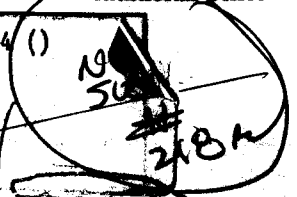


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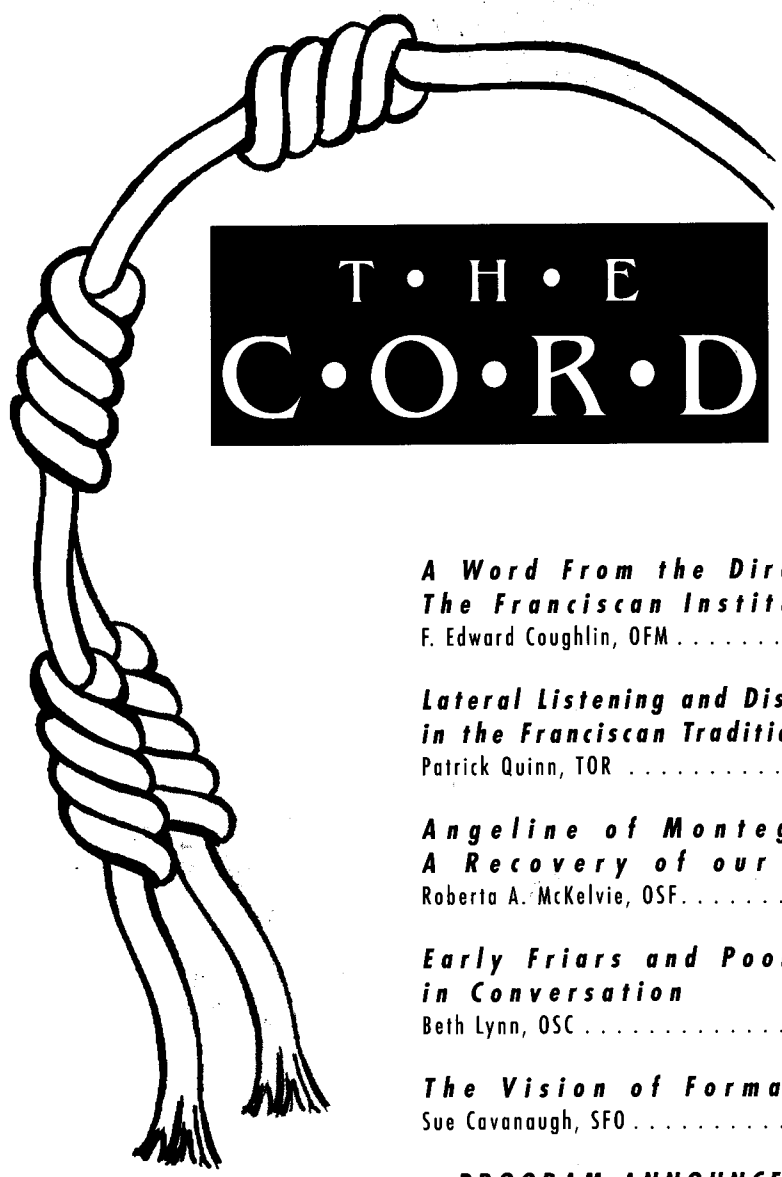


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*A Word From the Director of  
The Franciscan Institute*  
F. Edward Coughlin, OFM . . . . . 1

*Lateral Listening and Discernment  
in the Franciscan Tradition*  
Patrick Quinn, TOR . . . . . 5

*Angeline of Montegiove:  
A Recovery of our Past*  
Roberta A. McKelvie, OSF . . . . . 12

*Early Friars and Poor Ladies  
in Conversation*  
Beth Lynn, OSC . . . . . 21

*The Vision of Formation*  
Sue Cavanaugh, SFO . . . . . 31

**PROGRAM ANNOUNCEMENTS**  
46 — 51

**ON THE FRANCISCAN CIRCUIT**  
52

**THE CORD**  
A Franciscan Spiritual Review

Editor: Elise Saggau, OSF

*The Cord* (ISSN 0010-8685 USPS 563-640) is published bi-monthly by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778.

Subscription rates: \$20.00 a year; \$3.50 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.

NOTICE TO CONTRIBUTORS: All manuscripts for consideration should be addressed to Editor, *The Cord*, The Franciscan Institute, St. Bonaventure, NY 14778.

To save unnecessary delay and expense, contributors are asked to observe the following directives:

1. MSS should be submitted on disk or typed on 8 1/2 x 11 paper, one side only, double spaced.
2. The University of Chicago *Manual of Style*, 13 ed., is to be consulted on general questions of style.
3. Titles of books and periodicals should be italicized or, in typed manuscripts, underlined.  
Titles of articles should be enclosed in quotation marks and not underlined or italicized.
4. References to Scripture sources or to basic Franciscan sources should not be footnoted, but entered within parenthesis immediately after the cited text, with period following the closed parenthesis. For example:  
(1Cor. 13:6).  
(RegNB 23:2).  
(2Cel 5:8).  
(4LAg 2:13).

A list of standard abbreviations used in *The Cord* can be found inside the back cover. The edition of the Franciscan sources used should be noted in the first reference in a mss.

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*The Cord*, 45.1 (1995)

## A WORD FROM THE DIRECTOR

F. Edward Coughlin, OFM

Dear sisters and brothers,

Forty-five years ago, in the inaugural edition of *The Cord*, Father Philotheus Boehner, OFM, wrote:

For several years there has been felt among Franciscan religious in America the need of a periodical devoted specifically to traditional Franciscan spirituality.... We do not understand with sufficient clarity and penetration what it means to live and think and act in the spirit of our Seraphic Founder and Exemplar....

The matter should not be dismissed lightly.... As Franciscans we are bound to live according to the spirit of Saint Francis of Assisi. We are bound to this by a threefold obligation: to God, Who wills us to be not religious merely, but religious who follow the Franciscan way of life and no other; to the world, which looks hopefully to us for some feature of the radiant countenance of our Father, some flame of the all-embracing charity which he poured out upon the world; and to ourselves, for if our spiritual life bears no resemblance to that of our Father, we must fear to be cut off from the rich heritage promised to his true sons and daughters....

The primary purpose of *The Cord* is to aid in effecting among us a deeper knowledge and more ardent love of the Franciscan way of life.... It will restrict its material to Franciscan spirituality in its various forms and aspects and applications, and to such matters as are of particular concern and interest to the Franciscan family....

For as the Franciscan cord is the symbol of that way of life which binds together all members of the Franciscan family...it is our hope to make *The Cord* an instrument for promoting closer unity among us not merely in symbol but in fact, and greater perfection through mutual love and coordinated effort (1950, 1-3).

These words from the visionary founder of *The Cord* ring true within the hearts of those who have embraced the challenges of renewal in response to the mandates of Vatican II. They are words

which take on a special urgency in these days as many ask: What makes the Franciscan tradition so unique and important to the contemporary Church and world? And, while words like "bound" and "obligation" in Philotheus's statement might raise negative connotations in a post-Vatican II Church, the general tenor of his observations continues to challenge Franciscans to know and articulate their understanding of what it means to be called to a distinct way of living their Christian vocation.

Today, instead of using the term "traditional spirituality," we are inclined to speak of charisms, to which we are heirs in our particular way of life. In much the same way as Philotheus Boehner above, Sister Elizabeth McDonough, OP, more recently observed that "there are certain rather obvious theoretical presumptions" about charisms:

1. Either a religious community has a charism or it does not. If a community does not have a charism, it is not going to survive.
2. If a community has a charism, the members understand it or they do not. If...the members do not understand it, the community is not going to survive.
3. If a community has a charism and understands it, the members can either strive to live it or they can decline to do so. If...[they] decline to live it, then that community is not going to survive.

Sister McDonough goes on to say:

Because charisms are gifts of the Spirit to and for the church, they are too precious to be left indefinitely in the trust of people who are heedless of a charism's inherent value or unmindful of their personal responsibility to embrace and live its practical consequences ("Beyond the Liberal Model: *Quo Vadis?*" *Review for Religious* [March-April, 1991] 650-51).

For 45 years *The Cord* has given its attention to reflecting on the meaning of the Franciscan charism in the life of the Church. The mission of this periodical, as reflected in the above statement of its first editor, "is to aid in effecting among us a deeper knowledge and more ardent love of the Franciscan way of life."

Today, there is clearly an awakening interest in the Franciscan story, its roots and development, the persons who first responded to this Spirit movement in the 13th century and the persons who, over the centuries, allowed that same Spirit to operate in their own lives after the example of those first "Franciscans." The Franciscan Institute renews its own commitment to continue offering to a general readership books and periodicals which support and nurture "a deeper knowledge and more ardent love of the Franciscan way of life."

With this issue, *The Cord* takes on a new look and a new format. With the sudden death last March of Father Joseph Doyno, OFM, the editorship of the magazine became vacant. A great debt of gratitude is due this imaginative and exemplary friar for his faithful work of producing *The Cord* for almost eight years. In his own first editorial he placed before us the challenging words of Dante who claimed that the "God-given charge of the mendicant orders" was "to remind the Church of the exclusively spiritual character of its mission." Father Joe hoped that *The Cord* would "continue to be an instrument in bringing the 'luminous hour' [the *kairos* moment] to realization in 'word and deed.' That is, after all," he said, "the only criterion Francis accepted for the 'homecoming' of Gospel truth." (*Cord*, 1987, p. 2)

A debt of gratitude is due Robert Stewart, OFM, who edited *The Cord* with Joe the past four years and kept the journal on schedule after Joe's sudden death. Despite the demands of a heavy teaching schedule Bob continued the work of a brother he greatly admired and served the Franciscan family well.

I want to thank Basil Valente, OFM and David Haack, OFM who designed the new cover and made helpful suggestions about the new format.

A time of transition such as this confronts us with the need to reassess both the mission of the periodical as well as the resources of The Institute. After consulting with the Editorial Board and various individuals, I believe that the best way we can carry on the valuable purpose of *The Cord* is to offer it henceforth bi-monthly. Longer but fewer issues will allow the editors the time needed to prepare each issue and search for quality articles which will continue to support the members of the Franciscan family in a personal and corporate effort to deepen our knowledge and love of our way of life.

I am pleased to announce that Sr. Elise Saggau, OSF (Little Falls, MN) is the new editor of *The Cord*. Elise joined The Institute staff last September as director of Franciscan Resources Services. A 1993 graduate of The Institute, Elise has a strong background in education and administration. She also has graduate degrees in theology and religious studies. While working as a graduate assistant at The Institute she proved to be a capable editor. Elise will be working over the next few months to identify some associate editors and explore ways to encourage individuals to assist *The Cord's* readers in coming to a deeper appreciation of the Franciscan charism, its relevance in the contemporary Church and world as well as some of the ways Franciscans are making a difference in response to the movement of the Spirit.

I also want to challenge those who are inspired by the charism to embrace the discipline of writing for *The Cord*. While it is no easy task to prepare a manuscript that is theoretically sound and pastorally helpful, it is a great service to this and future generations of Franciscans.

