The CORD

A FRANCISCAN SPIRITUAL REVIEW



ARTICLES

RIVULETS OF GOODNESS: REFLECTIONS OF A POOR MAN Edmundo B. Valera THE IMAGE OF MARY IN THE MEDITATIONES VITAE CHRISTI George Marcil, O.F.M.	
FEATURES	
WHAT THE CHAPTER DID NOT DISCUSS	321
POETRY:	
VIDI AQUAM	325
THE AURORA	336
THE MEDALLION OF THE HOLY CHILD	349
BOOK REVIEWS	346
INDEX	350

Volume 41, No. 11

The CORD

A Monthly Franciscan Spiritual Review

Editor: Fr. Joseph Doino, O.F.M.

Associate Editors: Fr. Julian A. Davies, O.F.M.

Bro. Anthony LoGalbo, O.F.M.

Editorial Assistant: Gordon J. De La Vars S.F.O., Ph. D.

Poetry Editor: Anthony Farrow, Ph.D.

Editorial Board: Fr. Regis Armstrong, O.F.M.Cap.; Fr. Peter D. Fehlner, O.F.M. Conv.; Donna Marie F. Kaminsky, S.F.O.; Sr. Madge Karecki, S.S.J.-T.O.S.F.; Fr. Thomas Murtagh, O.F.M.; Fr. Dominic F. Scotto, T.O.R.; Fr. Gregory Shanahan, O.F.M.; Fr. David Temple, O.F.M.; Sr. Frances Ann Thom, O.S.F.; The Staff of the Franciscan Institute, Bro. F. Edward Coughlin, O.F.M., Director. Cover Design by Sister Kay Francis Berger, O.S.F.

The CORD (ISSN 0010-8685) USPS 563-640) is published monthly with the July and August issues combined, by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778.

Subscription rates: \$13.00 a year; \$1.30 a copy. Second class postage paid at St. Bonaventure, NY 14778, and at additional mailing office.

POSTMASTER: Send address changes to The CORD, P.O. Drawer F, St. Bonaventure

NY 14778 USA.

Standard Abbreviations used in **The CORD** for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions
BenLeo: Blessing for Brother Leo
CantSol: Canticle of Brother Sun
EpAnt: Letter to St. Anthony
EpCler: Letter to Clerics¹
EpCust: Letter to Superiors¹
EpFid: Letter to All the Faithful¹
EpLeo: Letter to Brother Leo
EpMin: Letter to a Minister
EpOrd: Letter to the Entire Order
EpRect: Letter to the Rulers of People
ExhLD: Exhortation to the Praise of God
ExpPat: Exposition on the Our Father
FormViv: Form of Life for St. Clare

Fragm: Another Fragment, Rule of 1221
LaudDei: Praises of the Most High God
LaudHor: Praises at All the Hours
OffPass: Office of the Passion
OrCruc: Prayer before the Crucifix
RegB: Rule of 1223
RegNB: Rule of 1221
RegEr: Rule for Hermits
SalBMV: Salutation to our Lady
SalVirt: Salutation to the Virtues
Test: Testament of St. Francis
UltVol: Last Will Written for Clare
VPLaet: Treatise on True and Perfect Joy
¹I, II refer to First and Second Editions.

II. Other Early Franciscan Sources

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

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

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).

What the Chapter Did Not Discuss

Reflections on the General Chapter of 1991

DAMIEN ISABELL, O.F.M.

Introduction

No chapter can talk about everything. Each chapter focusses on certain limited issues and tries to deepen the Order's understanding of them. Evangelization was the theme of the Chapter of 1991. This theme is complex. We want to thank the Chapter for all the positive things it has accomplished and we want to reflect on some of the things that were not discussed. Hopefully these reflections will contribute something to the future.

1. Avoid Disputes, Peace-making Activity. Influenced by the Rule of 1221, 16 and the example of Francis before the Sultan, the friars acknowledge that peace-making is essential to their vocation. Over and over again this theme was heard in Chapter discussions.

What was not said was that today there are institutions which study peace-making. These institutes of conflict resolution exist in the United States and elsewhere. They study very specific ways of analyzing crisis situations, conflict, and very specific strategies for dealing with them.

Our tradition shows us Francis taking an active role in peace-making: recall the dispute between the bishop and the mayor of Assisi, his activity

The author, a missionary for several years in Zaire, was a member of the secretariat for the General Chapter of the Order of Friars Minor held in San Diego during the summer of 1991. Though specifically reflecting on this chapter, Father Damien offers provocative questions for all Franciscan capitulars.

in Siena and Gubbio, and when there were problems in the Order itself. "Doing" was as important as "being".

It seems that if we are to make peace-making a priority of the Order, we should logically free up at least a few people who can study what science can contribute to our active peace-making tradition. The Chapter never got specific enough on this matter.

Another dimension of peace-making that was not discussed is that between the middle class and the poor. "Option for the poor" is only a slogan if its profound meaning is not understood by the friars. A very large number of friars come from and work with the middle class. According to some theories this class is also "oppressing" others and by doing so is "oppressed" and needs liberation. What does evangelization of the middle class mean today? Many of the new sects appeal to this class. While we were at Chapter at San Diego University, a few miles away the Horizon Church was actively evangelizing the middle class in a way that spoke to their problems: use of wealth, drugs, divorce, loneliness, acceptance, aid for the poor, services for children, spiritual direction, communications media for evangelization... Many of those middle class and middle age (35-45) people were Catholic drop-outs because the Church was not addressing their problems. What does option for the poor mean in this context? How can we friars bring peace to this level of society, the better educated, the more wealthy?. Very often these people are our best benefactors.

Yet another dimension of peace-making is found in African traditions which may be of some use to other cultures as well. If reconciliation and peace-making are important to our Order, the Africans certainly have something to contribute to the discussion, and probably other cultures as well.

In the beginning we were known as the "Penitents of Assisi". Penance was related to the Sacrament, and we know that before absolution could be given there had to be accomplished the work of satisfaction. We recall the story which concludes the *Letter to the Faithful*. We Franciscans have a lot to contribute to this broader dimension of the Sacrament of Penance to which peace-making is closely related.

This leads us to a final question which touches the sciences and our Franciscan spirituality: the role of psychology in peace-making on an individual basis. America and Europe have contributed a psychological approach to the person which has helped modern persons attain greater peace inside themselves. How can these insights be used in a Chapter? How have they affected our spiritual direction? Do these developments touch our tradition in some way?

2. Inculturation was mentioned by the Chapter, its importance underlined. By definition it will create very different forms of Franciscan life and of evangelization. What are these differences? Can their sharing enrich us mutually?

Inculturation of the Order will be better seen at the next Chapter when our first black African brothers will be present, Inculturation in the Order and of the Order will require a very profound reflection from each continent: on authority and obedience, on brotherhood, poverty, humility, simplicity, formation. All of these questions are uniquely interpreted in each culture. Hopefully a future chapter will speak concretely about this wealth of interpretation.

Inculturation of evangelization must take into consideration the rituals of peoples by which they cope with the deepest questions of life, birth, initiation, marriage, healing, death, ancestors... Some of these rituals can deeply touch our way of living fraternal life and our way of evangelization. There is a certain compenetration of life and evangelization. Perhaps we can better use the communication media (video, films, slides, books) at the next chapter in order to communicate with one another how evangelization is being done elsewhere and how we can better collaborate. A "ratio evangelisationis" could profit from this interchange.

3. Studies have received a new endorsement in this Chapter but it seems to be too general. True, the Pope made it clear that studies are in function of evangelization. But what are the implications of this on the provincial level? Which studies should be encouraged? Which studies have a relation to evangelization? These aims should be more precisely defined.

Then there is the question of "option for the poor" and studies. Studies are beyond the reach of the poor; how do we reconcile solidarity with the poor and the promotion of all sorts of studies? Does the "option" begin after studies are completed? Is there enough solidarity in the Order so that friars of the Third World can prepare themselves intellectually, or are higher studies in the best centers reserved to the First World countries? Should the proposals for studies be always made at a provincial level, or should the central administration pin-point certain needs and sponsor certain friars for its perceived needs?

4. Another theme that was mentioned in the Chapter was "non-violence". Many Franciscans are convinced that Francis was non-violent, even actively non-violent. What is the relationship between his non-violence and the non-violent approaches of today? To which kind of non-violence are the conviolence and the non-violence are the conviolence ar

lence should we commit ourselvers, especially in the formation programs of our young men?

What is our stance vis-a-vis the violence in our society — towards women, children, minorities, nature? Concretely, how do we face up to those questions as an Order, province, formation house? Have all communities looked at the violence within: towards our underpaid workers, for example, or toward those brothers who are still not accepted as brothers? It is not enough to say that we are in favor of non-violence without explaining what is meant and without a program for putting into action our conviction.

- 5. Certain ecclesial events influence evangelization for generations, such as Medellin and Puebla. But in 1993 there will be another event which may have the same impact: the African Synod. I did not hear it mentioned in our Chapter, even though we have an Africa Project. If we are committed to Africa, we should comit ourselves also to this Synod so that it will be a success, and it will renew evangelization in Africa. Our Africa Project cannot be separate from what the Church in Africa is about. As an Order can we make some contribution to this Synod?
- 6. Chapter liturgies were designed to please everyone as much as possible in an international meeting. We did see some examples of inculturation at San Luis Rey and at Ensenada. But in our own liturgies we had very little contact with liturgies of other cultures. Were there other ways of sharing liturgies; video tapes, leaflets, actual use of other rites? Should a Chapter of Penitents celebrate a penitential service, or/and a healing service? Could evening prayer be done in the context of the celebration of the Word?
- 7. Another reality that was mentioned from time to time was AIDS. Many provinces have responded to this problem. But in some countries, such as Malawi, Uganda and probably Zaire, in a few years some villages will be decimated; only babies and old people will be left. What does this reality say to our African Project and to its form of evangelization? What kind of response is called for? What does it mean for the acceptance of candidates, for AIDS in Africa is often transmitted by lack of hygience in clinics. Should candidates be tested? Should we move into greater service with AIDS' patients?
- 8. The Chapter recognized that contemplation is the soul of evangelization. Does the Order understand what is involved in contemplation? In the old days, Jesus Crucified was the "content". What is the relation between studies and contemplation? What kind of formation to contemplation.

tion should be used in our provinces? It seems that a committee has been set up to study this issue. We hope it studies such questions as: the relation of contemplation to the reading of the signs of the times. Christian and Eastern contemplation...

