entire city had gathered to hear Francis and the subject matter of his homily was "Angels, Demons and Men." Thomas records that the manner in which Francis spoke and his "clarity" impressed even the scholars and "aroused" the ordinary people to great admiration. Thomas refers to Francis as "an untutored man," a term Francis would have agreed with, this untutored man was not possessed of a "sacred eloquence" but rather harangued the people. It may well be that the learned, academic mind of the Archdeacon, well used no doubt to writing long, scholarly sermons with great intellectual and catechetical imput and subject matter, found this haranguing of the people unsavory and something to be expected from one "untutored." But Thomas also reads beneath the haranguing to understand that Francis was preaching peace and reconciliation and a "putting and end to hatreds."

The *Little Flowers* (27) record that it was on this same occasion that Francis' power of preaching made further conversions. Listening to the sermon on Angels, Demons and Men were two noblemen, Riccieri and Pellegrino. So impressed were they with what Francis said and so deeply did it strike them that they left their former way of life and joined the Order committing themselves to the life of preaching and penance to the extent that Bernard of Quintavale would call Pellegrino "... the most perfect friar in all the world".

As Thomas noted, Francis was "untutored" and it is more than likely that he was not possessed of the eloquence of the angels, but nevertheless his preaching was powerful in its content, its delivery, and its integrity.

While Francis may have been possessed of a love for the word of God and the way in which he preached it shows that God had granted him a great gift, he was never quite convinced that he had the talents and the gifts necessary for the task. The famous story of Francis asking Clare and Sylvester to pray for him that the will of God might be revealed to him as to whether he should live a life of preaching or a contemplative life, is on the one hand an exercise in community discernment, but on the other is the search for affirmation. Bonaventure records the incident in his Major life (12, 1) and Francis himself admits of his inability to speak, rather like Jeremiah.

"... I am a worthless religious, I have no education and I am inexperienced in speaking. I have received the gift of prayer rather than that of preaching..."

For Francis this was genuine search for Bonaventure tells us that he was "tormented by doubt" and he had set the life of prayer and the life of preaching in balance: each was as valid as the other, each as meaningful and each as profound and mysterious as God-given gifts. Undoubtedly the gift of prophecy had been given him, in many ways he knew his own mind since what he was to do was revealed to him by the Lord, as he attests in the Testament, but Bonaventure notes that Francis "was unable to solve his own difficulty satisfactorily." But once again God's mysterious hand is at work because Bonaventure understood that this "was just the way God wished it so that Francis might remain humble and the value of preaching "might be proved by a revelation from heaven." Once again revelation of what he is to do plays an active important role in Francis' life. Once Clare and Sylvester had discerned that it was God's will that he should go out and preach, Francis "... refused to delay and set out immediately..."

This commitment to God's will and his depth of vitality in action and word makes the power of Francis' preaching for good extremely mysterious for he admits of his being "ineloquent" and that he is not used to public speaking. But his trust in Christ's words, "do not worry what you are to say because on that day it will not be you speaking but the spirit of your Father speaking in you" enables him to set forth with joyfulness of heart, with peace and convinced of his mission to proclaim peace and goodness to all as God has revealed to him.

There is however an element of humor in some ways in which Francis preached and it is a salutary example for we also who preach peace and reconciliation and indeed may well prove useful as we agonize over our homilies — their content, their level and the manner of the delivery. It is also heartening to know that there were occasions when even Francis

may have got it wrong to the point of confusing his hearers. Francis used simple direct things with which the people to whom he was preaching were familiar: suggestions, a vague nod of the head, a knowing glance or look conveyed to the people who were listening and understanding and a knowledge which the profundities of theology, philosophy, homiletics and social-medial communications could not do. The example I have chosen is the one which Celano gives us of the poor doctor who has listened to Francis preaching, reflected upon the manner and content of his preaching and has concluded:

“... while I can retain the preaching of others word for word, only the things that St. Francis says elude me. If I commit them to memory they do not seem to be the same that dropped from his lips before...”

2 Celano, 107.

Francis' preaching and its power was a gift from God, a gift profound in its power for good, in its power to bring and maintain peace.

Setting aside the unfortunate experience of the confused doctor for the moment we can turn to the effective power of Francis' preaching and the ways in which his words had visible effect. Celano records that Francis' preaching on peace drove out the “demons of war” at Arezzo and that the city returned to its previous peaceful state (2 Cel. 108). This preaching in times of war had an effect far beyond the confines of 13th century Italy, for in the turbulent, war-torn strife of the Middle Ages with their petty feudalisms, the Crusades raged and burned like some Medieval Frankenstein that could not be controlled.

The Crusades were particularly vicious and savage in their barbarism with many atrocities on both sides — all in the name of God whether it be the God of our Lord Jesus Christ, or the One, Merciful Allah. Into this conflict burning with the desire for martyrdom and armed only with the weapons of peace, reconciliation and trust in the word of God Francis entered the Sultan's camp. The story is well known but it is of special interest in the context of these few reflections since it shows Francis at his most impetuous, abnormal, wild self — these are not to be seen as criticisms but rather as eye-gazing, mouth agape compliments for only

someone who trusted in God so much would do such a thing. That Francis walked into the Sultan's camp is one thing; that he went with the intention of preaching Christ, converting the Sultan and trying to bring peace and reconciliation, is quite another and even more astounding is that he walked free and with his head still on his shoulders.

The Sultan was Melek-el-Khamil and the Crusade the Crusade at Damietta which began in 1216 when the truce had expired between those on the Holy Land and the Saracens. In 1218 the plan of Innocent III was brought into effect, namely, “... to bring the army of Christ into the land of Egypt...” The battle which the Crusaders and the Saracens had been fighting raged from May 9th 1218 to August 29th 1219 and after the battle a truce was arranged. The truce however collapsed and war ensued again on September 26th so it was between August 29th and September 26th that Francis spent time in the Sultan's camp. The stories related about this visit vary: Bonaventure Major Life, 9, 7-8; Celano, 1, 57; Little Flowers 24. But the textual variations admit of one thing — that Francis went and that he preached peace. The following is an eyewitness account of Francis' arrival and mission at Damietta:

“... At Damietta we saw the first founder and master of the new Order of wandering preachers, he who all others obey. He is the simple and unlettered man from Assisi, one beloved of God and man. They call him Brother Francis. When the army arrived before Damietta in Egypt this fearless brother, Francis, armed only with the shield of faith walked alone towards the lines of the Sultan, he who men call “the King of Babylon”...”

