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The **CORD**

A FRANCISCAN SPIRITUAL REVIEW

BLESSED JOHN DUNS SCOTUS — MARCH 20, 1993



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Volume 43, No. 3

The CORD

A Monthly Franciscan Spiritual Review

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Standard Abbreviations used in The CORD for Early Franciscan Sources

I. Writings of Saint Francis

Adm: Admonitions BenLeo: Blessing for Brother Leo CantSol: Canticle of Brother Sun EpAnt: Letter to St. Anthony EpCler: Letter to Clerics 1 EpCust: Letter to Superiors 1 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

Form Viv: Form of Life for St. Clare

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 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

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 Omalbus 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).

Conference of Ministers General Of The Four Franciscan Families

Letter of The Ministers General on the Occasion of the Conferring of Liturgical Honours of the Blessed John Duns Scotus

Dear Brothers in the Lord,

We are happy to tell you that on 20th March 1993 our Holy Father Pope John Paul II will proceed, in the Basilica of St. Peter in the Vatican, to a solemn celebration during which liturgical honours will be granted to the Blessed John Duns Scotus. This event marks a moment of particular grace for the whole Franciscan Order, which venerates the Blessed John Duns Scotus as an outstanding example of holiness and as a profound master of doctrine.

The celebration appears all the more significant at this time, the threshold of the third millenium, when the Franciscan Order, conscious of its apostolic vocation, in virtue of the Rule and by mandate of the Church, finds itself engaged with the world of today in a new evangelization. Duns Scotus was firmly convinced, in fact, that man, created by the infinite Love of God as "the praise and glory of Christ" (Eph. 1:12), yearns constantly for knowledge of the truth in an impassioned search for God, and convinced that "with the passing of the human generations there is a constant growth in the announcing of the truth" (J. Duns Scotus, Ordinatio IV, d.1, q.3, n.8; Ed. Vivès XVI 136a).

In giving you this happy news and presenting to you the figure of the new Beatus, we cannot do better than recall the words with which in 1304 the Minister General of the Friars Minor. Fra Gonsalvo of Spain. presented the then candidate John Duns Scotus for the doctorate in the University of Paris: "Of his praiseworthy life, of his excellent knowledge, of his most subtle intelligence and of his other outstanding gifts I am fully informed, partly by a long personal experience and partly by the reputation he enjoys, which has spread everywhere" (Denifle-Chatelain. Chartularium Universitatis Parisiensis. II. 117-118).

His "knowledge", his "intelligence" and his "praiseworthy life" have continued to work their effect through the years and the centuries, within the Franciscan Order, in the Church and in the cultural world, made evident by many witnesses and writings up to our own day. What we read in the Decree of Confirmation of the Cult dated 6th July 1991 is the recognition that his light was not that of a rainbow but rather that of a star which "will shine for ever": "The learned will shine as brightly as the vault of heaven, and those who have instructed many in virtue, as bright as stars for all eternity (Dan. 12:3). The Servant of God, John Duns Scotus, excels among the great masters of Scholastic doctrine by the exceptional role he played in philosophy and theology; in fact he stands out in brilliance as the defender of the Immaculate Conception and illustrious defender of the supreme authority of the Roman Pontiff. Moreover, with his teaching and his examples of Christian life, spent entirely in pursuing the glory of God., he attracted not a few of the faithful throughout the course of the centuries to follow the divine Master and to walk more quickly in the way of Christian perfection."

He was, then, surrounded in life by a reputation for virtue and wisdom: a reputation which after his death gradually established itself and increased both in Cologne and in other cities. Although his reputation for holiness, given rich expression in a public devotion, spread immediately after his death and has never since given any sign of diminishing, Divine Providence has brought it about that it should be our own times that witness his glorification through the recognition of the cult of which he has been the object from time immemorial and of his heroic virtues which shine out in the midst of the holy Church, as well as through the solemn conferring upon him of the liturgical honours of the Church.

The Blessed John Duns Scotus was born in the town of Duns, Scotland, about the year 1265. His family was devoted to the sons of St. Francis, who like the first preachers of the Gospel had from the Order's beginning reached as far as Scotland. Towards the year 1280 he was received into the Order of Friars Minor by his paternal uncle, Elias Duns, who was Vicar of the recently erected Vicariate of Scotland. In the Franciscan Order he completed his formation, perfected his spiritual life, and widened his learning, endowed as he was with a lively and penetrating intelligence. Ordained priest on 17th March 1291, he was sent to Paris to finish his studies. By reason of his outstanding priestly virtues he was entrusted with the ministry of confessions, a task at that time of great prestige. After graduating at the University of Paris he began his academic teaching which he carried out in the cities of Cambridge, Oxford and Cologne. In conformity with the wish of St. Francis, who in his Rule (Rb 12) had prescribed for his friars that they should be fully obedient to the Vicar of Christ and to the Church, he refused to accept the schismatic invitation of Philip IV, King of France, opposed to Pope Boniface VIII. For this reason he was expelled from Paris. However in the following year he was able to return and take up his

philosophical and theological teaching once more. Thereafter he was sent to Cologne. There, on 8th November 1308, he was struck by a sudden death, in the midst of a life dedicated to regular observance and to the preaching of the Catholic faith. Until the very end of his life he shone out as a faithful servant of that truth which had been his daily spiritual food. He had assimilated it with his mind in meditation, and he had effectively spread it with his words and his writings, showing himself a teacher of surprising and fervent genius.

John Duns Scotus, convinced that the "first free act encountered in the whole of being is an act of love" (E. Gilson, Jean Suns Scot. Introduction à ses positions fondamentales. Etudes de Philosophie Médiévale. 42. Paris 1952. 577) manifested a marked inclination and extraordinary predilection for the particular vocation and singular form of simple and transparent life of the Seraphic Father Saint Francis: on this he based his most profound aims and ideals, which led him to focus on Jesus Christ all his thought and all his affections and to develop a deep and sincere love for the Church which mediates his presence and shares his salvation. Using wisely the talents received from birth as a gift of God, he fixed his mental gaze and the yearning of his heart on the depths of divine truth, overflowing with the fullness of joy, the mark of someone who has found his treasure. Indeed he ascended ever higher in his contemplation and his love of God. With the humility proper to the truly wise man, he did not rely on his own powers but trusted in the help of the divine grace which he asked of God in fervent prayer.

His theology nourished his spiritual life, and his spiritual life in its turn consolidated his theology. Thus, illumined by faith, lifted up by hope, inflamed by charity, he lived in intimate union with God, "the Truth of truths". "O Lord, Creator of the world", Duns Scotus prayed at the beginning of the De Primo Principio, one of the most analytical works of metaphysics in the whole of Christian thought, "grant me to believe, comprehend and glorify your Majesty and lift up my spirit to the contemplation of you." With his "ardently contemplative genius" he turned to the One who is "Infinite Truth and Infinite Goodness." "The First Efficient Cause," "the First who is the last end of everything," "the First in the absolute sense, by eminence," "the Ocean of every perfection," and "Love by essence" (Cf. Alma Parens, AAS, 1966, p. 612). He loved everything and desired to know everything of God, the first and total Being, infinite and free. From this arises his penetrating speculation which served to make him perfectly receptive to the self-revelation of God in the Eternal Word: to know God, man, the cosmos and the primary and ultimate goal of history.

