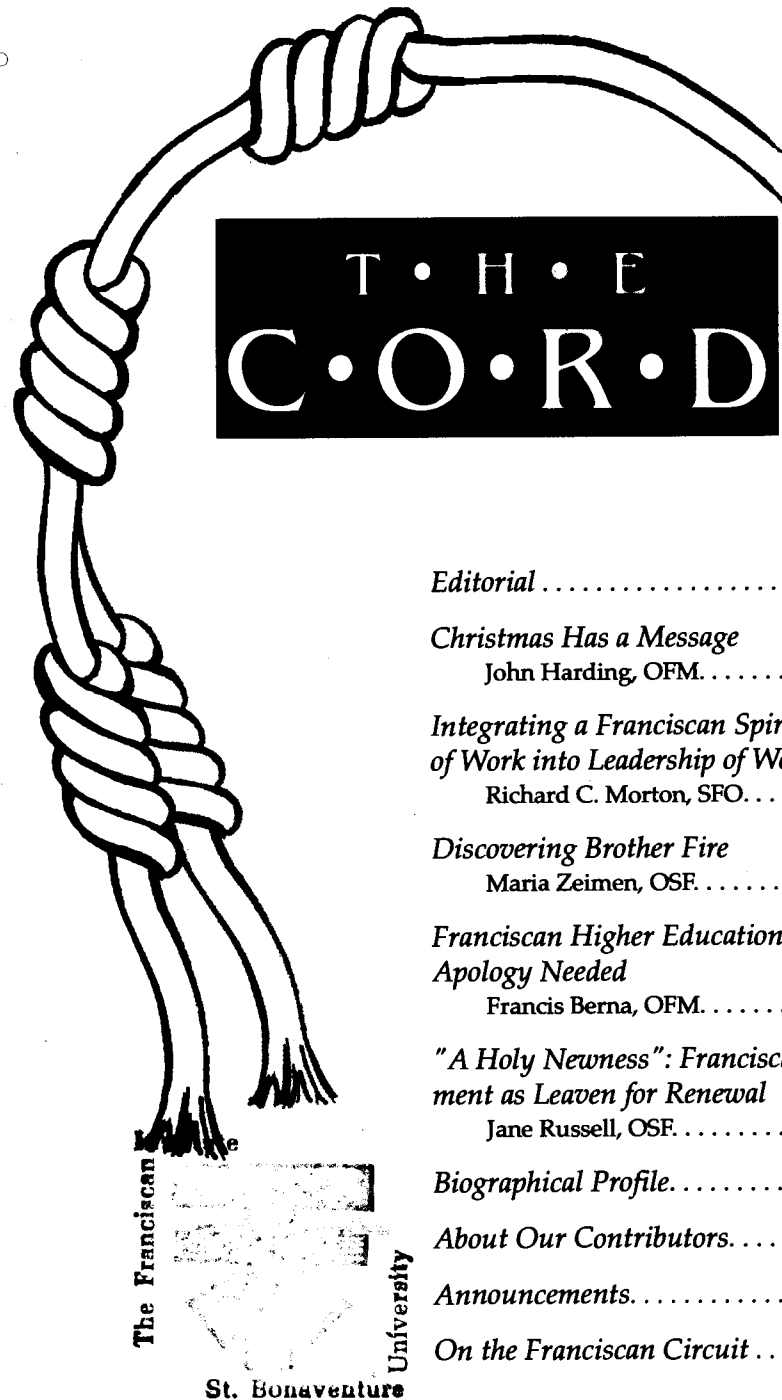


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**THE CORD**  
A Franciscan Spiritual Review

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Production Assistant: Thomas Blow, OFM  
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Editorial Board: Marie Beha, OSC, Murray Bodo, OFM, Julian Davies, OFM,  
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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, 46.6 (1996)

## Editorial

Recently Cardinal Joseph Bernardin gave an address at Georgetown University in which he included a strong admonition on humans' responsibility to cherish and protect life in all its stages. He ended the talk with a touching reference to his own personal experience of facing death, reconfirmed in his own "conviction about the wonder of human life, a gift that flows from the very being of God." He adds: "It is easy in the rush of daily life . . . to lose the sense of wonder that is appropriate to this gift."<sup>1</sup>

One of the things that has made our Franciscan tradition so appealing over the centuries is this very sense of the wonder of life—its pure giftedness. Francis charged his followers to "be conscious . . . of the wondrous state in which the Lord God has placed you, for He created you and formed you to the image of His beloved Son according to the body, and to His likeness according to the spirit" (Adm 5:1).<sup>2</sup>

Christmas seems a peculiarly apt time to meditate on this wonder. In the mystery of the Incarnation God brings to its highest fulfillment creation itself. In the reality of Christ, our bodies, the body of our universe, and our spiritual being are definitively taken up and taken on by God in an act of love beyond our imagining. When Francis gazed at the infant figure in the crib at Greccio, he was profoundly moved by this reality.

In this issue of *The Cord*, we listen to a "voice from the past" as John Harding, OFM, reflects with us on the mystery of Christmas. Richard Morton, SFO, demonstrates how our Franciscan spirituality is right at home in the dailiness of the workplace. Maria Zeimen, OSF, reminds us that the life force, which is our gift, must be placed at the service of love. Francis Berna, OFM, presents an impressive account of the Franciscan contribution to higher education. Jane Russell, OSF, asks how the Franciscan gift to the Church actually supports genuine renewal. And finally we offer a biographical profile of Julian Davies, OFM, a long-time supporter of *The Cord*.

A word of apology: in the September/October, 1996, issue of *The Cord*, we neglected to acknowledge two artists: the picture of the Stigmata on page 213 is the work of Joseph Dorniak, OFM Conv., and the picture of St. Francis on page 218 is the work of Jane Mary Sorosiak, OSF.

### Endnotes

<sup>1</sup>"Remaining a Vigorous Voice for Life in Society," *Origins* 26 (Sept. 26, 1996) 242.

<sup>2</sup>*Francis and Clare: The Complete Works*, trans. Regis Armstrong, OFM Cap. and Ignatius Brady, OFM (New York: Paulist Press) 29.

## Christmas Has a Message

John Harding, OFM

[This article originally appeared in *The Cord* in December, 1979, pp. 324-7.]

It is true that God is everywhere, but is present to us in many different ways. Thus God provides a variety of opportunities for service. St. Francis of Assisi knew this and found it wonderful to think on. More than this, he found it wonderful to *act* on! One of the ways in which St. Francis acted out this awareness of God's presence was his decision to represent the event wherein God acted decisively: the Incarnation.

The setting of this remarkable event—unfortunately *too* familiar to most of us Franciscans—was a small village named Greccio. It was here that Christmas, an occasion with which almost all Christians had become too complacently familiar, “came alive” in the lives of many people searching for meaning in their lives.

Francis was a natural poet and loved to express outwardly the exuberant thoughts which filled his heart and mind.<sup>1</sup> There are many events in his life which bear witness to this fact, but few are more vivid than his recreation of the scene at Bethlehem. It was in this, and in his re-enactment of the Last Supper, that he expressed most profoundly his tender love for the incarnate, crucified, and risen Lord Jesus Christ. This all-consuming love was to reach its fulfillment when Francis was sealed with the Stigmata on the mount of La Verna in 1224.

There had been some strict pronouncements regarding drama, and even though it was made clear that this did not include the Nativity and Easter dramas (providing these were carried out with due reverence), St. Francis, out of respect for the Holy See, as St. Bonaventure informs us, had and obtained permission of the pope for the ceremony, so that he would not be accused of being an innovator, and then he had a crib made with hay and an ox and an ass” (LM 10:7).<sup>2</sup> It was a fortnight before Christmas when Francis returned from Rome to the valley of Rieti. He was met by his friend,

Giovanni da Vellita, lord of Greccio, come and see him at Fonte Colomba; he told him:

“If you want us to celebrate the present feast of our Lord at Greccio, go with haste and diligently prepare what I tell you. For I wish to do something that will recall to memory the little Child who was born in Bethlehem and set before our bodily eyes in some way the inconveniences of his infant needs, how he lay in a manger, how, with an ox and an ass standing by, he lay upon the hay where he had been placed.” When the good and faithful man heard these things, he ran with haste and prepared in that place all the things that the saint had told him (1Cel 84).

Thus the scene had been set. Word was sent to the friars and to the local people. St. Bonaventure tells us that “the forest resounded with their voices and that memorable night was lit up by brilliant lights and torches” (LM 10:7).

St. Francis, who was a deacon, preached on the humility of the “poor King” in words that were characteristically simple and direct, tender and devout. He succeeded in rekindling the love of his fellow men and women for Jesus Christ and for one another. Francis understood clearly the meaning of Christmas. He knew that it made real again the living memory of God's wonderful gift to humankind: God's very self.

St. Francis was deeply moved by the humble ways through which the “Lord of Majesty” chose to come among us. The crib was one such way. The Lord “made himself lowly for our sakes” and, by doing so, raised us up with him. Francis loved the humanity of Jesus and sought always to bring men and women closer to him by encouraging them to meditate on these lovely mysteries, especially the crib.

Christmas, then, has a message for everyone.

- For those who are poor.
- For those who are broken by anxiety of heart, mind, or body.
- For those who have had their dignity trodden on and their relationships ruptured.
- For those who suffer in their powerlessness to cope, be it socially or in the ordinary problems of their personal lives.
- For those who fear for the future, who do not know hope, who have no one to understand them, to love them for what they are.
- For those who find it impossible to break out of their little world into the freedom of giving and sharing and, by this, to be more human.

- For those who suffer imprisonment for their actions, be it just or unjust; who are forgotten save by a few.

For these Bethlehem has a message: The Christ is born; he will free you!

- For those who are young and have nowhere to go or no one to meet and be with.
- For those who are not so young and want some certainty in life, who worry about the future, but find it hard to cope with the present.
- For those who are elderly and have to face all the difficulties that this entails, for whom the future might be uninviting.
- For those parents who often struggle to provide for their families.
- For those children who feel unwanted or deprived of parental love.
- For those priests and religious who feel that much of the original zeal has gone and life needs a new beginning, who have become burdened with trials, for whom prayer is a pain and community life an endurance, who are lonely in the midst of their fellow priests or brothers or sisters.

For these Bethlehem has a message: God is with us! God will comfort you.

- For those who are divided from their families, friends, neighbors—either through their own fault or for reasons not known.
- For those who cannot forgive, who cannot be reconciled, who cannot celebrate—especially the Eucharist.
- For those who have hardened their hearts to those among whom they live.
- For those who must dominate others—have power, rule, fight.
- For those who prevent Christmas from being a time of rejoicing because they do not understand or do not wish to try.

For these Bethlehem has a message: Peace to all people of good will!

St. Francis understood that all things have their origin in Christ and that, in the fullness of time, they will be brought to completion in him. Francis loved the very humanity of Jesus and sought to imitate it perfectly in his own life that others might do likewise. People—and indeed, all creation—deserve to be loved on account of the Lord who became human in order that “nothing might be lost.”

This model, which has Jesus as its center, is at the heart of the Franciscan vision. Here the human acts of Jesus: his birth, his daily life as portrayed in the Gospel pages, his death as a rejected criminal, and his giving of himself in the Eucharist, all touch the ordinary lives of human beings. Francis was “at home” with Jesus and tried to extend this security to include the whole family of humankind.

Christmas is a time when these and related ideas are once again brought to the fore. Another year has almost passed, and we await the new year of grace. Ours is no easy task. But the events surrounding the Birth of the Messiah indicate how it is possible, in the midst of such hardship, for there to be a peace and a joy which human beings cannot give. This peace is in the sublime mystery of the Incarnation. The crib is a “sign of peace” to the nations and gives us our hope: Jesus Christ, Son of God—Emmanuel, God with us!