“The World's Debate: The Story of the Crusades Through The Words of Eye-Witnesses”.

B. B. C. Radio Broadcast, Radio 3, 8th June, 1984.

The texts present the Sultan receiving Francis honourably and with great admiration and they show an interesting interchange between the Sultan and Francis in the way in which Francis not only preached peace with simplicity and power but also through his actions preached holy poverty. Francis refused the gifts of the Sultan, not with the intention of spurning him personally, or offending him, but rather out of his love of poverty — this made the Sultan admire him even more. The two main intentions of Francis were the search for martyrdom and the conversion of the Sultan through Francis' preaching of the good news; perhaps Francis also thought that he could end the bloody and senseless carnage of the Crusade and put an end to the slaughter by preaching peace. None of these intentions were realized, yet that does not lessen the power of his preaching or the effect of his actions. For a brief, untimeable moment

two worlds met: two views of God, the world, life: a man of peace and, by force of circumstance, a man of war. The Sultan remained a Moslem though there are versions of the story which speak about his conversion to Christianity, but both parted amiably and in a real sense the preaching of Francis had worked: each had not only been reconciled by recognizing and accepting their differences, but in a real sense Francis and the Sultan in their shared dialogue had demonstrated in a practical manner the futility not only of the Crusades but the futility of violence as a whole. The Sultan was actually moved by Francis' preaching and realized that they were the words and intentions of a man steeped in peace whose only goal was peace and reconciliation.

Francis' preaching and its power was a gift from God, a gift profound in its power for good, in its power to bring and maintain peace. Today the Friars continue to follow the example of Francis and his ministry of preaching, and to the Sultans and Crusades of our day, to the war-torn cities and many injustices which exist in our world we too are called upon by God to preach peace greeting all men and women, regardless of race, creed, colour or political persuasion with the words the Lord revealed to Francis: May God give you peace! Let us place as much trust in our words that Francis placed in his — for the words of peace have their source in the Word which became flesh and who preached peace and reconciliation not only in his words but in the ultimate preaching — his death on the Cross and his resurrection to a new life of peace since through it we are reconciled to God and we who were once "far off have now been brought close."



On How Certain Brothers from Rome reflected on the Admonition of Brother Francis, Which Says: "Where There is Peace and Contemplation, There is Neither Care Nor Restlessness"

(Adm. XXVII)

Fr. HERMANN SHALUCK

It was the beautiful month of September in the year of the Lord 1986, and the leaders of the peoples had declared an International Year of Peace. Shortly after the feast of the Stigmata of our Father and Brother Francis the Minister of the whole Fraternity with his Counsellors, also called Definitors, wended his way towards the north of the Italian Peninsula, to a city called Vittorio Veneto in the Province of Treviso, to a humble convent under the obedience of the Minister of that region, Augustinus Venetus.

At the beginning of the second year of his six years of ministry, John of Santa Barbara, the Minister of all the Brothers, joined by those brothers called Definitors and relying on the powerful help of the prayers of so many brothers in so many Provinces desired to study the numerous, diverse and difficult tasks which lay ahead. Together they wished to help in putting into practice the Six-Year Plan of the Order, which had been enjoined upon them by the last General Chapter, held in the Portiuncula. This Plan should promote the three Priorities — thus the Brothers are wont to call them — of this present time: the contemplative life, the life of poverty and the promotion of Justice and Peace.

This reflection, in the style of the Little Flowers of Saint Francis, is the work of Fr. Hermann Shalück, O.F.M., D.Th., General Definitor of the Order stationed in Rome.

During their short periods of recreation in that convent the friars devoted themselves to prayer and song, to fraternal dialogue with the hospitable brothers and sisters of that region and fraternity, to harvesting the grapes in the garden, and to playing with and imparting Franciscan formation to three young cats which wandered about the cloisters of that venerable old convent. They also made an excursion to the high mountains of that province — called the Dolomites — where they were afforded a special opportunity of singing the praises of Sister Rain and Sister Fog.

Once these fruitful days were over the brothers decided to pass two more days in Venice for the purpose of living the contemplative dimension themselves, instead of talking about it first and then recommending it to others. In order to do this — and in obedience to the brothers and sisters of Venice, particularly to the Minister Augustinus — they agreed to retire to a hermitage situation on an island in the Venetian lagoon called “St. Francis of the Desert.” This is the island to which St. Francis betook himself on his return from his apostolic journey of peace to the East. Here he hoped to find peace himself and to seek God in prayer (LM, 8,9). And even though it was most difficult, if not impossible, for the brothers from Rome to observe a fast — a feature also present in Vittorio Veneto — because of the watchful motherly attentions of the brothers and sisters who had welcomed them, they tried at any rate to seek conversion of heart and to pray for world peace, in accordance with the admonition of their Father and Brother Francis, already quoted.

And so, the Minister General and his companions, guided personally by the Minister from Venice, set out in a gondola. This same went within an ace of capsizing, due to the volume of the documents and “Pro-Memorias” from the Roman Curia taken on board. They passed beneath the Bridge of Sighs, meditating with deep intensity on their problems and anxieties, and came in front of that church where Marco Polo is buried. In silence they admired his courage as a Discoverer. They came to that island called “The Desert,” where the Friars Minor live. Because of the fact that St. Francis rested here, it is held in great veneration even to this day. At the pier they received a cordial welcome from all the friars, who showed them to their poor cells, then led them to the chapel and finally to the refectory all laid out for a hearty feast.

For the space of several hours the brothers, in quiet meditation, dedicated themselves to the contemplation of the reality of God, endeavoring to drive far away all care and restlessness. With the first light of dawn they became aware that, as St. Bonaventure had described, they were on an island in the middle of the Venetian lagoon which was inhabited not only by friars but also by enormous flocks of birds of different kinds, by one cow and one dog. And as the same Seraphic Doctor had already

described, the birds, alighting on the branches, “set up an animated warbling” (LM 8,9). Since the brothers from Rome, however, did not enjoy the power of prophetic language like Francis who in his time had caused the birds to observe silence so that he might peacefully recite the canonical hours, and then gave them permission to continue their warbling, the brothers just had to sing the divine praises accompanied by the birds.