In the history of Christian reflection he has imposed himself as the theologian of the incarnate, crucified and eucharistic Word: "I say, therefore, as

my own opinion," he wrote with regard to the universal presence of the eucharistic body of Christ in every part of cosmic space and time, "that even before the Incarnation and before 'Abraham was', at the origin of the world, Christ could have had a true temporal existence in sacramental form... And if this is so, it follows that the Eucharist can have existed before the conception and formation of the Body of Christ in the most pure blood of the Blessed Virgin" (Reportatio parisiensis, IV, dist. 10, q.4, n.8.9; Ed. Vivès XXIV, 69a, 70a; cf. Ordinatio, IV, d.10, q.4, n.6.7; ED. Vivès XVII, 232a, 233a).

The Blessed John Duns Scotus, by developing the doctrine of the absolute Predestination and the universal Primacy of Jesus Christ, unfolded his theological vision in which he anticipated to a certain extent the theology of the Church of our own time: "The Word of God, through whom all things were made, was made flesh so that as a perfect man he could save all men and sum up all things in himself. The Lord is the goal of human history, the focal point of the desires of history and civilization, and centre of mankind, the joy of all hearts, and the fulfillment of all aspirations . . . Animated and drawn together in his Spirit we press onwards on our journey towards that consummation of history which fully corresponds to the plan of his love: 'to unite all things in him, things in heaven and things on earth' (Eph. 1:10)" (Second Vatican Council, Pastoral Constitution Gaudium et Spes on the Church in the Modern World, n.45). The selfrevelation of God in the Word involves the revelation of the mystery of man: "In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear... Christ the Lord, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling . . . Human nature, by the very fact that it was assumed in him, has been raised in us also to a dignity beyond compare. For, by his incarnation, he, the son of God, has in a certain way united himself with each man." (Gaudium et Spes, n.22).

The philosophical truth, then, which he pursued in a closely reasoned and rigorous examination of the opinions of the ancients and of his own contemporaries, provides by universal consent even today an abundant harvest of insights, of solutions, and of proposed lines of thought whose richness and fruitfulness have still not been entirely realized. However, the lesson of his method is clear to us: his speculative excursions were placed at the service of an understanding of the faith, of that theological truth which is man's nourishment while he is in via. "There is no metaphysical synthesis in Duns Scotus," noted E. Gilson (Jean Duns Scot. 339), "or, if there is one, it does not constitute the global vision of the world which was his. The only synthesis which Duns Scotus conceived was a theological synthesis, at the heart of which is to be found the affirmation of St. John, 'Deus caritas est' (I Jn. 4:16)."

And Pope Paul VI, in the Apostolic Letter Alma Parens addressed to the Bishops of England, Wales and Scotland on 14th July 1966 on the Seventh Centenary of the birth of John Duns Scotus, drew a clear profile of the Franciscan thinker and proposed him as a Master of Christian thought: "Beside the majestic cathedral of Saint Thomas Aquinas, among the others there is an admirable one, though quite unlike the first in dimension and in structure, which the ardent speculation of John Duns Scotus raised up to heaven on a sure foundation and with soaring pinnacles . . . The spirit and ideal of St. Francis of Assisi are latent and ardent in the work of John Duns Scotus, who lets the seraphic spirit of the Patriarch of Assisi breathe in them, subordinating knowledge (scire) to right living (bene vivere). In asserting the pre-eminence of charity over all knowledge, the universal primacy of Christ as God's master-piece, as the glorifier of the Most Holy Trinity and the Redeemer of the human race, as King in both natural and supernatural orders, at whose side shines in original beauty the Immaculate Virgin, Queen of the Universe, he brings into sharp relief the supreme ideas of the Gospel revelation, particularly those that Saints John the Evangelist and Paul the Apostle saw as eminent in the divine plan of salvation".

Pope Paul VI invited us to "honour the memory of the Subtle and Marian Doctor for his speculative as for his moral and practical life," expressing the hope for "a renewed interest in the history of theology, especially that of the Scholastics, engendering a fervent desire for a serene and systematic research carried out according to the highest standards." "It is our conviction," he added, "that it is especially from the intellectual treasure of John Duns Scotus that it will be possible to draw effective weapons to combat and dispel the black cloud of atheism which is darkening our age."

But another aspect of the thought of Scotus was highlighted by Paul VI, which we would like to single out and place before you again. The Blessed John Duns Scotus remains for us the master of "a serious dialogue which has for its basis the Gospel and the ancient common traditions and which may lead to that unity in the truth for which Christ prayed. He may well give to this dialogue . . that seraphic spirit which assigns to charity the overriding function. He goes into and examines the developments of knowledge with an accurate and critical method, with his eyes fixed on the overriding principles, and with calm judgment proposes his conclusions deduced from them, moved, as John of Gerson said of him, not by a contentious single-minded desire to win the argument, but by the humility required to search for an agreement."

So the richness and the fecundity of the thought of Scotus depend on the fact that he demonstrated respect for the freedom of his interlocutors. For him, to think meant to carry on a dialogue which aimed not so much at affirming one's own point of view as at discovering and welcoming the truth wherever it may be

found. "To weave together these eirenic talks between the Christian communities," declared Paul VI, "the doctrine of Scotus could offer a golden thread with his agile and fruitful intellect no less than with his practical wisdom." And with good reason: "He was in fact a theologian who is constructive because of his love, and he loves with a concrete love which is truly a praxis, as he himself defines it: 'It has been proved that love is truly praxis' (Ordinatio. prol. n.303: Ed. Vat. I.200).

For us Franciscans, the Blessed John Duns Scotus remains a witness and a prophet. May his spirit and his work as a son of the Poverello of Assisi live again in our own time: in dialogue between believers and non-believers, in dialogue between Catholics and non-Catholics, in dialogue between evangelization and cultures. Within the centrality of Christ the centrality of man, within the centrality of man the centrality of liberty as 'will', 'ut praxis': so that from the contemplation of God's charity one arrives at an evangelization witnessing to charity. May we derive from the witness of the Blessed John Duns Scotus a vivid model for our evangelical life, and from his thought may we obtain inspiration for our prophetic mission in the midst of our troubled times crying our for witnesses and prophets.

At this period of the Christmas festivities our minds are carried back to that iconographic representation which shows the Blessed John Duns Scotus as he is about to write down his speculation on the Incarnate Word, preferring to exceed in his praise rather than say too little: he is contemplating and receiving inspiration from the Word Incarnate which appears in the likeness of a Child gently caressing him, while the Virgin invokes for him, the troubadour of her Immaculate Conception, the floods of divine wisdom (cf. B. Gutwein, in M. Pranger, *Theologia iuxta Duns Scoti*, Augusta 1732). The most heart-felt hope that we can express is that such an attitude may also be ours: to welcome the Incarnate Word in thought, in sentiments, in praise and in life.