9. The question of death touched the Chapter. Pictures of our friars who were martyred in the Sudan were distributed. We heard of friars imprisoned and killed. We heard of a friar's brother who was assassinated. Louis Brennan's mother died. Provinces are dying. In Franciscan tradition we have never been afraid to face the question of death. It puts many realities in perspective and it checks the false understanding of self-fulfillment. Talk of death, even in a General Chapter, is not out of place.

Conclusion

Many people will be writing about the accomplishments of the Chapter. Perhaps few will write about what the Chapter did not accomplish. I want to be among those few in order to encourage the Order that the next Chapter will be less "general" and more concrete.

Vidi Aquam

Mesmerized inside — reeling from winds of change, and only God knows how many false prophets, dreams and voices, I saw water gushing from a hydrant on Hudson street near the church where the Child touches Anthony so gently so gracefully.

Water flooded the streets pouring out like a miraculous healing font, and once it touched and swirled around my feet, there was Peace.

William Hart McNichols, S.J., S.F.O.

Rivulets of Goodness: Reflections of a Poor Man

Part One

EDMUNDO B. VALERA

Incipit speculatio pauperis in deserto.
St. Bonaventure, Itinerarium I

A letter appeared in an issue of Commonweal calling for more attention to environmental issues. "I wonder how prepared we Catholics are," the author wrote, "to jump into the fray and to contribute to efforts to meet this challenge... What do Catholic leaders say about global warming, endangered species, or off-shore drilling?" In response, the editors pointed to an article printed in the same issue entitled: "The Sacrament of Creation: Toward an Environmental Theology." The authors very strongly underscore the contribution of the Christian tradition to our contemporary ecological dialogue and state:

The cultivation of sacramental vision is the richest way of recovering the companionship motif of the Genesis stories that the Christian tradition has to offer in the current global ecological crisis. The discovery that every creature, including oneself, is a sacrament of the love of God that causes all things to be, provides the deepest foundation for reverencing creation.³

The author is a Ph.D. candidate at Fordham University; he has also taken courses at the Franciscan Institute. Though he does not treat of the Incarnation directly, all that Valera writes enables us to discern why and how their deep convictions regarding that mystery enabled both Francis and Bonaventure to attain to their unusual sacramental view of creation. This, in turn, should awaken all Franciscans to creative thought and action regarding the current ecological crisis. This is the first of a two-part article.

While these authors highlight the outstanding contribution to this theology, they fail to consider *the* Franciscan theologian, St. Bonaventure, and his profound articulation of the vision of the little poor man, Francis.

To begin with, one of the most characteristic aspects of his writings is a concern for the spiritual life or for the soul's ascent to God. Early in his professorial endeavors, Bonaventure writes in the *Third Book of Commentary on the Sentences of Peter Lombard*:

God is known in what traces there are of him, known in his *image*, known in the effects of *grace*, and known through the intimate *union* of God and the soul, according to what the Apostle says: "The man who unites himself to the Lord becomes one spirit with him." (1 Cor. 6, 17) And the most perfect knowledge is that which Dionysius teaches, which results from ecstatic love and raises us up above the common knowledge of faith.⁴

We find him saying in the Soliloquium, a work that is undated:

I shall pass from exterior things to interior ones, and from the interior to the higher. And thus from kowledge of myself I shall climb towards knowledge of God (Sol. 1,2).

While these passages capture so much of Bonaventure's thought, they also synthesize the scheme adopted in *The Soul's Journey Into God*. Bonaventure's approach, one that seems to permeate every aspect of his writings, is a process of moving *transire* (through the traces of God in bodily natures), *intrare* (into the mind which is the image of God), and *transcendere* (to pass to God himself).⁵ In an age in which creation has become a distraction or an obstacle to our way to God, Bonaventure's plan is an invaluable tool, not only to understand his thought but also to benefit from his insights in our own journey into God. In our attempt to focus on a theology of creation, however, we will concentrate on his understanding of creatures as they reveal the vestiges of God.

God known through and in His vestiges

In our human condition, we do not have the faculty of directly and immediately perceiving God. The Omnipotent God remains a mystery for us and what we know of Him comes indirectly through His vestiges or traces. The vestiges or traces, found in all material things, are the most distant of God's reflections. A beautiful sunrise or sunset, the simple delicate opening of the tulip, or the majestic pounding of waves on the shore: these are so many indications of God's presence that make up the lowest and first rung of the ladder that leads to God. "The universe," Bonaventure writes,

is itself a ladder by means of which we can ascend into God... In order to contemplate the First Principle, who is most spiritual, eternal and above us, we must pass through his vestiges, which are material, temporal and outside us. This means to be led in the path of God.⁶

From the observable beauty and perfection of creation, Bonaventure maintains, we naturally arrive at the beauty and perfection of the Creator. From the observable creation, in other words, we rise to a knowledge and understanding of the invisible attributes of God An unwillingness to recognize creatures as such would be tantamount to a refusal to be "transported out of darkness into the marvelous light of God," an aspect of Franciscan thought that is in contrast with the earlier spiritual tradition that was almost fearful of created things. Thus, the ideal that Bonaventure places before the religious person is as follows: "In every place and time a man should endeavor to keep God in his mind, seeing God mentally as if standing in His presence."

Thus passage from creature to Creator, from finite to infinite, is actually carried out by a rational operation which Bonaventure calls "contuition." In a broad sense, he sees this as vision or intuition. But he maintains that contuition is not the intuitive or beatific gaze in which we naturally and simultaneously pass from the idea of the creature of Creator, from the idea of a finite perfection that we see in created objects to an idea of an infinite perfection. Nature, therefore, is offered to us for the contuition of God. Creatures are "vestiges, representations, spectacles proposed to us and signs divinely given so that we can see God." No one exemplified this better than Francis himself, as Bonaventure writes in his Life of Saint Francis:

In beautiful things he saw Beauty itself and through his vestiges imprinted on creation he followed his Beloved everywhere, making from all things a ladder by which he could climb up and embrance him who is utterly desirable. 12

But following the example of St. Francis, Bonaventure contemplates God not only through the intermediatery of creatures. He recognized and acknowledges these as two different ways or grades of contemplating God. ¹³ It is certainly one thing to know God in creatures, and quite another thing to know him through them. ¹⁴ Reaching God through (or by means of) creatures gives us the notion of a distant God whereas to contemplate God in creatures is to see Him Who is present in all things. "To know God in creation," Bonaventure states, "is to recognize his very presence and his effect on created things. … To know God through his creation, however, is to be lifted up from the knowledge of creatures to the knowledge of God by way of an intermediary stairway. This is the

mode proper to the earthly condition." Once again we see how Bonaventure saw this in the *Life of Saint Francis*. "With a feeling of unprecedented devotion," he writes, "[Francis] savored in each and every creature—as in so many rivulets—that Goodness which is their fountain-source." 16

This awareness of God's presence in creatures imbued Francis with a sense of immediacy in his response to God. It also prompted him to have a profound respect for the human person upon whom God not only left His vestige but whom He also made in His own image. Bonaventure realized, therefore, that the macrocosm, the world, was found in the microcosm, the human person, and so he looked more closely at the human creature to discover more clearly the presence of God.

But where, we might ask, did Bonaventure discover the foundation of this theology in which God is revealed through and in creation? In Francis. His Life of St. Francis is filled with so many "animal stories," most of which he took from the earlier lives of Thomas of Celano. But we cannot overlook St. Francis' Cantico di Frate Sole, the Canticle of Creatures, which the saint wrote shortly after his mystical experiences on La Verna. Although Bonaventure does not quote from this most famous work, he must have known of its existence for his theology of creation reveals a marvelous understanding of it. 17

We would like to focus on the first section of the Canticle, verses 1-9, that Francis' companions tell us was written at one time. ¹⁸ These verses most clearly reveal Francis' vision of creation. The appeal of the Canticle lies both in its literary style as well as its spiritual underpinnings. As a literary piece, many were — and still are — drawn to it because it was composed at a time when Latin was gradually becoming Italian. ¹⁹ As a spiritual document, it intrigues many for its profundity of meaning as well as its implicit mystical depths in each and every verse, which we can surmise, springs from Francis' deep faith in God's immanence in creation. G. K. Chesterton wrote of the Canticle: "It is a supremely characteristic work and much of St. Francis could be reconstructed from that work alone." ²⁰ For our purpose, however, the observation of Eloi Leclerq has more meaning: "The manner in which Francis here looks at the created world is a key to his inner self for the Canticle undoubtedly has elements that reveal in a special way the personality of its author." ²¹

A footnote in *Francis and Clare: Complete Writings* suggests the difficulty in translating the word *per* in the canticle. ²² "It is important to penetrate the meaning of the word *per*," the editors maintain, "which Saint Francis uses throughout the remainder of the first section. It suggests a corruption of the Latin *per*, or the French *pour*, and the developing Italian *par*. Thus it may be translated "for", suggesting an attitude of thanksgiving; "by", expressing a sense of instrumentality; or "through", indicating instrumentality as well as a deeper sense of mysticism in per-

ceiving God's presence in all creation. ..." A scholarly article written by Susanna Peters Coy, The Problem of "Per" in the Cantico di Frate Sole of Saint Francis, traces the development (or history) of the interpretation of the preposition "per" and, in a nuanced way, proposes an interpretation which is more in keeping with the spirituality of Saint Francis. Coy suggests that perhaps the passage that sheds most light on the meaning of the preposition is the third verse, 'Praised be You, My Lord, with all Your creatures...' We might wonder what Francis was thinking when he composed this verse for he seems to imply that creatures are praised together with the Lord or that the Lord's presence was praised through and in His creatures. In praising the beauty of a sunset, for example, we are also praising the Lord Who created that sunset. God is praised, in other words, together with His creatures. If this were the case, then we can easily see how Bonaventure interpreted Francis' 'insights' or 'contuition'. In any case, Bonaventure, tremendously attuned to his Franciscan tradition, perceived that creation was indeed a 'sacrament', an outward sign of an inner reality, that leads us to God.