We believe the symbol of the cord, chosen at the outset of this publication, remains meaningful as we continue to identify qualities which draw us together as Franciscan brothers and sisters. We need those unifying bonds which support the work of the Spirit in our lives and which make possible our collaborative efforts to make the Gospel way of life accessible to our contemporary society.

We offer to you, then, a "new" *Cord*, one which draws from the abundant treasury of our tradition "new things and old"; one which relies for its image on 45 years of faithful and loving service to the Franciscan family; one which continues to provide a forum for that continual reflection on the grace and blessing to ourselves, to our church, and to our world which is the Franciscan way of life. May it be an instrument through which the sisters and brothers are able to offer words of encouragement that will rouse others to follow Christ in the footprints of Francis, Clare and the crowd of witnesses who have gone before us.

## Lateral Listening and Discernment in the Franciscan Tradition

Patrick Quinn, TOR\*

Addressing the relationship between pneumatology and contemporary ecclesial praxis, Yves Congar noted that the heightened awareness of the Holy Spirit as operative within all of the faithful has produced a curious fact. "When the Holy Spirit is referred to, the next step is to refer to power, which has often been used to justify the 'Establishment' and authority".<sup>1</sup> In the context of ministerial discernment within religious communities, this statement will clearly resonate with the experience of vowed religious whose lives span both the pre-conciliar and post-conciliar Church. Formerly, when personal discernment conflicted with that of the religious superior there was no question that the latter was graced with greater faculties for listening to the voice of the divine Pneuma. The increased consciousness of the indwelling Spirit active in all the baptized and the consequent shift of focus to individual discernment has now placed community leadership into the powerlessness of accepting personal discernment as coming directly from the Holy Spirit. Congar proposes that the Church is in great need of rules for discernment.<sup>2</sup>

The tradition of the Church offers a plethora of material in this regard. Perhaps the best known rules of discernment derive from the Jesuit tradition. However, contrary to popular wisdom, St. Ignatius did not invent discernment, nor did he propose the definitive method for all time and for all people. The question can be raised as to

*\*Patrick Quinn, after earning an STL in Spirituality at the Gregorian University in 1986, worked in spiritual formation at the St. Paul School of Divinity in St. Paul, Minnesota. He is now writing a doctoral thesis in systematic theology in the Gregorian in Rome.*

what the Franciscan tradition offers in this regard. Although St. Francis did not delineate a systematic process of discernment, his desire to know the will of God and the means by which he sought to do so are by no means absent from his writings.<sup>3</sup>

The stories of the Poverello as they are recounted by his early followers provide a further valid source which can shed some light on the understanding of discernment within this rich tradition. The fact that the stories of Francis are not, strictly speaking, historical accounts, in no way renders them valueless. Utilizing the hermeneutical principle of narrative theology that "disciples' stories of their masters are interpretations of discipleship,"<sup>4</sup> an understanding of discernment within the Franciscan tradition emerges. The validity of this principle is attested to by the General Chapters of 1260 and 1266 when in the former, Bonaventure was commissioned to write the definitive and canonical *Life of Francis* and then in the latter, all other *legendae* were ordered to be destroyed.<sup>5</sup> This is a forceful testimony to the power of narratives in shaping one's understanding of the meaning of following in the footsteps of a founder. The stories of Francis can be thus understood as articulated interpretations of adhering to the spirit of the Poor Man of Assisi.

Thomas of Celano recounts a story about Francis at the beginning of his conversion wherein the saint is striving "to bend his will to the will of God" (1Cel 6). The episode begins by stating that Francis often withdrew "from the bustle and business of the world" in the company of a beloved and trusted friend "in order to establish Jesus Christ dwelling within himself." There was a certain grotto where Francis and his anonymous confidant would frequently go and the former would recount his spiritual experiences to the latter. The story continues:

Francis would enter the grotto, while his companion would wait for him outside; and filled with a new and singular spirit, he would pray to his Father in secret. ...He prayed devoutly that the eternal and true God would direct his way and teach him to do his will (1Cel 6).

The account concludes speaking of Francis's struggle with his past sinfulness and the mercy of God, and upon leaving the grotto he appeared to his friend to be a different person from the one who had entered the cave.

This story highlights the essential nature of prayer as the

beginning of discernment. Francis personally struggles to make room both within his world and within himself for the Spirit of Jesus Christ. The struggle involves physically removing the self from the business of the world and encountering the Lord of Life in the light of one's past and present. It entails coming to know and accept the love of a merciful God by the sinful self. This prayerful struggle is one which must be undertaken personally and cannot be left solely to times of common prayer.

Although this story underscores the necessity of the individual to encounter the Spirit of God in the secret recesses of the heart, the communal dimension of this process is not neglected. The anonymous friend of Francis accompanies him in prayer outside of the grotto and together they discuss the experience of encountering God. The significance of the friend's presence in this story illustrates that while, on the one hand, there is an indispensable private and individual dimension in coming to know the will of the eternal and true God, on the other, this process is not totally an individual enterprise. Francis is accompanied in prayer and has someone with whom to share his experience, and thereby come to a greater understanding of it. Thus, the very foundation of discernment, the prayerful encounter with God, involves the duality of the singular self and the companionship of others.

Another *legenda* recounted by Thomas of Celano about Francis's striving to know the will of God takes place at the church of the Porziuncula, which would be the third chapel reconstructed by Francis in his effort to respond to the Crucified's command to rebuild his Church. Fatigued from his manual labor and still seeking to understand more fully the meaning of his personal calling, he participates in the eucharistic celebration at the aforementioned church. The story continues stating:

When on a certain day the Gospel was read in that church, how the Lord sent his disciples out to preach, the holy man of God, assisting there, understood somewhat the words of the Gospel; after Mass he humbly asked the priest to explain the Gospel to him more fully (1Cel 22).

This account illustrates the absolute importance of listening. Francis must first listen to the Word of God and then seek to grasp fully its meaning. Once again, this venture is not a solitary undertaking. Francis

listens to the Word in the context of a group, within the eucharistic assembly. Attempting to plumb further the depths of its meaning, he turns to the teaching Church to listen to the voice of his predecessors in the faith and their understanding of this life-giving Word which leads to God. Francis's quest to understand God's calling is deeply personal but is also inclusive of others.

This account mentions further that Francis "humbly asked the priest to explain the Gospel more fully." This indicates the importance of humility as an ingredient in the process of grappling with the meaning of God's Word. This virtue first entails the facility to recognize the lacuna in one's knowledge and to admit that to another. Further, humility demands an openness to the voice of Tradition as it is mediated through teachers of the faith, allowing its voice to dialogue with the interior consciousness of the person.

The "official" narrative of the life of Francis composed by Bonaventure further portrays communal listening as rooted in the very foundation of what would become the Franciscan movement. Francis had just begun to realize that "others were moved by his example to live a life of penance" (LM 3:3), so he was faced anew with seeking to understand God's will. The story continues:

When he was being joined by his first follower, he said, "We shall have to ask God's advice about this." In the morning they went to the church of St. Nicholas where they spent time in prayer. Then Francis opened the Gospel book three times in honor of the Blessed Trinity... (LM 3:3).

The narrative concludes by citing the three well-known Gospel passages referring to poverty and self-renunciation<sup>6</sup> and by Francis's declaration that this would be the rule of life for the burgeoning community.

The starting point of discernment once again is shown to be prayer. Prayer as a preparation for reading God's Word affords a heightened receptivity within the person, allowing the Word to speak more distinctly to the heart. This story further indicates that the foundation of every decision in the life of Francis is rooted in the Word. His greatest desire is to follow the will of God as it is revealed through the Word in his personal and communal context. This account illustrates anew that coming to know the will of God is not accomplished in isolation from others. The fact that he goes to the church with another and together they pray and listen to the Word is of great significance.

The parallel of this story in the *Legend of the Three Companions* portrays Francis as going to the church of St. Nicholas with both Bernard of Quintavalle and another man, Peter of Catania (L3S 28). Francis recognizes his relatedness to others who want to join him in his life of penance and he cannot ignore the fact that his discernment involves them as much as it involves him. Therefore his discernment is rooted in prayer, founded on the Gospel and undertaken in relation to others.

St. Bonaventure recounts yet another crucial moment in the life of St. Francis when he is struggling to know if God is calling him to devote all his time to prayer or to go out and preach. This story portrays Francis turning to the brothers who were closest to him, explaining his struggle and then asking their advice (LM 12:1). After discussing this problem with the friars over a number of days, listening to their concerns and recommendations, Francis still found no resolution. The account continues:

He now chose two of the friars and sent them to Brother Silvester. Silvester... spent all his time in prayer on the mountain above Assisi. They were to tell him to ask God to solve his doubts and send him the answer in God's name. He sent the same message to St. Clare, telling her to pray with her sisters and find out God's will by means of the holiest and most simple of the sisters.... By the inspiration of the Holy Spirit Brother Silvester and St. Clare both came to the same conclusion. It was God's will that Francis should go out and preach as a herald of Christ (LM 12:2).

This story clearly denotes the communal dimension in Francis's search to understand God's will.

After first having discussed his doubts with his own community, he goes beyond the immediate fraternity to those who both know him personally and are experienced in the ways of God. Not only does this story recognize Francis's awareness of the relational context of his discernment by first speaking with his own community, it also portrays his consciousness of the Holy Spirit dwelling in and speaking through others both within and without the immediate community.

The conclusion of this episode further illustrates the benefit of the involvement of others in personal discernment. When Francis heard the response of Clare and Silvester, "He left with such eagerness to

obey God's command and he travelled so quickly that the hand of God seemed to be upon him, giving him new strength from heaven" (LM 12:2). Francis now hears clearly what he had formerly heard only faintly. Through his own individual struggle to know God's calling he is able to recognize the response of his brother and sister in Christ as inspired by the Holy Spirit. This confirmation of personal discernment by his prayerful friends gives him new energy to respond to a calling which he finds more arduous than the contemplative vocation.<sup>7</sup>

While this brief examination of discernment narratives about St. Francis does not result in offering a set of strict rules for discernment, it does illustrate that the Franciscan tradition provides several broad guidelines to those who are seeking to know and follow God's saving will. The importance of first coming to recognize God's voice through prayer, both private and ecclesial, is seen to be foundational in this quest. It involves the personal interior struggle to overcome the obstacle of fear and then to embrace the gracious gift of a loving, filial relationship to God.

Also illustrated in these stories is the essential nature of listening to God's Word as it is mediated through the Scriptures, the Tradition of the Church and through the voices of other members of the *ecclesia*. The prelude to this listening is the quieting of the inner self through prayer and removing the interior clutter which obstructs the ability to hear the Word as it is mediated. The virtue of humility is further depicted as foundational to listening, recognizing the need to discover, learn and grow in insight.

Perhaps the most characteristic element which emerges from these narratives is the relational dimension of discernment. A prerequisite to the search to know God's loving will is the recognition of radical membership in the Body of Christ and the relatedness to all of creation. One does not make decisions in isolation. In these narratives, Francis is portrayed as being acutely aware of his interrelatedness with other members of the ecclesial community in his search to discover his personal vocation. Further, the involvement of others in the discernment process enables the individual to hear more distinctly the voice of God and respond to God's calling with new vigor.