#### Endnotes

<sup>1</sup> See, in this regard, Father Leander Blumlein’s discussion of the poet and dramatist Francis, in *The Cord*, Oct. 1979.

<sup>2</sup> All citations from sources are from the *Omnibus*.



## Integrating A Franciscan Spirituality of Work into the Leadership<sup>1</sup> of the Workplace

Richard C. Morton, SFO

[This paper was originally presented at Religion and Public Life: The Legacy of Msgr. John A. Ryan Conference, September 15, 1995, University of St. Thomas, St. Paul, Minnesota.]

### Introduction

Tiny differences in input quickly become overwhelming differences in output—a phenomenon given the name “sensitive dependence on initial conditions.” In weather, for example, this translates into what is only half-jokingly known as the Butterfly Effect—the notion that a butterfly stirring the air today in Peking can transform storm systems next month in New York.<sup>2</sup>

I contend that St. Francis of Assisi was, in effect, a butterfly who spread his wings in the early 1200s and created currents of spirituality that continue to affect the world to this very day.

### Background

St. Francis is probably the world’s best known, most recognized and respected saint. Yet it is difficult to imagine that a spirituality of work could evolve from a saint immortalized all too frequently as a concrete yard ornament with a bird perched on his shoulder and several wild animals gazing at him admiringly. This over-romanticized caricature of the person of Francis could lead one to believe that Francis wasn’t so much a man at all, but some lyric, almost mythic figure whose only love was animals. Quite

to the contrary, Francis was a man of multiple spiritual insights who left a legacy that continues to impact the world in a profound and meaningful way.

Perhaps the most familiar theme in Franciscan spirituality is the sensitivity to all created things and the kinship they share with each other. Francis came to the realization that everything is good and interconnected. He developed this thought to the point where he referred to nature’s constituent parts as brother and sister. His *Canticle of Brother Sun* is the best expression of this theme and is a synthesis of Francis’s own spiritual life.

The *Canticle* is his celebration of God’s goodness experienced concretely in a world that is seen and received as gift. It expresses Francis’s understanding and appreciation of the created world as reconciled space in fraternity. In it he expresses his vision in words: in brotherhood and sisterhood, in reconciliation, peace, and humility, creation reflects the poor and crucified Christ.<sup>3</sup>

Early in his conversion experience, while praying before an old icon of a crucifix in the abandoned and dilapidated Church of San Damiano, Francis experienced something most unusual. The painted image of the risen Christ crucified moved its lips and spoke. Calling him by name, Christ said: “Francis, go, repair my house, which, as you see, is falling completely to ruin” (2 Cel 10).<sup>4</sup>

Francis, interpreting the command very literally, began the arduous work of piling stone upon stone to repair the foundation and the walls of the building where he had been praying. It wasn’t until later that the full understanding and impact of the words spoken from the cross began to penetrate and enliven his heart. The words, as he later realized, referred to the universal Church “that Christ had *purchased with his own blood*” (2Cel 10). The real meaning of the message was, “Francis, go, rebuild my Church!”

The words spoken by Christ from the San Damiano cross are a universal call to action to rebuild and to reinvigorate the Church as a sign pointing towards the realization of the kingdom of God on earth. Now, after nearly eight centuries, this command to rebuild the Church continues to resound around the globe with its need as great as ever.

Today the concept of Church is understood more broadly than in the time of Francis. Vatican II viewed the Church as the “holy People of God shar[ing] . . . in Christ’s prophetic office.”<sup>5</sup> They are “a living witness to Him, especially by means of a life of faith and charity.”<sup>6</sup> As a prophetic people, the People of God are expected to lead the way, to become prophets and leaders in the rebuilding process.

I propose that it is through the leadership<sup>7</sup> activities of the laity in the workplace, when done in collaboration with the sacred vocation of the

ministers of the Church, that the rebuilding of the Church, the People of God, will most effectively be carried out. However, this will not happen until the "stained glass window," which too often separates personal spirituality from its application in the workplace, is shattered.

Contained in a Franciscan spirituality of work are the seeds to begin the process of shattering the "stained glass window" and rebuilding the Church. The integration of a Franciscan spirituality of work into the workplace is most appropriate because of the Franciscan heritage. It has always been a basic tenet of Franciscans that the world is their cloister (SC 63). Therefore, there have never been any boundaries between the dimensions of the Franciscans' spirituality and any other aspect of their life. This concept permits and even demands that we carry our spirituality with us wherever we go.

## St. Francis and Work

Quite probably Francis was not brought up with the best of work habits. His father was a prosperous cloth merchant who wanted nothing but the best for his favorite son and was very generous towards him. As a young man, Francis was more preoccupied with living the life of a troubadour and becoming a gallant knight than with working for his father. In fact, he never did apply himself seriously to his father's business. After his conversion and the gathering of some early followers, Francis became serious about work, but it was now the work of his heavenly Father.

Francis quickly learned that work was holy and provided a pathway to achieving sanctity. In the midst of the hard-working townsmen, Francis and the first friars devoted themselves to the task of sanctifying daily labor and bringing it back to a right relationship with God. The true meaning and value of work had been destroyed by love of gain and personal ambition.<sup>8</sup>

There were practically no limits to where the friars worked or the type of work they did. Every field of activity was open to them, including intellectual work. The only prerequisites were that the work be directed toward the community rather than the individual, that the work be carried out faithfully and with a sense of dedication as the Rule required, and that the work not destroy the spirit of prayer and devotion to God (cf. EpAnt).

## A Franciscan Spirituality of Work

A Franciscan spirituality of work evolves from three fundamental concepts of an underlying Franciscan spirituality: a focus on the humanity of

Christ, who is recognized especially in the poor; a sense of the mystery of God experienced in generous, creative love; and a distinctive familial understanding of the created world.<sup>9</sup> Franciscans recognize the world as good and as gift from a loving Creator.

The foundation for an articulation of a Franciscan spirituality of work for the lay person is contained in the Rule and Constitutions of the Secular Franciscan Order (SFO).<sup>10</sup> Article XVI of the Rule states: "Let them esteem work both as a gift and as a sharing in the creation, redemption, and service of the human community."<sup>11</sup> Article 21 of the Constitutions further develops the concept of work.

For Francis work was a gift and to work was a grace. Daily work is not only the means of livelihood, but the opportunity to serve God and neighbor as well as to develop one's own personality. In the conviction that work is a right and a duty and that every form of occupation deserves respect, the brothers and sisters should commit themselves to collaborate so that all persons may have the possibility to work and so that working conditions may always be more humane.<sup>12</sup>

While these words were written for the members of the Secular Franciscan Order, their application is universal in nature. They provide the basis for a spirituality of work that can be followed by any layperson living in the secular world seeking to integrate more effectively personal spirituality into the work place.

Beginning with the concept of human work as pure gift given to us by our creator, it is our unmerited opportunity to reflect the image of Jesus, who, by working as a humble carpenter and itinerant preacher, joined in the stream of work initiated by his Father at the beginning of time.

Work, as an unmerited gift, is effective for our growth and on-going conversion as followers of Jesus and is therefore a grace contributing to our sanctification. In his Rule Francis stated very emphatically: "Those brothers, to whom the Lord has given the grace of working, should do their work faithfully" (RegB 5:1).

The need for human work is imbedded in our very nature. Even before the fall of humanity as recorded in the poetry of the story of creation, "the Lord God took the man and settled him in the garden of Eden, to cultivate and care for it" (Gen. 2:15). The invitation to cultivate and care for the garden, this work, was part of God's mystery of generous, creative love.

The garden is replete with a treasury of all that is necessary for the further creative development of our home on this planet. Everything has been provided—Brother Sun, Sisters Moon and the Stars, Brother Wind,

Sister Water, Brother Fire, and Sister Mother Earth. We, as sisters and brothers of creation, have been endowed with the capacity to use our skills and abilities to combine, modify, and adapt these resources through the gift of work. It is through our work that God provides us the opportunity to become co-creators.

The co-creative capacity with which we have been endowed is also evident in the arts, music, literature, the sciences, the various structures of society that regulate the relationships between human beings and other arenas of human consciousness. These all serve to enliven the human spirit and add meaning to our existence.

Our human work not only provides an opportunity for us to be co-creators but also to be "co-redeemers." Christ came to "make all things new" (Rev 21:5). During his ministry on earth, he accomplished the redemption of humankind. However, there continue to be areas that need to be made new, to be set free, and to be redeemed. We, as the Mystical Body of Christ, continue his presence in the world and his ministry of ongoing redemption.

Franciscan spirituality recognizes the face of the crucified Christ in the poor and the marginalized, the suffering, and the lonely. This realization provides the motivation to apply our creative energies and resources to relieve the distress and deprivation of the all too many people who are in need. As stated in the *Constitution on the Church in the Modern World*: "Indeed, we hold that through labor [work] offered to God, man is associated with the redemptive work of Jesus Christ."<sup>13</sup>

With this in mind, the Christian is challenged to be of service to others. We are to be of the same spirit as Christ, who Matthew defines as "the son of Man who has come, not to be served by others, but to serve" (Mt. 20:28). In the spirit of universal kinship, we serve others by our work. Work unites us with our brothers and sisters around the world. Our collaborative efforts to be of service to one another by our work provides the goods and services needed by the world community to sustain and enhance its existence as the creative expression of God.

The *Constitution on the Church in the Modern World* also says: "[Jesus Christ] conferred an eminent dignity on labor when at Nazareth He worked with his own hands. From this there follows for every person the duty of working faithfully and also the right to work."<sup>14</sup> Francis knew that all should work. Those that could work but chose not to, were, in effect, stealing from those that did work. The following story deals with the brother who never worked:

... and yet [he] ate more than several at table. When the saint [Francis] observed that he was a friend of the belly, one who shared

the fruits without sharing the labor, he once said to him: "Go your way, brother fly, for you want to eat the sweat of your brothers and to do nothing in God's work. You are like brother drone who wants to be first to eat the honey, though he does not do the work of the bees" (2 Cel 75).

If work is a duty, then to work is a right. There must be opportunities for work so the duty to work can be fulfilled. When there is a scarcity of work, we are to be concerned enough about the welfare of our brothers and sisters to do whatever is necessary to provide meaningful employment. For without work, it is not possible to confront a primary reality of living in the secular world, namely, that work is the means to provide the basic human necessities such as food, shelter, clothing, health care, and education, to name a few. There are other needs which, while not necessities in the strictest sense, are still desirable and humanizing.

In providing for our own livelihood, however, consideration must be given to the needs of the common good. Work is not meant to be a means by which we maximize our wealth and possessions at the expense of others. It is an opportunity to practice the virtue of moderation out of a concern for the poor in whose face we find Christ.

Integral to providing a means of livelihood is the concept of a just remuneration for the work accomplished. The parallel concern is for the remuneration to be proportionate to the amount of work effort. Both are a matter of justice.

There is another sense to the meaning of the word livelihood and that is the sense of liveliness—to be more fully alive, to be more fully human. From this alternate meaning, we can recognize that livelihood is not only measured in terms of possessions and dollars. It is also measured in terms of personal identity, self esteem, self worth, and personal growth. These qualities are of critical importance to the overall well-being of the individual. Work should contribute to whatever makes a person more human and not be demeaning.

In the distinctive familial understanding of the world of creation, it is an injustice to our sisters and brothers to show disrespect to an individual because of the type of work she/he does. This is especially true when disrespect is shown to the poor and the marginalized of our society who, too often, have the least desirable of jobs. James R. Jennings, Associate Director, Campaign for Human Development, comments on Pope John Paul II's encyclical on work, *Laborem Exercens*, as follows:

The ancient world put people into classes according to their work. Manual work, considered unworthy of free men, was given to

slaves. Christians changed all of this by taking the Gospel as their point of departure. The one who, while being God, became like everyone else in all things, did manual work at a carpenter's bench. This is the eloquent expression of the "Gospel of work": the value of work is not measured by the kind of work, but by the fact that the one who does it is a person.<sup>15</sup>

Out of respect for the person of Christ reflected in all workers, our places of work should be places of safety, comfort, and convenience appropriate to the type of work being done. It is the responsibility of all to work together in an effort to obtain the best possible working conditions.