Rome, 6 January 1993, Solemnity of the Epiphany of the Lord

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Fr. José Angulo Quilis Minister General TOR

FOUNDATIONS FOR A THEOLOGY OF PRESENCE:

A Consideration of the Scotist Understanding of the Primary Purpose of the Incarnation and Its Relevance for Ministry in the Underworld of the World Church

MARGARET ELETTA GUIDER, O.S.F.

Introduction

In the following presentation I will discuss the theological significance of the Scotist understanding of the primary purpose of the Incarnation. I will begin with a pastoral interpretation of the Scotist opinion and proceed to explore the implications of this interpretation for Christian missionary activity in the twenty-first century. In brief, I will argue that contemporary approaches to mission and ministry often are informed by a theological understanding of the Incarnation that is conceived primarily in terms of God's response to humanity's need for redemption after the Fall. I will discuss various ways in which this construct constrains the theological imagination of the Church and its ministers. I will suggest that within this framework, the representational images of Jesus Christ that serve to inspire and guide missionaries in their *imitatio Christi*

Margaret Eletta Guider, a member of the Franciscan Sisters of Joliet IL, who will complete her doctoral studies at Harvard Divinity School in the Spring 1993, teaches at the Weston School of Theology. This article is based upon material in Chapter 5 of her dissertation, The Church of Liberation and the Problem of Prostitution: A Brazilian Case Study.

[imitation of Christ] are necessarily those of sacrificial victim and/or savior. In a similar fashion, I will suggest also that the *missio ecclesiae* [mission of the Church] is grounded in a problem-solving stance toward the needs of the world and its peoples. Based on this observation, I will call into question the ability of the Church to realize the mission it has defined for itself in accord with its preferred opinion on the Incarnation. I will demonstrate how the insights of Scotus make it possible for us to reconceive our understanding of what it means to imitate Christ and in so doing reconceive our understanding of mission as well. I will conclude by offering a few reflections on the practical implications of this proposal for Franciscans involved in ministries of presence in the underworld of the world church.

The Scotist Argument: An Interpretation

In accord with the thought of Scotus, the primary purpose of the Incarnation finds its expression in the divine will as it is moved by love for the highest good. In freedom, the Divine Architect makes the human nature of Christ the motif for the rest of Creation.² Christ is affirmed as the origin and end, the Alpha and Omega, the First and the Last. In an act of gratuitous love, Christ becomes the center of the created universe and affirms that each human person, in virtue of his/her creation in the image and likeness of the Divine, is created for grace and glory and found worthy of God's loving presence. In short, God's primary purpose for becoming human is not predicated on our need for salvation, but on the divine desire to love, to be our beginning and our end, to be "God with us" in order that we might dwell in the presence of the Divine.

The Scotist proposal does not advance an alternative understanding of the primary purpose of the Incarnation in order to diminish or deny the significance of the redemption. Rather, the argument, in its affirmation of the primacy of Christ, provides a more adequate understanding of God's action in the world. The missio Dei [mission of God] flows out of the desire to love. The divine response to humanity's need for redemption from sin is but one manifestation of that love. Scotus does not negate the significance of God's saving action in the world as expressed in the mystery of Redemption. He does emphasize, however, that the primary purpose of the Incarnation is to be understood in terms of the Primacy of Christ, God's loving action in the world.

The Desire to Save: Inspiratio or Tentatio

Several years ago, I came across a thought-provoking passage in a short story entitled, *Imitação da Rosa* (*Imitation of the Rose*).³ Throughout the novella, the Brazilian writer, Clarice Lispector, alludes to various classical Christian metaphors, one of which is the "Imitation of Christ." In reflecting on the Catholic formation of the story's main character as a young adolescent,

"When they had given her *The Imitation of Christ* to read, with the zeal of a donkey she had read the book without understanding it, but may God forgive her, she had felt that anyone who imitated Christ would be lost - lost in the light, but dangerously lost. Christ was the worst temptation."

From the time of my first reading, the quotation haunted me. "How" I asked myself "could Christ be the worst temptation?"

In the course of my own theological studies and research, the question remained with me. As I began to reflect more critically upon the ways in which the imitation of Christ had informed Christian life and practice throughout the centuries,⁵ I started to identify and examine the theological and biblical foundations upon which related images, attitudes and actions were based.

Informed as I was by feminist and liberationist hermeneutics, I was acutely aware of the potential limits and dangers inherent in an *imitatio Christi* that was grounded in the desire to sacrifice oneself for the sake of others. Admittedly, my focus at that time was on the treatment of women and slaves within the Christian tradition, and the ways in which the imitation of Christ was appealed to by religious and civil authorities responsible for upholding and preserving the social order. If women and slaves could be compelled to identify their sufferings with those of Christ, it followed that their own self- understanding as sacrificial victims, afflicted, abused, silent and submissive, would remain unquestioned and unexamined.

At that point, the interactive relationship between theological imagination and human agency became clear to me. In part, it could be argued that the social control of Christian women and slaves was dependent to some degree upon a particular Christology and soteriology for its justification. To the extent that this was true, there could be no social change without theological change. For an ecclesiastical structure invested in maintaining the social order, it would not be surprising to find the exercise of theological imagination severely curtailed. An historical review of selected rebellions, revolutions and heresies seemed to support my suspicions.

Insights such as these led me to pursue my own research interests in the area of religion and society, and more specifically, on the Roman Catholic Church and the problem of prostitution.⁶ In reviewing sources that addressed various aspects of the Church's teachings and pastoral practice regarding individuals engaged in prostitution, I found that the biases and assumptions inherent in certain theological foundations often impeded or undermined ministerial

activity. Efforts to rescue women from lives of prostitution often failed. The reasons were numerous, but many had their moorings in ministerial attitudes and practices predicated on a particular *imitatio Christi*, understood as the desire to save and liberate. In addition to the passage from *Imitaçao da Rosa*, it was this realization, along with my personal contacts with non-traditional ministers and prostitutes in the city of Chicago and in various regions of Brazil and the Philippines, that led me to reflect on the need for alternative theological foundations for ministry in the underworld of the world church. For all of his subtlety, John Duns Scotus proved to be an invaluable resource for such an endeavor.

Though pastoral activity in the midst of individuals engaged in prostitution is but one illustration of so-called underworld ministries, it serves as an example that unquestionably places Christian communities in the unsettling position of having to come to terms with the stark realities of the world in which they live. As for those who recognize within themselves the desire to minister in the midst of those who constitute the underworld of the world church, namely, the poor, the powerless, the oppressed and the marginalized, a review of the history of missionary activity may be sufficient to alert such individuals to the fact that ministry which is grounded in the desire to save others may render would-be imitators of Christ incapable of discerning between divine inspiration and the worst temptation.