As Congar intimates, true discernment is not a matter of power, but of rendering the self open and receptive to God. The importance of lateral listening is a recognition that indeed the Holy Spirit can and does speak through others. In the context of religious life, the tendency

to align the Holy Spirit with controlling power, be it on the part of community leadership or on the part of individual members, destroys discernment. True discernment holds no hostages. To the contrary, it involves relinquishing power and choosing vulnerability to the sometimes frightening voice of God. The narratives of St. Francis clearly demonstrate that discernment is above all a matter of listening, listening with the radical awareness of the self as a relational being and therefore listening together with others to the voice of God.

## Endnotes

<sup>1</sup>Yves Congar, "Pneumatology Today," *The American Ecclesiastical Review* 167 (1973): 440.

<sup>2</sup>Ibid.

<sup>3</sup>For a thorough treatment of discernment in the thought of Francis, largely based upon the *Admonitions*, see Evaristo Acosta Maestre, "The Discernment of Spirits According to St. Francis," *Greyfriars Review* 2/1 (1988): 49-76.

<sup>4</sup>See John Navone and Thomas Cooper, *Tellers of the Word* (New York: Le Jaq Publishing, 1981): 51; and Patrick Quinn, "Narrative Theology as a Hermeneutic for the Further Understanding of the *Sacrum Commercium*," *Analecta TOR XXI* (1989): 16.

<sup>5</sup>Lazaro Iriarte, *Franciscan History*, trans. Patricia Ross (Chicago: Franciscan Herald Press, 1983) 43-44.

<sup>6</sup>See Mt 19:21; Lk 9:3; and Mt 16:24.

<sup>7</sup>Earlier in this narrative, Francis identifies himself as "uneducated" and "inexperienced in speaking" and admits to having "received the gift of prayer." He then extols the benefits of the contemplative life and speaks of the difficulties of an itinerant preacher (LM 12:1).

## Angeline of Montegiove: A Recovery of our Past

Roberta A. McKelvie, OSF\*

Angeline (in Italian, Angelina) of Montegiove, who until recently has been more widely referred to in Franciscan circles as Angelina of Marsciano, was the “foundress” or “reformer” of the “first congregation of Franciscan Sisters...to receive pontifical recognition” in Italy.<sup>1</sup> In receiving this recognition, she also became the first Minister General of a group of houses of women following the Rule of Nicholas IV (the Rule of 1289), the first officially approved Rule for Third Order Franciscans living a common life. For this, if for no other reason, her way of life deserves our attention. However, there are many threads of history and spirituality from Angeline that have had direct impact on Third Order Regular women’s histories. It is my belief that, in addition to my own congregation (the Bernardine Sisters of the Third Order Regular of St. Francis), there are other congregations of TOR women in the United States today which can trace their spiritual lineage back to Angeline. It is also my belief that the more we know of her life and history, the more we will understand our past, especially the pre-Vatican II traditions which formed us, and the clearer vision we will have as we shape our futures.

Angeline was born in 1357 in a small place called Montegiove near Terni, between Perugia and Orvieto in Umbria. Her father, Count James of Montegiove, was from a branch of the family of the Counts of Marsciano. This is why we find her identified

\*Roberta A. McKelvie, a Bernardine Franciscan, is completing doctoral studies at Fordham University. Her research has led her to undertake the task of bringing some Italian sources on Angeline into English so the story of this remarkable woman might be accessible to American Franciscans.

as Angelina of Marsciano in the hagiographic tradition. Modern scholarship, however, tends to refer to her as Angeline of Montegiove — her place of birth being the determining factor.

Her probable date of birth is 1357. The biographical material is not absolutely reliable. For a long, long time our primary source was Ludovici Jacobilli’s *Vita della beata Angelina da Corbara*, published in Foligno in 1627, nearly two hundred years after her death. There are no records of a canonization process, either. The authority and veracity of Jacobilli’s sources and the manner in which he used them are questionable. Jacobilli’s accounts about Angeline have all too often been selected for particular hagiographic purposes without regard to historical accuracy. What is biographically reliable is a bit sketchy, but it has been possible to find material from papal bulls, archival materials at Foligno and other places, congregational constitutions, etc. Also, most of our information comes from material translated from Italian, the 1984 volume of *Analecta TOR*, not from anything available in English.

We know almost nothing of Angeline’s early life. Recent research indicates that both her parents had died by the time she was six years of age; two brothers also died within a few years. Angeline and her sister Francesca were the lone survivors. Ancient tradition holds, although no historical record has been found, that she was married to Count John of Teramo in a union arranged by her family, probably for political purposes, although no historical record has been found. Her husband’s home was in the Abruzzo region of the Kingdom of Naples. Jacobilli’s biography says that Angeline had made a vow of virginity at the age of 12 and that her husband agreed to respect that vow. They lived in continence for two years; then she was widowed at the age of 28. Why the vow of virginity? We know that while young and living at home, she was part of a family very much involved in and influenced by the Franciscan penitential tradition; the vow may have been part of her private commitment to that tradition. Or it may have resulted from familial influence. According to Felice Rossetti:

From infancy Angeline breathed an abundant Franciscan atmosphere, which characterized the family of the Counts of Montegiove.... Her insertion within the charism and the spirituality of the Poor Man of God was favored and



encouraged by her family relationship with *Paolo Trinci*, also called Paoluccio...who entered "the Franciscan Order at about the age of fourteen, [and] distinguished himself through an austere practice of the Franciscan charism. After he joined the movement to reform the Order...he interpreted the Rule to the letter, 'without gloss.'"<sup>2</sup>

Surely the strand of Franciscanism experienced by the family of Angeline was that of the Spirituals. It is important to know that, in the fourteenth century, Franciscan life in Foligno, where Angeline finally settled, was "dominated by the figure of... *Paoluccio Trinci of Foligno*, with whom the Friars Minor will succeed in giving life to the movement of the *Observance*...."<sup>3</sup> Of course, there are no records of personal contact between Angeline and Paoluccio prior to 1385, and he died in 1391. But it is a fair probability that her early contact with Franciscanism came through her family ties to this austere kind of spirituality. Once widowed, Angeline was free to join the penitential Franciscan movement "officially." In his work on the history of Franciscan sisters, Raffaele Pazzelli writes that, after her husband's death, Angeline gave her riches to the poor and gathered about herself in her home a large group of young noblewomen.<sup>4</sup> Some think it was specifically for the purpose of giving those who wanted a life of virginity a place to stay, a kind of refuge. When the pool of marriageable young noblewomen decreased markedly, the young noblemen of the region complained to the King of Naples. Angeline was subsequently accused of sorcery and heresy. She was suspected of bewitching all the young women. Brought to the court for trial, she presented herself holding in the folds of her garments a burning coal which did not harm her. This miracle saved her life.<sup>5</sup> (Above the main altar in the chapel of Sacred Heart Convent, the oldest "home" of the Bernardines in the United States, there is a fresco of a number of important persons in Franciscan history. It includes the figure of a woman in a Clare-like habit; the **burning coal held at her hip** identifies her as Angeline.)

In spite of this miracle, Angeline was obliged to leave the region. Dates are uncertain, but it seems that she traveled to Assisi in July, 1395, to pray at the tomb of Francis. On the feast of the Portiuncola, August 2, Angeline received the inspiration to found a true and proper monastery of tertiary women.<sup>6</sup> For years this has

been thought to mean living three vows, but, again, historical research indicates that the members of Angeline's federation did not have a standard vow formula at the time she lived, nor for many decades afterward. Each member of the community made private vows or promises, each using a personal formula.<sup>7</sup>

Angeline went to the city of Foligno, where there were already a number of houses of women living as *bizzoche* and/or tertiaries. She met with the bishop, telling him of her inspiration. At some point she went to the monastery of St. Anna in that city. This monastery is said to have been founded by none other than her relative, Paolo Trinci. It is referred to in Italian as a *bizzocaggio*—a house for *bizzoche*. These were women who sometimes lived in common and sometimes in their own homes, had a shared spiritual life, but did not necessarily make the three vows we now associate with the life of religious women. They appear in medieval history as "beguines."

St. Anna may indeed have been an established house of *bizzoche* living under the Rule of 1289, or may have established the Rule's observance. In any event, Angeline became its reformer. Sources do not always agree on how soon she was present there. For example, Felice Rossetti writes that:

...at the beginning of the Monastery of St. Anna, there were at the same time Paoluccio and Angeline, connected both by family ties and by Franciscan spirituality, with the common intent to reform. The monastery came to be called with the double name of "the monastery of Paoluccio" and of "the monastery of Lady Angeline." If one wants to better comprehend the spirituality of Angeline and her actions as reformer, it is necessary to see her in the sphere of the spirituality and of the work of Paoluccio. . . .<sup>8</sup>

Just what kind of spirituality is involved here? According to Rossetti it involved, in broad terms, a "return to the original spirit of St. Francis, and in accordance with an active and contemplative life, was characterized by the poor and simple tenor of life, and by prayer."<sup>9</sup> In that very simple statement is hidden the essence of Angeline's reform: the combining of a life of contemplation with an

active life, with what we would today call ministry. But the words "poor and simple life" suggest the attitude of the Spiritual tradition, who by that time were becoming the Observants, especially with regard to poverty. Rossetti writes:

Contemplation completely absorbed Angeline; for her contemplation was not stopped by activity, but was the source/support of the apostolate. As a young woman, as a wife, as a widow, Angeline had developed tireless educational activity; her consecration did not impede her in continuing her educational action for the benefit of young women, but oriented them toward God. The Franciscan spirituality, in the particular perception of Angeline, was lived so as to extend itself and to penetrate itself into a...sector of society.<sup>10</sup>

Related to this it is important to recognize one of the changes made at St. Anna. For the most part dormitory life was the norm for monasteries of Franciscan women, including Poor Clares. It seems to have been inserted into the Franciscan life as a result of institutionalizing the life and imposing at least some Benedictine traditions as part of that thirteenth-century institutionalization. A manuscript which is a copy of the oldest constitutional documents associated with the congregation of Angeline, however, contains a segment specifically on "the cell." Evidently, for those who followed Angeline's way of life in 1496, "in every convent, even masculine ones, tied to the Observance, there was no longer the primitive Franciscan dormitory, but individual narrow cells...."<sup>11</sup>

Part of our misunderstanding about the origins of Third Order Regular life is our interpretation of the word "contemplation." The better understanding is to see this form of life as a combination of an eremitic life and an active life. The cells, were, in effect, the personal hermitage of each sister. Life at St. Anna in the time of Angeline was an eremitical life set in the city. But it also was enriched by the spirit of *bizzoche* life, wherein each sister's individual prayer life was highly respected. It was a given that the life of prayer centered on the Passion of Jesus and on living a penitential life, *which then led to service of one's neighbor*. The life, then, combined seclusion and ministry. On the walls at the entrance to St. Anna there are two extraordinarily interesting frescoes which date from the 15th and

16th centuries and which reveal rather clearly the basic elements of life there. One is St. James of Alcala, Franciscan patron of care for the sick, and the second, facing him, is St. Peter Alcantara, patron of the contemplative religious life. Upstairs there are paintings of St. Jerome and the lion, an ancient symbol of the life of the desert; and of St. Francesco de Paola representing the eremitical Franciscan life. Also part of the iconography at St. Anna is a room-length fresco in the refectory portraying the Martha-Mary story of the Gospel, a perfect symbol of the active and contemplative life. Almost anywhere at St. Anna, there are representations of the eremitical and active life in close proximity to each other.