In summary, Francis esteemed work as a gift from a benevolent and loving creator. The centerpiece of a Franciscan spirituality of work is the humanity of Christ as reflected in the worker. In essence, workers collaborate with their co-worker and brother, Jesus Christ, in continuing the creative-redemptive process.

### Some Implications from a Franciscan Spirituality of Work

A Franciscan spirituality of work is not meant to be some ethereal, pious statement to be bound in a document and set on a library shelf. It is an invitation and a source of spiritual motivation to help bring about the fulfillment of the Christian disciple's prayer: "Thy kingdom come . . . on earth as it is in heaven." With the vast majority of the laity involved in some type of human work, it can be postulated that the arena of work should be the primary target and focus for the action of "kingdom building."

[Pope John Paul II's] reflections [on work] are not a repeat of what the church has said in the past. Rather, they highlight, more than in the past, the fact that work is probably the essential key to the social question. If the solution to the social questions is to make life more human, then, the key—human work—is fundamental and decisive.<sup>16</sup>

If work is such an essential, fundamental, and decisive element in making life more human, the question naturally arises as to why the importance of the place of work in the process of Kingdom building has been recognized only recently. The answer is that

a theology [for work] did not emerge chiefly because of the widespread attitude, derived largely from the monastic tradition, that life in the world and "worldly" work inhibited and did not contribute to the "spiritual life" of the Christian.<sup>17</sup>

In the medieval era, the world was thought to be evil in nature and the natural world a place from which to escape.<sup>18</sup> However, Francis managed to overcome the temptation to leave the world for the security of monastery walls (LM 12:1). A dark view of the world was in direct contrast to Francis's view of the goodness of creation and the spiritual value of work in the lives of the people of the day.

*Gaudium et Spes*, continues to lament the division between faith and work in our daily lives and comments on its consequences as follows:

The split between the faith which many profess and their daily lives is to be counted among the more serious errors of our age. . . . Let there be no false opposition between professional and social activities on the one hand, and religious life on the other. The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, which jeopardizes his eternal salvation.<sup>19</sup>

Justification for the continued separation between personal sanctity and work, as has existed historically, is now seriously called into question.

Worship, sacraments, and devotions are important for preparation and reflection, but the mandate of Christianity is the work of building the kingdom.<sup>20</sup>

Let the Christian who listens to the living word of God, uniting work with prayer, know the place work has not only in earthly progress but also in the development of the kingdom of God, to which we are all called through the power of the Holy Spirit and through the word of the gospel.<sup>21</sup>

It is now time for the barrier separating spiritual life from work, the "stained glass window," to be completely shattered if the building of the kingdom is to continue more effectively.

I suggest that we can begin the process of bringing the values of our faith into the workplace by first evangelizing ourselves and then, as individuals and groups of individuals, we return to the excitement of our founding story as a Christian people. We must believe that, in this present day and age, it is possible to lead a life based on the gospel and that it can be done as effectively now as in the days of early apostolic Christianity. When re-energized with this conviction, we will be ready to address the issues of contemporary society at their very roots. To do this, we must be prepared to take the risk of participating in the mystery of God's plan as did the earliest disciples. We need to enter willingly into the paschal mystery so that



new life can emerge. Some would call this entire process "refounding,"<sup>22</sup> a more profound concept than rebuilding.

In imitation of the early Christians who gathered in small communities, we will want to seek out other like-minded persons who can support and accompany us on our journey. The possibilities exist for forming new communities or for joining existing small Christian communities. When networked, these communities become an effective base for support and action in any rebuilding or refounding endeavor.

## Personal Reflections

I feel it appropriate to share with you some of the personal experiences of my life as a Secular Franciscan who has attempted to integrate a Franciscan spirituality of work into his work environment.

Presently retired, I was formerly an electrical engineer by profession and spent my entire career with one large, multi-national corporation. During the last fifteen years of my career, I served as an engineering manager in middle management. Although my position was not at a level to sway corporate policy to any significant extent, there were always opportunities to affect decisions and activities within my area of influence and responsibility. Each of us has a circle of influence at any particular time. This is the area in our life where our actions, beliefs, and credibility have the most influence and to which the Lord calls us to stewardship. From the Franciscan perspective, this is the concrete reality where we can go "from gospel to life and life to the gospel."<sup>23</sup>

While employed, I always looked on my tenure with the company as that of one who was self-employed. As a manager, I behaved as though I owned the business of the group I managed. This gave me a mind-set of independence. I told those working with me that we could do anything we needed to do to be successful as long as it was moral, ethical, and legal. Within these parameters, we were able to assemble a world-class organization while finding opportunities to support policies and programs reflecting the gospel way of life. I had no qualms about seeking out and hiring persons of ethnic or racial minority groups or who had some type of disability. Some of the best employees I ever hired were in these categories.

I found that many corporate policies were based on the best of Christian principles. As a Christian-Franciscan manager, I felt it was my duty to sensitize my co-workers to the value of these principles. Several years ago a program to promote the appreciation of diverse cultures and a diverse workforce made its way through the organization. I thought the initiative was excellent and volunteered to become one of the primary instructors

for the program. Two other programs which I was able to engage in were the promotion of high ethical standards in all phases of the business and the exercise of proper stewardship through recycling efforts. There were also opportunities to encourage the support of worthwhile charitable fund drives such as United Way and the Food Share program. Three or four times our group raised the most money even though we were one of the smaller groups in the building.

Perhaps the greatest challenge I faced as a manager was honoring and enforcing the union contract. As far as I was concerned, the union contract with all of its arbitration decisions was morally and legally binding. Most of my peer managers did not hold similar feelings. There were many times when it was to our department's disadvantage to abide by all the agreements. Nevertheless, nearly every grievance served on our department was resolved without the need to proceed to the next step of an arbitration hearing. In fact, very few disputes ended up in arbitration. My goal was to set an example for the more strident, anti-union managers.

Fortunately, there was never a situation in my career when I was expected to violate any of my own personal standards or values. However, this does not mean that I agreed with every company policy statement or decision. There were times and circumstances where the practice of benign neglect of some directives was appropriate and necessary if I was to conduct my work life according to gospel values.

## Conclusion

I have attempted to summarize my understanding of the Franciscan vision of the spirituality of work and its application to leadership in the workplace. I have provided a few examples from my own life where my work was touched by Franciscan influence. The spirituality of Francis as passed down through the centuries contains the wisdom and the power to help us transform by God's grace our views of life, work, and vocation from isolated categories of activity into integrated aspects of a truly Christian life. The realization of a loving, creating Father gifting each of us with brother and sister creatures as helpers and signposts to the suffering and risen Christ can help us redeem and enliven the world around us. But we must embrace Francis's message and put it into practice. As Francis admonished his followers in regard to working for the kingdom of God: "My brothers, we must begin to serve our Lord and God. Until now we have done very little" (LM 14:1).

<sup>1</sup> For the purposes of this paper, I intend the word "leadership" to be used in the broadest application of the term. By virtue of their baptism, all Christians are called to be leaders in the sense that they are to set a good example for others to follow. Very often in many organizations, it isn't necessarily the designated leader (supervisor, manager, etc.) who is the most effective in doing this. For example, it could be a worker on the production line, a secretary, an administrator, or a clerk.

<sup>2</sup> James Gleick, *Chaos: making a new science*, (New York: Penguin Books, 1987) 8.

<sup>3</sup> Michael Blastic, OFM Conv., "Franciscan Spirituality," *The New Dictionary of Catholic Spirituality* (Collegeville, MN: The Liturgical Press, 1993) 411.

<sup>4</sup> References to the writings and early sources are from St. Francis of Assisi, *Writings and Early Biographies: English Omnibus of the Sources for the Life of St. Francis*, ed. Marion A. Habig (Chicago: Franciscan Herald Press, 1973).

<sup>5</sup> *Lumen Gentium* (LG) 12, *The Documents of Vatican II* (New York: Guild Press, 1966) 29.

<sup>6</sup> LG, 12.

<sup>7</sup> LG, 1.

<sup>8</sup> A. Gemelli, *The Franciscan Message to the World* (London, 1934), 44.

<sup>9</sup> Zachary Hayes, OFM, "Christ, Word of God and Exemplar of Humanity," *The Cord*, 46.1 (Jan./Feb., 1996).

<sup>10</sup> Lay people, deacons, and diocesan priests are members of this portion of the Franciscan family.

<sup>11</sup> *Rule of the Secular Franciscan Order*, (National Fraternity of the Secular Franciscan Order, Cincinnati) p. 21.

<sup>12</sup> *Constitutions*, (National Fraternity of the Secular Franciscan Order, Cincinnati) p. 7.

<sup>13</sup> *Constitution on the Church in the Modern World*, 67 (Washington, DC: National Catholic Welfare Conference, 1965) 71.

<sup>14</sup> *Constitution on the Church in the Modern World*, 67.

<sup>15</sup> "An Outline of *On Human Work*, II, 6," James R. Jennings, Associate Director, Campaign for Human Development.

<sup>16</sup> Jennings.

<sup>17</sup> William E. May, "Work, Theology of," *The New Dictionary of Catholic Social Thought*, (Collegeville, MN: The Liturgical Press, 1994) 995.

<sup>18</sup> Friedrich Herr, *The Medieval World*, trans. Janet Sondheimer (New York: The New American Library, Inc. 1962) 62.

<sup>19</sup> *Gaudium et spes*, 43.

<sup>20</sup> William L. Droel and Gregory F. Augustine Pierce, *Confident & Competent*, (Notre Dame, IN: Ave Maria Press, 1991) 42-43.

<sup>21</sup> Droel and Pierce, 41.

<sup>22</sup> Gerald A. Arbuckle, SM, *Refounding the Church: dissent for leadership* (Maryknoll, NY: Orbis Books, 1993) and *Out of Chaos: refounding religious congregations* (Mahwah, NJ: Paulist Press, 1988).

<sup>23</sup> *Rule of the Secular Franciscan Order*, p. 9.



The night is far spent the day draws nigh

## Discovering Brother Fire

Maria Zeimen, OSF

[This is the president's address to the thirty-first annual conference of the Franciscan Federation, meeting in Atlanta, GA, August 15, 1996.]

For thirty-one years the sisters and brothers of the Third Order Regular of the United States have been gathering each year. We gather much as Francis and Clare and a few friars and sisters gathered in that wooded area near Assisi eight hundred years ago.

If you recall, after Clare became a Poor Lady of San Damiano, Francis began to neglect going to see her. Even though Francis and Clare had this profound love for one another, Francis had stopped going to visit Clare and her sisters. Clare would send messages by way of the other friars, inviting, pleading with, and almost begging Francis to come see them.

And so it happened on an occasion that Francis sent word to Clare inviting her to a picnic in the woods. They gathered—Francis, Clare, a few friars, and a few Poor Ladies—and began praising God, proclaiming their love for God and forgetting about their bread and water picnic.

In the meantime, the Assisians looked down and thought the woods were on fire. Like most of us, the Assisians were attracted to fires. They came rushing down, only to find the woods were aglow with the fiery love of the early Franciscans.

Do you believe this story? I find it very believable.

First, I find it believable that Francis neglected his relationship with Clare. Have we not done the same until recently? Have we Franciscans not ignored our sister Clare until the last ten or fifteen years? Have we not neglected our relationships with one another—the First Order with the Second Order; the Second Order with the Third and vice versa?