Knowledge through and in God's image

Unable to rest in these material traces of God's presence, however, Bonaventure passes from the vestige, which is outward or external, to image, which is inward or internal. After proposing that the universe is a ladder in our ascent, he continues: "We also enter into our souls, which is God's image, everlasting, spiritual and within us." While the vestige is found in material things, the image is found in the soul alone. Thus, Bonaventure concludes, the path into God through his vestiges leads us into our mind where the divine image is thought:

Here it is that, now in the third stage, we enter into our very selves; and as it were, leaving the outer court, we should strive to see God through a mirror in the sanctuary, that is, in the forward area of the tabernacle. Here the light of truth, as from a candelabrum, glows upon the face of our mind, in which the image of the most blessed Trinity shines in splendor.²⁴

The Seraphic Doctor, alluding to the biblical image of the Temple of Jerusalem, recognizes the soul's three powers and likens them to the Holy Trinity. Memory corresponds with the image of the Father, intelligence with the image of the Son, and will or love with the image of the Holy Spirit. Thus, the mutual relationships of the powers of the soul are reflective of the mutual relationships between the three Divine Persons.²⁵

These powers lead us to the most blessed Trinity itself in view of their order, origin and interrelatedness. From memory, intelligence comes forth as its offspring... From memory and intelligence love is breathed forth as

their mutual bond,... When, therefore, the soul considers itself, as it rises through itself as through a mirror to behold the blessed Trinity of the Father, the Word and Love.²⁶

What we have, then, is what F. Coplestone called an "express resemblance" in which the Blessed Trinity expresses itself as it manifests itself to some degree in the constitution of human nature.²⁷ Just as creatures present themselves to us as 'vestiges' of God, human beings themselves are marvelous expressions of the Triune God in whose image and likeness we were formed.

Once again, we might speculate on the influences that shaped Bonaventure's thought. We certainly find ourselves delving into the thought of the Fathers of the Church and, most especially, of St. Augustine. Much of the medieval tradition revolved around the biblical revelation that we were made in the image and likeness of God. But would we be wrong to wonder if Bonaventure is reflecting Francis' encounter with the leper and his vision that among those outcast of society we could best discover God?²⁸ Bonaventure must have realized that, in addition to the discovery of God in nature, Francis perceived His presence in the most abject and disgusting of human beings, the lepers. As they had been for him, so they would be for everyone: the privileged means of conversion. With this mind, it seems only appropriate that Bonaventure should look upon the knowledge of God acquired through and in an image as the entrance into the Temple, that is, into the sacred place of God's dwelling.

The contemplation of God, therefore comes in two ways:(a) through and in His vestiges and (b) through and in His image. Contemplating God in this manner, however, still leaves us dissatisfied. St. Bonaventure maintains that this dissatisfaction stems from our human condition in which distractions and preoccupations prompt people to cling to material cares and prevent this "inward" gaze into the self/soul "as into the image of God."²⁹ Because of human frailty, the soul needs the help and grace of God Himselfin order to penetrate the soul where Eternal Truth lies:

Our soul could not rise completely from these things of sense to see itself and the Eternal Truth in itself, unless Truth, assuming human nature in Christ, had become a ladder, restoring the first ladder that had been broken in Adam.³⁰

Reaching God through and in the image might seem to be the last stage of the journey to God and, thus, ought to be the most perfect of all the stages.³¹

Knowledge through the Primary Name, Being, and in the Primary Name, Good

The progression of Bonaventure's journey seems clear. It begins in the

contemplation of God through and in vestiges, through (outward) and in (inward) images, and finally, from the inward to the highest which is above ourselves. The Soul's Journey into God, therefore, does not stop in contemplating God within the confines of human nature, either externally or internally. No, Bonaventure maintains that God, in fact, can be contemplated beyond the realm of "sensitive" perception. 32

In both of these sections of Bonaventure's The Soul's Journey into God a knowledge of the thought of John Damascene and the Pseudo-Dionisius is most helpful. This discovery, however, does not mean that we can prove the doctrine of the Trinity using the natural light of reason. Rather, guided by the light of faith, we can find an analogy to the Trinity in human rational nature. As the divine nature is to the three divine Persons. so is the human nature or essence to its three powers. But Bonaventure is quite emphatic that the contemplation of God takes place through a "light that shines upon our mind, the light of eternal truth."33 Therefore, his gaze turns quite appropriately to the Sacred Scriptures where he accepts the insights of the earlier medieval tradition in focusing on God "Who is" (Exod. 3:14) and God who is "Good" (Mk. 10:18; Lk. 18:19). Once more we cannot fail to see the influence of Francis who never tires of drawing attention to "God Who is" as we can see so strongly in his Praises of God, and "Who is all-Good," as we can find throughout His writings. All of this philosophical mode of affirmation, however, does not transcend the self because in the progress of contemplation or speculation the self is still within itself. In order to reach God, the self must rise above itself not only in thought but also in actual reality. To achieve this we must resort to the abandonment of the self or to lose the self to Christ. Only through the mediation of Christ can we ever completely lose ourselves in God.

Total identification with Christ can only be maintained by overcoming one's self so that one can live in and by God. Thus it is necessary to dispose any philosophical rationalizing and tangible images. This "renunciation" must be done out of voluntary love and not as result of fear or coercion. A renunciation done in love is the truest manifestation of losing one's self in God. However, it should be noted that this is a mystical experience which is revealed only to whoever desires and receives it. On mystical experience, the Seraphic Doctor writes:

Since, therefore, in this regard (mystical experience) nature can do nothing and effort can do but little, little importance should be given to inquiry, but much to unction; little importance should be given to the tongue, but much to inner joy; little importance should be given to words and to writing, but all to the gift of God, that is, the Holy Spirit; little or no importance should be given to creation, but all to the creative essence, the Father, Son and Holy Spirit. 35

To employ a commonly used philosophical classification, the movement of Bonaventure's thought is statistively the abandonment of the affirmative way in favor of the negative way. Human beings must be freed from the affirmative elements of the human way to reach God both in perception (senses) as well as in intellectual or rotation activities in order to be unified with God who is above all essense and knowledge. In the negative way, when the soul leaves the natural mode of knowing, the soul enters into the possession of God. At this stage, meditation ceases because conceptual knowledge and any mental operation are shut. Apart from these ordinary mental operations, the result is nevertheless true wisdom because it is truly experienced. This only goes to show that true wisdom (sapiential knowledge) is above every image and every abstract concept. To know God "really" in the summit of contemplation, one needs to raise one's self "above all the senses and above the discursive operations of the intelligence which are joined to images."36 This knowledge of God is an intuitive and experiential knowledge done in and out of love: Love unites to the loved one more than knowledge unites to that which is known, and love transforms the lover into the loved one.³⁷ Sapiential knowledge is thus a knowledge that affords actual experience by means of unification and love. This sometimes referred to as knowledge in darkness because of the absence of any bodily sensation or perception in the process of knowing it. However, Bonaventure insists that "while there is no comprehension on the part of the intellect, the soul nonetheless is illuminated to the utmost extent."38 Beyond this, that is, when the soul becomes completely transformed and shares in the knowledge of God, that is the perfect union possible only in the Beatific vision.

In the final chapter of the Soul's Journey into God, we find ourselves with Francis and Bonaventure on LaVerna. The journey has reached its conclusion and merited "the sabbath of rest." But it is here that Bonaventure provides the most clear-sighted statement of his vision: In this passing Christ is the way and the door, Christ is the ladder and the vehicle... Christ is for Bonaventure the perfect revelation of God and the perfect Sacrament of God revealing all the wonder and perfection of the Father. "With Christ Crucified," then Bonaventure concludes, "let us pass out of this world to the Father, so that when the Father is shown to us we may say with Philip: It is enough for us."

(To be continued)

Endnotes

¹Clare E. Rusowicz, "More on Environment," see Correspondence, Commonweal V.CXVII. No. 2, 26 January 1990, p.34 & 61.

²Michael J. Himes & Kenneth R. Himes, "The Sacrament of Creation: Toward

an Environmental Theology," Commonweal, Vol. CXVII, No. 2,26 January 1990, pp. 42-49.

³*Ibid.*, pp. 45-46

⁴3 Sent. d. 24, dub. 4.

⁵Bernard Mc Ginn, "Ascension and Introversion in the *Itinerarium Mentis in Deum*," St. Bonaventura 1274-1974, vol. IV (Grotteferrata: Collegio San Bonaventura, 1974), pp.537.

⁶Itinerarium 1,2. All translations from the Soul's Journey into God are taken from Bonaventure: The Soul's Journey into God, The tree of Life, The Life of Saint Francis, trans. and introd. by Ewert Cousins (New York, Ramsey, Toronto: Paulist Press, 1978). Hereafter we shall use "Itin" to refer to the first work and "Life" to refer tithe last.

⁷Itin. 2,13.

⁸Cf. The six Wings of the Seraph 7,12. The works of Bonaventure, Volume III, trans. by Jose de Vinck, Jose de Vinck (Paterson: St. Anthony Guild Press, 1966), p.194.