During the whole of the first day in the “Desert” the brothers meditated on the words of St. Paul in his letter to the Romans in the hope of shedding light on their own lives: “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” (Rm 8,35).

For the meditations of the second day, however, a brother living among the transalpine fogs, chose an episode taken from the Vita Secunda of Thomas of Celano (2 Cel 98), offering an explanation of it so that the others might apply it to their own lives. The story told how Brother Francis was “on a journey” towards a “leprosarium,” “carried on a donkey.” He passed through the town of Borgo San Sepolcro, almost crushed by the multitude of onlookers, but was so absorbed in “contemplation of the divine mysteries” as to be oblivious of what was happening around him. So when they had already passed through Borgo San Sepolcro, he asked his companions what time they might arrive at that lively borough.

In silent prayer and fervent dialogue among themselves, with nature and with the animals of that island, the brothers asked themselves — in line with the second “Priority” — whether they also were on a journey towards a leprosarium and towards the poor; furthermore, whether they tried to dedicate themselves also to contemplation while on their journeys, whether they were content with the back of a donkey on these same journeys and, finally, whether they were capable of devoting themselves to contemplation from the back of a donkey. At any rate they asked insistently of the Lord to grant them the gift of quiet, tranquility and sweetness in contemplation, not only in their chapels and on solitary islands but also when they were hurrying through continents or when they stopped over in the big cities of this world; likewise, when they found themselves surrounded by people or, naturally, in the midst of their own brothers.

With great humility the brothers from Rome had to admit that in this respect they found themselves far behind Brother Francis. However, through meditation of the Word of God and the gospel example of their Seraphic Father, they felt so consoled and strengthened that they adopted various good resolutions, giving thanks to the Lord for it all.

At the end of their stay on the island of “St Francis of the Desert” the

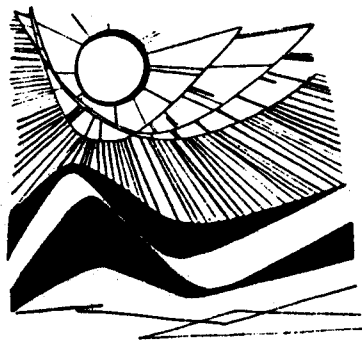
brothers were treated to a special rendering of music and song precisely by that brother who formerly had been the Minister of the Province of Venice and was now the Guardian of the Island. His name is Florindus.

Fortified in spirit and in body and accompanied by the polyphonic choir of his Definitors, Brother John of Santa Barbara celebrated a closing Mass in which more brothers from Venice took part, having arrived hurriedly in boats and gondolas. To all he addressed words of fatherly exhortation and brotherly gratitude.

Finally the brothers from Rome returned to the mainland and each one separately went out to meet the brothers of the whole world, exhorting them to live according to the Gospel and the three evangelical Priorities already mentioned, beginning with contemplation. They carried with them a letter from the Minister General inviting all to fast and pray on 27 October, the Day of Prayer for Peace in Assisi, in union with the Lord Pope and the Heads of world religions. In their hearts, however, they carried the message of the "Desert," namely, PEACE with oneself and the HOPE of new life. They felt purified and fortified in the Desert, through prayer and the encounter with God, to dedicate themselves to greater and deeper contemplation. Nay more: they were prepared to fight for the justice of the Kingdom of God — should the Lord call on them — and for the ongoing renewal of the Fraternity according to the Gospel.

Ad laudem Christi.

Haec omnia vidit, audivit et fideliter transcripsit frater Hermannus Transalpinus, in die Transitus nostri Patris et Fratris Sancti Francisci, 3.10.1986.



Saint Francis Discovers Brother Word*

Words love you and you love words.
When they cluster together on the pages
And decide to live together, even marry,
Become the *sine qua non* of the poem.

Each word, what would it say if it could speak?
I will stay put where the Poor One put me.
I have my right place in his stanza and line.
I am needed there for more than the meaning.

O how charmed they are when Francis
Begs 'brother' and 'sun' to become Frate Sole;
Go hand-in-hand in his heart,
Caught on paper, the praise of all Umbria.

I listen and, although it is
Latin becoming Italian, I understand.
The moon can scarcely believe he wants
Her for a sister. But does he not half!

And words are only human after all!
They are hungering to start flowering,
For dark eyes that look on them fondly,
The mind discovering they go well together.

Small wonder they get lonely when
Hidebound in the bunker of a book,
Craving to be given life by some sweet voice,
Pleading "love me and mouth me, do not leave me."

Iain Duggan, O.F.M.

*Brother Words, i.e. words as Brothers or friars.

St. Bonaventure's *Collations on the Ten Commandments*

Collation I: On the Four Motives for Observing Divine Commandments and the Decalog in General

Translated and introduced by
PAUL J. SPAETH

In the year 1267, during the season of Lent, St. Bonaventure preached a series of seven sermons, or collations,¹ on the Ten Commandments. These sermons turned out to be the first of three sets of collations² which he was to give at the University of Paris during the last seven years of his life. Although this first set of sermons is the least discussed of the three, they give us insight into Bonaventure's sermon style, his exegetical style and his polemical style. Furthermore, and more importantly, we see that Bonaventure's exposition portrays the Decalog as something central to the Christian's life, focusing on Christological and Trinitarian themes in the opening and closing sermons.

The structure which Bonaventure usually follows in these collations is that of the thematic sermon³ which breaks the text down into theme, protheme and development of the theme. Exegetically Bonaventure follows the idea, as did almost everyone of his day, that Scripture can be expounded by four senses,⁴ even though in the present work the most he ever uses is two. Bonaventure's polemics in these sermons consist of refutations and attacks against what he perceives as errors of both theology and philosophy, the main targets being the Latin Averroists,⁵ the Albigenians⁶ and the Jews.