Another way of looking at the spirit or tenor of life at Angeline's house which substantiates the presence of *bizzoche*-beguine values, concerns the area of work in their life together. The Constitutions of 1496 read:

After None, they must gather together in the room designated for working and there must read for an hour some devout book and while reading they must keep silence. Afterwards they may speak together, always speaking edifying words in praise of their Spouse and useful to their neighbor. And so it should be until Vespers.<sup>12</sup>

The room cited above is "designated for working" — probably handwork of some kind. Similar to the beguine/*bizzoche* tradition, income from their work was used for the good of the group. This is part of the developing tradition of common life for Third Order women.

According to Marco Bartoli, there were seven elements which reveal the tenor of life of Angeline's houses: the choir, manual labor, the refectory, the cell, the "seculars," the cloister, the common life. What do we know of the details of these aspects of Angeline's life? The same 1496 constitution dedicates chapter three to the prayer of the Church or the Divine Office, while chapter four is dedicated to community prayer. The Constitutions recommend punctuality, exactness, modesty and recollection. In chapter four, the Constitutions proclaim above all the necessity of prayer according to the command of the Lord to pray always and never fail:

Take care, therefore, always to spend your time either in prayer or in reading or in good meditation, or in working or other service for the monastery, since whoever does not cease praying does not cease doing good.

The prayer must be "humble," "secret," "unworthy," [contrite] "just," "devout," "frequent," "done with tears," "determined," "eschatological," and "turned toward the heavenly Father."<sup>13</sup>

By 1428 there were at least six houses of women in Italy "federated" with St. Anna. The evidence is contained in a papal bull, *Sacrae Religionis*, which granted permission for each house to elect a local *ministra* and for the group to elect a general *ministra*. The impact of this document bears our close attention. What is not stated is that, up until this time, the election of local ministers was an ordinary practice (especially in the beguine tradition), though not a legal reality. The election of a General Minister was very unusual, since all Third Order women, as all Second Order women, were subject to the authority of the Minister General of the Friars Minor and, again like the Clares, each house was autonomous. So the First Order lost some authority by the implications of this document. It must be remembered that, historically, the relationship between Friars Minor and members of the Third Order did not always run smoothly. It is also important to place the election of a Minister General by women over against the historical reality of the problems of the First Order regarding the influence of the so-called Conventuals and so-called Observants. Angeline's family background tended toward the Observant branch of Franciscan life, and St. Anna's had been a house of *bizzoche*, of secular tertiaries. Friars Minor frequently caused tertiaries to enter either the First Order of St. Francis or the Second Order of Clares. So the papal bull granting the privilege of elections of ministers to the houses connected to Angeline had major consequences. There is a rather complex historical reality that follows. For several years after the issuance of the 1428 papal bull, there was some conflict and much discussion over exactly what the extent of the relationship of the sisters to the Friars Minor was or should be. For a time, due to the insistence of Angeline and her sisters, their desire to be ministered to by the Brothers of Penance, the TOR men, was acknowledged and honored; thus, for a time, the

relationship to the First Order was altered. It is possible that this change occurred because by the 1430's the spirituality of the Brothers of Penance — what some have called an off-shoot of the Observant tradition — was closer to the spirituality of the women. It is an enticing thought, but it requires a good deal more historical investigation.

This mixture of history and spirituality is not totally removed from our current way of life as Franciscans. Some questions that follow, then, are: "Have we lost the eremitical side of our life as Third Order women?" "Has ministry in education, health care, child care, taken us away from that part of our charism?" "If yes, then what?" Increasingly, Franciscan women and men seek the grace of a more deeply contemplative life, whether in prayer experience or in a general stance toward life and ministry. In the continuing return to our roots, we seek information on the historical past, on who we were at the time of foundation, who we have become in America and who we are called to be in the future.

The story of Angeline is much richer than has been outlined here, but it is time to bring her into our consciousness, to learn more and more about her and the way of life that spread across Europe and eventually to America.

## Endnotes

<sup>1</sup>Raffaele Pazzelli, TOR, *The Franciscan Sisters* (Steubenville: Franciscan University Press, 1993) 63.

<sup>2</sup>Felice Rossetti, "Linee della Spiritualità della B. Angelina," *Analecta TOR* (1984): 138-39.

<sup>3</sup>Luciano Canonici, *Santa Lucia di Foligno, Storia di un monastero e di un ideal* (Assisi: Edizione Portiuncola, 1974) 17.

<sup>4</sup>Pazzelli 64, citing Mariano d'Alatri, "Leggenda della beata Angelina da Montegiove, Genesis d'una biografia," *Analecta TOR* (1984): 42.

<sup>5</sup>Mario Sensi, "Documenti per la beata Angelina da Montegiove," *Analecta TOR* (1984): 53. Also in D'Alatri 42.

<sup>6</sup>Pazzelli 65.

<sup>7</sup>Sr. M. Clotilde Filannino, Vice General of the Tertiary Franciscans of Bl. Angeline, interview in Rome, May 27, 1994.

<sup>8</sup>Rossetti 140-41.

<sup>9</sup>Rossetti 142.

<sup>10</sup>Rossetti 143.

<sup>11</sup>Marco Bartoli, "Antiche Costituzioni delle Monache di Foligno," in *Analecta TOR* (1984) 131.

<sup>12</sup>Bartoli 129, quoting Constitution of 1496.

<sup>13</sup>Bartoli 127 ff.

Editor's note: The iconography of Angelina of Marsciano has been found in the chapel of the Bernardine Sisters at Reading, Pennsylvania, and in St. Rose of Viterbo Convent in LaCrosse, Wisconsin. Sr. Roberta would be interested in hearing from any other congregations that have "Angelina of Marsciano" in any stained glass windows, paintings or other art work in any convents. She would be represented in one of the following ways: holding a book with *Regula* on it in one hand and a crucifix in the other; or holding a book with *Regula* on it in one hand and burning coals or flame in the other hand, usually waist-high. Sr. Roberta's address is:

Sr. Roberta A. McKelvie, OSF  
Dept. of Theology - Collins Hall  
Fordham University  
Bronx, NY 10458

*The Cord*, 45.1 (1995)

## Early Friars and Poor Ladies in Conversation: *Scripta Leonis* and the Writings of Clare

*A Common Matrix of Evangelical Contemplative Life  
for both Men and Women*

Beth Lynn, O.S.C.\*

Survey textbooks of medieval history show the Franciscan friars as innovative preachers and teachers of the 13th century, carrying the reforms of Lateran Council IV to the Christian populace. In addition, through diplomatic and missionary activities, they brought the peoples of East and West together in peaceful contacts. "Preaching and ministering to the people were their *raison d'être*."<sup>1</sup>

The women associated with the Franciscan movement, according to conventional wisdom, were either cloistered as traditional nuns or lived as tertiaries in their homes. "It is an inescapable paradox that the two Mendicant Orders, that had broken out of the monastic tradition of segregation and enclosure, originated two female contemplative orders which observed a regime of strict enclosure."<sup>2</sup>

I would like to suggest, however, a variant approach. From the beginning of the Franciscan movement there were men and women who were modeling and mirroring evangelical contemplative life for one another as well as for those who were *conversantibus in mundo* (living in the world) (Test 20). These

\*Beth Lynn is a member of the Monastery of St. Clare in Minneapolis, Minnesota. The following paper was presented at the Medieval Conference in Kalamazoo, Michigan, in May, 1994

Franciscans experienced the life of communal Christian contemplation as the foundation and expression of an evangelical life lived with responsibility for their fellow human beings.

Two stars in the galaxy of medieval scholarship inspire this study. The first is Caroline Walker Bynum. Her book, *Docere Verbo et Exemplo: an Aspect of Twelfth Century Spirituality*,<sup>3</sup> tracks the development and self awareness of the new monasticism (Cistercians and Premonstatensians) and the apostolically oriented canons regular of the 12th century. Bynum alerts one to look for frequently recurring words and phrases to identify "explicit content and implicit assumptions" of the early Franciscans and Poor Ladies regarding themselves.

Raoul Manselli, in *Francis of Assisi*,<sup>4</sup> utilizes extensively the *Compilatio Assisiensis*, the famous *Ms di Perugia 1046*.<sup>5</sup> Manselli points out that Francis left three witnesses to foster fidelity to the charism: his written Testament; the example of Brother Bernard as continuator of Francis himself along side the Order's hierarchy; and directives concerning the life of the Friars, particularly at the Portiuncula. In the *Compilatio Assisiensis*, then, we look for evidence of communal contemplative life at the Portiuncula and the possible connections between the Portiuncula, the center from which the Franciscan movement began, and San Damiano, the home of the first community of Poor Ladies.<sup>6</sup>

We shall examine a number of documents, primarily the Testament and Rule of Clare of Assisi, the first abbess of San Damiano<sup>7</sup> and, in juxtaposition with these writings, material from the *Compilatio Assisiensis*. Clare's Testament and Rule are dated around 1247. When pressed to accept the Rule of Innocent IV in 1247, Clare wrote her own clear presentation of "the form of life of the Order of Poor Sisters which the Blessed Francis founded." It was also about this time that she composed the document that we know as her Testament.

The *Compilatio Assisiensis* offers a more complicated picture.<sup>8</sup> There is agreement by the scholars that the stories and information in *Scripta Leonis* (hereafter referred to as SL) are from the early companions of Francis. They are identified by a cover letter naming them as Leo, Rufino and Angelo; this letter was later misplaced and appended to the so-called *Legend of the Three Companions*.

Leo, Rufino and Angelo and others of the early companions complied with a request, issued in 1244 by the Minister General, Crescentius of Jesi, for more stories and testimonies about St. Francis to be used by Thomas of Celano in the second life of Francis. Specialists agree that material in SL comes from the same source as that utilized for this second life. They date this material to about the same time that Clare was writing her Testament and Rule.

Among the contributors to SL, Leo was Francis's confessor, and Rufino was Clare's cousin, the son of her uncle, Scipione. According to witness lists and the *Chronicles of the 24 Generals*, they are identified as living at the Portiuncula.

These early companions of Francis were those most frequently in relation with the Poor Ladies at San Damiano. Angelo and Leo were so familiar with the Sisters that they were at Clare's deathbed. According to the Legend of Clare, Angelo, while mourning himself, consoled those who were also mourning. Leo kissed the bed of the dying Clare.<sup>9</sup>

In addition to the material taken from Rufino and Angelo, Leo also obtained stories for his compilation from Philip, the visitor of the Poor Ladies and John di Laudibus, the companion of Giles.<sup>10</sup>

Helpful to our analysis of the Testament and Rule of Clare and SL are a few documents that precede them in time and contribute to our understanding of early Franciscan life. These source documents allow us to track the experience of the early Franciscans in this formative phase.