Has not the Franciscan Federation, following in the footsteps of Clare, sent messages to the First and Second Orders, as well as the Secular Franciscans, inviting us to gather as a family?

And when we do gather are we not filled with an energy and desire comparable to a fire? Those of us who gathered in Anaheim last year for the first joint conference with the friars, were not our hearts burning with a desire to reclaim and retrieve our Franciscan tradition, our theology, our Christology?

Francis and Clare had discovered the heart of the matter. Francis and Clare were heart people. They were on fire with love for God, for one another, for all of creation. They were in love with life. They had a passion for life.

I believe that each of us is born with a passion for life. I believe the passion for life, the life force within each of us is strong and ready to burst into flames at any moment. Gandhi called this passion for life "soul force" or "truth force." He went so far as to say that truth force alone exists.

What happens if we don't discover, release, and direct this passion for life? What happens if the passion is merely smoldering within us? What happens if the passion is suppressed, held down?

Eventually it will erupt; it will become violence. The word "violence" comes from a root word meaning life force. Life force cannot be contained or suppressed. Suppressed life force that erupts might look like a Los Angeles riot. Life force used creatively but misdirected might look like an Adolf Hitler.

What does life force, truly tapped into, released, and God-directed, look like? It looks like a Francis and a Clare. It looks like a Gandhi or a Martin Luther King, Jr. It could look like any gathering of Franciscans.

And so, as Francis and Clare gathered with their brothers and sisters in that wooded area near Assisi, we gather in Atlanta, a city that memorializes Martin Luther King, Jr. We gather to discover how to express our passion for life in love and in truth, not in violence. We gather in order to do justice, love mercy, and walk humbly with our God. We gather to make visible the reign of God, to make visible Christ Incarnate, to make visible the fire of love.

If you commit yourselves to live by this soul force, to live by love and truth, and to give no support to evil, injustice, hatred, and greed, what can I promise you? Being only a novice of active nonviolence, I am not in a position to promise you very much.

But this is what those who have lived lives of nonviolence promise:

- A spirituality of nonviolence will help you grasp fully the depths of God's love (Mary Lou Kownacki, OSB).
- Love is the only force capable of transforming an enemy into a friend (Martin Luther King, Jr.).

- If you follow your heart, you will have new strength, new clarity, and new vision that you never imagined (Brian Wilson).
- . . . as heat conserved is transmitted into energy, even so our anger controlled can be transmitted into a power which can move the world (Gandhi).
- Love is strong as death; its flames are a blazing fire. Many waters cannot quench love (Song of Songs).

Teilhard de Chardin told us that when we humans truly discover the power of love, we shall have discovered fire for the second time. Who today should be more anxious to discover Brother Fire for a second time than we Franciscans?

We are called to do it! We can do it! We must do it!



## FRANCISCAN HIGHER EDUCATION— NO APOLOGY NEEDED

Francis Berna, OFM

A walking tour of Cardinal Stritch College in Milwaukee, Wisconsin, provides a survey of the great Masters of Franciscan Education. Campus buildings bear the names of Bonaventure, Scotus, Bacon, and other giants of the tradition. Founded by the Sisters of St. Francis, the charter of 1937 was given to St. Clare's College. Along with the admission of laywomen some nine years later, came a change in name to Cardinal Stritch College. While the noted archbishop had been a great supporter of the Sisters, and one can appreciate the desire of the Sisters to rename the college in his memory, the change perhaps reflects the ever present challenge to the Franciscan tradition of education. Too often in history Franciscan women and men have felt a need to apologize for their presence in education, most particularly higher education. Feeling a bit apologetic, Franciscans have often allowed their own contribution to higher education to get lost in the larger movements of history.

The call of Vatican II for religious to "return to the sources" for the renewal of their communities raised a significant challenge to Franciscan presence in higher education. The re-examination of the life of Francis challenged communities to examine their commitment and presence to the poor. Education, attracting and furthering the middle class, stood at a distance from the poor whose pressing needs came to the forefront of the American conscience at the same time as the Council. Jacopone da Todi's thirteenth-century lament in seeing "Paris demolish Assisi" was recast from a tension within the Order to a tension between the Order and the wider culture.<sup>1</sup> In a spirit of authentic renewal many Franciscan men and women left all levels of education and engaged themselves in ministries in more direct service to the poor. Often communities shifted the incorporation of new mem-

bers from education to formation. Declining membership, shifts away from corporate ministry to personal apostolate, and increased requirements for accreditation led many communities to close small colleges or entrust ownership to private boards. The cessation of the Franciscan Educational Conference perhaps best reflects the state of Franciscan commitment to higher education in that period.

However, as noted with Jacopone's observation, the tension is not new. The tension goes back to Francis himself. A theologian before joining the Order, Anthony received permission from Francis to instruct the friars in theology. Anthony's new brothers sought his instruction and Francis responded, "It pleases me that you teach sacred theology to the brothers as long as—in the words of the Rule—you 'do not extinguish the spirit of prayer and devotion' with study of this kind" (EpAnt).<sup>2</sup> For the most part, education within the Order followed Francis's direction well into the thirteenth century. The friars received a theological education for purposes of preaching. Men coming to the Order, at least those desiring ordination, had their foundation in rhetoric and grammar. Only theological education was given in the context of the Order. Secular masters who joined the community located their studies in the framework of theological conviction. Perhaps the place of other human sciences in the Franciscan tradition has its finest expression in Bonaventure's *De reductione artium ad theologiam*.<sup>3</sup> Learning itself was in service to knowledge of God and preaching. However, learning inevitably meant books, houses of study, and status in the university. Jacopone saw Paris destroying the poverty of Assisi.

Confronted by this challenge from within, the friars of Bonaventure's day were also confronted by the external challenge of the Paris masters who refused chairs in theology to Bonaventure and the Dominican Thomas Aquinas. William of St. Amour waged war against these Mendicants, a war that the new Orders won. Bonaventure's talent, however, quickly took him from the university to serve the Order as Minister General. Then followed his service to the Church as cardinal seeking to unify East and West at the Council of Lyons, where he died. His ministries allowed him to support the presence of friars at Paris, and he delivered several series of lectures; but in the course of history Franciscan thought was soon overshadowed by the work of Thomas and his disciples.

John Duns Scotus held a chair of theology at Paris early in the fourteenth century. While the body of his thought is extensive and profound, the popular imagination remembers him, if at all, for his teaching on the Immaculate Conception. That this doctrine would not be universally accepted and celebrated by the Church until centuries after the "Subtle Doctor's" death suggests the impact of his thought in theological circles.

The English friars of this period can boast of Bacon and Ockham. What is striking is that, while these names may be quite familiar to the contemporary mind, the identity of these men as Franciscans is often forgotten. The system of education was that of the local friary school in close proximity to the established university with students receiving their degree from the university or as independent schools granting a teaching license recognized within the Order.

Expansion of the education to include a more general and practical curriculum came through the ministry of Third Order communities of men and women. In the late fourteenth century, Angelina of Marsciano established a community and school for young women at Foligno. The fifteenth century had communities of brothers devoted to educating local youth. The Third Order communities extended education beyond clerical circles and brought the Franciscan influence to what came to be known as elementary and secondary education.

The wider commitment to education, including higher education, marks the growth of the Franciscan tradition of education in the United States. The earliest Franciscan colleges are those established by friars primarily for the education of their own students—St. Francis College, Loretto, Pennsylvania (1850), St. Bonaventure College (later University, 1858), and Quincy College (later University, 1860). All had as their initial purpose the education of men in philosophy to prepare for theological studies and ordination. The curriculum closely followed the program of studies known to the immigrant friars from Europe, who comprised the faculties. While occasional lectures might be given on Franciscan Masters, most of the curriculum followed the Jesuit Ratio, and especially on the theological level, promoted the thought of the great Dominican, Thomas. The colleges established by the friars were reflective of the Medieval friary schools—education by and for their own members.

A notable exception to the above pattern was St. Francis College in Brooklyn (1859). At the invitation of the bishop the college was founded by the Franciscan Brothers for the education of laymen as well as their own members. The non-clerical status of the community undoubtedly influenced the general philosophy of education.

Before long St. Francis College in Loretto expanded its curriculum and became one of the first co-educational Catholic colleges in the nation. Besides the Third Order affiliation of the friars in Brooklyn and Loretto, the pattern of development of their schools parallels the development of the women's colleges. The ministries of Franciscan women in the United States, like most other women religious, were primarily elementary and secondary education, nursing and health care, and in some instances social work.

Thus, the curriculum of the institutions of higher education established by these communities focused more on professional preparation and less on the classical arts curriculum. Nineteenth-century foundations include Silver Lake College, Manitowoc, Wisconsin, (1885) and St. Francis College, Fort Wayne, Indiana (1890). These schools, like many of their sister schools of the early and mid-twentieth century, began as normal schools preparing Sisters to teach. Education in nursing took place in hospitals run by the religious communities. Development from two to four year colleges came with changes in educational requirements and the opening of colleges to laywomen. The curriculum of the women's colleges continued to emphasize professional preparation and expanded to meet the developing missions of congregations and the diverse needs of laywomen. [One might also suggest that the men's colleges were also "professional preparation" for clerical ministry. However, they seem to have retained more of the classical education in the arts while developing professional programs.] The survival and growth of many of these two and four year colleges testifies to their adaptability to the educational goals of the population.

In the United States the Franciscan Educational Conference attempted to keep a focus on what was Catholic, and even what was truly Franciscan, in higher education. The ending of the conference parallels the ending of speculation about "Catholic approaches to science, psychology, history, sociology, and so forth" in a Franciscan context. Reflecting the growing lack of confidence in the popular imagination of the 1960s and optimistic that colleges and universities might remain Catholic without explicit identification, Catholic colleges and universities began to explore the question of their identity. In many instances this exploration was preceded by examination of the Franciscan, Dominican, or Jesuit character of the institution. [One might speculate about the ordering of the questions. In some instances the religious identity seems to have been an attempt to be something identifiable without being "too Catholic."] Mission statements emerged as institutions attempted both to capture and to express their identity.

A review of the mission statements of Franciscan-sponsored colleges and universities demonstrates that there is both a common understanding and a wide interpretation of the Franciscan mission.<sup>4</sup> Some of the statements are quite extensive while others consist of a single paragraph. Of the twenty-three colleges and universities participating in a 1993 conference on Franciscan Higher Education, twenty-one claimed their Franciscan identity and twenty claimed a Catholic identity for their mission. Most of the schools emphasized the value of a liberal arts education combined with career preparation and service towards others as dimensions of the educa-

tion. Phrases like "respect for individuals" and "seeking to develop the personal, intellectual, spiritual, and social dimension of the person" frequently appear alongside "community." The overall similarity of terms in extensive and brief statements of mission reflects well-published inquiry on the identity of Franciscan education as well as the kind of discussion which takes place in college and university conversations on values.

However, one must wonder whether or not we have actually arrived at a sound understanding of Franciscan education. Or, do we continue to apologize, albeit with a silent apology? Were one to parallel the Mission Statements of Franciscan colleges and universities with those of Dominican and Jesuit institutions, would there be much difference? One would find the terms "Catholic, community and service." Undoubtedly one would find a commitment to the liberal arts tradition and some references to service and educating the whole person. Smaller schools would emphasize a caring environment and large schools the abundance of opportunity. Probably one could even find at least some vague references to a love and respect for creation. Though obviously the term "Catholic" would be missing, one might project some discoveries of paralleling Franciscan schools to other private colleges.