In the first sermon of the series, Bonaventure begins by giving the theme not only of that sermon but also of the whole series. He does this by quoting the words of Christ from Matthew 19:17, "If you wish to enter

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into life, keep the commandments."⁷ In this we see that Bonaventure is concerned with a goal (life), and a way to that goal (keeping the commandments). This is shown to be of the greatest importance to the Christian since the words are those of Jesus. From the start Bonaventure centers our attention on Christ. Bonaventure's exegesis of the Decalog has been described as a 'summa of the Christian life' in that he portrays the Decalog as containing fundamentally the whole of God's will in relation to man.⁸ Bonaventure not only starts his sermons by pointing to Christ as the life-giver, but also concludes the series of sermons by pointing to Christ as the liberator from the penalty of sin by his atoning work on the cross. In the last sermon Bonaventure likens the ten plagues that God sent against Egypt to the things that transgressors of the commandments suffer because of their actions.⁹ But then Christ is shown as having gone through ten abasements, presumably to free the transgressor from the penalty of his sin.¹⁰ Bonaventure's concluding remark is, "that we should always conform to Christ and to eat with him so that we might come to the eternal feast..."¹¹ The parallel between this and the opening passage from Matthew is clear; the eternal feast or life is the goal, conforming to Christ or keeping the commandments is the way.

Following on with the next section of the first sermon Bonaventure gives four motives or reasons for keeping the commandments.¹² The first is the authority of God who gave the commandments. The second is the benefit derived from keeping the commandments. The third is the danger from transgressing. The fourth is the impeccability of the commandments. This last motive deals with the idea that there is no place for the blame of sin in the commandments themselves but rather this blame lies completely with the transgressor.

There is a short interlude before the last section of the first sermon that in purpose is similar to a protheme. In this part Bonaventure talks about Matthew 22:36-40 where Christ is asked what is the greatest commandment.¹³ The answer was, of course, to love God above all else and your neighbor as yourself.

Lastly, in this first sermon, Bonaventure gives us what he sees as the proper division of the commandments into two sections, or tables.¹⁴ Keeping the commandments on the first table, or the first three precepts, puts us in right standing before God, or uncreated being.¹⁵ Keeping the commandments on the second table, or the last seven precepts puts us in right standing before men, or created being.¹⁶

In explaining the special significance of the first three commandments Bonaventure utilizes a second major theological theme, and that is the Trinity. Bonaventure tells us that the first three commandments corres-

pond to three attributes of the Persons of the Trinity.¹⁷ The first commandment tells us to adore divine majesty in the Father, the second commandment tells us to confess divine truth in the Son and the third commandment tells us to love divine goodness in the Holy Spirit. In the second sermon Bonaventure explains the opening phrase of the first commandment, "I am the Lord your God," in terms of the aforementioned attributes of the Trinity.¹⁸ In the third sermon Bonaventure speaks in terms which we can line up as follows:¹⁹

FATHER	SON	HOLY SPIRIT
Fatherhood	Sonship	Procession
Majesty	Truth	Goodness
Efficient cause	Exemplary cause	Final cause
1st commandment	2nd commandment	3rd commandment

And finally in *Collation* 5.2, Bonaventure states that these first three commandments, which he has aligned with characteristics of the Trinity, are the "basis of all the teaching of the Law..."

Bonaventure's exposition based on the words and actions of Christ, and on likenesses to the three persons of the Trinity, shows the Decalog to be not just a moral code but rather something which is foundational to the life of the Christian, being the way both to please God and to become conformed to Christ.

[Theme]

1. "If you wish to enter into life, keep the commandments."²⁰ These words are written in Matthew and they are the words of our Savior. In these words is explained to us the entire substance of our salvation as it relates to two things. First, as it relates to eternal rewards; when it says, "If you wish to enter into life." Second, as it relates to the merit of human actions, when it says, "keep the commandments." And this is the correct order, because the end moves the agent, in order that the agent might work to the required end.²¹ So let us follow the pattern of the great Teacher,²² and before we say anything about the commandments themselves, first let us speak of the reasons for observing the commandments.

[Motives for keeping the Commandments]

2. The Lord first gives us the motive, and then he describes the act by which we are able to reach the required end. And it should be noted that there are four motives which move us to observe the commandments of

God. The first motive is the authority or dignity of the one commanding. The second motive is the benefit of the observing. The third motive is the peril from transgressing. The fourth motive is the impeccability of the commands. Then because he who commands the precepts to be observed is of great authority, and transgressing places one in great peril, and the command is impeccable; therefore there is no one who is able to be excused from observing the commandments.

3. First, the authority of the one commanding should move us to observe the commandments of God, because it is God who commands us to observe the commandments. That he is of great authority is clear because of three reasons. First, because he creates us by his great power. Second, he rules and governs us by his marvelous wisdom. Third, he saves us by his manifold kindness.

First, I say, that the one who commands the commandments of God to be observed is of great authority because he creates us by his great power. Job says, "Your hands have made me and fashioned me altogether."²³ And in Deuteronomy it says, "Your eyes have seen all the great works of God, which he did, in order that you may keep his commandments."²⁴

4. Secondly, he is of great authority because he governs us by his marvelous wisdom. And so Isaiah says, "I am the Lord teaching you useful things, leading you in the road that you walk. Would that you had kept my commandments! Your peace would have been made like a river."²⁵ The Psalms say, "I have kept your commandments and your testimonies, because all my ways are in your sight."²⁶

5. Thirdly, he is of great authority because he saves us by his manifold kindness. Deuteronomy says, "And now Israel, what does the Lord your God ask you, but that you should fear the Lord your God and walk in his ways and love him and serve the Lord your God with all your heart and with all your soul, and keep the commandments of the Lord?"²⁷

"The Lord your God," who created you, who governs you and who saves you.²⁸

And so it is clear that the authority of the one commanding should be the primary motive to keep the commandments of God.

6. Secondly, the benefits from observing should move us to keep the commandments of God. For in keeping of the commandments of God there are a great many benefits, which can be reduced to three. The first benefit is the receiving²⁹ of divine gifts, the second is the understanding of the Sacred Scriptures, and the third is the gaining of heavenly rewards.

7. The first benefit in keeping the commandments of God is the receiving of divine gifts. So in John it says, "If you love me keep my commandments, and I will ask the Father and he will give to you another paraclete."³⁰

8. The second benefit is the understanding of the Sacred Scriptures. The Psalms say, "I have understood more than the ancients, because I have sought your commandments."³¹ Gregory shows how we come to an understanding of the Sacred Scriptures. He does this by citing the incident when the disciples saw Jesus and did not know him, but when they heard him speaking, then they knew him. And so Gregory says the following, "The disciples were not enlightened by hearing the commandments of God, but were enlightened by doing them."³² Because, "not [so much] the hearers of the Law, but the doers of the Law are justified."³³ And James says in his epistle, "Be doers of the Word of God and not hearers only, deceiving yourselves; because if anyone is a hearer of the Word of God only and not a doer, he will be like a man looking at his own face in a mirror."³⁴ If a man sees his own face in a mirror ten times, he still will not know himself well. But if he sees the face of another man apart from the mirror, he will know the other well. This is because of the strong and direct³⁵ impression of the image³⁶ on the eye, while in the mirror the perception is not true.³⁷ Similarly, when a man hears the Word of God it seems to him that he understands it well, but immediately that understanding leaves. But when he puts it to practice by right doing, then he understands it.