Of particular significance is the Rule for Hermitages, written by Francis sometime between 1217-22. The rule is for three or four brothers, two of whom take the ministry of "mothers" to care for their "sons," who are focussed on prayer. Then the roles are reversed. Note the familial context for their community of prayer. They have a form of enclosure with cells for the brothers. They pray the Office of the Hours. The "Mothers" beg for the needs of the sons and themselves. This document gives witness to a contemplative orientation for at least some of the Friars, most likely before 1217, as legislation normally follows experience.<sup>11</sup>

As for the Poor Ladies of San Damiano we have a short piece preserved for us, authored by St. Francis and given to the Poor Ladies 1212/1213:

Because by divine inspiration you have made yourselves daughters and servants of the most high King, the heavenly Father, and have taken the Holy Spirit as your spouse, choosing to live according to the perfection of the holy Gospel, I resolve and promise for myself and for my brothers to have that same loving care and special solicitude for you as I have for them (RCI 6).

This verbatim from Francis to the Poor Ladies, preserved in Chapter 6 of the Rule of Clare, underlines the pledge of Francis on behalf of himself and his brothers to a commonality of love and care for both the sisters and brothers.

In 1216 we have the witness of Jacques de Vitry, passing through Umbria on his way to taking up duties as Bishop of Acre:

I found one consolation in those parts, nevertheless; many men and women, rich and worldly, after renouncing everything for Christ, fled the world. They are called Lesser Brothers and Lesser Sisters. They are held in great esteem by the Lord Pope and the cardinals. They do not occupy themselves with temporal affairs, but work each day with great desire and enthusiastic zeal to capture those souls that were perishing from the vanities of the world and to bring them along with them. They have already borne much fruit through the grace of God, and have converted many, so that whoever hears them says, "Come," and one circle of hearers draws another.... The women live near the cities in various hospices. They accept nothing, but live from the work of their hands.<sup>12</sup>

Note the similar way in which de Vitry names the friars and Poor Ladies, "Lesser Brothers and Lesser Sisters." He cites the radiance of their mission and spiritual generativity and describes similar elements in both communities: their zeal, fruitfulness, poverty and "flight from the world."

Now we are ready to look at SL and the 1247 writings of Clare. From these we will work our way back to some appreciation of the communities from which these documents emanated.

The first reference to the Portiuncula in SL is in #8. Francis wants to acquire "some small and poor church where the brothers

can say their Hours, and which has near it only some small, poor dwelling made of mud and wattle where the brothers can rest and attend to their needs." Francis was concerned because there was no place for the brothers to say their Hours or to bury their dead.

In her Testament Clare recalls the history of the sisters' communal vocation. She writes "And thus, by the will of God and our most blessed father Francis, we went to dwell in the Church of San Damiano, where, in a little while, the Lord...fulfilled what he had foretold through his saint" (30-31). Earlier in the Testament Clare had quoted the prophecy of Francis regarding the Poor Ladies: "Ladies will again dwell here [San Damiano] who will glorify our heavenly Father throughout His holy, universal Church by their celebrated and holy manner of life" (12-14).

Brother Leo remembers these words from Francis: "I want to ordain and leave to the brothers in the Testament that the brothers ought always to have the greatest reverence and devotion...for the Portiuncula" (SL 9.) Francis wanted the community there to nurture "its holiness with continuous prayer day and night, and continuous silence" (9). If they talked it was to be about the "praise of God and the salvation of souls" (9). They practiced brotherly correction, fasted, kept vigil, worked with their hands and helped the neighbors in their fields.

In Clare's Rule we find sisterly correction, prayer by day and by night, fasting, work with their hands and sisters who served outside the monastery (RCI 10:1-5; 3:1-7; 3:8-11; 7:1-5; 9:11-16.)

In #10 of SL the Portiuncula community is to be a "mirror and good example" to the whole Order. In #11 the idea is repeated, namely, that the Portiuncula "should always be the model and example for all the houses of the friars." In #12 Francis is in dispute with the Minister General over a house being constructed at Portiuncula. Francis called the Minister General and said: "Brother, this place is the model and example for the whole Order."

Clare writes in her Testament:

For the Lord Himself has placed us not only as a form for others in being an example and mirror, but even for our sisters whom the Lord has called to our way of life as well, that they in turn might be a mirror and example to those living in the world. Since the Lord has called us to such

great things that those who are to be a mirror and example to others may be reflected in us, we are greatly bound to bless and praise God and be all the more strengthened to do good in the Lord (Test 19- 22).

SL uses *speculum* (mirror) two times with the same sense as that in the Testament of Clare.<sup>13</sup> Francis himself never uses the word mirror in his authenticated writings.

Common to both SL and the writings of Clare is the understanding of the communities at Portiuncula and San Damiano as models, mirrors and examples for the life of the brothers and sisters in the Order as well as for the larger community.

In SL Francis speaks of the good example the friars are bound to show to others:

When the brothers go to any city where they have no house and they find someone who wants to give them enough land for them to build a house and have a garden and what is necessary for them, they ought first to consider how much land will suffice, always bearing in mind the holy poverty which we have promised and the good example which we are bound to show to others in all things (14).

In Chapter 6 of the Rule Clare enjoins holy poverty on the Sisters, indicating that they are not to receive or to have:

any possession or ownership either of themselves or through an intermediary or even anything that might reasonably be called property, except as much land as necessity requires for the integrity and proper seclusion of the monastery and this land may not be cultivated except as a garden for the needs of the sisters.

Again in #14 of SL the compiler writes:

The holy father said this because he wished the friars on no account either in houses or churches, in gardens or in any things they used, to exceed the measure of poverty, or to possess proprietary rights in any places, but always to live in them as pilgrims and strangers.

The similar passage from the Rule of Clare:

Let the sisters not appropriate anything, neither a house nor a place nor anything at all; instead, as pilgrims and strangers in this world who serve the Lord in poverty and humility, let them confidently send for alms (8).

This passage is a direct quote from the Rule of Frances of 1223. It was Brother Leo, who in SL #113 is described as having withdrawn to a mountain with Francis and Brother Bonizzo of Bologna to assist in drawing up the Rule of 1223.

A form of the word, *exemplum* (example or model), is used twenty times in SL: of the community at the Portiuncula four times; of the friars once; against the bad example of the friars once; of Francis and the friars once; of the Church once; of the birds of the air once. The author of SL has Francis say of himself that he, Francis, is the example for his brothers and/or the larger community ten times.

Clare frequently uses *exemplum* in the 1247 writings. In a passage otherwise taken from the Rule of St. Benedict, Ch 64, Clare inserts the word "example." The sisters are called forth to obey by the "example" of the abbess (cf. RCI 4). In her most personal contribution to the Rule, Clare cites the "example and teaching of St. Francis" as the manner in which she was enlightened to do penance (RCI 6).

In the Testament Clare uses "example" twelve times. Francis has taught the sisters by word and example five times. Francis had the sisters examined according to the example of the saints and his brothers. The Sisters are called to be mirrors and examples for one another and the larger community three times. The Sisters by their faithfulness will leave to others an example. The abbess is to be an example for her sisters two times.

To summarize the use of the word *exemplum*: in SL *exemplum* is used twenty times; in two relatively short writings, Clare uses it fourteen times; in the much larger corpus of the authenticated writings of Francis, he uses the word eleven times; SL uses the word ten times in reference to Francis as the *exemplum*; Clare uses the word five times in her short Testament in reference to Francis as the *exemplum*; Francis never uses the word in reference to himself in his authenticated writings.

In 1225 after composing the Canticle of the Creatures, Francis wrote the Canticle of Exhortation for the Poor Ladies. This text was recently discovered and verified by Father Giovanni Boccali.<sup>14</sup> Until this recent discovery the only source of knowledge of the existence of this text was in SL. In SL we read the story about this composition. Note the themes of conversion through the example and preaching of Francis and the sisters' role of edification.

In composing these words he wished briefly to disclose to them what his will was then and for ever: how they ought to be of one mind and live together in charity because they had been converted to Christ by his example and preaching when the friars were as yet few. Their conversion and way of life not only ennobled and edified the Order of Friars, whose little plant they were, but also God's universal church (45).

This theme is repeated in SL #109. In addition the author gives information about Clare's illness at the time of Francis's death which is found in no other source, indicating that the author had a close association with the sisters at San Damiano.

Thomas of Celano was commissioned by Pope Gregory IX to compose the official *legenda* for the cult of St. Francis, approved in 1229. Thomas writes of the Poor Ladies and their effective witness. Using biblical analogy, he calls them a house of God built on the foundation which is Christ (1Cel 18). The Lady Clare, Francis's foremost woman disciple, Thomas calls the foundation stone of this glorious religion, who "lived for the advantage of many and as an example to countless others" (1Cel 18). Thomas writes in detail of the Poor Ladies, citing their mutual charity, humility, virginity and chastity, poverty, abstinence and silence, patience and contemplation (1Cel 19).

In the second life of Francis, written by Thomas of Celano around 1248, Francis promises the Poor Ladies that "he [Francis] would always give them his help and counsel and that of his brothers,...saying that one and the same spirit had led the brothers and the poor ladies out of the world" (2Cel 204).

Clare writes in her Testament:

I commend and leave my sisters, both those present and those to come, to the successor of our blessed Father Francis and the entire Order, that they may always help us to progress in serving God more perfectly and, above all, to observe most holy poverty (48).

In the early days of the Franciscan movement, rather than apostolically active friars and contemplative reclusive nuns, there were brothers and sisters modeling and mirroring an evangelical life of prayer that was concerned for the well-being of their neighbors. Francis was founder for the brothers as well as for the sisters. Both of these communities took Francis, his words and deeds, for their model or pattern and example. Each group was concerned for the other, to build up one another in fidelity to their common charism. There is a similarity in use of words and phrases employed by both groups, as we have seen by comparing SL and the writings of Clare. From the "explicit content" we can make "implicit assumptions" about a common spiritual perspective from which these early friars and Poor Ladies wrote. The writings of Clare come from a long life of experience and concern for the continuity of the sisters' form of life. Brothers Leo and company were in a similar position. They too looked to Francis and the past with concern for a rapidly changing and fragmenting Order. Their common challenge was to preserve the charism and the bond which existed between the two communities while responding to the evermore complex social milieu in which they lived.

#### Endnotes

<sup>1</sup>C. H. Laurence, *Medieval Monasticism* (New York: Longman Group, Ltd., 1984) 192.

<sup>2</sup>Laurence 215

<sup>3</sup>Caroline Walker Bynum, *Docere Verbo et Exemplo* (Missoula, Montana: Scholars Press, 1979).

<sup>4</sup>Raoul Manselli, *St. Francis of Assisi* (Chicago: Franciscan Herald Press, 1988).

<sup>5</sup>Marino Bigaroni, O.F.M., *Compilatio Assisiensis dagli scritti di fr. Leone e Compagni su S. Francesco d'Assisi* (Assisi: Porziuncola, 1975). Rosalind B. Brooke, *Scripta Leonis, Rufino et Angeli sociorum S. Francisci* (Oxford: Clarendon Press, 1970).