While a Visiting Professor at St. Bonaventure University in 1988, Ewert Cousins observed how the university had done an excellent job in articulating Franciscan values with regard to student development and fostering a sense of community. However, he noted one glaring lacuna. Little attention was being given to the Franciscan intellectual tradition. The philosophy and theology departments seldom made reference to the Franciscan masters. Despite the presence of the Franciscan Institute on the graduate level, only two elective courses provided a survey of the tradition on the undergraduate level. The state of the question at St. Bonaventure in 1988 is hardly unique to that institution. It would seem that the state of the question is the same as the overshadowing of the tradition in the Middle Ages as well as the early higher education offered in the United States. While a fine education has been and is being provided, it is not all that different from the Jesuit Ratio, general career preparation, or the general theological education of European Catholic seminaries.

It would seem that if Franciscan education is to be a meaningful term academically, something of the Franciscan intellectual tradition must permeate the experience. Bonaventure's *Itinerarium mentis in Deum*, the Soul's Journey into God, provides an excellent means to illustrate this point.<sup>5</sup> The text offers a unique compilation of some fundamental convictions at the heart of the Franciscan tradition.

The work itself is highly intellectual. One might reasonably wonder why

it is identified as one of the Seraphic Doctor's "spiritual works." The latter identification arises out of its goal—to enable the reader to encounter the depths of the divine Mystery. One finds here the positive expression of Francis's admonition to Anthony that study "should not extinguish the spirit of prayer." In fact, Franciscan education ought to lead to and enhance prayer.

This point becomes clear when one notes Bonaventure's starting point—the created world. Obviously he is building upon Francis's own experience of encountering God in the splendor of creation. Bonaventure explains that this encounter comes not only out of a simple fascination with creation or a moment of poetic insight. The exploration of which Bonaventure writes is the exploration of the human sciences—biology, history, mathematics, and logic.<sup>6</sup> The hard work of probing the scientific character of reality leads one to at least a shadowy understanding of the nature of God. Bonaventure makes a claim for the sacred character of secular speculation.

Following upon his exploration of the created world Bonaventure calls the reader to consider the human person. Here, he contends, one begins to grasp an even clearer vision of the nature of God. As a spiritual work Bonaventure writes with the hope that the reader may be taken into the experience of which he writes by means of working through the text. The medium and the message are one. The reader must wrestle with the language of Bonaventure's epistemology, for this is the means by which one arrives at a better grasp of the Trinity.

The chapters which explore the mystery of God's being and goodness highlight an understanding which ought to permeate the Franciscan educational experience. On the point of God's being and God's goodness Bonaventure intentionally differs from the Dominican Thomas. The Angelic Doctor claims that Being is the highest, most notable name for God. The most distinctive character of God is that God is. While Bonaventure acknowledges the significance of God as Being, he claims Goodness as God's most notable name. It is not enough that God is. What is particularly wonderful is that God is good! When one identifies Bonaventure's claim, one can almost hear Francis's praise of God, "You are good, all good, the highest good" (LaudDei 3).

The final stage of the journey marked out by Bonaventure offers a further epistemological conviction as well as a conviction of the absolute nature of reality. To enter fully into the mystery of the divine presence one must turn toward Christ crucified. To gaze upon Christ, Bonaventure writes, one must set aside all the speculations and insights generated in the other stages of the journey. While true and significant, this knowledge is but a means to a more profound knowledge gained when one enters the dark-

ness which is true light. In the final analysis mystical contemplation discloses the fullness of truth. While one gains good insight and grasps faint glimpses of the truth on the various moments of the journey, there is the final moment when truth surrounds and envelops the seeker.

Bonaventure identifies the ultimate truth as the mystery of Christ crucified. That is the image which must dominate the Franciscan educational experience. It is an image which takes seriously tragedy, human suffering, and death. It is an image which takes seriously poverty and abandonment. It is also an image which profoundly speaks of the nearness of God to human life—the image of God fully incarnate in every dimension of human existence. The Franciscan tradition makes clear that one can claim the existence of absolute truth. Furthermore, the Franciscan tradition makes clear that not only can this truth be known to us, it graciously dawns upon us and envelops us in love. While much of contemporary speculation would challenge this perception, the careful scholarship of Bonaventure—and the scholarly work of the numerous Franciscan women and men who develop this insight—makes clear that this conviction needs no apology.

While much good is being done in higher education in the Franciscan tradition, the next stage of the journey demands that Franciscans retrieve and reclaim the very best of the intellectual tradition which is their heritage. In addition to the sources of Francis and Clare, Franciscans must return to their intellectual sources as well.

#### Endnotes

<sup>1</sup> Jacopone da Todi, *The Lauds*, trans. Serge and Elizabeth Hughes (New York: Paulist Press, 1982) 123. Quoted by Dominic Monti, OFM, "Franciscan Education: A 750-Year Tradition," *Spirit and Life: A Journal of Contemporary Franciscanism*, Vol. 2 (NY: The Franciscan Institute, 1992) 60.

<sup>2</sup> *Francis and Clare: The Complete Works*, trans. Regis Armstrong, OFM Cap. and Ignatius Brady, OFM (NY: Paulist Press, 1982) 79.

<sup>3</sup> *De reductione artium ad theologiam*. A commentary with introduction and translation by Sr. Emma Therese Healy (NY: St. Bonaventure University, 1955).

<sup>4</sup> "Mission Statements Franciscan Sponsored Colleges and Universities" prepared for Franciscan Identity and Higher Education, a conference sponsored by Neumann College, the Franciscan Federation, T.O.R., USA and the Franciscan Institute, March 27-28, 1993.

<sup>5</sup> Bonaventure, *The Soul's Journey into God*, trans. Ewert Cousins (New York: Paulist Press, 1978).

<sup>6</sup> Bonaventure further explores this theme in a later work, the *Collationes in Hexaemeron*.

Look at . . . the poverty of Him Who was placed in a manger and wrapped in swaddling clothes. O marvelous humility, O astonishing poverty! The King of the Angels, the Lord of heaven and earth, is laid in a manger! (4 LAG 19-21.)

## "A HOLY NEWNESS": THE FRANCISCAN MOVEMENT AS LEAVEN FOR RENEWAL OF THE CHURCH<sup>1</sup>

Jane Russell, OSF

Like a surfer careening down the slope of a curling wave, I entered religious life just as the "wave" of Pope John's renewal started to break over the Church. I have been living and (in various ways) studying this phenomenon ever since.<sup>2</sup> A question that particularly intrigues me as a Franciscan woman is whether the Franciscan vision, by its very nature, is meant to transform and renew the Church.

I have not done the empirical study to determine whether or not Franciscans have been a force for renewal in contemporary Catholicism more than other groups (though I will introduce some nuggets of example in the paper.) The prime issue is one of principle: is there anything in the Franciscan heritage which *ought to be* of particular value in renewing the Church? Indeed, is the Franciscan vision meant for the whole Church, or "just for celibate specialists" (as a Mennonite friend phrased the question)?

To talk about renewal at all, we need some working definition. I favor the simple one suggested by Vatican II's opening "Message to Humanity," in which the world's bishops pledged "to inquire how we ought to renew ourselves so that we may be found increasingly faithful to the gospel of Christ." They desired such renewal not only for themselves, but for the whole Catholic people, "so that there may radiate before all men the lovable features of Jesus Christ."<sup>3</sup> In this reading, renewal means increasing faithfulness to the Gospel, with beliefs and behavior more evidently in line with those of Jesus.

This definition invites the crucial question: does the Franciscan movement intrinsically call the whole Church to greater faithfulness to the Gospel? Or is it content with the idea of a "two-tiered" Church, in which some

are called to follow Christ closely through the precepts and counsels of the Gospel while others following a looser standard are still counted adequate Christians? My outlook on renewal within Catholicism is thus influenced by the question from radical Protestantism: are not all Christians bound to obey the whole Gospel?<sup>4</sup>

Thomas of Celano hints of the two-tiered model of Church when he says that Francis "was not content with observing the common precepts but overflowing with . . . charity, . . . set out on the way of perfection" (1Cel 90).<sup>5</sup> Celano contrasts "the more excellent way" with "the lower and easier way" of being a Christian. Although Celano offered Francis as source of "guidance" for both paths, do Franciscans really endorse the idea of "more excellent" versus "lower" paths in the Christian life? As we pursue an "evangelical conversion of life" through the Third Order Regular (TOR Rule, #2), what are we saying about the evangelical obligations of our brothers and sisters in the wider Church?

I will explore this question in two parts: first, what did Francis himself intend and accomplish in terms of renewing the Church at large? Secondly, (in a preliminary way) can we gather any clues about the church-renewing intentions (or lack thereof) of contemporary Franciscans?

## 1. Francis and Renewal of the Church

If there was ever a preacher and religious founder who had an impact on renewal of Christian life and fervor, it was Francis of Assisi. Such renewal was a major theme in Francis's life and work. It started with the "mission call" from the crucifix in San Damiano: "Francis, go, repair my house, which, as you see, is falling completely to ruin" (2Cel 10). Although Francis at first interpreted that literally, with a brick-and-mortar repair job on several crumbling churches, he came to understand the larger call—to address rather the moral ruin of "the church that Christ had purchased with his own blood" (2Cel 11).

Why was renewal needed among the followers of Jesus Christ? Celano, in the first paragraph of his first *Life of Francis*, refers to the evil customs of child-rearing among "those who are considered Christians in name"—apparently the majority of Christians in Assisi and "everywhere." Celano portrays allegedly Christian parents as passing on such wicked habits to their children that, in adolescence,

tossed about amid every kind of debauchery, they give themselves over to shameful practices. . . . For once they become the slaves of sin by a voluntary servitude, they give over all their members to be instruments of wickedness; and showing forth in themselves

nothing of the Christian religion either in their lives or in their conduct, they take refuge under the mere name of Christianity.

Francis dismisses his own early life with the phrase "while I was in sin. . ." (Test 1).<sup>6</sup> Today's culture would call Francis's early years a pursuit of "the good life," with some soldiering thrown in as the times demanded. For Francis, after conversion by God's mercy, those years appear starkly as a life of sin. Thus Francis supports the credibility of Celano's picture of a Church "grown calloused," peopled by multitudes "Christian in name" only.

Into such a "calloused" Christendom came the converted Francis, like a new light in the general darkness. As Celano summarizes :

For when the teachings of the Gospel, . . . taken generally, had everywhere failed to be put into practice, this man was sent by God to bear *witness to the truth* throughout the whole world in accordance with the example of the Apostles. . . . For in this last time this new evangelist . . . diffused the waters of the Gospel over the whole world by his tender watering, and preached by his deeds the way of the Son of God and the doctrine of truth. Accordingly, in him and through him there arose throughout the world an unlooked for happiness and a holy newness, and a shoot of the ancient religion suddenly brought a great renewal to those who had grown calloused and to the very old. A new spirit was born in the hearts of the elect . . . when the servant . . . of Christ, like one of the lights of the heavens, shone brilliantly with a new rite and with new signs (1Cel 89).

Passages such as this suggest that Francis brought renewal to a wide strata of the Church, not just to those (many as they were) who entered his Orders.

The message of the converted Francis to the people echoes the Synoptics' account of the early preaching of Jesus and of the apostles after the resurrection.<sup>7</sup> When the number of friars reached eight, Francis sent them out to proclaim the basic Gospel: "Go, my brothers, two by two into the various parts of the world, announcing to men peace and repentance unto the forgiveness of sins" (1Cel 29). The brothers' preaching had results: "There was . . . great wonder among the people of the world over all these things and the example of humility led them to amend their way of life and to do penance for their sins" (1Cel 31).

After this, Celano reports that

many of the people . . . began to come to St. Francis, wanting to carry on the battle constantly under his discipline and under his leadership. . . . To all he gave a norm of life, and he showed in truth



the way of salvation in every walk of life (1Cel 37).