⁹Lois Prunieres, "Contuition," *Lexique Saint Bonaventure*, ed. Jacques-Guy Bougerol (Paris: Editions Franciscaines, 1969), pp. 41-46

¹⁰cf Raniero Sciamannini, OFMConv, La Contuizione Bonaventuriana, Firenze 1957, pp. 69ff, 97ff.

¹¹Itin. 2, 11. This is also found in *Conferences on the Six Days* in which we read: "The soul as it perceives created things is lifted up to look on God by contuition' (In Hex 5,3).

¹²Life, 9, 1.

¹³Concerning the mirror of things perceived through sensation, we can see God not only *through* them as through his vestiges, but also *in* them, as he is in them by his essence, power and presence. This type of consideration is higher than the previous one; therefore it holds second place as the second level of contemplation by which we are led to contemplate God in all creatures which enter our minds through our bodily senses (Itin. 2, 1).

¹⁴1 Sent d. 3 a.un. q. 3 concl.

¹⁵1 Sent d. 3 a.un. q. 3 concl.

¹⁶Life, 1. c. cit.

¹⁷Canticle of Brother Sun, in Regis J. Amstrong and Ignatius C. Brady, Francis and Clare: The Complete Works, (New York, Ramsey: Paulist Press, 1982), pp. 37-38.

¹⁸In The Legend of Perugia, 43, the author narrates the circumstances surrounding the composition of the first part of the Canticle. In the midst of all the suffering he had to endure after his stigmatization at Monte Alverna, St Francis announced: For his praise, I wish to compose a new hymn about the Lord's creatures, of which we make daily use, without which the human race greatly offends its Creator." Cf. Francis and Clare: The Complete Works, pp. 37-38.

¹⁹Francis and Clare: The Complete Works, p. 37.

²⁰G. K. Chesterton, Saint Francis of Assisi (New York: George H. Doran Company, 1924), p. 132.

²¹Eloi Leclerq, *The Canticle of Creatures: Symbols of Union*, trans. Matthew J. O'Connell (Chicago: Franciscan Herald Press, 19078), p. 4.

²²Cf. Francis and Clare, p. 38-39, especially n. 5.

²³Itin. 1:3.

²⁴Itin. 3,1.

²⁵"Consider, therefore, the operations and relationships of these three powers, and you will be able to see God through yourself as through an image, which is to see through a mirror in an obscure manner (Itin. 3, 1)."

²⁶Itin. 3, 5.

²⁷Frederic Coplestone, *History of Philosophy*, Volume II (London: Search Press, 1950; reprint ed., 1976), p. 168.

²⁸Cf. The Testament of Saint Francis, in Francis and Clare: The Complete Works, p. 154.

²⁹Itin. 4, 1.

³⁰Itin. 4, 2.

³¹"Since we can contemplate the First Principle not only by passing through ourselves but also in ourselves, and since the latter contemplation is superior to the former, this mode of consideration occupies the fourth stage of contemplation (Itin. 4, 1),"

³²Itin. 5, 1.

33Ibid.

³⁴Itin. 7, 4.

³⁵Itin. 7, 5.

³⁶In Hex. 2,32.

³⁷3 Sent d. 26 a. 2 q. 1 and 2.

38In Hex. 2, 32.

³⁹Itin. 7, 1.

40Ibid.



The Aurora

Sparks flew from the cobbler's hammer which fell in almost musical repetition to making shoes for half the town of Gorlitz. Who could have guessed what Fire sought the humble peasant as he fitted his people with the feet of glad tidings? These fresh blessed winged souls were enough to cause even the ancient Hermes to bend the knee.

Dawn broke through the gentle, solitary hermeticist one day in his workshop. The hammer fell silent and he turned suddenly to find light flare up --reflected from a simple pewter dish. In one blazing flash was revealed to Jacob Boehme, the secrets of the Light of the World.



Greccio: "Bambino Mio"

Sr. M. Raphael, OSF

The Image of Mary in the Meditationes Vitae Christi

GEORGE MARCIL, O.F.M.

The reflections¹ that will follow may have some theological significance. That can hardly be avoided. However, these reflections are not made with theological intentions in mind.

Following Karl Rahner, and the marvelous little book by Gerald O'Collins, What are they saying about Jesus?² one has to think seriously about the differences between a Christology that is medieval and one that is contemporary. That is, one has to note that a Christology "from above," and this appears to fit in general the medieval approach, tends to accentuate the divinity of Jesus at the expense of his humanity, while a Christology "from below," one based on carefully done scriptural studies, accentuates a humanity that is struggling through its experiences like any other human.

Differences in a Christology affect differences in a Mariology. This is a very general remark and it is not meant to affect the tenure of this paper.

What I do want to develop here is the stature of Mary as a person in the very literary work, Meditationes Vitae Chrtisti. I will do so by studying — first, some of her actions, — then some of her quite special statements. — Third, I will note some of the actions of Jesus in her regard. I will then conclude making a special interpretation of the Mary figure as seen in the flight to Egypt scene.

The actions of Mary in the Vita Christi

The image that I draw from the *Meditationes Vitae Christi* (henceforth referred to as simply *MVC*) is of a woman who is very strong and dominant. Whenever she is present in a scene, her being there always makes a major difference.

There is no doubt that the center of the MVC is Christ himself. But Mary runs a close second, close enough so that we can think quite seriously about the book being also a Vita Mariae.

Having said that, I proceed to skip over the early chapter⁴ that describes the first years of Mary and how, as a young girl, she was presented at the temple.

The life of Christ begins properly with the annunciation. In the MVC, the drama of the annunciation is naively introduced by a scene up in heaven with the Trinity making a major decision. They call Gabriel to attention and give him his mission. As he departs, the Trinity, to a man, if I may speak of the three that way, rush on ahead to be present⁵ on the lower stage, so as to watch every reaction on the face of Mary. Already this woman has stature, enough so to make God, as it were, tremble in her presence.

At the nativity, the actual parturition is described in miraculous terms. Mary stands, monument-like herself, against the famous column, and literally drops the child from her womb to the straw placed at her feet. By some tacit agreement with God, she is both mother and virgin. Even after the birth, she is still completely whole, as amply signified by the miraculous birth. God has respected his promise to her.

In the story line there are two fully described circumcisions. In the first, that of John the Baptist, Zachary, the priest, does the incision. In the second, in the cutting of the flesh of the Christ child, the high priestess is Mary herself. Let Joseph not be insulted, but at this point Mary becomes a take-charge person. She — not Joseph, nor some other priest — both cuts the child and consoles him in his childlike tears after the sacrificial act.

In this Franciscan narrative, at some quite early point, to set a tone, something had to be said about poverty. According to the Franciscan vision, poverty is a very central test of the authenticity of one's virtue. At the coming of the Magi, a problem is created but also quickly and elegantly resolved. The Magi come to do homage, quite properly. And as wealthy men, they leave gifts behind. These are gold, frankincense and myrrh. O my, "gold"!! What shall we do with that? We shall simply distribute it to the poor, and without hesitation. The proof that this in fact was done is that when the purification is enacted, shortly thereafter,

Fr. George Marcil, O.F.M., a member of the St. Joseph Province of Montreal, did his doctoral studies in philosophy at the Catholic University of America. He taught philosophy at St. Francis College, Biddeford, ME, and has been an associate of the Franciscan Institute for the past 16 years.

Joseph and Mary cannot afford the more expensive offering, the kind that would be wealth asserting.

I move us quickly along, past many of the moments in the early life (the flight into Egypt, the loss of Jesus in the Temple). Jesus, now full grown, has left home and is quietly beginning his life of ministry. He appears at the marriage of Cana. And following the words he preaches later, he takes the last place in the dining hall. However modest Jesus may want to be, there is no escaping some active participation in this quite public moment. His cousin is the one getting married. Also, Mary, his mother, is the person behind the scenes, who is in charge of the feast. She has planned the meal, had the tables set, and is generally overseeing the festivities. The famous decision about the wine is now quite fitting. The couple celebrating their marriage is from a poor family, so it is not surprising that they run short of the expensive beverage. But we do not want them to be embarrassed for it. So Mary makes the decision and presents the problem to Jesus with the well known outcome.

There are many little scenes in the MVC that reinforce this basic image of Mary. She is present at the multiplication of breads; Jesus has to deal with her again when John the Baptist is beheaded. Her constant presence with her usual image of strength leads to the scene on Mount Calvary where she stands erect, ¹⁰ once again, witnessing one of the worst tragedies in the history of mankind.

At Calvary she recognizes the will of the Father. She realizes that she cannot interfere in any substantive way. So again she stands tall, in control of her own soul, even as she watches the terrible events unfolding. So Jesus arrives at the skull place. He is stripped naked. Mary watches in horror. Suddenly, she bolts forward to intervene just this little bit. The shame of his nakedness is more than she can bear. She rips the veil from her own head and covers the loins of Jesus with it. 11

Mary, the strong, stands witness to the crucifixion and death of her son. She is spared nothing; she suffers it all. When the body of Jesus is taken from the cross, she rushes forward to grasp in her arms the mutilated head of her dead son. She holds that head, caressing it until the men, who have made themselves responsible for burying the body have to beg her to let go. 12

The great stature of Mary remains a constant throughout the story.

The last great scene is on the sabbath. Mary has gone off with John, the evangelist, to spend the night in the place of his choosing. On that sabbath after the crucifixion, some of the entourage of Jesus, along with Mary, gather at the cenacle. They are there in mourning, remembering the sad events of the preceding day. A knock on the door startles them. It is Peter. He comes in bearing the shame that is linked to his role in the crucifixion drama. He can hardly face the Madonna. But she comes

quickly to the rescue. She assures them all that the will of the Father was at play in all this and that no action of any of them would have altered the course of events. And she assures Peter that Jesus will be readily forgiving. ¹³

She then gathers them around her, encouraging them all with reflections on the promised resurrection, but also inviting them to recount, for the sake of herself and others, the details of the last supper, ¹⁴ one scene she regrets having missed.