<sup>6</sup>For a study of the early friars at the Portiuncula, cf. Octavian Schmucki, "Mentis Silentium: le programme contemplatif de l'ordre franciscain primitif," *Fidelis* 69 (1982): 114-52.



<sup>7</sup>*Claire d'Assise, Ecrits*, intro. and trans. Marie-France Becker, Jean-François Godet and Thadée Matura (Paris: Les Editions du Cerf, 1985). In this paper I am comparing language fields. The Latin texts from *Ecrits* as well as the French translation and the Latin texts of *Scripta* are essential. English texts of Clare's writings can be found in *Clare of Assisi, Early Documents*, trans. Regis Armstrong, OFM Cap. (St. Bonaventure, NY: Franciscan Institute Publications, 1993). Verse numberings are the same in Latin, French and English.

<sup>8</sup>Cf. Brooke.

<sup>9</sup>For the English translation of the Process of Canonization and the Legend of Clare see *Clare of Assisi: Early Documents* 132-85, 246-308.

<sup>10</sup>Brooke 87.

<sup>11</sup>For the English translation see *Francis and Clare: The Complete Works*, trans. Regis Armstrong, OFM, Cap. and Ignatius Brady, OFM, (New York: Paulist Press, 1982) 146-48.

<sup>12</sup>Jaques de Vitry, *Lettres de Jaques de Vitry*, ed. R.B.C. Huygens (Leyde, 1960). English translation in *Clare of Assisi, Early Documents* 313-14.

<sup>13</sup>For a concordance of Franciscan texts cf. *Corpus des Sources Franciscaines*, ed. George Mailleux and Jean-François Godet (Louvain: Centre de Traitement Electronique des Documents de l'Université Catholique de Louvain, 1974-1976). 4 vols.

<sup>14</sup>Oktavian Schmucki, "The Rediscovery of the Exhortation *Audite* of St. Francis for the Poor Ladies of San Damiano," *Greyfriars Review* 3 (1989): 115-26.

## The Vision of Formation

Sue Cavanaugh, SFO\*

### Introduction

[Jesus] said, "The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the grain, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come." He also said, "With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade" (Mark 4:26-32).<sup>1</sup>

Dear Brothers and Sisters, our Lord compares the Reign of God to a farmer preparing the ground and sowing the seed in order to describe the "inner strength" which causes the Kingdom of God to grow upon earth — a growth which is to continue until the day of harvest: the day of final judgment. Jesus is telling His disciples, and us today, about the Church and its role in the world. The Kingdom of God comes about through the preaching of the Gospel — "seed generously sown and unfailingly yielding its fruit" — because **God gives the growth.**<sup>2</sup>

The Kingdom of God also refers to the action of God's grace in each and every soul. God silently works within us, transforming

\*Sue Cavanaugh gave this presentation at a Regional Formation Workshop for the emerging Secular Franciscan Region of Brothers and Sisters of St. Francis in Maggie Valley, North Carolina on July 9, 1994. She is Minister and Formation Director of the Immaculate Conception Fraternity of the Secular Franciscan Order in Atlanta, Georgia.

us, as we open and surrender ourselves to Him and respond to His grace. To the extent we are docile to the Holy Spirit, the image of Christ will grow more fully in us, and we will be brought closer to God the Father day by day.<sup>3</sup>

The seed of the Kingdom of God on earth and in our individual hearts is so very tiny to begin with. The first group of Jesus disciples grew and spread throughout the centuries until the Church now has become a great multitude. In our own souls, this mysterious growth also occurs as we make ourselves small and humble to the mercy of God.<sup>4</sup>

As Secular Franciscans, we look to our Father Francis and reflect upon the multitude who, through the centuries and in our own day, makes up his spiritual family. We ponder (and marvel!) how this one simple, little life had such a profound bearing on the times in which he lived and how he compels us and so many others in this very moment to look within and beyond ourselves to find God ever giving growth to the Mystical Body of His Son in the world.

To speak of the "Vision of Formation," is to draw very close to the profound mystery of God's love for each of His children. Whether we speak of Christian formation or Franciscan formation, we must acknowledge first and above all that it is God who sows the seed, God who causes the seed to sprout and grow and become fruitful, God who reaps the harvest. Our attitude, then, should be one of profound gratitude and great, great reverence.

We will seek to discuss the "Vision of Formation" from three perspectives:

1. The purpose, meaning, and characteristics of formation.
2. The meaning of vocation and conversion.
3. The formation of Secular Franciscans as lay people in the Church.

### The Purpose, Meaning, and Characteristics of Formation

The rule and life of the Secular Franciscans is this: to observe the gospel of our Lord Jesus Christ by following the example of St. Francis of Assisi, who made Christ

the inspiration and center of his life with God and people.<sup>5</sup>

Let us begin by pausing with our Father Francis at the foot of the Cross of San Damiano. Have you ever looked closely at this image of the Crucified? It is not the writhing, tortured Christ, nor is it the serene, expired Christ. It is Christ looking resolutely, lovingly, out upon the world. Blood is spurting from His hands and feet and side. It is not trickling down, but gushing forth. It is Christ freely, actively, totally, giving Himself. His Precious Blood comes forth in a great fountain upon us all.

Francis encountered this living Christ in the real and tangible moments of his life, in a deep yearning and in a call which first convinced him of the need for God's mercy and then flowered into a specific mission as his eyes met those of the Crucified Christ of San Damiano. His heart heard the words of Jesus. Francis was full of compassion toward this sacrificial Lamb ever pouring Himself out in love for our redemption, and he desired to set his own feet into the imprints of Christ's. The "way" of those imprints he found in the Gospel, and he simply began to follow.

Every sincere person who inquires into our Secular Franciscan way of life is ultimately seeking Christ in a deeper way. Therefore, the purpose of formation is to foster an intimate relationship with our Lord Jesus Christ in an authentically Franciscan way. Every human being is called to holiness by God. Becoming holy means growing ever more deeply in union with God.

The *Guidelines for Initial Formation in the Secular Franciscan Order in the United States* define the meaning of formation in three ways:

1. Formation means that we help "the member on his/her way to the full realization of his/her own human and Christian development"(11).
2. Formation means that we foster "the person's maturation of faith which will bring him/her to personal union with the Father in Christ the Lord through the Holy Spirit"(11).
3. Formation means that we facilitate the individual's "experience of Church within a

community of faith and love, while at the same time remaining faithful to the conditions of his/her secular state in life, and of his/her mission in the world and in the Church"(11).

When we set about to develop or renew our formation programs, we must remember that formation has to do with the whole of human life. Formation seeks to provide an environment in which we may discover more profoundly the love and goodness of God and in which we may more and more allow God's Spirit to enliven every facet of our daily life. We must never lose sight that the vision of formation extends not only through inquiry and candidacy, but through the entirety of life as a professed Secular Franciscan. Properly understood, in the light of the lifetime example of St. Francis, formation is an essential and indispensable part of our way of life.

The *Guidelines* list nine characteristics of Secular Franciscan formation (11-14).

First, formation is **active**. This means that it must be drawn from the experiences of daily life and give direction to those experiences. The Gospels show us how Jesus nurtured His apostles and disciples by teaching them, sending them forth and recalling them to Himself. Their formation occurred in the midst of the world in which they lived. In the same way, Francis taught his followers about the Kingdom of God, sent them out to announce the Good News of peace and repentance and then gathered them back together. The Fathers of Vatican Council II teach us in the Decree on the Apostolate of the Laity that Christian formation

cannot consist in theoretical teaching alone.... There is need, right from the start of training, to learn gradually and prudently to see all things in the light of faith, to judge and act always in its light, to improve and perfect oneself by working with others, and in this manner to enter actively into the service of the Church (*Apostolicam Actuositatem* 29f).

I do not believe, however, that formation can consist only of discussion of human experience. Remember that Jesus and, in His

footsteps, Francis both taught their disciples. We must present the truths of our Faith clearly in the context of authentic Franciscan spirituality and help one another en flesh them in the day-to-day living out of our vocation.

Second, formation is **communal**. It occurs in the context of the life of the local fraternity and in the more intimate sharing of the formation class. It is undeniable that formation requires a deep sense of commitment on the part of the formation director and team as well as on the part of the persons in formation. We need to convey the importance of this process by helping one another make the necessary adjustments and sacrifices of our time and energy. One of the blessings of this commitment is the sense of community which gradually grows in the formation class. It is vital to nourish a commitment to attendance at the monthly meetings of the fraternity. It is almost certain that a candidate who does not faithfully participate in the fraternity meeting during formation will not faithfully participate after profession. One of the goals in formation is the building up of the Body of Christ in the local fraternity. We must teach by our example and by our expectations and encouragement.

Third, formation is **centered on Jesus Christ and his gospel**. The rule of each branch of our Franciscan Family begins the same way: "The rule and life...is to observe the gospel of our Lord Jesus Christ." Our Secular Franciscan Rule exhorts us to go "from gospel to life and life to gospel." The word "gospel" means literally "good news." The "good news" is the Incarnate God, Jesus Christ. Therefore, we could say we are called to go "from Christ to life and from life to Christ." If our formation has any other center-point than Jesus and the revealed Truth of God as taught by the Catholic Church, our formation will not be effective, meaningful, nor Franciscan.

Fourth, formation is **ecclesial**. One of the gifts of the Second Vatican Council is the development of our understanding of the meaning of Church as the "People of God," as a "Communion" and as "the Sign and Sacrament of Christ's presence." Another gift is the development of our understanding of the role of the laity in the Church and in the world. It is vital for us to root ourselves and

those to whom we are responsible in fraternity and in formation in the true understanding of the teachings of Vatican Council II, the encyclicals of our recent Popes and in the new *Catechism of the Catholic Church*. Here we are talking of the real work of the Holy Spirit in continuously forming the Church through these holy instruments. If we have not yet read these texts prayerfully and begun to apply them personally to our lives, we know from our Father Francis that it is never too late to begin!

Fifth, formation is **secular**. We are called to the Secular Franciscan way of life as lay men and women. Indeed, to emphasize this is a primary reason why, since 1978, we are known as the Secular Franciscan Order. There is much confusion today about the proper role of lay people, and I will speak more of this role later.

Sixth, formation is **Franciscan**. Here we must draw very close to our Father Francis. As he walked in the footsteps of Jesus, so must we desire to make our lives conform to Christ. Do you remember Brother John? In his love for Francis he tried to copy everything Francis did. If Francis stood, Brother John stood. If Francis knelt, Brother John knelt. If Francis coughed, then Brother John coughed. Francis was deeply touched by this Brother's simplicity, but he exhorted him not to continue this mimicry (2Cel 190).<sup>6</sup> Authentic Franciscan spirituality is not found in such external observance but in the way of penitence, that is, conversion, or as our Rule describes it — "radical interior change." Mother Angelica, in a letter to her EWTN family dated Summer 1994, shows us the meaning of conversion and the authentic following of St. Francis in a brief reflection on St. Clare. She writes:

You sometimes hear it said that Clare "fell in love" with Francis, and that this is why she wanted to join him in his new way of Gospel living. Rather, the truth is that listening to Francis made Lady Clare fall more and more in love with **Jesus**. She made a deliberate choice to follow Jesus in the way Francis did. She gave all, and never looked back.