This could be a description of Francis's instructions for the renewal of the life of Catholics in general; in fact it seems to be a first reference to those who will be called "the Order of the Brothers and Sisters of Penance." Apparently Francis moved into and galvanized a pre-existing "penitential movement" which had developed out of the ancient disciplines of canonical penance. The penitents

were lay people, from different levels of society, who shared a desire to live according to the Gospel as they understood it: giving up property, dedicating themselves to prayer and fasting, working for their sustenance, sometimes preaching.<sup>8</sup>

We have a record of Francis's message to the Church at large—specifically, to those who want to live the "life of penance"—in his "Letter to the Faithful." Both extant versions show Francis's strong views about the necessity for *all who would be saved* to

love the Lord with their whole heart, . . . love their neighbors as themselves and hate their bodies with their vices and sins,<sup>9</sup> . . . receive the Body and Blood of our Lord Jesus Christ, and produce worthy fruits of repentance (1EpFid 1:1-3).

People "who do these things" will be "happy and blessed," for they will have "the Spirit of the Lord . . . rest upon them" and will be "children of the heavenly Father" and "spouses, brothers, and mothers of our Lord Jesus Christ" (1EpFid 1: 5-7).

Francis contrasts those who do not do these things:

All those men and women who are not [living] in penance, and do not receive the Body and Blood of our Lord Jesus Christ, who practice vice and sin and follow wicked concupiscence, . . . who do not observe what they have promised to the Lord . . . are held fast by the devil [and will] lose [their] souls (1EpFid 2:1-10).

An exhortation near the end of the Earlier Rule similarly enjoins "all those who wish to serve and love God within the holy, catholic, and apostolic Church"—enumerated in a list of groupings—to "persevere in the one true faith and in penance, for otherwise no *one* will be saved" (RegNB 23:7, emphasis added).

These exhortations allow for no state of mediocre but acceptable Christianity "in between" the life of penance and the life of wickedness. In both versions of his Letter to the Faithful, Francis describes the life of "wicked

concupiscence" and complacency literally as a hell-bent path. One either lives the life of penance, i.e. the life of obedience to "the words of our Lord Jesus Christ . . . and the words of the Holy Spirit" (2 EpFid 3), or one will be lost. Francis intended his preaching and example as an eye-opener for these "blind ones" to call them back into the saving way of penance.

What did this "life of penance" look like in practice? The Letters to the Faithful give few behavioral specifics: love God and neighbor, turn away from sin, receive the Eucharist, and "produce worthy fruits," which are not detailed. The later version specifies more on receiving the sacraments of Eucharist and reconciliation from official ministers—in clear contrast to the practices of Cathari and Waldensians.

We learn more specific attitudes and behaviors of the Franciscan renewal from other sources. A first trait to note is how Francis took direction from literal commands of the Gospels, as shown in several examples: "To him who asks of thee, give; and from him who would borrow of thee, do not turn away" (Matt. 5:42; see 1Cel 17). "Do not take gold or silver or copper for your belts . . . As you enter a house, wish it peace" (Matt. 10:9; see 1Cel 22). When Bernard of Quintavalle wanted to associate himself with Francis, "he hastened . . . to sell all his goods and gave the money to the poor," thereby carrying out "the counsel of the holy Gospel: 'If you wish to be perfect, go, sell what you have, and give to the poor, . . . and come, follow me'" (Matt. 19:21; 1Cel 24).

These examples show Francis and his followers obeying the Gospel commands / invitations in a simple spirit of unrationalized obedience. What the Gospel calls for, Francis and followers do—specifically, they go forth in poverty in imitation of Christ for the sake of the dawning Kingdom of God. "The highest poverty," self-emptying to be like Christ who emptied himself for us, becomes the epitome of Francis's (and Clare's) system of values.

Other characteristics of the Franciscan preaching and communities carry out specific themes from the Gospels. We note particularly the themes of peace and nonpossessiveness; of servant leadership; and of repentance.

**Peace, nonviolence, nonpossessiveness.** One startling section in the Earlier Rule reads:

The brothers should beware that, whether they are in hermitages or in other places, they do not make any place their own or contend with anyone about it. And whoever comes to them, friend or foe, thief or robber, should be received with kindness (RegNB 7:13f).

This is an amazing image, to receive robbers with kindness! It sums up so much of Francis's thought. If we own nothing and don't cling to things

we use, we won't need to fight with anyone over them. This grounds an attitude of peaceableness toward all.

The attitude of peace and nonresistance to evil is spelled out further in the Rule, with quotes from Christ's Sermon on the Mount and missionary discourses. The Francis who once dreamed of battlefield glory was disarmed in conversion, to become a man of peace, an ambassador of reconciliation. "Peace" was the greeting on his lips, whether in the towns of Umbria or when he went unarmed to convert the Sultan. As he says:

All the brothers . . . should remember that they gave themselves and abandoned their bodies to the Lord Jesus Christ and for love of Him they must make themselves vulnerable to their enemies (RegNB 14:10f).

**Servant leadership.** Francis describes the general and provincial leaders as "ministers and servants of the other brothers" in the mode of Christ who came "not to be served but to serve" (Matt. 20:28, quoted in RegNB 4). Clare similarly envisions the abbess as an approachable servant of her sisters (RCI 10:3).

**Repentance.** As we saw in the Letters to the Faithful, people cannot really be Christians until they make a conscious decision to be—to turn from their former sinfulness and indifference and consciously choose to serve God through following his Son Jesus Christ. Francis does not envision this as a kind of Pelagian self-conversion, but always as a response to the mercy and call of God.

In sum, this overview of "the holy newness" Francis brought shows how seriously Francis took "the words of our Lord Jesus Christ . . . and the words of the Holy Spirit" (2EpFid 3). While he accepted the sacramental life and pastoral institutions of the medieval Church (he is no Church reformer in the Protestant sense) he breathed into the whole edifice a refreshing spirit of evangelical simplicity. Francis took the spiritual and ethical demands of the Gospel with such seriousness that he could summarize the brothers' way of life as living "according to the form of the holy Gospel" (Test 14; see RegB 1:1).

These themes show the Franciscan way of life as a clear attempt to renew the Church by inviting its sons and daughters into a serious living of the Gospel. History says that thousands upon thousands responded to the stirring call. Men flocked to join Francis's family of brothers; women founded and flowed into convents of Poor Ladies; and, as Bonaventure tells us, "great numbers of people adopted the rule of penance according to the form instituted by St. Francis which he called the 'Order of the Brothers of Penance'" (LM 4:6). This was a call to repentance addressed to the

whole Church, which indeed generated a mighty spiritual renewal in the day.

Reflecting on the intervening centuries, one wonders how a renewal movement like Franciscanism grows old, cold, complacent. It would seem that every new member in joining the Order(s) makes a personal commitment to the founding ideals. Yet the original fire cooled—as demonstrated, for instance, in bitter struggles over the right way to live evangelical poverty. Moreover, in recent centuries there was a "homogenizing" of Franciscans with other families of religious, as codified in the 1917 Code of Canon Law.

## 2. Franciscans Today: Leaven for Renewal?

Although this study is framed as primarily a question of the principle of the Franciscan vision, let us get some sense of how this plays out today. In the post-Vatican II era, how are Franciscans servant leaders, living the life of the holy Gospel—especially in the areas of personal conversion, evangelical poverty, nonpossessive-ness, peace and nonviolence? Do we call the rest of the Church to live this way?

Before considering how Franciscans may help renew the larger Church, we should give credit to the larger Church for helping to renew Franciscanism. Much of our current understanding of the Franciscan tradition and the closer ties among different branches of the Franciscan "family" stem from Vatican II's call to religious to renew their life and spirit through recovering the charism of their founders.

Third Order Regular Franciscan sisters, in particular, sometimes found themselves knowing very little about that charism. Sister Margaret Carney tells of attending a meeting of OSF formation directors in 1968 and asking them: "What does TOR mean?" Nobody knew!

Soon after that, however, a surge of research on Franciscan topics began to bear fruit in the publication of sources and critical studies. The U. S. Franciscan Federation of the Third Order Regular was formed in 1965 and began to call sisters and brothers together for study conferences.<sup>10</sup> At a more grassroots level, Midwest Franciscans in Collaboration assembled members of the Franciscan family for a number of events, including the 1993 "Clarefest," before being absorbed into the regional structure of the Federation. An important fruit of these conversations and researches was the recognition that the 1927 Third Order Rule was inadequate and that a new international rule for the TOR should be written by the sisters and brothers themselves. After three years of work, the new Rule—better incorporating the spirit and words of Francis—was adopted in March 1982

at an assembly of ministers general of TOR institutes and promulgated by Pope John Paul II in December. This Rule will supply data for our questions about Franciscans and ecclesial renewal today.

### *Personal Conversion*

The TOR Rule is prefaced with the first half of Francis's "Letter to All the Faithful" (1EpFid), which, as we saw, is a strong exhortation to whole-hearted love of God and neighbor, firm rejection of sin, and commitment to "bring forth from within . . . fruits worthy of true penance." The Rule proper admonishes: "With all in the holy Catholic . . . Church who wish to serve the Lord, the brothers and sisters of this order are to persevere in true faith and penance" (#2). New members who come to live "this way of life" are exhorted to "begin a life of penance conscious that all of us must be continuously and totally converted to the Lord" (#6). Franciscan formation programs are designed to set new members firmly on this path to continuous conversion. Chapter 3 on "The Spirit of Prayer" addresses another aspect of conversion: nourishing through continual prayer the positive relationship to "our most high . . . God who is Father, Son and Holy Spirit."

To be a Franciscan is to commit to a lifelong pilgrimage of being "continuously and totally converted to the Lord." The 1966 Constitutions of the School Sisters of St. Francis (Milwaukee) included a stirring call "to move into [Christ's] risen life with faith and hope in the future, knowing that He may require something of us tomorrow that He does not today."<sup>11</sup> At the 1993 gathering of this same group, the words "personal renewal" were changed to "personal conversion" precisely to keep before us this Franciscan and Gospel call.

The Franciscan spirit of ongoing conversion was also highlighted in a statement from the Second Congress of Franciscan History, which met in 1992 in Quito, Ecuador, with the theme "Utopia: 500 Years." Participants called one another to "the spirit of detachment and total expropriation of any place, of posts and jobs" which might give security.<sup>12</sup> They comment:

The commitment to this project of life, i.e. to "follow the doctrine and footsteps of our Lord Jesus Christ," constitutes the "life of penance" understood as a constant new beginning. As "pilgrims and foreigners in this world," we consider the response given until now as "little or almost nothing done."

These examples show Franciscan women and men of today affirming their own commitment to "the 'life of penance' understood as a constant new beginning." What about the other part of the question: are we calling

the rest of the Church to an ongoing personal conversion?

We could cite the efforts of our brothers and sisters in retreat work and the preaching of parish missions, which has been a traditional apostolate of the friars in this country. A parish mission is nothing if not an attempt to reach "the people in the pews" with the call to personal conversion and renewal. The work of Franciscan Renewal Centers is another approach to the same kind of work.

The contemporary trend in women's communities (Franciscan and otherwise) towards having "Associates" is another way of reaching out and inviting the wider Church to a more intense conversion. The idea of Association with Franciscans is not as developed in Europe. However, a young Swiss woman responded favorably after spending a weekend with the Erlenbad Franciscans. She wrote that the experience had nourished her

desire for a community of like-minded women who, because of profession or work or for some other reason, do not join a religious community, but who nevertheless want to live according to the Gospel. How alone one often feels! How difficult it is, in the midst of a stressful life, to find longer periods of time for prayer and reflection. In general, we no longer know how to speak about the most important thing in our lives, our faith.<sup>13</sup>

### *Evangelical Poverty and Nonpossessiveness*

The TOR Rule states:

All the sisters and brothers zealously follow the poverty and humility of Our Lord Jesus Christ. . . . Let them be happy to live among the outcast and despised, among the poor. . . (#21)  
The truly poor in spirit, following the example of the Lord, live in this world as pilgrims and strangers. They neither appropriate nor defend anything as their own (#22).