9. The third benefit of observing the commandments of God is the gaining of heavenly rewards. As it says in Proverbs, "Keep my commandments and you will live, and keep my law as the apple of your eye."³⁸ This is the reason God gave the observance of commandments to man while he was living in paradise.

And so it is clear that the benefits from observing should move us to keep the commandments of God.

10. Thirdly, the peril from transgressing should move us to observe the commandments, because the transgressor of the commandments falls into many dangers. First, he loses out on many good things. Second, he plunges into terrible degradations. Third, he deserves eternal punishment.

First the peril from transgressing should move us to keep the commandments of God because transgressors lose out on many good things. In Leviticus it says, "If you will not hear my voice and do not keep all my commandments, I will visit you with want and burning heat, which will waste your eyes and consume your souls."³⁹ He says, "I will visit you

with want," that is deprivation of all earthly goods; "and burning heat, which will waste your eyes and consume your souls," because it blinds the intellect to truth and it takes away the love of goodness. And because of this the Psalmist speaks in the person of the transgressor, "My strength has left me and the light from my eyes itself is not with me."⁴⁰

11. Secondly, transgressors of the commandments plunge into terrible degradations. In Baruch it says, "We have not obeyed the voice of the Lord, that we should walk in his commandments, and we have gone off each one according to the inclinations of their wicked heart."⁴¹ Of such transgressors the Psalms say, "My people did not hear my voice, and Israel did not listen to me, and I have sent them off according to the desires of their heart."⁴² For the Lord gives such transgressors into the hands of demons. That is shown well in Daniel where the three young men in the fiery furnace said, "We have sinned and we have acted wickedly and we have transgressed;"⁴³ "And we have been given over into the hands of our enemies who are evil and very wicked and liars and to an unjust king and one who is the most wicked in all the earth."⁴⁴

12. Thirdly, the transgressors of the commandments deserve eternal punishments. The Psalms say, "Cursed are those who turn from your commandments."⁴⁵ "Cursed," because it is said to them, "Depart you cursed into eternal fire,"⁴⁶ in Matthew.

13. See the extraordinary benefit of obeying and the extraordinary calamity of disobeying. The Lord said to Moses, "Behold I set before you a blessing and a curse; a blessing if you obey my commandments, a curse if you do not."⁴⁷ The Lord puts us in between the blessing and the curse and deals with us wonderfully. When someone wishes to prove something to another person, he proves it to him in two ways: namely by an ostensive proof and by a proof 'per impossibile.'⁴⁸ This is the way the Lord does it: he puts man in the middle between Heaven and Hell; in Heaven is eternal glory, in Hell there are eternal punishments. And when the Lord shows man the glory of paradise, which he is able to merit by keeping the commandments, then God inclines him to the keeping of the commandments by an ostensive proof. When, however, he shows him the punishments of Hell, into which he will fall if he transgresses the commandments, God inclines him by a proof 'per impossibile'.

See, he sets before us a curse and a blessing. Let us leave the curse and snares to Judas the betrayer, of whom it is said that he did not want the blessing (and it will be taken from him), but rather let us receive the blessing with blessed Matthias.⁴⁹

14. Fourthly, the impeccability of the commandments should move us to the observing of them. A commandment is called impeccable when it does not contain anything impossible, or anything burdensome, or anything unjust. So it is with the commandments of God.

15. First, the commandments of God are impeccable because they do not contain anything impossible. So in 1st John it says, "This is the love of God, that we keep his commandments, and his commandments are not heavy."⁵⁰ It says first, "This is the love of God," indeed, to the one having love the commandments of God are easy and pleasant, but to the one not having love they appear difficult. Augustine gives an example of a bird with feathers and of a bird without feathers. He says that for the bird with feathers it is easy to fly, but for the bird without feathers it is difficult. Similarly, to a man of perverse will the commandments appear difficult, while to the one having love, they are easy. So it says in Deuteronomy, "This commandment that I command you today is not above you, nor far from you, neither situated in the heavens, nor placed beyuond the sea, but the word is very near you, in your mouth and in your heart, that you may do it."⁵¹

16. Secondly, the commandments of God are impeccable because they do not contain anything burdensome, but rather they are pleasant. So it is said in Ecclesiasticus, "There is nothing better than the fear of God, and nothing sweeter than to have regard for the commandments of the Lord."⁵² The Psalms say, "More desirable than gold and many precious stones and sweeter than honey and the honeycomb;"⁵³ "It is a joy for the just to do the just thing,"⁵⁴ or justice. But we see that sweet food seems bitter to the tainted palate. Similarly, to the man of perverse will the commandments of God, which are easy and pleasant, seem difficult.

17. Thirdly, the commandments of God are impeccable because they do not contain anything unjust. So the Apostle says, "The law indeed is holy, and the commandment is holy and just and good."⁵⁵ And so he says in another place, "I command you in the presence of God, who gives life to all things, that you keep the commandments impeccable, without fault."⁵⁶

So it is clear the commandments are impeccable.

18. Therefore let us bring together these four motives: namely the authority of the one commanding, the benefit of observing, the peril of transgressing and the impeccability of the commandments; and we will see that there is no one who is able to excuse himself from observing the commandments.

[Division of the Commandments]

19. But, "What is the first and greatest commandment in the Law? The Lord replies in Matthew, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the greatest and the first commandment. Moreover the second is like it: you shall love your neighbor as yourself. On these two depend the whole law and the Prophets."⁵⁷ Augustine declares on the basis of these words from the Psalms, "Moreover for me to cling to God is good,"⁵⁸ is contained all that Christ meant when he said, "You shall love the Lord your God," etc. For we should love God because this is just, holy, easy and pleasant. So Augustine says, "Lord, who are you to me? And who am I to you, that you command me to love you, and if I do not love you, you would threaten me with great afflictions."⁵⁹

20. The holy Decalog, which was given to Moses on Mount Sinai, shows how we should keep the commandments. And I wish to show you that just as there are eight parts of speech,⁶⁰ which are the basis of all those things which can be expressed in language, and just as there are ten categories,⁶² which are the basis of all those things which can be determined in logic; so the Ten Commandments are the basis of all laws and divine precepts. For this was the reason that the Lord wished that they be given to Moses.