Incarnation and Salvation: Differing Perspectives on Liberation

Working within the framework of liberation theology, the understanding of Jesus Christ as liberator and savior logically proceeds from the theological coupling of liberation and salvation. There is a potential danger, however, inherent in such a theological construct, and that is the imitatio Christi which such a theology inspires. The images of the liberator and savior are powerful ones. They are at once messianic and utopian. They point to the Reign of God and to the transformation of the world order. Inasmuch as they lend themselves to imitation, particularly in extreme situations, the desire to serve is easily conflated or confused with the desire to save - and with God's help, the power to do so. Personal identification with such images hold considerable potential for fostering the conviction that to imitate Christ in such a fashion places the follower of Jesus in a privileged position to know the form that the liberation and salvation of others should take and thus, to bring it about in accord with his/ her own particular plan of action. In its most extreme form, the worst temptation is manifested in a radically exclusive distortion of what it means to be in persona Christi [in the person of Christ]. It is a distortion that not only loses sight of the divine agency of Christ, but the human agency of the one who is to be saved.

In the former view, humanity's need for redemption is posited as the reason for Christ's coming. At its worst, this view implies that the Incarnation was predicated on human sinfulness. At its best, it lends itself to a one-sided view of the mystery of God's love and action in the world. In addition to other limitations and dangers, it contributes to an understanding of ministry that finds expression in human efforts to control not only evil, but other persons - and even God.

Scotus, however, in his understanding of the primary purpose of the Incarnation, provides a much needed alternative. In accord with Scotus' line of reasoning, it becomes possible to couple incarnation and liberation in a way that is complementary, not supplementary, to the traditional coupling of salvation and liberation. Through the coupling of incarnation and liberation, it is possible to reconceive our understanding of human freedom as freedom for, not only freedom from. In effect, it engages the theological imagination in a consideration of what it means for the human person to be free for God and free for good.

.... the argument, in its affirmation of the primacy of Christ, provides a more adequate understanding of God's action in the world.

Toward a Theology of Presence for the World Church

As the Roman Catholic church attempts to discern the competing claims of the oppressors and the oppressed, it also finds itself discerning the competing claims of the poor and marginalized who are no longer one, but many. Despite its broadbased commitment to affirm the "preferential option for the poor" as a constitutive part of its identity and mission, it is unsettled to discover itself in the position of having to choose among the poor, not only with regard for their respective and particular needs, but also in accord with the ecclesial resources available at any given time. Like it or not, the Church runs the risk of exercising a preferential option for some poor more than others. An option that, in the minds of many, is inextricably linked to the desire to save and to liberate.

Throughout the world pastoral agents as well as the people of God find themselves at an impasse with regard to the limits of liberation that are reflected in the boundaries set by churches in the interest of safeguarding the *missio ecclesiae* and its proper relationship to those whom it seeks to serve and save. It would appear that before ecclesiastical criteria for evaluating the pastoral effectiveness of individuals or groups, particularly those engaged in underworld ministries, could be established, it was necessary to cast people into categories such as, non-believers, sinners or victims. Given these categories, the Church's mission could be assessed in terms of its overall success in bringing about conversions, guaranteeing rehabilitation or ensuring safety and protection, in short, what we understand today to be ministries of faith and justice.

In some cases, the Church assumed that individuals were able, willing and amenable to changing their lives in accord with the ecclesial expectations. In other cases, it assumed that individuals were not able, and therefore, not free to choose on their own behalf, and therefore subject to the better judgement of the Church. In most cases, however, the Church defined the problem in accord with a particular set of anthropological and soteriological assumptions. In most cases, the Church proposed a solution in accord with its understanding of the role and function of a given person within a given society. In most cases, the Church supplied or guaranteed the material resources for ensuring the end which best conformed with its view of the world and eternity. Regardless of how individuals were cast, whether as non-believers, sinners or victims, the Church and her ministers were the sole agents of their salvation in the spiritual order and oftentimes, of their liberation in the temporal order.

Another reading of history, however, reminds of a fourth category, namely that of survivors, which the Church is hard- pressed to admit, and even less likely to advance. In effect, survivors remind the Church of the inadequacies of its *modus operandi* and the limitations of certain theological foundations upon which it is based. Survivors keep the Church honest by reminding it, that like a confessor, it knows first hand of the Church's hidden secrets and of its complicity of silence. It reminds the church that it cannot save that which it does not assume. With regard to representatives of the Church known for their practices of abandonment and abuse, of non-believers, sinners and victims

alike, survivors dare to require the church to listen to the truth which they speak. And with the question, "Do you love me?", survivors take the Church and her ministers where they would not go, by reminding them of an *imitatio Christi* that is realized in loving action and incarnate presence. Rarely is it the case, that the Church, as institution, acknowledges the value of this approach to ministry. I believe this may be due, at least in part, to the fact that the Church has failed to cultivate and promote the very theological foundations that could enhance its understanding of the *missio Dei* [mission of God].

Though some might contend that a ministry of presence is a final resort for ministers who find themselves overwhelmed by the scarcity of material resources available for the work of human liberation and unable for any number of reasons to draw upon the spiritual resources of sacramental life of the Church, I would argue to the contrary. In the theological construct of Scotus, presence is the starting point. It is not a means, it is an end in itself. It is not a given, but a chosen, albeit one which is equally disconcerting to problem solvers and quietists alike.

Ministers who are moved by an *imitatio Christi* that expresses itself in the desire to be a sign of God's loving action and incarnate presence are aware that their participation in the *missio Dei* - understood as God's universal *loving* will for all humanity - is not without its risks and consequences. Grounded in this knowledge and experience, a theology of presence necessarily addresses itself not only to the mystery of God's love, but to the problem of God's love as well, a problem that is particularly acute for a Church that remains marked by the longstanding conviction that "extra ecclesiam nulla salus" [no salvation outside the Church], despite the best efforts of Vatican II.

As the Church reaffirms its commitment to the tasks of evangelization and human liberation, it must do so mindful of the fact that the percentage of Christians in the world continues to remain, as it has since the turn of the century, at roughly one-third of the total population. Likewise, it must remain alert to worldwide reports on the devastation of the earth and the dehumanization of ever-increasing numbers of people. Given its understanding of the Church's participation in the saving mission of Christ, these statistics are clearly cause for concern.

Yet it seems that the apparent inability or failure of the *missio ecclesiae* to bring about the salvation and liberation of non-believers, sinners, victims and survivors, in accord with its own understanding of mission, gives us pause to ask ourselves anew, "what is the Spirit of God saying to the churches?" Could it be that there is something we have yet to fully comprehend about the *missio Dei* and the *imitatio Christi*?

Conclusion

As a practical theologian and missiologist, it goes without saying that I am concerned with the self-actualization of the church in an increasingly complex global context. As a Franciscan, however, I find it necessary to be even more explicit about my commitment to engage in speculative theological reflection that serves not only the world church as it is broadly conceived, but more specifically, the underworld of that world church. To this end, I assume as my particular responsibility the retrieval of foundational insights from within the Franciscan theological tradition that can inform and sustain those who by charism and conviction embrace a preferential option for the poor and oppressed.

In this presentation, I have focused my attention on one particular argument in order to provide a concrete example of how the theological imagination of the Church can be enhanced through the rediscovery and appropriation of Scotus' thought. I have done this not only for the purpose of recovering valuable insights from the Franciscan theological tradition, but also, with the intention of calling into question the ways in which predominant theological perspectives on themes such as those of incarnation and redemption can limit, constrain and even undermine the Church's ability to realize its expressed desire to be one with the poor.