In this regard, one could cite innumerable examples of Franciscan communities today redoubling their efforts not only to simplify lifestyles, but to stand with the poor and join in their struggles. Franciscans International, a Non-Governmental Organization at the United Nations, takes concern for the poor as one of its three foci, along with peacemaking and the care of creation.

There are many examples of actions which flesh out these words in Franciscan sisterhoods and brotherhoods. It is not surprising that Frederick Ozanam, founder of the Society of St. Vincent de Paul whose members serve the poor in so many parishes, was fascinated with Francis and "affili-

ated to the Friars Minor."<sup>14</sup> Franciscan sisters have operated numbers of hospitals whose original purpose was to serve the sick poor. The LaCrosse Franciscans have returned to that purpose with the opening of the "St. Clare Health Mission" in La Crosse. Open two nights a week, it provides basic health care to people lacking adequate financial resources or insurance. In mid-town Manhattan, three friars spearheaded "St. Francis Residences" for the mentally ill homeless.

Another current example of evangelical poverty in action is working with persons who live with AIDS. Sister Jeanne Schweickert, OSF, testifies that Franciscans were prominent early among those responding compassionately to this need.

Of course, not all in our communities respond well to either the call for a simple lifestyle or the preferential option for the poor. Franciscans have long served a variety of people. Thus as we wrestle with the idea of solidarity with the poor, we tend either to broaden the idea of "the poor" until it covers almost everyone or stress how those working with the middle and upper classes must keep the perspective of the (economically) poor always in mind.

Our lifestyles vary, too. Although sisters have worked over the years for extremely small stipends in parish schools and pastoral work (leading to the current problem of staggeringly underfunded retirement needs), today some of those who serve comfortable people live comfortably themselves. It is an ongoing struggle to "simplify our lifestyle"; congregational leaders have to keep encouraging sisters to work on their own lifestyles and attitudes, and not make judgments about other sisters.

Assuming, nonetheless, that Franciscans on the whole do fairly well in attitudes and behaviors of nonpossessiveness, evangelical poverty, and solidarity with the poor, how do we call other Christians prophetically to a similar stance? This is not clear. One thinks of the Associates of Franciscan communities, as well as volunteers, donors, and benefactors; all of these are invited to share our mission among the poor in one way or another. We cannot tell how deeply affected are the entire value systems of persons who work with us in one of these ways.

### *Peacemaking and Nonviolence*

Article 30 of the TOR Rule is a wonderful call, which draws from Chapter 16 of the Earlier Rule of the Friars Minor:

As they announce peace with their lips, let them be careful to have it even more within their own hearts. No one should be roused to wrath or insult on their account, rather all should be moved to

peace, goodwill and mercy because of their gentleness. The sisters and brothers . . . should recall that they have given themselves up completely and handed themselves over totally to Our Lord Jesus Christ. Therefore, they should be prepared to expose themselves to every enemy . . . for love of him because the Lord says: Blessed are they who suffer persecution for the sake of justice, theirs is the kingdom of heaven.

This theme of peacemaking and nonviolence is one which particularly invites empirical study. The "disarmed heart" was strong in Francis; how faithfully have his followers carried this out? What percentage of Franciscans today really believe in or actively practice nonviolence in their own lives, let alone preach it to the rest of the Church?

Franciscan sisters and friars have been active in the peace movement in the United States—for example, in the Nuclear Freeze campaign. The late Patricia Peschauer, OSF, got very involved in social issues and peace actions through the Catholic Worker house in Milwaukee; she was arrested several times for civil disobedience. Dubuque Franciscan Shirley Waldschmit was similarly active in the "faith and resistance" community in Omaha.

Probably the best-known Franciscan involvement in the peace movement is the Nevada Desert Experience, originated by the Friars Minor of the Santa Barbara province. According to their brochure, "The Franciscan community of Las Vegas began holding vigils at the [nuclear] test site in the late '70s," after the production of the neutron bomb. "In 1982 the first Lenten Desert Experience brought people from varied religious communities into prayerful protest at the site." In 1984 the "Nevada Desert Experience" formed as an organization with many sponsors. It conducts a variety of commemorations and protests. Participation in the Nevada Desert Experience by individual Clinton (Iowa) Franciscans led that entire congregation to commit itself in 1992 "to a deeper understanding of active nonviolence" (1992 General Chapter directive).

Internationally, the Franciscan presence as a Non-Governmental Organization at the United Nations tries to assist that organization in its basic task of promoting dialogue and cooperation among the nations of the earth. Naturally the Franciscans at the U.N. list peacemaking as one of their principal foci. In relation to our question about inviting the wider Church to Gospel faithfulness, it is worth noting that all members of the Franciscan family (religious or lay) are invited to become regular members of Franciscans International, while other "friends who are not Franciscans" are invited to Associate membership. Thus we see Franciscan men and women among those who take the Christian commitment to nonviolence seriously and try to live out its implications for our violent times.

Chapter 8 of the TOR Rule gives a beautiful description of "The Obedience of Love" and the kind of authority which lovingly corresponds to such obedience.

For God, they should give up their own wills. . . . Let them neither dominate nor seek power over one another, but let them willingly serve and obey each other with that genuine love which comes from each one's heart (#25).

Those who are ministers and servants of the others should visit, admonish and encourage them with humility and love. . . . The ministers are to be servants of all (#27).

We can rate the spirit of the leaders in our own communities, but the more interesting question is, how well do we call the rest of the Church to exercise this kind of authority? Francis did not critique the clergy and hierarchy of his time, offering them instead a humble submission. Yet he had an uncanny feel for the Gospel way of exercising authority in the community of Christ's followers—i.e., in the Church. Church leaders who encountered Francis were influenced in the exercise of their own ministry. Can this implicit corrective become explicit in our theology and in our fraternal/sororal dialogues with Church leadership?

One contemporary Franciscan theologian who has taken on this theme is Leonardo Boff. Unfortunately his brand of Franciscan liberation ecclesiology has not found a favorable reception in hierarchical circles. Perhaps more of us should take up the struggle of calling our Church leadership into the stance of servanthood.

### 3. Conclusion

If renewal in the Church means "increasing faithfulness to the Gospel of Jesus Christ," I believe that the Franciscan movement is, from the outset, a powerful instrument for that kind of renewal. The life of penance which Francis entered into and propagated is another name for serious personal conversion, a commitment to God as known through Jesus, by the inner workings of the Holy Spirit.

Although Francis formed an Order of Lesser Brothers and Lesser Sisters or Poor Ladies who would live this life of penance in particular communities of obedience, poverty, and chastity, his concern was always for the whole Church. As he makes clear in his Letters to the Faithful and in the exhortation at the end of his Earlier Rule, "all of us [must] persevere in

the true faith and in penance, for otherwise no one will be saved" (RegNB 23:7; emphasis added). While Francis did not use his energy trying to reform the structures of the larger church, the inner logic of his preaching, community-forming, and writing is an appeal to all Christians to love God through Christ, and to commit themselves to a serious living of the life of the Gospel.

I have sketched broadly how four dimensions of the Franciscan understanding of the Gospel are playing out among Franciscans today and questioned how these are being urged upon the rest of the Church. I hope that this initial exploration may at least open conversations about our role as Franciscans in the renewal of the Church today.

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### Endnotes

<sup>1</sup> An earlier version of this paper was given at the September, 1993, Symposium at the Washington Theological Union, on "The Franciscan Movement and the Institutional Church."

<sup>2</sup> See especially Jane Russell, *Renewing the Gospel Community: Four Catholic Movements with an Anabaptist Parallel*, dissertation (University of Notre Dame, 1979).

<sup>3</sup> "Message to Humanity," *The Documents of Vatican II*, ed. Walter Abbott, SJ (America Press, 1966), 3-4.

<sup>4</sup> See Donald F. Durnbaugh, *The Believers' Church: The History and Character of Radical Protestantism* (Toronto: MacMillan, 1968). Ernst Troeltsch earlier identified this same intense perspective as "Sect-type" Christianity. The more tolerant approach, which relies more on the sacraments and other objective channels of grace, he termed simply the "Church type" of Christian organization. See Troeltsch's *The Social Teaching of the Christian Churches* (New York: MacMillan, 1931), 328-43; 694-706.

<sup>5</sup> *St. Francis of Assisi: Writings and Early Biographies. English Omnibus of the Sources for the Life of St. Francis*, ed. Marion A. Habig (Chicago: Franciscan Herald Press, 1972) 305. Unless otherwise noted, quotations of the early biographies are from the *Omnibus*.

<sup>6</sup> *In Francis and Clare: The Complete Works*, trans. Regis J. Armstrong, OFM Cap. and Ignatius Brady, OFM (NY: Paulist Press, 1982) 154. Quotations from Francis's writings will be from this work.

<sup>7</sup> See Mark 1:14f; 6:7-12; 16:15f; Matthew 4:17; Luke 24:47.

<sup>8</sup> William Short, *The Franciscans* (Wilmington, DE: Michael Glazier, 1989) 9. See also Raffaele Pazzelli, *St. Francis and the Third Order* (Franciscan Herald Press, 1989), which studies Francis's relationship to this "penitential movement."

<sup>9</sup> Changed in the 1982 TOR Rule to "despite the tendency in their humanity to sin."

<sup>10</sup> See Elise Saggau, OSF, *A Short History of The Franciscan Federation: 1965-1995* (Washington, DC: Franciscan Federation Third Order Regular, 1995).

<sup>11</sup> *Response in Faith*, School Sisters of St. Francis, (Milwaukee, WI: 1966) 10. A number of my examples are drawn from this, my own congregation, because this is the group I know best. I trust that other Franciscan groups could supply comparable examples.

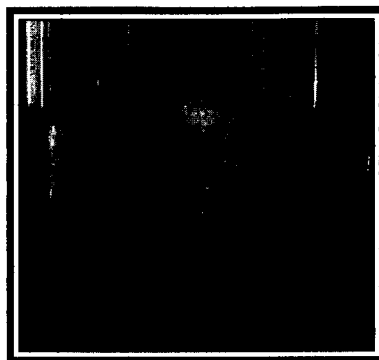
<sup>12</sup> "Memory of the Franciscan Utopia in Indo-Afro-America: The Roots of Our Future," Report in the *Newsletter* of the Franciscan Federation, TOR (Spring/Summer 1993) 6-8.

<sup>13</sup> *In Erlend Today* (Summer, 1993). Available from School Sisters of St. Francis Generalate, Milwaukee, WI, 53215.

<sup>14</sup> Short, 98.

## A Biographical Profile of

**Julian Davies, OFM**  
Siena College  
Loudonville, NY



Father Julian Davies, OFM, was born in Utica, NY, on January 25, 1933. He joined the Holy Name Province of the Friars Minor and was ordained a priest on March 12, 1960. He earned his doctoral degree in philosophy at Fordham University in 1970.

Father Julian taught at the Franciscan Institute during the summers of 1975, 1987, and 1991. He translated *Ockham on Aristotle's Physics*, published by the Franciscan Institute in 1989.

He is currently Professor of Philosophy at Siena College in Loudonville, NY, and serves as editor of the provincial Annals of Holy Name Province. He is also Spiritual Assistant to the St. Bernardine of Siena Secular Franciscan Fraternity and works with married couples in Marriage Encounter and Retorno. His hobbies are sports and travel (he loves to do God's work elsewhere!).

Father Julian is a long-time supporter of *The Cord*. In 1967 he began contributing book reviews and in 1969 became Book Review Editor. From 1971-1994 he served as Associate Editor and is now a member of the Editorial Board.