I will now state these precepts in general:

You shall not have strange gods.

You shall not take the name of your God in vain.

Remember to keep holy the Sabbath day.

Honor your father and mother.

You shall not kill.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness.

You shall not desire your neighbor's wife.

Neither covet anything of his.⁶²

21. And it should be noted that the whole of the Law commands nothing but justice. For the Law is the rule of justice. Moreover justice is that which orders man to God and to his neighbor. And so there is a twofold justice; one by which we are ordered to God, the other by which we are ordered to our neighbor. And so two tables were given to Moses, namely the first and the second. On the first are contained commandments ordering us to God, on the second are contained commandments ordering to our neighbor.

22. On the first table are contained commandments ordering us to God. But God is triune, Father, Son and Holy Spirit. To the Father is attributed majesty, to the Son truth and to the Holy Spirit goodness. In the Father the highest majesty is to be humbly adored, in the Son the highest truth is to be faithfully confessed,⁶³ in the Holy Spirit the highest goodness is to be sincerely loved. But if on the basis of an eternal command we are to do these three things, then it is necessary that on the first table there be three commandments according to these three attributes which are appropriated to the three divine persons. For in the first commandment humble adoration of the divine majesty is commanded when it says, "You shall not have strange gods." In the second commandment faithful confession of divine truth is commanded when it says, "You shall not take the name of your God in vain." In the third commandment sincere love of divine goodness is commanded when it says, "Remember to keep holy the Sabbath day." These are the three commandments of the first table.

23. On the second table are contained seven commandments ordering us to our neighbor, which are expressed by two precepts of natural law, namely: do to others what you would wish done to yourself and don't do to others what you don't wish done to yourself.⁶⁴

And according to these two precepts of natural law there is a twofold justice, of which one is of blamelessness,⁶⁵ the other of kindness.⁶⁶ And according to this twofold justice there is a twofold command: the first of kindness, the other of blamelessness.

The commandment of kindness is, "Honor your father and mother." This commandment is not only one of reverence, but it is also one of kindness and obedience. And not only is it in regard to parents but to all those who have a similar authority.

24. The commandment that is of blamelessness has many subdivisions, because it consists in this: that a man should guard against offending his neighbor. It is possible to offend one's neighbor in three ways: namely in thought, word and deed.

The offense in deed is of three kinds: because a man can offend his neighbor by an act either with regard to the person himself, or with regard to another person connected to that person, or with regard to earthly possessions. And according to this there are three commandments, "You shall not kill. You shall not commit adultery. You shall not steal."

Then follows the offense in words, against which there is one commandment, namely, "You shall not bear false witness." By 'false witness' is signified all things which a man can say against his neighbor. The offense in thought has two sources according to a twofold desire, namely of the flesh and of the eyes. Against the desire of the flesh is one commandment,

"You shall not desire your neighbor's wife." Against the desire of the eyes is another commandment, "You shall not covet his land nor any other thing."

And so in general it is clear that there are ten commandments and why they should be followed.

Notes

¹Collations can be defined here as sermons which were given outside of the normal course of academic lectures.

²The other two sets were his *Collations on the Seven Gifts of the Holy Spirit*, given in 1268, and his *Collations on the Hexaemeron*, given in 1273.

³For the treatment on the development of this style see: Richard H. Rouse and Mary A. Rouse *Preachers, Florilegia and Sermons* (Toronto: Pontifical Institute of Medieval Studies, 1979), p. 65-90.

⁴The first sense is the literal, while the other three senses are called spiritual: namely, the allegorical, the tropological (or moral) and the anagogical.

⁵This movement takes its name from Averroes (ca. 1126 — ca. 1198), the arabic philosopher and commentator on Aristotle, who, like this group, gave philosophy an ascendant position over theology in his thought.

⁶This group was also called Cathari (referred to by Bonaventure as Manicheans) and held to a dualist heresy which rejected the material world as evil in favor of a spiritual, non-material reality.

⁷Collation 12.1.

⁸Hanspeter Heinz, *Trinitarische Begegnungen bei Bonaventura* (Munster: Aschendorff, 1985), p. 16-17.

⁹Collation 7.10-14.

¹⁰Collation 7.15-17.

¹¹Collation 7.18.

¹²Collation 1.2-18.

¹³Collation 1.19.

¹⁴Collation 1.21-24.

¹⁵Collation 2.3.

¹⁶Collation 2.3.

¹⁷Collation 1.22.

¹⁸Collation 2.9.

¹⁹Collation 3.2.

²⁰Matthew 19:17.

²¹Compare Aristotle's *Physics* 2.29 and *Metaphysics* 5.2.

²²This phrase refers back to the words of Christ quoted from Matthew 19:17.

²³Job 10:8.

²⁴Deuteronomy 11:7-8.

²⁵Isaiah 48:17-18.

²⁶Psalms 118:168.

²⁷Deuteronomy 10:12-13.

²⁸The Latin text reads: "Dominus, qui te creavit; Deus, qui te gubernat; tuus, qui te salvat." Bonaventure here probably refers to the Trinity in the creative power of the Father, the governing power of the Son and the sanctifying power of the Holy Spirit.

²⁹The Latin word is "impetratio." This word means the obtaining of a request that is put in the form of a petition or supplication.

³⁰John 14:15-16.

³¹Psalms 118:100.

³²Pope Gregory I, *Homiliarium in Evangelia*, 11.23.n.2.

³³Romans 2:13.

³⁴James 1:22-23.

³⁵The word "direct" translates the Latin phrase: Secundum lineam rectam.

³⁶Or species.

³⁷This refers to the medieval notion that a likeness, image or species of either a substance or accident is impressed upon the intellect by the senses through direct vision but not through a mirror reflection. In linking this notion to the passage from James, Bonaventure seeks to illustrate the difference between true and false understanding of the Bible. The mirror reflection gives a weak impression just as only hearing the Word gives a momentary understanding. Direct vision gives a strong impression just as doing the Word gives a permanent understanding.

³⁸Proverbs 7:2.

