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Fiftieth Anniversary Year!



Editorial

"Who shall find a valiant woman?" (Prov. 31:10). Every religious tradition can boast of its valiant women, and the Franciscan family is no exception. From the beginning of the movement, women have played significant roles, roles which historical accounts have often neglected or undervalued. In our own times, when the retrieving of women's stories has become a value in "doing history," we are privileged to be gifted with new awarenesses about the contributions of women, past and present. In our Franciscan family we are gradually uncovering information that helps us understand better how our heritage has been enriched and preserved by the gifts of our sisters. Over the centuries multitudes of women have undertaken the particular way of living out the gospel vision which Francis, Clare, and the earlier followers set in motion and, by so doing, have assured that sisterhood stands today beside brotherhood as a fundamental character of our way of life.

In this second issue of our Fiftieth Anniversary year, The Cord honors in a special way Franciscan women. It presents a few of our outstanding "mothers," of the distant past and of the more recent past, who have made significant contributions to the Church, to the society, and to our own Franciscan inheritance. By honoring them with our attention, respect, and gratitude, let us symbolically honor all the sisters, past and present, who walked the Way with such integrity, grace, and spiritual power.

Our first article reprints some portions of Robert McKelvie's book on Angelina of Montegiove, in which she challenges us to see in this fourteenthcentury religious a prototype for our own times. This challenge might compel us to read McKelvie's whole fascinating account. This Angelina is not to be confused with Angela of Foligno (thirteenth-century mystic) who is honored in James Fukes's article on prayer. Two articles acquaint us with Mother Marianne of Molokai, whose work among the lepers is legendary. André Cirino speaks of the spiritual power of the place where Marianne worked and where her body now rests, and Frances Ann Thom offers a biographical account. Florine Lobo tells us the story of Mary of the Passion, another nineteenthcentury woman, whose vocation led her to found the Franciscan Missionaries of Mary, who now number in the thousands and serve throughout the world.

Elise Saggau, ost

Angelina of Montegiove Franciscan, Tertiary, Beguine

Roberta Agnes McKelvie, OSF

[The following article presents excerpts from chapter 7 of Roberta McKelvie's book, Retrieving a Living Tradition: Angelina of Montegiove, Franciscan, Tertiary, Beguine, published by The Franciscan Institute in 1997.]

The life and experience of Angelina of Montegiove (ca. 1357-1435) reveal in microcosm the major issues of women's identity present in both the Late Middle Ages and early modern period. . . . Angelina joined the Franciscan Third Order as a widow and freely entered into its program of charitable works. She settled eventually in Foligno in a community which combined the independence of Italian Beguine life and the austerity of the Franciscan Observant tradition in an "open" (unenclosed) monastery. For at least forty years she lived at the Monastery of Sant'Anna. During that time, Angelina reshaped its form of life, founded other open monasteries, and was widely revered as a charismatic leader of tertiary women. From 1428-1435 Angelina was the first papally approved minister general of a group of Franciscan Third Order houses in Italy. (From the Introduction, page 1.)

Angelina: the New Symbol

From time to time, symbols can and should be re-examined. This is especially true in light of the sweeping changes initiated with the decrees of the Second Vatican Council some thirty years ago. What would a reconstructed symbol of Angelina look like? Development of a new symbol which speaks to Christian women today unfolds many levels of reflection. The first level produces the awareness that Angelina grasped her baptismal consecration as the foundation of her relationship to God, church, and neighbor. One consequence for Angelina: a commitment to God, perhaps even in adolescence or early adulthood, became a *choice* of virginity as fulfillment of her baptismal commitment. In feminist analysis, of course, the issue of virginity is a thorny one. Often, virginity is interpreted as denigrating the full humanity of women or as evidence of patriarchy imposing its will on women in an attempt to achieve

greater control over them.¹ In many instances, that was the case. But Angelina's *choice* of virginity provides an opportunity for a radical departure from negative feminist interpretation. Although male dominance was certainly part of the culture in which Angelina lived, her promise of virginity and her gathering together other women of similar purpose can be reinterpreted as a stance *against* that patriarchy.