In all of these moments, from the statuesque scene of the nativity, to the strength inspiring scene of the sabbath, Mary always seems to stand tall and strong. She is a woman of strength, a pillar, a natural leader. If she takes second place, in the story as a whole, it is only because Jesus is there.

> ... there is a tone created by the writer that depicts a Mary that is a large and monumental character.

Words or Prayers of Mary

Read by a 20th century reader, there is an unmistakable naiveté in the words put in the mouth of Mary in the MVC. The author has a simple and articulate faith in the declarations of the Chalcedon Council, and he transmits that faith anachronistically to the Mary that he writes about.

At no point in the story does Mary forget that she is dealing with one person who is both God and man. Although he is the fruit of her womb, she always bows to him and even prays to him adoringly.

Starting right off with the nativity, just after he has left her womb, and after she has bathed the minuscule body in her own milk, she proceeds to pray in the following words:

"I thank you, most holy Father, that you gave me your Son; and I adore you, eternal God, and, Son of the living God, my Son." 15

When the child is twelve years of age, it happens that Mary and Joseph get separated from one another and from the child. They have to return to the Temple where presumably he still is. In a state of quasi-desperation, Mary rushes to and fro, losing her normal composure this one time. In this state of enervation, feeling even somewhat at fault, she prays to the Father; but she also prays to her Son:

"O most beloved Son, where are you, what are you doing, with whom are

you staying? Or have you returned to your Father in heaven? I know that you are God and the Son of God, but would you not have told me? Or were you taken by someone with wicked intent?..."¹⁶

I have already stated above that part of the image of Mary in the MVC is that she strives to be present, always, in and to the active ministry of Jesus. Wherever he is, she makes it her duty to be. And so, when Jesus makes the prediction of his upcoming death, she hears about it. And so she approaches him. In this she becomes a quasi opponent, somewhat like Peter was, but she expresses herself with the proper reservations.

"My Son, I am as if dead to hear this, and my heart has abandoned me. May the Father provide, for I do not know what to say and I do not want to contradict Him. But, if it please Him, beg him to delay now, and let us celebrate the Pasch with these friends of ours. If it please Him, He can provide for the redemption in a different way..."¹⁷

Not much later, the cruel events come to pass. And so Mary, unable to prevent the unavoidable, becomes an eye witness to the crucifixion. As she stands there, crushed at seeing her Son so harshly sacrificed, she prays to God... not for herself, but for Him.

"Eternal God and Father, it pleases you that my Son should be crucified: it is not the time to ask Him back from you. But you see what anguish His soul is in now; therefore I beg you to lessen His suffering, if it please you..." 18

After Jesus is dead, and after he is buried, Mary leaves Golgotha with John and Mary Magdalene and others. When they reach the house where they are to stay, she begins talking, reflecting on the devastating events of the day. As she speaks to them, her words change into a prayer to her Son. She continues, saying:

"O Son, in this night you were captured, perfidiously betrayed; in the morning, at the third hour, condemned; and at the sixth hour, crucified; and so you died. O Son, how bitter is the separation from you and the memory of your most shameful death." 19

At no point in all of this do the words of Mary contradict the image described earlier. The author of MVC has created the image of a very strong person, one who knows what her role is and is ready to perform what is here to do, no matter what the difficulties might be. Her words, throughout her career both as mother and disciple, just add the dimension, from a medieval point of view, of the ideal believer. She lives with the faith that her Son, her own offspring, be he child, be he full grown adult, is God, Son of the living God.

All of this makes her a great model of faith.

Actions of Jesus vis-a-vis his Mother

In a literary work, another way to become aware of the importance or stature of a character is to note how others act in the presence of that person.

At the beginning of this paper I noted how the Trinity rushed to earth, as if travel were a problem with them, to be firsthand witnesses of the reaction of Mary when she was approached by Gabriel on her willingness to be the Mother of God. That surely accentuates with words and dramatic setting the importance of the character in question.

In a still more creative moment, the MVC narrates in a very original way the gospel story of Jesus fasting for forty days and nights. When all the trials and strain of that fast are over, angels come again onto the stage. They show the fullness of their understanding as they say that Jesus at this point must surely be hungry. They also proclaim that they are prepared to serve him whatever foods he would have an inclination to eat. In my own imagination, I could even think of them presenting Jesus with a fancy printed menu to choose from. But the reply is simple, given without hesitation. Jesus says: "Go to my beloved mother. If she has something at hand, let her send it, for I eat no food as gladly as hers." So despite the richness of the angelic menu, Jesus opts for a home-cooked meal, and thus honors his mother and her cooking.

In a small but not unimportant scene, the news has just been published that John the Baptist has been beheaded. Troubled, Mary approaches Jesus in an almost scolding tone asking why he didn't do something to prevent this. Jesus dignifies her with an explanation:

"O revered mother, he did not need that defense. He died for my Father and to protect His justice. Soon he will be in his glory. This Father does not wish to defend His own in such a way... as their home is not here but in heaven... [John's] manner of death is of no importance..."²¹

From the height of the cross, Jesus again shows his awareness of Mary and of how big a role she plays in his own story. Immediately after the author of the MVC has shown the compassion of Mary, he quotes also from the compassionate prayer of Jesus:

"My Father, see how afflicted my mother is. I ought to be crucified, not she, but she is with me on the cross. It is enough that I, who bear the sins of all the people, am crucified; she does not deserve the same. See how desolate she is... I recommend her to you: make her sorrow bearable."²²

In probably as touching a scene as there is throughout the MVC, there is a brief but delicately described apparition of Jesus to Mary, staged first thing in the morning. Before appearing to anyone else, "noblesse oblige," Jesus makes himself present to his mother and they have a brief en-

counter.²³ They exchange gentle words. She gets her chance to express her concern that he is still recognized by the stigmata that he bears. She fears he may still be affected by the pain. But he just as gently reassures her that there is no longer any pain for him.

Even in all these moments, moments when Mary is much more the listener, the receiver, and not so much the agent, there is a tone created by the writer that depicts a Mary that is a large and monumental character.

Conclusion: Reflection on the Flight to Egypt

I have been reading from the MVC with graduate students in a Franciscan studies program for a number of years. And we have found that there are points that affect the narrative indirectly.

I ask my students who the audience is? The reply is first one sister, presumably called Cecilia; but through her, a large body of sisters, presumably Poor Clares. Of course this is not to exclude other readers. We are only asking who was the primary readership to whom this composition was first directed.

I think therefore of a Poor Clare house and I think of some anonymnous, but quite dominant abbess in that house, that might have been the model from which the image of Mary came.

One of my students, ²⁴ after studying the flight to Egypt, pointed out to me the great attention given to sewing in that "day's meditation." She said: "I can't help thinking of a group of sisters gathered together doing a large amount of sewing for many different purposes." This is one way that a Poor Clare house can scratch out a living. She also noted that some of the more talented seamstresses in a community tend to do very arty work. The art work might not sell, and meanwhile the boring but income producing work might not get done. Thus the "homiletic" aspect²⁵ of the meditation on Mary and on her support of the family-in-exile.

My reflection here might be strange indeed. But yet if one thinks of the image of some strong charactered abbess and of the influence that image might have on an imaginative writer, then one can begin to suspect how that same strong image might get projected through story telling technique and become the Mary, that was mother of God, and hence by reverse action, model of all Clares, and even of all women.

Endnotes

¹This article is entirely centered on the *Meditations on the Life of Christ*. This is a classical work composed in the early 14th century by some unknown friar. The book has long been attributed, whole or in part, to St. Bonaventure. Modern scholarship has adequately proved that it is not a Bonaventurian composition, but

surely by a Franciscan. Some of the more recent translations of it are by Isa Ragusa and Rosalie Green (Princeton: Princeton UP, 1961) and Sr. M. Emmanuel, O.S.B. (St. Louis, MO: Herder, 1934). Dr. Jaime Vidal did his doctoral dissertation on the infancy narrative on these same *Meditations* (Fordham, 1984). The *Meditations* had a very broad readership in the late middle ages.

²What are they saying about Jesus? Ramsey, NJ: Paulist Press, 2nd edition, 1983. The central distinction in the book is the older Christology from above vs. the contemporary Christology from below.

³Meditations on the Life of Christ, Princeton, NJ: Princeton UP, 1961. All the quotes in this article will come from this most recent translation by Isa Ragusa and Rosalie Green.

⁴MVC, chap. 3, pp. 9-15.

⁵MVC, p. 16.

⁶MVC, p. 33. The stone column has been much discussed as a creation of this work. The idea has influenced many a renaissance artist in his depiction of the nativity.

⁷MVC, p. 44.

⁸MVC, pp. 51-52.

⁹MVC, pp. 143-45.

¹⁰MVC, p. 335.

¹¹MVC, p. 333.

¹²MVC, p. 344.

¹³MVC, p. 348.

¹⁴MVC, pp. 348-49.

15MVC, p. 34.

¹⁶MVC, pp. 88-89.

¹⁷MVC, p. 309.

¹⁸MVC, p. 335. ¹⁹MVC, p. 347.

²⁰MVC, p. 125.

²¹MVC, p. 185.

²²MVC, p. 335.

²³MVC, p. 359.

²⁴I credit St. Margaret Carney, O.S.F., Grove and McRoberts Roads, Pittsburgh, with the following reflection.

²⁵MVC, pp. 68-77.



Book Reviews

Six New Testament Walks in Jerusalem. By I. Martin. San Francisco: Harper & Row, 1986, 240 pp., \$12.95.

Reviewed by Raphael Bonanno, O.F.M., editor of HOLY LAND magazine and Holy Land Publications in English. He also guides pilgrims in the Holy Land.