Given the fact that a number of Franciscans minister in the midst of the marginalized, the powerless and those "who are considered to be of little worth," 10 it comes as no surprise to find our pastoral activities scrutinized by those entrusted with safeguarding the teachings and practices of the Roman Catholic church. As growing numbers of individuals and communities throughout the world find themselves subject to such inquiry and investigation, we all are brought to a heightened awareness of the diversity of influences and contexts that inform the ecclesial understanding of "right opinion" and "right action."

In this process, we do well to remember that theological foundations are not incidental, but rather, consequential, to the ecclesial movements which they inspire or sustain. As we move farther in time and history from the Second Vatican Council, it is not surprising that we should find ourselves questioning the extent to which the Church's approach to orthodoxy and orthopraxis is dynamic in orientation. Historically speaking, there is limited evidence in the modern period to suggest that the Church, as institution, endeavors to acknowledge the horizon of truth that exists within the tradition with regard to equally correct, yet distinctly diverse theological opinions and pastoral actions. Rather, it seems that the Church in recent centuries has tended to advance and defend one preferred opinion or mode of action, often to the exclusion of all other

possibilities. In effect, the process of ecclesiastical gerrymandering appears to refocus the magisterial task in such a way that the emphasis shifts from the differentiation of correct opinions from incorrect opinions, to the distinction of correct opinions from preferred opinions.

Ultimately, this presents a problem for the Church inasmuch as *preferred* opinions in theory become *only* opinions in practice. Potentially, the end result is a Church that is increasingly less capable of creatively engaging a diversity of opinions and activities in the realization of its identity and mission. To the extent that the ideas and contributions of John Duns Scotus were eclipsed, supplanted and gradually deleted over the course of six centuries, his thought, for the most part, was rendered largely inaccessible to those outside of erudite Medieval circles and Franciscan theologates. Convinced as I am of the contemporary significance of Scotus' thought and the applicability of his theological insights to the mission and ministry of the Church, it is my sincere hope that the preceding remarks can contribute in some small way to a much larger project.

Endnotes

¹ See: Ordinatio III (suppl.) d. 19 (Assisi com. 137, fol. 161 vb). For commentary and English translation, see Allan B. Wolter, OFM, "John Duns Scotus on the Primacy and Personality of Christ," in Franciscan Christology, ed. Damian McElrath (Assisi: Tipographia Porziuncula, 1980), 139-145; 152-155.

² Wolter, "John Duns Scotus on the Primary and Personality of Christ," 141.

³ See: Clarice Lispector, *Imitação da Rosa* (Brasil: Editora Artenova, 1973).

⁴ Lispector, *Imitação da Rosa*, 33.

⁵ For further discussion of this metaphor and its significance in Christian life and practice, see Margaret R. Miles, "An Image of the Image," in *Practicing Christianity: Critical Perspectives for an Embodied Christianity* (New York: Crossroad, 1988), 17-42.

⁶ See: Margaret Eletta Guider, *The Church of Liberation and the Problem of Prostitution:* A Brazilian Case Study. Cambridge, MA: Harvard Divinity School, 1992. Unpublished dissertation.

⁷ A classic example of this is found in Anselm, Cur Deus Homo?

⁸ See: David B. Barrett, "Annual Statistical Table in Global Mission: 1990, "International Bulletin of Missionary Research, vol. 14 (1990), 26 ff. See also, David B. Barrett, World Christian Encyclopedia (New York: Oxford University Press, 1982), 5.

⁹ See: John Paul II, Redemptoris Missio (Mission of the Redeemer: On the Permanent Validity of the Church's Missionary Mandate), reprinted in Origins 20:34 (January 31, 1991).

¹⁰ RegNB, 1X:2.

San Damiano Revisited

Above the western hills cast rays of a Sun's farewell light the skies afire.

A little poor man shakes
his beggar robes
of dust and dirt
after a long day's toil.
Stone on stone to repair
the abandoned Church's wall

Gently his feet's naked soles caress the dust carpeted tiles as an open door welcomes its visitor.

Bends his knees in adoration profound sighs and sobs penetrate the dark and silently dissolve into oblivion.

Ah, very unlike yesterday's deafening command:

"Go, Francis, repair my house."

No singing of angels heard in this eve twilight nor silent flutter of wings but dry whisper of wind that woos the lacey web curtains hung loose on shattered windows.

At last raises his eyes
the nailed feet and hands
the lance-pierced side
glistening in crimson red
and glowed the head contrast
setting ablaze the sanctuary
where unburned the flickering light.

With all vigor and might that shook his tattered vests the little poor man cried out: "My God, Who are You and what am !?"

Sr. Mary Francis, O.S.C.

The Extraordinary General Chapter of The Conventual Franciscan Friars, 1992

Words of wisdom for all Franciscans

ITEM I: TAKEN FROM THE EXHORTATION OF THE MINISTER GENERAL, FRIAR LANFRANCO SERRINI, GIVEN AT THE OPENING OF THE CHAPTER (8/16/92)

"The knowledge that the Order expects much from this Chapter should guide us. It is difficult to foresee how much will be derived from us. It will be, however, in proportion to our commitment and our interior disposition. We must listen to God, and the signs of the times which are offered to us. In order to do this, however, we must change both in mentality and in attitude; we must assume consciousness of our responsibilities to the brothers of our provinces and custodies. Ministers and Custodes Provincial (as major superiors in the Franciscan Order are called) must allow themselves to emerge in the role of animator, which, in turn, ought not to be impeded by human fragility, poverty, and lack of will. Our activity is precisely a responsibility which comes from the service which we have accepted. It is a service of stimulation, of witness, of healthy enthusiasm, and of tenacious will in fulfilling our duties and it will be supported by the commitments and decisions taken by this Chapter and by that which wells forth from our resolutions.

These important quotations were selected by our summer colleague, Fr. Jude Winkler, OFM Conv., of the Washington Theological Union. We are most grateful to him and to the presenters for sharing with us the proceedings of the Chapter held from August 20th to September 15th, at the Conference Center of the Mexican Episcopal Conference in Tepojaco, Mexico outside Mexico City.

For further information contact Fr. Jude Winkler, OFM Conv. 12290 Folly Quarter Road Ellicott City, MD 21042 (410) 988-9822 "It is painful when the friars see in their own superior one who is content with the quiet life, or when they see him further lacking conviction with regard to programs that he must present. It is stimulating, on the other hand, when the friars daily note the generous and perseverant effort of a superior who knows clearly that he believes in a project and is convinced that, of the few or the many possible results, he is working for the Lord and must rely upon God with love and sincerity.

"I am thinking in particular of the young men who watch us and look for the fulfillment of their expectations in our decisions. Open to high ideals, they are looking for help so as to live with integrity and perseverance. They are searching for encouragement, help and stimulus in spite of incoherence and uncertainties. For them, we are called to construct the future of the Order, not taking cover in our human securities, not entering into compromises, but breathing, with open heart and lungs, the fresh and pure air that is God and to go on living and be incarnated in the real world without ruining the substance of the Order, but without getting caught up in those accidental features which are passing away."