³⁹Leviticus 26:14, 16.

⁴⁰Psalms 37:11.

⁴¹Baruch 1:18.

⁴²Psalms 80:12-13.

⁴³Daniel 3:29.

⁴⁴Daniel 3:32.

⁴⁵Psalms 118:21.

⁴⁶Matthew 25:41.

⁴⁷Deuteronomy 11:26-28.

⁴⁸An ostensive proof is a direct proof based on a positive goal. A proof 'per impossibile' is a negative proof based on the unacceptability or undesirability of a conclusion arrived at from a given starting point. (See: Aristotle, *Prior Analytics* 2.14).

⁴⁹Reference is made to Peter's sermon in Acts 1 where in vs. 20 he quotes from Psalms 108:8 in speaking of Judas which is contrasted against the appointment of Mathias in vs. 23-26.

⁵⁰I John 5:3.

⁵¹Deuteronomy 30:11-14.

⁵²Ecclesiasticus 23:37.

⁵³Psalms 18:11.

⁵⁴Proverbs 21:15.

⁵⁵Romans 7:12.

⁵⁶I Timothy 6:13-14.

⁵⁷Matthew 22:36-40.

⁵⁸Psalms 72:28.

⁵⁹St. Augustine, *Confessiones* 1.5.

⁶⁰Namely: noun, pronoun, verb, adverb, participle, conjunction, preposition, interjection. (See: Priscian, *Institutionum Grammaticarum* 2.4).

⁶¹Namely: substance, quantity, quality, relation, place, time, position, condition, action, passivity. (See: Aristotle *Categoriae*).

⁶²Exodus 20:3-17.

⁶³The Latin word is 'asserenda' (assertio).

⁶⁴See: Matthew 7:12, Luke 6:31, Tobias 4:16.

⁶⁵Or not doing harm.

⁶⁶Or doing good.

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Notes from Lazarus' Journal

I sleep, but my heart is awake.
Listen! The voice I love!
I hear my Beloved knocking!
"Open to me!"
"Take away the stone!"
See where He stands
behind the wall,
peering through the latices.
"Winter is past,
the rains are over and gone.
Flowers have appeared on the earth,
the season of alleluias has come!
Come, my dove, hiding in the clefts of the rock,
show me your face!
Let me hear your voice!"

I have taken off my tunic —
am I to put it on again?
I have washed my feet —
am I to dirty them again?

"Lazarus, come out!"

I trembled to the core of my being.
Then I arose
to open to my Beloved.
At the sound of your greeting
the body in my tomb leaped for joy!
My heart and my flesh
exult in you, my living God!

The voice of the Lord is in power!
The voice of the Lord in splendor!
The voice of the Lord over the waters of death!
The voice of the Lord shatters the bars and gates of hell!
"Unbind him, and let him go free!"

"If you believe, you shall see God's glory."
And in his temple,
all say
"Glory!"

Sr Mary Pius, O.S.C.

Book Reviews

Becoming More Like Jesus. By Bert Ghezzi. Our Sunday Visitor Publishing Division, Our Sunday Visitor, Inc., 200 Noll Plaza, Huntington, Indiana 46750, 1987. Pp. 156. Paper \$5.95.

The Ways of Prayer: An Introduction. By Michael Francis Pennock. Ave Maria Press, 1987. Pp. 141. Paper.

Reviewed by Sr. Marie Francis Gallagher, O.S.F. Sister is presently working with the poor in the Ministry of Caring in Wilmington, DE.

Is there anyone of you, who does not want to become more like Jesus? It is a call for every Christian, and it is also a challenge. According to Webster, a challenge is the quality of requiring full use of one's abilities.

As I carefully read Ghezzi's splendid work on growth in the Holy Spirit, I realized this should be in the hands of every religion teacher, particularly as a text book for instructors before and after the reception of the Sacrament of confirmation.

If we are to be Christians, we must above all things act like Christ. The author tells us how to do this. We must behave, take on the character traits of Jesus. We must be kind, meek, patient, forgiving, happy, joyful. And where are the roots of those traits? The Holy Spirit fills us with them in the Sacraments of Baptism and Confirmation. Most Catholics heard of the gifts and fruits of the Holy Spirit. But few ever heard of them as put forth so simply by this author. Most young people need someone to "be like" or imitate. Athletes, Nurses, Doctors, Dads, Mothers are a few

people who exemplify courage, patience and kindness. Jesus and his saints are special others who could be followed. Eventually all of us will be rewarded if we have followed Jesus while here on earth.

St. Paul's letters are further evidence of the gifts and fruits of the Holy Spirit. Galatians 5 lists the fruits of the Spirit, and gives a comparable list of works of the flesh. While the fruits of the Spirit and the works of the Flesh cannot coexist, Paul reminds us that they seek to conquer each other. The Holy Spirit provides strong aggressive resources to overcome all of our evil tendencies.

Now to understand and obtain the gifts of the Spirit let us look at Jesus in His familiar manner of daily living. At the Cana wedding, Jesus brought joy to His Mother and everlasting gratitude to the bride and groom. He promised the good thief heaven that very day. Jesus experienced frustration, anger, fear, rejection and betrayal. Yet He courageously accepted the pain of torture without complaint.

In Chapters 4 through 11, Ghezzi considers the fruits of the Spirit individually. Because Jesus acted so positively all the time, one may well believe it was easy. After all, Jesus was God, and therefore he had to act right. Jesus was also a man and like man he had to learn how to overcome the evil that surrounded Him. Jesus learned from his parents, His friends, His teachers. The book is filled with examples of how-to-imitate Jesus. By no means is it easy. "Take up your cross daily and follow Me." "Did you not know that I must be about My Father's business?"

"Father, let this chalice pass from Me." These expressions are those of the Man-God. In every Good News recording, Jesus the Man suffered but he healed others; to the Samaritan woman he showed kindness while encouraging her "go and sin no more." The first thing Jesus did when he appeared to the disciples after he rose from the dead was to restore their relationship; with Him. "Peace be with you," he said. Note it was Jesus who sought his followers, whereas we might expect the reverse. Jesus was supremely gentle with all. Jesus was reliable, faithful, loyal, trusting of others; he was humble, courteous, and meek. Contained in these chapters are the examples of Jesus daily living as presented by Matthew, Mark, Luke, John, the writings of St. Paul, and the examples of the early Church portrayed in the Acts. The author spells them out in detail to the benefit of his readers. While the basis of all good is Jesus Christ, it is not easy to "put on" Jesus Christ. Included in these Chapters are numberless examples of ordinary people learning how to practice virtue through the use of one's natural abilities. The incidents are truly realistic garnered from the experiences of the writer who is constantly struggling to live a full life in the Spirit, while he walks ruggedly with feet of clay.