Often in Jerusalem a walk is better than a fast tourist bus-ride. You see more details, for example, like the NT tombs on the Mt. of Olives, which you might otherwise miss.

This book in each chapter gives an Orientation Guide for the pilgrim or tourist which contains a resumé of the place or site plus the event that happened there.

In the background section M. gives the best explanation I have seen yet on the Temple with designs and drawings.

For pictures M. uses no color, except for the cover, but uses good, clear photos in black and white. His tone in writing is conversational, just like a personal guide; for example, "Let's sit down a moment on the bench. You've earned it." His skyline map helps the reader to identify the sites more easily. The bus and taxi connections for the weary wanderer are clearly marked out.

P. 181 gives a detailed and living description of the Temple Mount, drawing the reader and pilgrim 2,000 years back in the mind's eye. His section on St. Paul in the Fortress Antonia is unusual and not seen ordinarily, although the new Franciscan Missal of Votive Masses for the Holy Places includes one for Paul's Arrest.

One could argue about M.'s distribu-

tion of material, e.g. 16 pages on Gallicant, but finally it is the guide who determines how much emphasis each place gets. On p. 135 Psalm 8 should be 88. On p. 148 a small detail omitted is the door into the Court of the Priests which, if the book is reprinted, as it probably will be, should be corrected. On p. 150 Iesus is said to visit the Temple during the feast of Chanukah. But most Jewish commentators admit that Chanukah is of very recent origin. It is post-Jesus, although its meaning is pre-Jesus. On p. 178 the caption for the El-Agsa mosque reads incorrectly the Dome of the Rock. The binding of this book is very poor, which is a shame. It almost seems the publisher meant it to be used once by a walking tourist and then thrown away. On p. 226 the True Cross Chapel of St. Helena is wrongly called the Holy Sepulcher. On p. 232 M. calls Jerusalem the "Magic" City. It seems weak adjective, considering Jerusalem's glory and fame. It reminded me of one of my pilgrims who when she saw the lights of Jerusalem at a distance at night, exclaimed: "It's just like Albuquerque!" What a comparison! With all due respect to A.

The most glaring contradiction I discovered was on p. 227 when M. says: "The Garden Tomb is considered by many Christians to be the true site of Calvary (Golgotha)." On p. 228 he writes: "Although the archeological evidence does not support the claims of this site as the tomb of Jesus, it has, nonetheless, won acceptance among thousands of Christians." Here in Jerusalem everyone knows the tomb of Jesus and the true site of Calvery, archeologically proven, are in the Basilica of the Holy Sepulcher. The Garden

Tomb is the devotional tomb, a beautiful place for an Easter meditation. Truth, and not false claims, is one of the pillars for ecumenism today. There is no such thing as the Catholic tomb and the Protestant tomb, as some guides mention to their pilgrims. There is only the one, true tomb from which Jesus rose gloriously from the dead.

This book is recommended to any pilgrim who wants to do it on his/her own steam and at his/her own pace. If you are coming in a group, I recommend Stephen Doyle's The New Guide to the Holy Land or David Halaiko's The Holy Land, a Handbook for Christian Pilgrims. The most complete, informative book is still Eugene Hoade's Guide to the Holy Land.

The Latin Patriarch of Jerusalem, Michel Sabbah, has called for Christians to come again on pilgrimage to the Land of Jesus. Besides deepening your faith, you show solidarity with the Christians of the Holy land. If you come, do drop in and say Hello at New Gate of the Old City of Jerusalem.

Spiritual Mentoring: Guiding People Through Spiritual Exercises To Life Decisions. By Tad Dunne. San Francisco: Harper San Francisco, 1991. Pp. 200. Paper, \$15.95.

Reviewed by Fr. Claude Lenehan, O.F.M., of the staff of St. Anthony Shrine, Boston, Massachusetts.

Walker Percy, early in the novel, The Moviegoer sets this Theme: ".... The idea of the search occurs to me.... the search is what anyone would undertake if he were not sunk in the everydayness of his own life.... to become aware of the possibility of the search is to be onto something. Not to be onto something is to be in despair."

One thinks of the various counterfeits our culture offers us for "the real thing"; from a soda, to the perfect golf drive, to perfect romance and sex, to perfect (good) feeling through chemicals.

In the book Spiritual Mentoring, in the third chapter, "Our Primary Relationship: God," Tad Dunne, a former Jesuit Novice Master speaks of the inner pull of God: "The response has the character of an inner experience of desire. Besides the question arising from the experience of an inner pull, we also experience a commitment, a devotion, a kind of falling in love with an inner source that makes new persons of us." (Pg. 41)

Dunne treats this category of Lonergan (cf. Dunne's book Lonergan and Spirituality) as basic for retreatants and those reflecting on their lives, urging them to yield to this pull and let it take control of their lives. All the other desires that motivate us, or pummel us, and distract us are seen in relation to this primal draw. The life decisions spoken of in the subtitle of this book are in the context of a retreatant searching for... "The basic decisions that govern our lives." (Pg. 169). The retreat director or spiritual director should be as non-directive as possible in this process. Dunne says. This discernment hopefully leads from self focus to God focus. The conversion dynamic is an important part of the Ignatian exercises not just a once-event, since God continues to call and challenge. Conversion is intellectual — the way one thinks about the whole of life in relation to God. Conversion is moral — the way one behaves as a son or daughter of God. Conversion is affective — the way one is moved and responds in love to God and to others. Conversion is religious — the way one reverences him/herself, others and the world in the beneficence of a provident God.

Those seeking spiritual direction or seriously reflecting on their lives are often criticized for narcissistic navel gazing, but global consciousness is included in Dunne's concept of spiritual mentoring. He puts great store on "noticing" (Chapter Five) and the factors of consolation and desolation. Dunne offers that in desolation it is unwise to make a life decision: "In desolation... our value judgements are off. ... Desolation is like a black hole in space sucking in all nearby light by which we might appreciate what is truly good..." on the other hand ... "consolation means appreciating something with God's eyes (faith), feeling empowered to loving someone with God's love (charity), or having confident desires about the future (hope)." (Pg. 98) A psychologist might say here "What you think and what you say is what you get." The author then moves to meditation in chapter six and up to contemplation in chapter seven.

The spiritual mentor helps persons fill in the valleys and level the mountains in their lives to make a smooth way for God. The mentor leads people to let go and let God. And not to indulge in the individualism and self-actualization our culture promotes, but paradoxically self actualization in Jesus. With Peter we say: "Lord, to whom shall we go? You have the words of eternal life."

Spiritual Mentoring: Guiding People Through Spiritual Exercises to Life Decisions is a very helpful guide in this process.



The staff of the Franciscan Institute joins the Editors in wishing you a very blessed Christmas and every grace and good from our heavenly Father throughout the new year.

The Medallion of the Holy Child

I saw the Bride once, five years ago, in Sea Isle City. Her face was veiled by ocean mists and conjured vapors. She moved along the boardwalk bare-footed and alone against the trials of night winds and the romantic spray of mirages. She was the lost Psyche mourning her abandonment, searching for his face, his scent, his footprints among the broken scallop shells. Night lights flared and faded behind a sky of deep green gauze dawn saw no sign, nor sound, nor smell, nor sight of him.

2.

Word was that she had disappeared in the wash of illusion, or was wandering mad, word even of her dead and found floating one spring morning on the waters, but I saw her again this past Indian summer. Her face was still veiled, her bridal gown lit golden shimmering to red-orange, to deepest scarlet against the setting sun. One could sense her burning and blushing with new love. She moved joyfully on the sand to the clapping sound of the breaking waves, her beautiful, beautiful hands finding --then touching, carrying then venerating, adoring then exposing, a wondrous hand colored medallion of the Holy Child.

William Hart McNichols, S.J., S.F.O.

Index to THE CORD — 1991

I. Index to Authors

Armstrong, April O. Book Review: Women in Church History, 124-Poem: Next Year, 32. Barrett, O.F.M., Michael. Poem: Weeds, 248. Berna, O.F.M., Francis. "Francis - A Man and A Saint," 38-49. Book Review: Naming Your God: The Search for Mature Images, 319 - 20. Blastic, O.F.M. Conv., Michael. "A Franciscan Approach to Ministry," 80-89. Bonanno, O.F.M., Raphael. Book Review: Six New Testament Walks in Ierusalem, 346-347. Carden, O.F.M., Robert. "The Martyrdom of Daniel and His Companions: An Account of Early Franciscan Spirituality," 275-79. Chinnici, S.L., Rosemary. "Ministry Today and Tomorrow," 89-95. Cirino, O.F.M., Andre R. "Clare and the Rule for Hermitages"." 195-202. Collins, Kathleen. Poem: The Lesson, 188. Conley, T.O.R., Seraphin. "Penance and Minority," 174-77.

Costa, Gabriel B.

"Three Perspectives of Francis of Assisi: A Reflection, 161-63.

Dalton, James.

Book Review: A Religious History of America, 285-86.

Davies, O.F.M., Julian A.

Book Reviews: The Catholic Answer Book, Saint of the Day; St. Francis at Prayer; Breaking Open the Gospel of Luke; Leisure a Spiritual Need; Answering a Fundamentalist, 125-127.

De Biase, O. F. M., William.

Reflection: "Reflections Over a Cappucino," 257-58.

De La Vars, Gordon J.

"A Reclaimed Heritage: Franciscanism in the Anglican Communion," 292-95.

De Marco, D.
Poem: Catching the Spirit, 27.
Diensherg, O.S.F., Christine.

Diensberg, O.S.F., Christine. Poem: The Awakening, 106.

Doino, O.F.M., Joseph.
Ed: "Facing 1991 with Franciscan Hope," 1-2.
Dorsett, O.S.F., Sr. M. Felicity.
Poems: Recollection, 49; Sky Watch and Advent, 316.

Duggan, Iain. Poem: What Now?, 224.

Duryea, Polly.

"Clare Reflected in Her Writings," 208-215.