Her joy was not in Francis, but in the Will of God.

The seventh and eighth characteristics of formation are that it is **joyful** and imbued with a spirit of **simplicity**. No doubt we

have all been captivated by the joy and simplicity of Francis. So much of what attracts us in Francis is the result of his complete acceptance that God is **all** and his total surrender to the transforming love of God. Francis saw himself, others and all creation infinitely loved by God. His love was filled with a great celebration of the nobility and dignity of the human person. Our formation programs must express this same love.

Finally, formation is **open-ended**. Formation is a life-long process. God comes to us not once but in all the moments of our life. Because our Franciscan vocation is truly a walking with the Lord, we must be constantly open to His grace that we may grow fully mature in Him (cf. Eph. 3:19).

### The Meaning of Vocation and Conversion

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you will love one another (John 15:12-17).

Are there any words at all to describe the absolute gratuitousness of God in calling us to faith and then calling us to the Franciscan Family? "I chose you," Jesus says. God is always the one who calls. It is He who reaches into the present moment of our life inviting us into deeper relationship with Him. The Dogmatic Constitution on the Church states:

The followers of Christ, called by God not in virtue of their works but by His design and grace, and justified in the Lord Jesus, have been made sons of God in the baptism of faith and partakers of the divine nature, and so are truly sanctified (*Lumen Gentium* [LG] 40a).

The purpose of the Secular Franciscan Order and, indeed, all Orders in the Church is to further the redemptive and salvific mission of Christ in the world. We are called to holiness not for our sake alone but that by loving and serving one another we may bear fruit for the Kingdom of God.

The life of Francis overflows with the fruits of holiness. His life was lived humbly and intensely in union with God. Yet even at the very end of his life he hastened to say to his brothers, "Let us begin, brothers, to serve the Lord God, for up to now we have made little or no progress" (1Cel 103). The penitential life which he lived was ever a turning more and more to God until God pervaded all his being, a true life-long conversion.

At first Francis began to recognize his sins and failures, his need of God, and he strove "to bend his own will" to that of the Lord. He withdrew from the bustling activity of life around him and sought Jesus. He prayed that God would direct and teach him the way he was to follow. He repented of his sins and begged the mercy of God. Then he set about living out what he heard in his heart in prayer. The early days of his conversion were marked by many sufferings. For a time he hid himself in fear of the wrath of his father and prayed all the more for God's mercy. He fasted and wept and, at last, cast his care upon God who filled him with joy and great confidence to go forth once more into the world where he began to rebuild tumble-down churches in simple obedience to the words of the Crucified. Little by little, he began to hear the Gospel anew and, taking counsel from the Church that he might understand the holy words rightly, he began to live out in his daily life what he heard (Cf. 1Cel 6- 22).

Rooted in this very model of Francis's life, formation of the Secular Franciscan inquirer and candidate — as well as the on-going formation of the professed — is a process of conversion. Each of us is called to be made new in Christ as Francis was.

The Franciscan vocation builds upon Baptism, the initial radical transformation which Christ effects in our life, freeing us from original sin and incorporating us into His Mystical Body, the Church. The grace of the Franciscan vocation takes root in the core of our being and unites itself with the reality of our Baptism and of God's call to holiness.

Our vocation requires that we make a profound personal **decision** to open our lives to God, to allow Him to have His way with us from His intimate union with us in our soul outward to all that we are and do. It requires that we make a profound personal **commitment** to our Franciscan Family ordering our lives so that life in fraternity takes precedence in our decisions. Our vocation also requires that we make a profound personal **endeavor** to be more deeply formed in our Franciscan life. For each person, whether professed or in initial formation, this entails a willingness for on-going interior conversion. We are to be so imbued with God's Spirit and the Franciscan charism that our very beings proclaim the greatness of the Lord. This, I believe, is the real challenge of formation. We must all become truly poor and little before God in order to be conformed to His will daily. With Francis, we find the perfect advocate and model in our Blessed Mother.

Here I would like to make mention of what the *Guidelines* call the "Agents of Formation" (17-20). These are very adequately explained in the *Guidelines*, but here some comments are in order.

The primary agent of formation is the Holy Spirit. This fact should give those of us who serve as formation directors, team members and ministers a great sense of reverence toward our brothers and sisters in formation. We should be constantly awed and humbled to be permitted to walk so closely with others who are becoming aware of God's presence and love in their lives.

The inquirers or candidates are themselves agents of formation. Indeed, as adults we bear the primary responsibility for our own continued spiritual formation. Therefore, those in formation should be expected to be willing to participate actively in the study, prayer, dialogue and action of the formation process and in the life of the fraternity. They should be willing to share their personal and material gifts, talents and charisms with the fraternity and with others. And they should be willing and able to be active agents in their own formation and spiritual growth (18).

The entire local fraternity is to be involved in the formation process through personal interaction, shared experiences of the Franciscan way of life and all aspects of worship, education, ministry, communication, prayer and leisure. Additionally, the fraternity council has the responsibility to discern whether those

in formation have positive signs of a true vocation and the ability to make a permanent commitment. They also have the duty to foster authentic Franciscan life in the fraternity and to call and train suitable professed members to the formation team (18-19).

The formation director and the team are the key facilitators for the spiritual growth of the inquirers and candidates, and the spiritual assistant also shares this responsibility. Many fraternities involve a sponsor for each person in formation who also is an agent in the process. Finally, the regional, national and international levels of fraternity are participants as they provide guidelines, training and support to the local fraternity (19-20).

Before moving on to our final point of consideration in the vision of formation, I would like to share with you a brief reflection attributed to Francis by Angelo Clareno entitled, "St. Francis Discourses on the Reception of Novices." Sometimes we are concerned that our fraternity has so few members or so few in formation, and we are tempted to admit anyone who shows the least sign of interest. Francis says:

It is not my business, brothers, nor yours to try to induce anyone to join our community. Our business is to preach penitence, both by the example which we give and by the words which we speak, and to draw all men to love and serve Christ and to hate and despise the world. It is for God, unto whom all hearts be open, to choose and to call those who are suitable for our way of life, and to give them grace to be loyal to it. In fact, He who planted this Order in the world desires that its direction and its size and its future should be wholly left to Him. For one of the ways in which the devil will try to destroy the Order will be through bad and thoughtless admissions. Evil spirits will make all kinds of unsuitable men want to join the Order and will stir up the minds of the Ministers so that they take in large numbers without testing either the firmness of purpose or the kind of motive or the strength of will of those whom they accept. Rather they will be swayed by such things as rank and wealth and learning and ability and reputation. And when such men have been admitted they will try to alter the whole intention of the Rule, and will consider themselves too good to keep the purity of it which is so

dear to Christ. So you see that, in order to foil the cunning of the devil and to ensure the right progress of the Order, God wills that the Ministers shall accept only such men as have Christ and His Spirit in their hearts and who seek and know the things of God, for by such only will the Order continue in purity and holiness of life, and in all righteousness and perfection.<sup>7</sup>

## The Formation of Lay People in the Church

But in particular the lay faithful are called to restore to creation all its original value. In ordering creation to the authentic well-being of humanity in an activity governed by the life of grace, they share in the exercise of the power with which the Risen Christ draws all things to himself and subjects them along with himself to the Father, so that God might be everything to everyone (CL 14h).

These words come from Pope John Paul II's 1988 encyclical, *The Lay Members of Christ's Faithful People (Christifideles Laici)*, in which he teaches at length about the role of the laity. His teaching builds upon the documents of Vatican Council II. In these documents and in the encyclical we are taught that the role of the lay person is to act as a leaven in the world and thereby to renew the temporal order.

The "leaven" Jesus speaks about in the Gospels is yeast. He likens the Kingdom of God to the small amount of yeast a woman adds to bread dough. Yeast is fed on sugar and produces millions and millions of bubbles of air thus enlivening the whole dough and making it rise. Without leavening, dough is a heavy, lifeless glob of flour and water. Yeast is the life-force which makes the dough cohesive, elastic and light, suitable to be baked and eaten as nourishment. We, then, are to be like yeast, fed on the sweetness of the Holy Spirit by Him who is the Bread of Life and transformed into instruments of love and service to the world around us.

The *Dogmatic Constitution on the Church* defines the particular role of the laity in five points:

1. Lay people are "to seek the Kingdom of God by engaging in temporal affairs and directing them according to God's will"(31c).
2. Lay people are to live in the world "engaged in each and every work and business of the earth and in the ordinary circumstances of social and family life" (31c).
3. Lay people are to "contribute to the sanctification of the world, as from within like leaven, by fulfilling their own particular duties" (31d).
4. Lay people are to "manifest Christ to others" by the witness of their lives (31d).
5. Lay people are "to illuminate and order all temporal things with which they are so closely associated that these may be effected and grow according to Christ and may be to the glory of the Creator and Redeemer" (31d).

It is essential that those of us who guide others along the pathways of Franciscan formation be well-formed ourselves in the Church's teaching on the role of the laity. We are blessed because our Rule is truly the work of the Holy Spirit and the fruit of the teachings of Vatican II. It gives us a way of life which is truly Franciscan and authentically "secular," that is, for the lay person living in the world.

The majority of Catholic lay people have not yet heard nor understood clearly what their mission is, how indispensable it is and how it complements the roles proper to the clergy and the religious. We have a great obligation in the areas of both spiritual and doctrinal formation to proclaim this vital part of being a Catholic in the Church and in the world. Pope John Paul II says: "Only from inside the Church's mystery of communion is the 'identity' of the lay faithful made known and their fundamental dignity revealed. Only within the context of this dignity can their vocation and mission in the Church and in the world be defined" (CL 8f).

What does it mean to "renew the temporal order"? The temporal order includes all aspects of our daily life: family life,

work, culture, politics, economics, education. It has to do with the proper and complementary roles of man and woman, with social life and parish life and with the environment in which we live. It also has to do with authentic human freedom, with rightful use of the goods of the earth and with peace and justice.

St. Paul speaks about making all things new in Christ. As we lay people are filled and made new by the Spirit of Christ, so are we to bring Christ into every aspect of our daily living. We are always present in the surroundings where the Gospel is needed in the world. We can relate to others as Christ did, as one person to another. We live and work in all the forums of human life which need to be transformed until they each reflect the fullness of God's will. Our Catholic Franciscan lives need to be so ordered that "apostolate" is not something we do when we have gotten off work or have finished raising our children. Our apostolic lives are the work we do, the family we are raising, the way we live on a day-to-day basis, the way we care for our neighbors and for our environment, the vote we cast, the issues we speak out on. All is to be done with Christ, in Christ and for Christ.

In our Franciscan formation, then, we must lead others to embrace the radical newness of the Christian life which comes from Baptism and is to be given a deeper meaning and reality in profession. In this way our new Secular Franciscans will be prepared to live the responsibilities and the gift of their vocation in full cooperation with God as lay people in the Church and in the world.

## Conclusion

At the Last Supper Jesus prayed to His Father:

I have made your name known to those whom you gave me from the world.... I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know

that you have sent me and have loved them even as you have loved me (John 17: 6a, 20-23).