ITEM 2: TAKEN FROM THE HOMILY OF THE MINISTER GENERAL, FRIAR LANFRANCO SERRINI, AT THE EUCHARISTIC LITURGY FOR THE OPENING OF THE GENERAL CHAPTER (8/16/92)

"On this occasion we recognize the need for conversion according to the model of St. Francis, with the same capacity to live that conversion and to experience it in our own lives, cost what it may. Too many times in life we have heard the words of the Apostle: "By ourselves we cannot even say 'Jesus is Lord!" How much less will we succeed in walking according to God's paths, which are manifestly not our own, if the same Spirit does not sustain us in the effort.

"Conversion is difficult enough for an individual. Each of us is too secure in himself, (too sure) of his views, (too convinced) of his own truths, (too wrapped up) in his own personal experience. . . How much more difficult for a whole family, numerous and composite in culture, language, orientation and experience. . . All these human aspects must find a minimum common denominator in faith, faith in God precisely; that God may enter, penetrate, enlighten, and open us up to welcome the brother, in each brother, God Himself."

ITEM 3: TAKEN FROM THE HOMILY OF BISHOP LUIS D'ANDREA, OFM CONV, ORDINARY OF THE DIOCESE OF CAXIAS, BRAZIL, ON THE COMMEMORATION OF THE "DAY OF THE LATIN AMERICAN MARTYRS" (8/22/1992)

"This fragmented world... in a crisis of traditional values is the benefactor of an ethical, cultural, and religious pluralism... and we ourselves, as a human group, state or church institution, should have the capacity to impose a model of behavior acceptable to all.

"The actual process of modernization imposes itself today under the domination of a triumphant neo-liberal vision. Neo-Liberalism emphasizes the separation of the economy and ethical norms and political control, in the interest of capital, of which the only interest is profit.

"This truly inhuman world system, in which the person is valued by that which he has and not by that which he is as a human person and child of God, produces different and contradictory results, according to the place and the situation in which it finds itself. In the rich countries and in the dominant classes of the third world, there is evidenced the concentration of riches and exaggerated consumerism. In the world of the poor, an ever greater mass of people, unnecessarily poor (in that they do not have access to the machines and technological developments), is growing.

"The greatest part of the impoverished is left to fate, constructing a future on the unknown through the most lavish form of menial labor with humiliating facets. This situation gives ever greater rise to aggression and violence. We can see this in the institutional violence of this unequal and perverse system which is abandoning, in darkest misery, thousands and millions of children in the streets of the large Latin American cities. They become the objects on ongoing commercial trade in prostitution and drugs."

ITEM 4: TAKEN FROM A PRESENTATION GIVEN BY FRIAR PIETRO BELTRAME, OFM CONV, CONCERNING THE RESULTS OF AN ORDER WIDE STUDY CONCERNING THE STATUS OF THE ORDER (8/24/92)

"It will be a sign of maturity, then, to assume, as a fraternity, that which comes to us from tradition and, with historical patience, adapt ourselves to the principle of reality, seeking that which is possible, even if it is not the desirable optimum.

"However, the necessity to adapt to the principle of reality does not invalidate the need that fraternity continually repropose its charismatic decision. Then faced with the realities that affect our lives, we must seek those expressions and structures that are appropriate for communicating the message of which we are called to bear.

"We should not be very concerned with looking at the past, to repeat what our predecessors have done. We should look at the present and let ourselves be guided by the Spirit that manifests itself through the signs of the times. In this way we can make those decisions that are more appropriate for the service of the Church and humanity. It should be the case that Franciscans always seek 'the holy operation' of the Spirit."

ITEM 5: TAKEN FROM A PRESENTATION ENTITLED "THE CONTEMPORARY CRISIS AND THE NEW WORLD ORDER", GIVEN BY DR. AUGUSTIN BASAVE FERNANDEZ DEL VALLE. PhD., PRESIDENT OF LA SOCIEDAD CATOLICA MEXICANA DE FILOSOFIA (8/31/92)

"The tremendous emptiness from which the current generation suffers — emptiness of God — can only be filled with God. All other remedies that are offered will be palliative, but none are radical cures. Only a revitalization of faith and an authentic religious life based on eternal truth can free us and our contemporaries from the crisis which we suffer."

"The uneasiness and anguish from which humanity suffers is owed basically to this very simple cause: the abandonment of the religious life. Having turned their back on the Gospels, it is natural that the people feel thrown to the lions and condemned to wander about in an absurd existence. The shipwrecked atheist wants to enthrone new gods: money, ambition, power, fame; pleasures, which, in the end, have not saved the ship from wrecking.

"We should not have too many illusions concerning technological progress. We should give a decided YES to technology, and a resounding NO to technocracy, empty of spiritual ferment. Traditional values are in an inarguable crisis. The noblest and most qualified persons are held in disfavor. In this way we can say that we are witnessing the depreciation of humanity in that which is most dignified and valuable. The drive for efficiency has disintegrated the human conscience and has driven our culture to chaos. The result is half truths, mutually irreconcilable, that leave us unsatisfied."

"Crucified on Calvary, Christ, in the trance of His agony, suffers love with greater tenderness for those who caused Him to suffer, even those who spit on Him, whipped Him, slapped Him and brought Him to the cross. In this tragic martyrdom, His spirit could still implore pardon for those who sinned even though they didn't know that they had. In these Cretin days in which hate is made lord, the eternal echo of Jesus' petition still drills into our half closed ears."

"We have broken the vital natural bonds and we have materialized our existence, tearing it from its roots. We have forgotten that human life is a

marvelous mystery and we have turned it over to be sacrificed on the altar of material progress. If the earth could cry, it would weep for the banishment of the human being. Seated on the debris of our civilization, the school is an effective tool which could straighten the direction of society if it would decide to put wisdom's light and mutual human love in our hearts."

"The best internationalism is a Christian internationalism based on the idea and practice of fraternity. Love of neighbor and living the moral unity of the human race has as its origin and destiny "Christian" internationalism: expressly, unknowingly or ignoring it. In Greco-Roman paganism, as in the excessive paganism of our own day, no one knows, nor cares to know, the moralizing energy of Christianism which tries to conquer all egocentrism — individual and natural — so that universal divine fraternity might flourish in peace and love."

"International order cannot be seen only as an idea that prohibits the use of force between persons. It requires communitarian organs which recognize and guarantee basic human rights. It isn't enough that 'arms are silent'. It requires a positive cooperation between States assuring the welfare of all peoples — big and small — concerning quality of rights."

"We must not only try to preserve human geography from nuclear destruction. We also want a world with active peace which eliminates the harmful and unjust economic and social differences while fomenting and bringing to perfection systems of international cooperation. Only in this way can we overcome the crisis of political power which threatens us with world destruction in which no one will be neutral and in which there will be no survivors. Only in this way can we arrive at a situation of active peace, justice and international friendship which promotes the best for all people."