Finnegan, O.F.M., Charles V.

"Francicans and the New Evangelization," I, 3-7; II, 50-55; III, 107-114; IV, 216-223; V, 266-74; VI, 306-315.

Harding, O.F.M., John. "On Patience," 184-86.

Harrington, J.W. Poem: "Embers."

Haves, O.F.M., Bonaventure F.

Book Review: Making Saints: How the Catholic Church Determines Who Becomes a Saint and Who Doesn't, (317-18).

Heath, O.S.F., Sr. Mary Clare. Poem: Trees. 88.

Houlihan, F.M.M., Louise.

Poem: Haiku, 177.

Hurley, O.F.M., Daniel.

Book Review: Does God Hear Us? Reflections on Christian Prayer Today, 159-60.

Isabell, O.F.M., Damien.

Reflection: "What the Chapter Did Not Discuss, 321.

Kay, O.F.M. Conv. Kieran M.

Clare's Letter to the Entire Order (1991)," 193-934.

Knawa, O.S.F., Sr. Anne Marie. Poem: Spiritual Director: 28.

Lachance, O.F.M., Paul.

Book Review: "The Spark in the Soul: Four Mustics on Justice.284.

Laugh, T.S.F. Rev. Tony.

Poem: Concerning, "The Look, " 187.

Lenehan, O.F.M., Claude.

Book Review: Spiritual Mentoring: Guiding People Through Spiritual Exercise To Life Decision, 347-348.

LoGalbo, O.F.M., Anthony.

Book Reviews: Come Home. Reclaiming Spirituality and Community as Gay Men and Lesbians, 30-31. Lynch, O.F.M., Stephen.

Book Review: The Faith Community: One Holy, Catholic and Apostolic, 158-59.

Lyons, T.O.R., Peter A.

"Franciscan Peacemaking and the United Nations." 249-255.

Manalo, O.F.M. Conv., Ricky.

"The Friendship Between a Certain Pope and a Certain Saint," 164-173.

Marcil, O.F.M., George.

"The Image of Mary in the Meditationes Vitae Christi."

Martos, Joseph.

Reflection: "Game Playing and the Second Commandment," 33-36; 338-345.

McKelvie, O.S.F., Roberta A.

"Clare's Conversion: A. Counter-Culture Choice," 202-207.

McNichols, S.J. S.F.O., William Hart.

Poems: For the Sake of the Child, 16; The Clown's Kachina, 188, Vidi Aquam, 325, The Aurora, 336, The Medallion of the Holy Child, 349.

Miller, O.S.F., Ramona.

"The Role of the Imagination in Franciscan Discernment, 131-140.

Monti, O.F.M., Dominic.

"Franciscan Ministry—Changing Contexts and Historical Developments," 66-79.

Book Review: The Franciscans 29-30.

Moons, O.F.M., Anselm.

"Drinking from the Wells of Canberra," 100-106.

Muscowski, O.F.M., Richard.

Book Review: A Question of Values: Six Ways We Make the Personal Choices that Shape Our Lives, 123-124.

Mueller, O.S.F., Sr. Joan.

"Renewing the Franciscan Community; Moving Towards Union/Mission," 56-62.

Mulholland, O.F.M., Seamus.

"Our Lady in the Writings of St. Francis," 150-55. "The Form of St. Francis' Prayer: Models for Creative Diversity Today," 296-305.

Poems: A Question for Francis, 37; The Kiss, 195; The Stigmata of St. Francis, 287.

Noonan, T.O.R., Guy Francis.

"Co-Dependency and 'Poverty' The Revelance of Recovery for the Vow," 115-122.

Pirkl, O.S.F., Margaret.

Care of Creation: Working with the United Nations," 238-248.

Rohr, O.F.M., Richard.

Reflection: "Game Playing and the Second Commandment," 33-36.

Schalück, O.F.M., Hermann.

"Letter of the Blessed Francis to All the Peoples of Europe and to All the Leaders of Nations on the Day Dedicated to World Peace," 8-11. Reflection: "On War and Peace. The Story of a New Creation," 129-130. "Spirituality of the "Third Eye," 178-183. "An Open Letter to the Winged Ceatures of the World." 280-83.

Schlueter, S.F.O., Joan.

Poem: A Universal Canticle, 156-57.

Shanahan, O.F.M., Gregory.

"Two Graces of Communication. Bonaventure on Fruitful Preaching," 12-15. "Chastity, Poverty and Worship. A Homily of Bonaventure on Inner Cleanliness," 141-149.

Sheuring, S.F.O., Lynn.

"Mercy in Francis of Assisi According to St. Bonaventure." 17-26.

Sica, Annette.

"Blessed Be the Caretakers," 97-99.

Summa, Sally.

Feature Reflection: "For Everything there is a Season," 289-91.

Thom, O.S.F., Sr. Frances Ann.

Book Reviews: In Jesus We Trust, 285; Miryam of Jerusalem: Teacher of the Apostles, 318.

Valera, Edmundo B.

"Rivulets of Goodness: Reflections of Poor Man," 326-335.

Van De Pavert, O.F.M., Jan. "Repair My House," 259-264.

West, O.S.F., Rachel.

"A Focus on Poverty, Women, Children and the UN," 228-237.

Wilson, T.O.R., Didacus R.

Poem: St. Francis the Leper, 265.

II. Index of Subjects

Anglicans and Franciscans, 292-95.
Birds, Francis sermon to, 280-83
Bonaventure, St.
homily on inner cleanliness, 141-49.

and mercy in St. Francis, 17-26. and preaching, 12-15. Chapter, General, 321-325. Chastity, 141-49. Clare, St. conversion of, 202-208. letter of, 193-94. and Rule for Hermitages, 195-202. in her writings, 208-215. Co-Dependence, 115-22. Community, renewal of, 56-62. Creation, Care of, 100-106; 178-82; 238-47. Daniel, O.F.M., Martyr, 275-79. Discernment, 131-140. Evangelization, 3-11; 50-55; 100-106; 107-114; 266-74; 306-315. Francis, St. Form of Prayer, 296-305. "letter" of, 8-11. Man and Saint, 38-48 Perspectives on, 11-26. and Mary, 17-26, 150-55. and Pope Gregory IX, 164-73. and "Repair My House," 259-64. Franciscan Pilgrimage, 257-58. Franciscan Spirituality, 275-79. Franciscans, and the United Nations, 225-27; 228-37: 238-48: 249-55.

Friendship, 164-73. "Game Playing," 33-36. Hermitages, Rule for, 195-202. Hope, 1-2. Hugolino, Cardinal, 164-73 Imagination, 131-140. Liberation, and Evengelization, 306-315. Mary, Mother of God, and St. Francis, 17-26; in writings of St. Francis, 150-55, In the Meditationes Vitae Christi 338-345. Ministry, 66-79; 80-88; 89-95. Minority, 174-77. Mt. Irenaeus, 289-91. Patience, 184-86. Peace-making, 100-106; 129-30; 249-255; 266-74. Penance, and minority, 174-77. Poverty, and co-dependence, 115-122; religious poverty, 141-49; social poverty, 228-237. Preaching, 122-15; 216-223. Rule for Hermitages, 195-202.

III. Index of Books Reviewed

Scripture, 107-114.

Women, and children, 228-237.

Bader, Wolfgang. St. St. Francis Prayer (J.A. Davis), 126.

Braxton, Rev. Edward K. The Faith Community, One Holy, Catholic, Apostolic (S. Lynch) 1, 58-59. Doonan, Leonard. Leisure a Spiritual Need (J.A.

Doonan, Leonard: Leisure a Spiritual Need (j. Davis), 126-27.

Dunne, Tad. Spiritual Mentoring: Guiding People Through Spiritual Exercises To Life Decisions. (C. Lenehan) 347-48;

Foley, O.F.M., Leonard. Saint of the Day, Lives and Lessons for Saints and Feasts of the Missal (J.A. Davis), 128.

Gaustad, Edwin Scott. A Religious History of America (J. Dalton), 285-86.

Glaser, Chris. Come Home: Reclaiming Spirituality and Community as Gay Men and Lesbians (A. LoGalbo), 30-31.

Johnson, Kim. Miryam of Jerusalem: Teacher of the Disciples (F.A. Thom), 318. Lewis, Hunter. A Question of Values: Six Ways We Make the Personal Choices that Shape Our Lifes R. Mucowski), 123-24.

Maloney, S.J., George A. In Jesus We Trust (F.A. Thom). 285.

Martin, I. Six New Testament Walks in Jerusalem, (R. Bonnano) 346.

McCloskey, Patrick, O.F.M. Naming Your God: The Search for Mature Images. (F. Berna), 319-20.

Nevins, M.M., Albert J. Answering a Fundamentalist (J.A. Davis), 127.

Seve, S.S., Andre. Does God Hear Us? Reflections on Christian Prayer Today (D. Hurley), 159.

Short, William J., O.F.M. The Franciscans (D. Monti), 29-30.

Stravinskas, Peter M.J. The Catholic Answer Book (J.A. Davis), 125-26.

Testard, Terry. The Spark in the Soul: Four Mystics on Justice. (P. Lachance), 284.