*For us, caught in the heart of this process [of conversion], prayer is advent, prayer is waiting, prayer can be winter. Like the Jewish people, we know that the Messiah will come one day; like the Magi, we hope we are travelling to meet him; like Mary, we know he is coming to us. We may continue with familiar motions of prayer, to light our candle and gaze at our icon or crucifix and try not to check the movements of the clock, but in reality, we are awaiting the end of winter and the coming of our God. Nothing can hasten this process which both Francis and Clare called conversion. For them, this total surrender of mind and heart was a life-long work (Frances Teresa, OSC, Living the Incarnation [Quincy: Franciscan Press, 1996] 15; reprinted with permission. Copyright 1993 The Community of Poor Clares, Arundel, West Sussex).*

## About Our Contributors

Francis Berna, OFM, a friar of the Assumption Province (U.S.A.), is presently serving as an interim campus minister at La Salle University in Philadelphia.

John Harding, OFM, is a friar of the Immaculate Conception Province (England). He is now resident at St. Bonaventure College in Lusaka, Zambia.

Richard Morton, SFO, of Inver Grove Heights, Minnesota, is National Minister of the National Fraternity of the Secular Franciscan Order, USA.

Maria Zeimen, OSF, is a member of the Sisters of St. Francis of Clinton, Iowa. She has just completed a term as President of the U.S. Franciscan Federation, TOR.

Jane Elyse Russell, OSF, is a provincial councilor for the U.S. Province of the School Sisters of St. Francis, Milwaukee.

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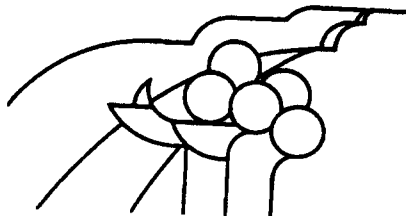
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Kenan Osborne, OFM	William Short, OFM

Program Coordinator: Kathleen Moffatt, OSF  
Program Facilitator: Mary Arghittu, OSF

For more information please contact:



#### School of Franciscan Studies

\*The Franciscan Institute  
St. Bonaventure University  
St. Bonaventure, NY 14778  
(716) 375-2105 • (716) 375-2156

St. Bonaventure's  
*The Soul's Journey into God*

A Franciscan Retreat  
with  
Andre Cirino, OFM and Josef Raischl

Friday, May 2 - Saturday, May 10, 1997



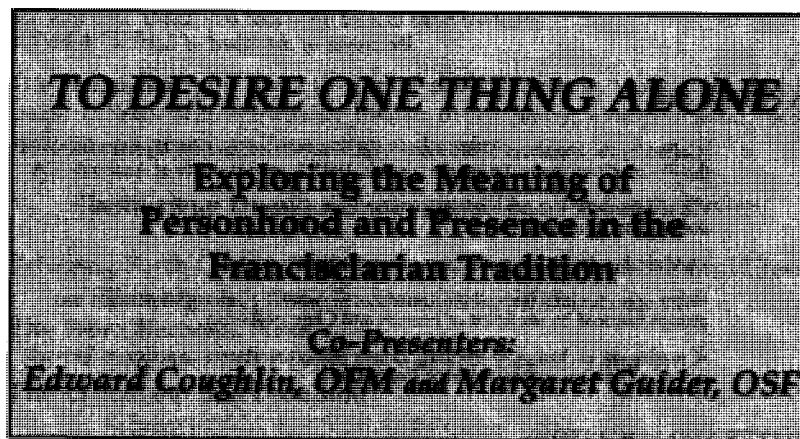
Ask for special brochure from:

Franciscan Center  
459 River Road  
Andover, MA 01810  
508-851-3391

**FRANCISCAN GATHERING XVII**

Sunday, February 2 - Friday, February 7, 1997

Franciscan Center  
Tampa, Florida



The annual GATHERING is always *Kairos* for the sisters and brothers, religious and secular, who share a common history and dream. Come, celebrate a week of prayer, presentations, process, and playtime with other Franciscans in sunny Tampa.

**Limited to 50 participants - Register early!**

For more information or brochure contact:

Jo Marie Strevva, OSF  
Franciscan Center  
3010 Perry Avenue  
Tampa, FL 33603  
813-229-2695 FAX 813-228-0748





**FRANCISCAN FEDERATION  
THIRD ORDER REGULAR**  
OF THE SISTERS AND BROTHERS OF THE UNITED STATES

**FACING THE CHRIST INCARNATE**

*"What we have heard, what we have seen with our eyes,  
what we have looked upon and our hands have touched.  
We speak of the Word of Life." (1 John 1:1)*

**A PROGRAM**

•Called by the members of the *Franciscan Federation*, and the representatives of the *Friars Conference* during the historic 1995 Joint assembly at Anaheim, CA.

•To re-claim the *wisdom* and the *prophetic challenges* of the Franciscan theological tradition;

•Addressing the deepest concerns of our culture;

•With opportunities for *collaboration and networking* among all persons and groups inspired by the spirit of Francis and Clare of Assisi;

•Creating an exchange of learning, prayer and commitment to action as '*custodians of a charism*' that offers hope and vision.

**DATES AND LOCATIONS**

December 8-10, 1996	Franciscan Renewal Center, Andover, MA
March, 14-16, 1997	St. Joseph Renewal Center, Tiffin, OH
April 4-6, 1997	Avila Retreat Center, Durham, NC
September 26-28, 1997	Madonna Retreat Center, Albuquerque, NM

**COST:** \$225.00 includes registration fee, program, room/meals, materials.

**PARTICIPANTS:** Every member of the Franciscan Family and ALL those with whom Franciscans share life and service

*The content and experience of this program, Facing the Christ Incarnate, is at the heart of all that most missions us today in the spirit of the Gospel.*

For further information and/or registration brochure  
please writefax or call:

The Franciscan Federation, T.O.R.  
P.O. Box 29080  
Washington, DC 20017  
Phone (202) 529-2334 FAX (202) 529-7016



The Franciscan Spirit and Life Center, a ministry outreach of the Sisters of St. Francis of the Providence of God, is located on 33 acres of rolling hillside in the South Hills of Pittsburgh. The Center, with 23 private bedrooms, has meeting space available for groups of various sizes. Three hermitages in the secluded wooded area on the grounds are available for day, overnight, or extended stays.

The Franciscan Spirit and Life Center offers programs, workshops, and retreats on Franciscan spirituality, holistic development, evangelization, reconciliation and peace, the Enneagram and dreams.

*The following Franciscan programs will be offered at the Center:*

**Bringing Forth Christ: Bonaventure's Five Feasts of the Child Jesus**

December 1-7, 1996 - Fr. André Cirino, OFM

**The Word Becomes Flesh**

December 13-15, 1996 - Bro. Edward Coughlin, OFM

**The Crucifix of San Damiano**

February 21-26, 1997 - Fr. André Cirino, OFM

**Admonitions and Scripture**

June 1-7, 1997 - Fr. Giles Schinelli, TOR

**Directed Retreat**

June 8-14, 1997 - Sr. J. Lora Dambroski, OSF  
Bro. Malachy Broderick, FSC  
Fr. Timothy Fitzgerald, CP

*For further information on these and other programs, please contact:*

Sr. Barbara Zilch, OSF, Director  
Sr. Karen Schnoes, OSF, Office Manager  
Franciscan Spirit and Life Center  
3605 McRoberts Road  
Pittsburgh, PA 15234-2340  
Phone (412) 881-9207 • FAX (412) 885-7210

**Mission Statement**

*The Franciscan Spirit and Life Center exists to promote the Gospel life rooted in Franciscan spirit and values. The Center reflects a commitment to evangelization, reconciliation, and healing, providing programs and services for the Christian community.*



**TAU CENTER**  
A Place for Franciscans to  
nurture and strengthen  
their charism.

## THE ENKINDLING OF LOVE

Thursday, February 20-Sunday, February 23, 1997

A four-day workshop presented by Regis Armstrong, OFM  
C.S., on Bonaventure's classic,  
*The Extremity of Love by The True Way.*

Presentations will focus on Bonaventure's work of centering on  
the Word of God through meditation, prayer, and contempla-  
tion and its insights into ministry, ritual, and mysticism.

Cost: \$150.00

### Retreats:

Sunday, June 15-Saturday, June 22, 1997

### The Gospels as Foundation of Franciscan Life

Jude Winkler, OFM Conv., will offer a look at the four Gospels from the  
point of view of what the sacred authors wanted to say to their  
communities and what they have to say to us today.

Cost: \$350.00

Friday, August 1-Saturday, August 9, 1997

### The Soul's Journey Into God

Conferences led by André Cirino, OFM, and Josef Raischl, SFO,  
explaining St. Bonaventure's classic, *The Soul's Journey Into God*. Rituals,  
common prayer, music and Eucharistic celebration lead the retreatants  
toward a profound experience of God.

Cost: \$425.00

For further information contact:

Tau Center  
511 Hilbert Street  
Winona, MN 55987  
Ph. 507-454-2993 FAX 507-453-0910

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*May you cling  
to His most  
sweet Mother  
who gave birth  
to a son  
whom the heavens  
could not contain,  
and yet  
she carried Him  
in the  
little enclosure  
of her womb  
and held Him  
on her  
virginal lap  
(3LA, 18-19).*



Sister Mary Regina, PCPA

ON THE FRANCISCAN CIRCUIT  
COMING EVENTS 1996-1997

**Sunday December 1-Saturday, December 7, 1996**

**Bringing Forth Christ: Bonaventure's Five Feasts of the Child Jesus.** André Cirino, OFM. \$200. Spirit and Life Center, Pittsburgh. (See ad p. 307.)

**Sunday, December 8-Tuesday, December 10, 1996**

**"Facing the Christ Incarnate."** Franciscan Federation at Franciscan Renewal Center, Andover, MA. (See ad p. 306.)

**Sunday, December 8-Saturday, December 14, 1996**

**Bringing Forth Christ. Bonaventure's Five Feasts of the Child Jesus.** Retreat conferences by André Cirino, OFM; art meditations led by Karen Kappell, FSPA. Cost: \$375. Tau Center, 511 Hilbert St., Winona, MN, 55987, ph. 507-454-2993; FAX 507-453-0910.

**Friday, December 13-Sunday, December 15, 1996**

**The Word Becomes Flesh.** Edward Coughlin, OFM. \$80. Spirit and Life Center, Pittsburgh. (See ad p. 307.)

**January 13-March 31, 1997**

**Sabbatical for Contemporary Franciscans.** Franciscan community setting with lectures and study. Tau Center, Winona, MN. (See above for contact information.)

**Sunday, February 2-Friday, February 7, 1997**

**Franciscan Gathering XVII. "To Desire One Thing Alone."** Edward Coughlin, OFM, and Margaret Guider, OSF. Franciscan Center, Tampa. (See ad p. 305.)

**Thursday, February 20-Sunday, February 23, 1997**

**The Enkindling of Love.** Regis Armstrong, OFM Cap. Tau Center, Winona. (See ad p. 308.)

**Friday, February 21-Wednesday, February 26, 1997**

**Crucifix of San Damiano.** André Cirino, OFM. Spirit and Life Center, Pittsburgh. (See ad p. 307.)

**Friday, March 14-Sunday, March 16, 1997.**

**"Facing the Christ Incarnate."** Franciscan Federation at St. Joseph Renewal Center, Tiffin, OH. (See ad p. 306.)

**Friday, March 21-Saturday, March 22, 1997**

**Meeting Myself in Christ.** William Short, OFM. The Franciscan Center, 2500 Grant Blvd., Syracuse, Ny 13208, ph. 315-425-0103. (See ad p. 301.)

**Thursday, April 4-Saturday, April 6, 1997**

**"Facing the Christ Incarnate."** Franciscan Federation at Avila Retreat Center, Durham, NC. (See ad p. 306.)

**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