ITEM 6: TAKEN FROM A PRESENTATION BY FRIAR PETER DAMIAN MASSENGILL, OFM CONV, WHO IS THE GENERAL DELEGATE FOR JUSTICE, PEACE AND THE SAFEGUARDING OF CREATION (8/31/92)

"My brothers, in the 'fullness of time' God has brought us here to experience this land and these people. If God has chosen this to be the right time, then we have no choice but to listen in obedience to 'the signs of this time'. There is no doubt that the Spirit of God is calling the church to a New Evangelization. We see in the Central European Church a long tradition of support for the Church of Rome from as far back as Charlemagne. But, it often appears old, tired, and cold in terms of living faith in a way that makes a real difference in our lives and our society. The American Church has compromised itself along with the other Christian Churches into what we often call an "American Civil Religion" in which separation of church and state is the excuse for society to ignore the primacy of the person who is held sacred in Christian belief. The Eastern European Church is at a very important threshold. For a number of years the

strong conviction of faith has defined itself primarily in terms of a defense against Communism. Today, it is facing the challenge of taking that great witness of faith into a more global society, no longer facing that threat.

"It seems to me that it is most appropriate to look at the Latin American Church as the number that is most useful to the Body of Christ in these times. It is the church that is 'hot with the blood of martyrs'. It is the church that has called the whole Catholic Community back to walk WITH the People of God."

ITEM 7: THE FOLLOWING QUOTES ARE TAKEN FROM A PAPER ENTITLED "A 500 YEAR PERSPECTIVE OF JUSTICE AND PEACE: REFLECTIONS FOR A TRADITIONAL AND COM-MITTED FRANCISCAN TESTIMONY" BY MARIO CAYOTA, A SECULAR FRANCISCAN, A HISTORY PROFESSOR AT LA UNIVERSIDAD CATOLICA DE MONTEVIDEO, A MEMBER OF THE FACULTAD DE TEOLOGIA AND THE FACULTAD ESTATAL DE HUMANIDADES, AS WELL AS THE DIRECTOR OF THE HISTORY DEPARTMENT AT CIPFE IN MONTIVIDEO. DR. CAYOTA IS PRESIDENT OF THE PARTIDO DE LA DEMOCARCIA CRISTIANA AND A DEPUTY IN THE URUGUAY PARLIAMENT. THIS PRESENTATION SPEAKS ESPECIALLY OF THE ATTITUDE OF THE FRIARS TOWARD INDIGENOUS PEOPLES.

"In order that these evangelical values be lived out in Latin America, it is necessary that they be generated within the specific culture peculiar to each people. Justice and Peace (which in their substance are universal evangelical values) cannot be incarnated in a generic and atemporal manner. They require a social body, a history in which to be embodied. Therefore, lived Justice and Peace in America has to have its own profile, which, in the case of the Franciscans, needs to be designed as well, in agreement with their charism. In the case of the Latin American Franciscan family, this commitment in favor of Justice and Peace assumes a past history embodied with a rich tradition."

"Poverty will always be associated with the Franciscans of the first evangelization in the Indias (Americas) with a new style of church. Their desire for renewal had, as its impetus, the prophetic stance of identifying with those among whom they immersed themselves. The contact the Franciscans had with the native people in the New World itself nourished this hope even more. The friars discovered in the native peoples a lifestyle and a culture besides the ideals of frugality and solidarity."

"The Franciscans who were pro-Indian found themselves captivated by their 'infantile innocence'. For the friars, if this condition, for the sake of worldly business, was seen as a disadvantage before the Europeans, then, in relation to the 'Reign of Christ', it put them on top. Numerous passages result in which (fray Jerónimo) Mendieta (a 16th century friar who lived in the Americas) makes reference to this condition and advantage of the Indians.

"Those who believe the Franciscans were putting the Indians down for considering them children or 'minors', totally misunderstand the spirituality of the Franciscan reformers. In reality, there was no higher praise they could have given than this. 'La minoridad' was an ideal as taught by the Gospel of Mark, '... whoever does not receive the reign of God like a child will not enter into it' (10:15). This was one of his favorite biblical verses. Fray Jerónimo Mendieta, referring to the call God made to the Indians, states: 'The Gospel is full of the attention which God pays to the little ones and children, and theirs is the Reign of Heaven, and unless we make of ourselves small, humble and self-effacing as they do, we will not enter there."

"This is how the first Franciscan missionaries (to the Americas) presented themselves to the Indians. The principle reason to baptize them is that the 'Reign of God' is theirs. The Reign belongs to them because they are poor!... because they are not greedy! They do not negate the need to teach doctrine to the neophyte, but, rather, put their poverty before everything else. Poverty for them is a kind of sacrament. Life, from the Franciscan perspective, is what is most important.

"Naturally, when Franciscans are talking about 'poverty', they are not only talking about the lack of goods. They are talking about a 'culture' to which it is linked. But nor are they sanctifying misery. The great dedication the sons of St. Francis demonstrated, fundamentally through catechesis and the towns they founded, their desire to elevate the quality of life lived by the Indians. This activity was far from that attitude of repression. Nor did praise for poverty signify conformity with injustice. Concerning this there is a great abundance of documents which prove to the contrary."

"Of course the friars knew how to distinguish clearly between the organization and structure of the great indigenous empires, with their oppression and greed, and the poor and simple people who suffered under the system. We need to state clearly: it is to these people, and not to the indigenous royalty, by our judgment who subdued the people practically in the same manner as the Europeans did later, that the Reign of God will belong."

"When we study the pastoral activity of the Franciscans who came to America, we are able to see that the friars were not interested in imposing the European modus vivendi, its axiology nor, even, what is more surprising, to organize the Indian church according to the model with which they were familiar in Europe.

"A text from Toribio de Benavente Motolinía, can help to understand what style of church the friars hoped to inspire during the first century of the evangelization of the Indias (Americas). Motolinía writes: 'Because this was their land and among this humble generation it would have been good if the bishops were as in the primitive church, poor and humble, who didn't look for rent but for souls, without need to carry along the trappings of office, and that the Indians did not see the bishops dressed in finery, with delicate shirts; sleeping on mattresses with sheets of fine linen, because those who are committed to their calling should imitate Jesus Christ in humility and poverty, carrying their cross at personal cost and ready to die on it."

"The friars who came to the Americas in the 16th century were not only inspired by the primitive Christian model, that is, purporting to establish a church in the 'style' of the primitive one. But they also separated themselves from the institutional model which the conquistadors hoped to establish in the Indias (Americas). After successive and varied experiences, the friars arrived at the conclusion that, confronted by the threat of Conquest, the sole possible solution to save and protect the Indians was to create two republics.

"For (fray Jerónimo) Mendieta, as well as for the Franciscans of the proindio party, the 'Indian Republic' was the only way in which the native people could be saved from the Spaniards, who, on the contrary, were devouring them. For this reason Mendieta expounds in his **Historia Eclesiástica** referring to the projected republic: '... where is one free from the Spanish moths? In their company it is not something rare, but common and forceful, that they quickly consume innumerable individuals among the Indians. What would be rare would be to be able to sustain them, as though they were a great flock of sheep in a pen with some wolves and lions, though few, running among them. They would eliminate all the sheep in short order, this is clear, and they would be eliminated without recourse.'