Our Father Francis saw in the poor and crucified Jesus, suffering and bleeding to His last breath and drop of blood, what our Lord meant when He said: "I am the way, and the truth, and the life" (John 14:6). Jesus's love for humanity and for each one of us individually was this great. The desire to love like Jesus, to love with Jesus's **love**, compelled Francis to identify himself totally with Christ. And so he prayed:

My Lord Jesus Christ, I pray You to grant me two graces before I die: the first is that during my life I may feel in my soul and in my body, as much as possible, that pain which You, dear Jesus, sustained in the hour of Your most bitter Passion. The second is that I may feel in my heart, as much as possible, that excessive love with which You, O Son of God, were inflamed in willingly enduring such suffering for us sinners (CSD 3).

What was the fruit of Francis's total identification of himself with the life and love of Jesus? He became an *alter Christus*, another Christ. He became so conformed to Christ, so filled with Christ, that the holy stigmata burst forth -- a visible sign of the transformation of his entire being which had occurred through complete cooperation with God's grace. The wounds in Francis's hands and feet and side, like those of Jesus, teach us the goal of Franciscan formation and our Secular Franciscan way of life. We, too, are to become "other Christs." We, too, are to love God and one another this much.

Jesus upon the Cross looked out upon the whole of humanity from the beginning to the end of time. He poured out His Precious Blood upon all, "that all may be one." This communion, for which He prayed and for which He gave His life, is a share in the perfect communion of the Father and the Son and the Holy Spirit. It is the full completion of love.

It should not surprise us that, in his "Exhortation to the Brothers and Sisters of Penance" which forms the Prologue of our Secular Franciscan Rule, St. Francis makes the prayer of Jesus his own: "that all may be one." Nor is it a surprise that our Rule calls us to "strive for perfect charity."

The "Vision of Formation," then, is that we be made one with Jesus upon the Cross united in the intimate love which is the Holy Spirit with the Eternal Father in heaven as He draws all people into union with the most Holy Trinity. In Christ, with Christ and through Christ we enter into union with one another.

**"That all may be one"!** Dear Brothers and Sisters, this is the motto chosen for our emerging region of Brothers and Sisters of St. Francis. May it also be the motto written on the heart of each one of us as we grow in our Franciscan life and as we guide others in formation. Let us fulfill the appeal of our Holy Father who wrote to us lay people: "For one and all, the earnest prayer of Jesus at the Last Supper, 'That all may be one' ought to become daily a required and undeniable program of life and action" (CL 64f).

#### Endnotes

<sup>1</sup>All Scripture quotations are taken from *The New Oxford Annotated Bible* (NRSV), (New York: Oxford University Press, 1989).

<sup>2</sup>*The Navarre Bible* (Dublin: Four Courts Press, 1985) 96.

<sup>3</sup>*Navarre Bible* 96.

<sup>4</sup>*Navarre Bible* 96-7.

<sup>5</sup>Rule, art. 4.

<sup>6</sup>All quotations from Franciscan sources are from *Omnibus of Sources*, ed. Marion A. Habig (Chicago: Franciscan Herald Press, 1983).

<sup>7</sup>From Angelo Clareno, *Expositio Regulae*, as it appears in *Omnibus* 1844-5.



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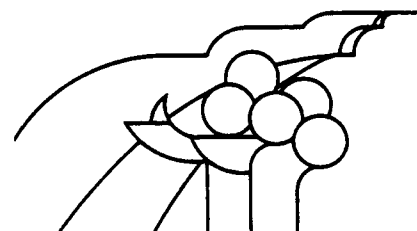
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*Kate Minar, OSF*

*Marie Nord, OSF*

*Margaret Pirkel, OSF*

September 21-29

**Writing An Icon/Praying With Icons**

*Clairvaux McFarland, OSF and Jeannette Serra, SSC*

October 4-11

**Praying with Franciscan Women Mystics**

*Ramona Miller, OSF and Ingrid Peterson, OSF*

## Franciscan Institute Publications

— 1994 —

St. Bonaventure, New York 14778

### *Clare of Assisi: Early Documents*

Revised and Expanded

Regis J. Armstrong, OFM Cap.

\$26 Hard Cover \$15 Paper Cover 434 Pages

### *Bonaventure V:*

### *Writings Concerning the Franciscan Order*

Translation, Introduction and Critical Notes

Dominic Monti, OFM

\$ 15 Paper 281 Pages

### *The History of Franciscan Theology*

Edited by Kenan Osborne, OFM

\$ 16 Paper 345 Pages

### *Anthony of Padua:*

### *Sermones for the Easter Cycle*

Edited by George Marcil, OFM

\$13 Paper 230 Pages

### *The Friars Minor in Ireland:*

### *From Their Arrival to 1400*

Francis J. Cotter, OFM

Edited by Roberta A. McKelvie, OSF

\$10 Paper 271 Pages

### *The Leonine Union of the Friars Minor*

Maurice Carmody, OFM

Edited for publication by Daniel McLellan, OFM

\$15 Paper 231 Pages

### *Gospel Living*

*Francis of Assisi — Yesterday and Today*

A. Rotzetter, W-C. Van Dijk, and T. Matura

\$ 14 Paper 308 Pages

### *The Teacher of His Heart*

Jesus Christ in the Thought and Writings of St. Francis of Assisi

Norbert Nuyén-Van-Khahn, OFM

\$ 15 Paper 253 Pages

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Doris Donnelly, Ph.D., John Carroll University

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**Charism, Rules and Constitutions**

**Visions that Inform and Transform our Plans?**

Regis Armstrong, OFM Cap., Edward Coughlin, OFM, Elise Saggau,  
OSF

The Franciscan Institute

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***For more information***

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Bonaventure, New York 14778 (716) 375-2105  
or Fax your request (716) 375-2156.

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**The Franciscan Institute  
Summer Session  
1995**

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***Five-Week Courses*** June 26 — July 28, 1995

**FS 509 From Bonaventure to Scotus:** An Introduction to the  
Traditions of Franciscan Theology and Philosophy

*Mark D. Jordan, Ph.D.*

**FS 650 Early Franciscan Women and the Feminist Critique**

Ingrid Peterson, OSF, Ph.D. and Giles Schinelli, TOR

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***Three-Week Courses*** June 26 – July 14, 1995

**FS 561 Development of the Franciscan Person**

*Edward Coughlin, OFM, Ph.D.*

**FS 518 Scriptural Foundations of Franciscanism**

*Jude Winkler, OFM Conv., S.T.B., S.S.L.*

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***Two-Week Courses*** July 17 – 28, 1995

**FS 536 The Franciscan Penitential Movement:**

**Its Spirituality, Rules and Historical Contexts**

*Roberta A. McKelvie, OSF Ph.D. candid.*

**FS 527 Clare of Assisi:** Toward the Clarity of Her Form of Life

*Regis Armstrong, OFM Cap. Ph.D.*

**FS 598 Foundations for a Franciscan Theology of Presence and  
Ministry**

*Margaret E. Guider, OSF, Ph.D.*

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***Special Course Offerings***

**FS 503 Francis: His Life and Charism** June 26 — July 7, 1995

*William Short, OFM, Ph.D.*

**FS 505 The Franciscan Movement** July 10 — July 28, 1995

*Dominic Monti, OFM, Ph.D.*

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## ON THE FRANCISCAN CIRCUIT COMING EVENTS, 1995

Saturday, February 11 — Tuesday, February 14, 1995

*Networking Seminar on Ministry as Franciscan*  
Mount St. Francis, Colorado Springs, CO.

Co-sponsored by Franciscan Federation and Washington  
Theological Union.

Contact: Franciscan Federation, 650 Jackson St. NE, PO Box 29080,  
Washington, DC 20017, ph. (202)529-2334; FAX (202)529-7016.

Saturday, April 1

*"Reclaiming Our Evangelical Life"*

Margaret Carney, OSF — Presenter

Pilgrim Hall, Graymoor, Garrison, NY.

Sponsored by Franciscan Federation, Region I.

Contact: Sr. Mary Francis Murphy, OSF, 49 Jackson Ave., Hastings-  
on-Hudson, NY 10706, ph. (914) 478-3930.

Sunday, July 16 — Thursday, July 19

Formators' Conference,  
"Connecting at the CROSSroads."

Contact: Br. Edward Coughlin, OFM, Director, The Franciscan  
Institute, St. Bonaventure, NY 14778, ph. (716) 375-2105;  
FAX (716) 375-2156.

August 21

Annual Federation Conference, Anaheim, CA.

August 22-23

Joint Conference OFM, OFM Cap., OFM Conv.,  
TOR Anaheim.

Contact: Franciscan Federation, PO Box 29080, Washington, DC 20017  
ph. (202) 529-2334; FAX (202) 529-7016.

### Writings of Saint Francis

Adm	Admonitions	FormViv	Form of Life for St. Clare
BenLeo	Blessing for Brother Leo	1Fragm	Fragment of other Rule I
CantSol	Canticle of Brother Sun	2Fragm	Fragment of other Rule II
EpAnt	Letter to St. Anthony	LaudDei	Praises of God
EpCler	Letter to the Clergy	LaudHor	Praises to be said at all the Hours.
EpCust	Letter to the Custodians	OffPass	Office of the Passion
1EpFid	First Letter to the Faithful	OrCruc	Prayer before the Crucifix
2EpFid	Second Letter to the Faithful	RegB	Later Rule
EpLeo	Letter to Brother Leo	RegNB	Earlier Rule
EpMin	Letter to a Minister	RegEr	Rule for Hermitages
EpOrd	Letter to the Entire Order	SalBMV	Salutation of the Blessed Virgin Mary
EpRect	Letter to the Rulers of the Peoples	SalVirt	Salutation of the Virtues
ExhLD	Exhortation to the Praise of God	Test	Testament
ExhPD	Exhortation to Poor Ladies	TestS	Testament written in Siena
ExpPat	Prayer Inspired by the Our Father	UltVol	Last Will written for St. Clare
		VPLaet	Dictate on True and Perfect Joy

### Writings of Saint Clare

1LAg	First Letter to Agnes of Prague
2LAg	Second Letter to Agnes of Prague
3LAg	Third Letter to Agnes of Prague
4LAg	Fourth Letter to Agnes of Prague
LEr	Letter to Ermentrude of Bruges
RCl	Rule of Clare
TestCl	Testament of Clare
BCl	Blessing of Clare

### Early Franciscan Sources

1Cel	First Life of St. Francis by Thomas of Celano
2Cel	Second Life of St. Francis by Thomas of Celano
3Cel	Treatise on the Miracles by Thomas of Celano
AP	Anonymous of Perugia
CL	Legend of Clare
CSD	Consideration of the Stigmata
Fior	Fioretti
JdV	Witness of Jacque de Vitry
LM	Major Life of St. Francis by Bonaventure
LMin	Minor Life of St. Francis by Bonaventure
LP	Legend of Perugia
L3S	Legend of the Three Companions
Proc	Acts of the Process of Canonization of St. Clare
SC	Sacrum Commercium
SP	Mirror of Perfection