You might be tempted to read the last chapters first because they are the "Do-It-Yourself" part of the book. A brief answer to "How do we become like Jesus?" is "Cooperate with grace." Nothing good just happens by itself. With meticulous care and concern, a spiritual journey is presented. Like all journeys preparations must be made. Prayer in different forms, reading and reflecting the Scriptures, conversing with others who are making an effort to

become like Jesus are self helps that are available for those who want help. While Gospel living is a radical way of life, Jesus never demands of us what we cannot do. If we are challenged to do, the grace and means to do are within us. Christ has promised each of us: "My grace is sufficient for you."

This is a book for all readers who are seriously training to be Christians. Students and teachers will want to keep this treasure and frequently re-read it. All kinds of behavior changes take place in people between ages 13 and 90. What I need to know are my talents and how to use them. Natural abilities show themselves in various ways throughout life. With great skill, Bert Ghezzi puts his own gifts at the disposal of his readers. Be sure to read and tell another person about "Becoming More Like Jesus."



The Ways of Prayer is a book for all the seasons of one's life. Presentation of material is systematic and suggests practical ways of getting started, then moving into meditation and contemplation. Whatever one needs regarding prayer is in this handbook.

In his introduction Pennock reminds the reader that "it is only with the heart that one can see rightly; what is essential is invisible to the eye." All prayer is concerned with answering the question. "Do I know what Christ has done for me?" Prayer is trying to decipher God's action in my life.

For the beginner at prayer, the book exemplifies ways of applying God's Word to everyday living experiences. For those more advanced, Pennock's guide is a source of encouragement to

continue his/her meditative or contemplative prayer. One does not remain static in prayer; rather there is a movement forward or backward. My way and your way are personal to us and to God. I believe what the author has written can be reduced to one truth: God calls human person to union with Himself and with one another in Christ and in the Church which is His mystical Body. Every sincere Christian believer can and should experience a tangible awareness of God.

Belief in Christ means a living encounter with Him, and a discovery of the Holy Spirit in one's life. In the last analysis, we can grasp God only in faith and with the heart, for when we love we can never get enough of whom or what we love — even if it is incomprehensible. Language points to the ordinary as the place of God's grace among us — God and nature are on the same side. His language is that of the Cross; His power is mercy and compassion; His presence brings people together in community.

Even the most personal and intimate prayer of the individual is bound up with the good of the community. The act of praying gives the one at prayer an appreciation of the author's intent to express his relationship; with God and with his community of men and women. Prayer forces us to interiorize and reflect and encourages us to think thoughts of God, not of humans, and to brush up on God. *The Ways of Prayer* can easily become a popular publication; it has so very many good features.

The format of this handbook is very attractive. Wide margins give the pages a special look; chapter titles are catchy and meaningful. At the end of each chapter is a Prayer Reflection. The Appendix contains a brief review of some

of the prayers discussed in the book as well as a compilation of traditional prayers. The Bibliography gives an annotated list of modern works on prayer and some spiritual classics. *The Ways of Prayer* is intended for laity, clergy and religious; it seems to be written for the average reader.

The eight chapters present the right attitude towards prayer, the need for a real desire to pray and how to get into the act of praying. The Apostles asked Jesus how to pray. They saw Him doing it so often that it was a very natural question for them.

Pennock tells the reader to inform self; read the Scriptures and note how many times Jesus prayed. Listen to His prayers — "Father forgive," "Take this cup," "I thank you, Father for hearing my prayers," "Into your hands, I commend my spiritit."

Traditional methods of praying are included. The Rosary, Litanies, Liturgy of the Hours and Stations of the Cross are a few. After brief commentaries, the author actually includes the words of the prayers. This is another plus for *The Ways of Prayer*. The author encourages all to consider the methods of prayer as practiced by St. Francis of Assisi, St. Benedict and the Little Flower. Experimenting and practicing various ways can help one to contact the living God. There is no one best way of praying. The best way for you is your way found by you through trying, struggling, listening and imploring the Holy Spirit to pray through you. The Spirit prays where He wills. Pennock advises his readers to "continue to read about prayer," and to "Pray."

The chapter on Spiritual Classics includes those which Pennock believes a beginner can read and understand. *The Cloud of Unknowing, The Imitation of*

Christ, The Spiritual Exercises of St. Ignatius of Loyola, St. Francis De Sales' Introduction to the Devout Life, The Practice of the Presence of God by Brother Lawrence, and Thomas Merton's works are treated sufficiently to persuade one to become enriched as he/she travels his/her spiritual journey to God. The author advises a final word, "Keep doing everything you learned from me and were told by me and have heard or seen me doing. Then the God of Peace will be with you." (Phil. 4:9).

At your first opportunity, buy a copy for yourself and a friend.

The New Catholics. Edited by Dan O'Neil. New York, Crossroad Publishers, 1987. Pp. 204. Cloth, \$15.95.

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

As the title suggests, this book recounts the stories of seventeen men and women who have joined the Catholic church as adults, most of them within the last ten years. The converts tell their stories articulately and personally. There is a diversity in the group — some came from almost no religion, others from Anglicanism, one came from Buddhism, another from Judaism.

Some common threads run through the narratives — the example of good friends, the influence of good books — Chesterton, C.S. Lewis, Thomas Merton are names occurring again and again — the lives of people like Dorothy Day and Eric Gill. Then too there are the attractions of Catholicism — the

Liturgy — the Daily quiet mass is singled out more than once, as is the Eucharist as the way to best meet God. The existence of a magisterium headed by the Pope — and this particular Pope too, was also attractive to several of the narrators.

I read this book while traveling by train, and had to stop in wonder and joy at the workings of God's grace in the hearts of those who shared their experience of God and movement to Faith and the Catholic Church. I recommend this book without reservation, and hope it will be in paperback soon. It seems to me to rank with *Giants of the Faith* and *Road to Damascus*, great books of yesteryear, and also in one instance helpful to one of the "new Catholics."



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