"In accord with these observations, Mendieta found it appropriate and defended the creation of an Indian community entirely segregated from the 'civilized' Europeans. In it they could share in prayer, as well as their goods, as was done in the primitive Jerusalem community. They would try to establish a true Indian Republic with its own laws and magistrates. The republic itself was never realized. But from this idea, they were able to develop the plan for the 'Reductions'. The 'instructions' which Mendieta elaborated for this purpose, were terminated. In spite of the urging of Mendieta, the Franciscans never realized the project completely. Various decades hence, and hundreds of miles away, the Jesuits were able to employ this model with appropriate benefits for the Indians."

"The Franciscan friars who came to the (American) Continent, in the 16th century, proclaimed peace and sought reconciliation. Faithful to the Gospel in order to generate true peace, they worked for justice. In this sense, they took on,

with resolution, the defense of the subjugated Indians and their basic human rights. They struggled with tenacity, and could edit a thick volume with their interventions in favor of the Indian's cause."

* * *

YOU WERE RIGHT

What can I say except "You were right"? How could I differ or fill in the spaces? A gentle breeze comes from above. Agreed. Bud does a violent thrust only come from within? I don't know. Somehow it all fits together; Somehow it all makes sense. Somehow. . . There are no Yesbuts this time, No fancy poetry to cover up my mistake, You were right And I might as well let you know it. (As if you've been waiting with baited breath for me to tell you so). So how's this? A little easier on the violent thrusts (For God only knows where they're coming from) And another slogan (to replace "remnant") "Seek peace and follow after it" Because peace is that gentle breeze That comes from above. Besides, it's the perfect profession gift For the person who for too long Has tried to make a profession Out of making perfect gifts.

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



"For what else are the servants of
God but his murstrels whose work
it is to lift up

People's hearts and

More them to spiritual

gladress." st rewices

WRITTEN AT MOUNT IRENAEUS

ı.

This is the way that it always should be. . . walking high on the mountain through the warm summer pines, listening hard for signs of civilization, and hearing, with relief, just the soft, warm hum of the wind through the trees. . . becoming a tiny speck in the immenseness of the forest and the vastness of the world, yet having a special place there as well. . . walking higher and higher up the narrow dirt path, but reaching the clearing you knew you would find. . . sitting in the shade of a tall, roughly-hewn cross made of wood. . . your oasis. . . finally knowing this is where you belong: alone, with God, at the top of the world.

11.

All crosses should be made of wood I think, and not of gold or silver or other priceless ores, or bedecked with jewels and decorated... but simple, like this gray and weather-worn cross which stands in the woods and is made from the woods, and reminds us of the reality, and the pain, and the price of our salvation, more than all the gilded crosses could ever hope to do.

A. Barone

Franciscan Leadership Pilgrimage September 23 - October 2, 1993

Information and Description

What/For Whom:

This is a Franciscan Pilgrimage, not a tour,

designed for CEOs, Administrators/Staff, Board

Members and Major Superiors who are in leadership positions in Franciscan Institutions.

Purpose:

The goal of the program is to bring into sharp

focus the vision and legacy of St. Francis of

Assisi, thereby inculcating Franciscan values into

the administration and management of one's

institutions. Our objective is spiritual and

organizational transformation.

Why the Need:

The leadership in our institutions is no longer

under the dominant care and responsibility of

vowed Franciscan religious. More and more

members of the laity have been called forth to

shoulder the task of guiding institutions in their

respective mission and commitment to the

Franciscan vision on which an institution was

founded. What is the vision? What are our values?

How clear and rooted are these in the personnel

that now lead the institutions we call

"Franciscan?" The FRANCISCAN LEADERSHIP

PILGRIMAGE answers these questions with an

experience unmatched by any other.

Where:

Assisi and Rome, Italy

When:

September 23 - October 2, 1993: 10 days (6 nights

in Assisi, 2 nights in Rome)

Content:

One conference a day connected with a specific

PLACE in Assisi that highlights a particular

value/ideal of St. Francis. The content of the

conference relates to the institute's mission and the participants' ministry as CEOs, Administrators or Board Members. Group interaction and discussion will assist the learning process.

A visit to the PLACE, with historical input.

Celebration of **Eucharist/Prayer**, however possible.

Celebrating in **ritual** the meaning and particular value of Francis linked with the PLACE.

Time for effective leisure to absorb what is offered.

Cost:

New York or Boston: \$1607.00

Philadelphia or Washington \$1641.00

Chicago: \$1700.00

Price includes: Round Trip Air to Rome / Ground

Transportation by Private Motor Coach / Lodging

/ All Meals except 5 / Staff Stipends / Tips -Offer-

ings.

Our air carrier is SWISSAIR which has one of the

finest reputations in the world for service,

efficiency and respectability. We use all of

SWISSAIR'S gateway cities including Atlanta,

Los Angeles, Toronto and Montreal, and can connect you from any major U.S. city. Contact the

Pilgrimage Office for added cost.

Staff:

Ramona Miller OSF and Tod Laverty OFM

Information:

Fr. Roch Niemier OFM

FRANCISCAN PILGRIMAGE PROGRAMS

1648 S. 37th St.

Milwaukee, WI 53215-1724

(414) 383-9870 FAX: (414) 383-0335

Clare:

Woman of Vision and Values

Purpose:

A Retreat for the Franciscan Family

- to know Clare
- to celebrate our Franciscan Charism
- to reflect on our Franciscan vision and values Given by Roberta McKelvie, OSF and Joseph Testa-

grossa, OFM, Cap.

Program:

August 8

7:00 PM

Registration

August 9-13

Daily Conference and

Liturgy

August 14

10:00 AM

Departure

Room arrangements can be made for Saturday night

Special Evening Celebrations — All are Welcome!

August 10

7:00 PM

Transitus of Clare

August 11

\$ 100

5:00 PM

Liturgy and Social to

Celebrate the Feast of

Clare

If you are unable to attend the entire week, you are invited to join us for the evening celebrations on August 10 and 11.

Cost: \$225.00

Registration: Advance registration is necessary with a \$50.00 non refundable deposit should accompany the registration. Rooms are limited (75). Register early.

For registration call Marilyn Hoffman 716-652-8900

Christ the King Seminary

711 Knox Road

East Aurora, New York 14052

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Our Lady of Angels Convent Aston, PA 19014

20 minutes from Media, PA 30 Minutes from Wilmington, DE 30 Minutes from Philadelphia International Airport

Apr. 2-4

PRAYING THE FIVE SENSES

Nancy Lee Lydon, RSM

Apr. 30-May 2

HEALING LIFE'S HURTS AND

MOVING BEYOND

Cathy Rebello, SSD

May 21-23

'TASTE THE HIDDEN SWEETNESS'--

IN-DEPTH SPIRITUALITY OF

CLARE OF ASSISI Sr. Karen Karper

For information write or call 215/459-4125