Statement of Ownership, Management and Circulation

Circulation (Required by 39 U.S.C. 3685)

1A. Title of Publication		<u> </u>	18. F	UBLICAT	ION NO.	2. Date of Filing
The CORD		5	6 3	6 4	0	27 Sept. 1991
3. Frequency of Issue		34	. No. of I	seues Pul	blished	38. Annual Subscription Price
Monthly, except July-August combined	d			.1		\$15.00
4. Complete Mailing Address of Known Office of Publication		mty, State and			rinters)	
The England Institute St. Bonsy	antura Cat		a Ca	UV 1		86
The Franciscan Institute, St. Bonave 5. Complete Melling Address of the Headquerters of General					4//0-22	
						•
The Franciscan Institute, St. Bonave						86
 Full Names and Complete Mailing Address of Publisher, E Publisher (Name and Complete Mailing Address) 	ditor, and Manag	ing Editor (7	his item M	UST NOT	be blank)	
The Property of Total State of Bonese	C-1		- Co	MV 1	. 779_22	96
The Franciscan Institute, St. Bonave Editor (Name and Complete Mailing Address)	enture, car	rcaraogo	. w.,	MI I	4770-22	
						NY 14778-2286
Fr. Joseph D. Doino, O.F.M., The Fra	anciscan In	stitute	, St.	Bonav	enture,	Cattaraugus Co.,
Managing Editor (Name and Complete Mailing Address)						NY 14778-2286
Fr. Bernard R. Creighton, O.F.M., Th						
7. Owner (if owned by a corporation, its name and address must be a percent or more of rated amount of stock. If not owned by a co-or other unincorporated firm, its name and address, as well as it name and address must be stated.) (here must be completed.)	be stated and also is reporation, the name hat of each individu	mourdiately the es and address of must be gi	erounder the ses of the is nen. If the p	r names a dividual a sublication	nd addresses mayrs magi i Ls published	of stockholders owning or holding he given. If owned by a partnership I by a nonprofit organization, its
Full Name				Comp	iete Me il in	g Address
The Franciscan Institute		St. Bon	eventu	re. C	at taran	gus Co. NY 14778-2286
			*1.***			
Known Bondholders, Mortgagess, and Other Security Hol Securities (If there are name, so state)	Iders Owning or I	loiding 1 Pe	rcent or M	lore of To	otal Amoun	t of Bonds, Mortgages or Other
Full Name				Comp	lete Mellin	g Address
NONE						
HONE						
For Completion by Nonprofit Organizations Authorized To The purpose, function, and nonprofit status of this organi	Mail at Special Fization and the ex	Rates (DMM .xempt status	Section 424 for Feder	. 12 only) al Income	tax purpo	ses (Check me)
The purpose, function, and nonprofit status of this organi (1) (2)	ization and the ex	kempt status	Section 424 For Feder	al Income		see (Check me) lisher must submit explanation of
The purpose, function, and nonprofit status of this organi (1) (2) Its Not Changed During XX Preceding 12 Months Prec	Mail at Special Fization and the ex Changed During adding 12 Minnths	rempt status	for Feder	el Income	Ampre, publ	lisher must submit explanation of
The purpose, function, and nonprofit status of this organi (1) (2)	ization and the ex	Average No	for Feder	(l) c	Ampre, publ	
The purpose, function, and nonprofit status of this organi (1) Nes Not Changed During Nes Preceding 12 Months Prec.	ization and the ex	Average No	. Copies Eceding 12	el Income (If come ach Issue Months	Ampre, pub	isher must submit explanation of Actual No. Copies of Single Isaue Published Nearest to Filing Date
The purpose, function, and nonprofit status of this organi (1) Mes Not Chenged During Mes Not Chenged During Direction 12 Months Extent and Nature of Circulation (See International on reverse side) A. Total No. Copies (Net Przzz Rest)	ization and the ex Changed During adding 12 Months	Average No	for Feder	el Income (If come ach Issue Months	Ampre, pub	lisher must submit explanation of
The purpose, function, and nonprofit status of this organi 11 Mass Not Changed During Mass Mass Extent and Nature of Circulation Carl Management Mass A. Total No. Copies (Net Przzz Res) 8. Peid and/or Requested Circulation 1. Sales through dealers and carriers, street vendors an	ization and the ex Changed During adding 12 Months	Average No	. Copies Eceding 12	al Income (if contact is a contact in the contact i	Ampre, pub	isher must submit explanation of Actual No. Copies of Single Isaue Published Nearest to Filing Date
The purpose, function, and nonprofit status of this organi (1) Mes Not Chenged During Mes Not Chenged During Direction 12 Months Extent and Nature of Circulation (See International on reverse side) A. Total No. Copies (Net Przzz Rest)	ization and the ex Changed During adding 12 Months	Average No	. Copies Eceding 12	al Income (if contact is a contact in the contact i	Ampre, pub	isher must submir explanation of Actual No. Copies of Single Isaue Published Neerest to Filing Date 1500
The purpose, function, and nonprofit status of this organi (1) (2) Mas Not Changed During Mas Preceding 12 Months Extent and Nature of Circulation (See fautraminos on reverse side) A. Total No. Copies (Net Przz Rau) B. Peid and/or Requested Circulation 1. Sales through dealers and carriers, street vendors an 2. Mail Subscription (Peid and/or Requested Circulation C. Total Peid and/or Requested Circulation	ization and the ex Changed During adding 12 Months	Average No	. Copies Ecceding 12	al Income (if contact is a contact in the contact i	Ampre, pub	liber must submir explanation of Actual No. Copies of Single Issue Published Nearest to Filing Date 1500 30 1445
The purpose, function, and nonprofit status of this organi (1) (2) (3) (4) (5) (6) (7) (8) (8) (8) (8) (9) (9) (10) (8) (9) (9) (9) (9) (9) (9) (9	ization and the ex Changed During adding 12 Months	Average No	. Copies Eceding 12	al Income (if contact is a contact in the contact i	Ampre, pub	isher must submir explanation of Actual No. Copies of Single Isaue Published Neerest to Filing Date 1500
The purpose, function, and nonprofit status of this organi (1) Mas Not Changed During Mas Not Changed During Estens and Nature of Circulation (See Instructions on reverse side) A. Total No. Copies (Net Press Raw) B. Peid and/or Requested Circulation 1. Sales through dealers and carriers, street vendors an 2. Mail Subscription (Paid and/or requested) C. Total Peid and/or Requested Circulation Cam of (108) and (1082) D. Free Distribution by Meil, Carrier or Other Means Samples, Complimentary, and Other Free Copies	ization and the ex Changed During adding 12 Months	Average No	. Copies Ecceding 12	of income (if c	Ampre, pub	liber must submir explanation of Actual No. Copies of Single Issue Published Nearest to Filing Date 1500 30 1445
The purpose, function, and nonprofit status of this organi [1] Mas Not Changed During Has Not Changed During Has Not Changed During Has Has	ization and the ex Changed During adding 12 Months	Average No	Copies E ceding 12 1500 30 1444 1474	of income (if c	Ampre, pub	lisher mass sadmin explanation of Actual No. Copies of Single Issue Published Neurost to Filing Date 1500 30 1445 1475
The purpose, function, and nonprofit status of this organi (1) Mas Not Changed During Mas Not Changed During Estens and Nature of Circulation (See Instructions on reverse side) A. Total No. Copies (Net Press Raw) B. Peid and/or Requested Circulation 1. Sales through dealers and carriers, street vendors an 2. Mail Subscription (Paid and/or requested) C. Total Peid and/or Requested Circulation Cam of (108) and (1082) D. Free Distribution by Meil, Carrier or Other Means Samples, Complimentary, and Other Free Copies	izetion and the ex- Changed During adding 12 Months in adding 12 Months and counter sales	Average No	. Copies E ceding 12 1500 30 1444 0	of income (if c	Ampre, pub	lisher mass sathmic explanation of Actual No. Copies of Single Issue Published Nearest to Filing Date 1500 30 1445 1475
The purpose, function, and nonprofit status of this organi (1) (2) Mas Not Changed During Market Service (1) Extent and Nature of Circulation (Ser Instructions on reverse side) A. Total No. Copies (Net Przz Rau) B. Peid and/or Requested Circulation 1. Sales through dealers and carriers, street vendors an 2. Mail Subscription (Peid and/or requested Circulation (See of 1081 and 1082) D. Free Distribution try Med. Carrier or Other Means Samples. Complimentary, and Other Free Copies E. Total Distribution (See of C and D) F. Copies Not Distributed	izetion and the ex- Changed During adding 12 Months in adding 12 Months and counter sales	Average No	1500 30 1444 0 1474 26	of income (if c	Ampre, pub	lisher mass sadmin explanation of Actual No. Copies of Single Issue Published Neurost to Filing Date 1500 30 1445 1475 0 1475
The purpose, function, and nonprofit status of this organi (1) (2) (2) (3) (4) (5) (5) (6) (6) (7) (8) (8) (8) (9) (8) (9) (9) (9	ization and the average of the country and counter sales	Average No	. Copies & ceding 12 1500 30 1444 0 1474 0 0 1474	of income (if c	Ampre, pub	lisher mass satemic explanation of Actual No. Copies of Single Issue Published Neerest to Filing Date 1500 30 1445 1475 0 1475 25
The purpose, function, and nonprofit status of this organi (1) (2) Mes Not Changed During Description Extent and Nature of Circulation (See Internations on reverse side) A. Total No. Copies (Fee Przz Rus) B. Paid and/or Requested Circulation 1. Sales through dealers and carriers, street vendors and 2. Mail Subscription (Paid and/or Requested Circulation (Con of 108) and 108(2) C. Total Polic and/or Requested Circulation (San of 108) and 108(2) D. Free Distribution by Mail, Carrier or Other Means Samples, Complimentary, and Other Free Copies E. Total Distribution (Sam of C and D) F. Copies Not Distributed 1. Office use, left over, unaccounted, spoiled after print 2. Return from News Agents G. TOTAL (Sum of E. Fl and 2—sheald equal net press ran show	ization and the average of the counter sales of counter s	Average No Pra	Copies & ceding 12 1500 30 1444 0 1474 26 0 1500	of cach Issue Months	hanged, publishing in a During	
The purpose, function, and nonprofit status of this organi (1) (2) (2) (3) (4) (5) (5) (6) (6) (7) (8) (8) (8) (9) (8) (9) (9) (9	ization and the average of the country and counter sales	Average No Pra	Copies & ceding 12 1500 30 1444 0 1474 26 0 1500 0 Publish	of cach Issue Months	ess Money	