Angelina as a secular woman of the late fourteenth century raised significant questions about the society in which she had been raised, where war and disease were virtually inescapable, and where the pursuit of power overshadowed almost all other values, both in civil society and in a church riven by the Avignon schism and preoccupied with protecting the Papal States. In gathering around herself other women who likewise chose virginity as a positive value, Angelina refused to honor the feudal paradigm, provoking the wrath of communal leaders who required women as marriage partners and mothers of new warriors. Too little attention has been given to this Angelina. Tracing the emphases among the Jacobillian biographies shows that Angelina recognized the difference between valuing virginity and condemning marriage—even though her accusers did not. She seems not to have been trapped by dualistic thinking that marked the patriarchal culture in which she lived. In voicing her consciousness (at the trial in Naples) that choosing virginity and condemning marriage were different issues, Angelina became a transgressor: a public, speaking, informed, moral leader.² Put another way, Angelina knew how to choose what Philip Sheldrake calls "enduring truths." She also knew how to differentiate those truths or values from limited particulars conditioned by social or cultural expectations. Such informed and courageous leadership was not the norm for late medieval Italy, nor is it always the norm today.

The reconstructed symbol of Angelina—a woman making a free choice for virginity, proclaiming its value and calling others to join her—offers immense food for thought to modern religious women who struggle with voicing self-understanding and vocational awareness. It seems clear that Angelina's intention in joining the Third Order to enter tertiary life because it offered a recognized category through which she could devote herself more fully to the gospel and move into deeper discipleship even while remaining "in the world"—with emphasis on being in the world and not inside the enclosure. These same questions of deeper discipleship and devoted gospel life beset women in the church today.

A second level of reflection with respect to the "new symbol" concentrates on Angelina in her communal life (1395-1435). A revised interpretation of the mature Angelina reads her as a symbol of a transformed church, albeit an idealized one. This Angelina does not operate from the dualism that divides sacred and profane, nor does she fit the imposed "canonical model" that pre-

scribed religious life for women between the sixteenth and mid-twentieth centuries, the model imposed upon her by the post-Tridentine mentality of her first biographer. In one respect, a reconstructed symbol represents all women who live in ways which call forth a church not limited by patriarchy, elitism, or insistence that women's lifestyles be identical.

Angelina, reconstructed as unenclosed and mobile yet committed to communal life, symbolizes a church appreciative of charismatic women who by preaching and by courageous example contribute to the living tradition of Christianity and to the continuing development of women's spirituality in spite of cultural, political, or ecclesial barriers.⁴ Assuredly, the retrieved Angelina is a woman who worked collaboratively not only with her own sisters, she also used contacts with the friars of Paoluccio's movement, with the bishop of Foligno, and with at least three popes to ensure that the semi-religious eremitical-active life of Sant'Anna and the other houses affiliated with it preserved their vocational integrity. Asking for and receiving papal approbation, she used the power of the church to break through a number of cultural restrictions. For example, women choosing their own "superiors" and investing them with authority certainly did not fit the socio-cultural paradigm of the time. In addition, as itinerant minister general conducting visitation of various houses, Angelina embodied values of practicality and flexibility that contradicted prevailing cultural views of women as weak and dependent upon male authority.5

In one sense then, the "new symbol" of Angelina allows her to be considered a prototype, that is, an original model which is not forever static and which is open to the possibility of change and development.6 The monastery at Sant'Anna was not founded by Angelina, and to say she reformed it (as some historians have said) seems inadequate. Rather, life at Sant'Anna was transformed so that it combined elements of bizzoche independence and Franciscan common life in imitation of the poor Christ. During her own life at Sant'Anna, Angelina assumed different roles at different times and successfully modeled for her sisters ways to blend independence and accountability. Tertiary women led by Angelina were free to promise obedience to another woman, to retain ownership and administration of their own goods, and to pursue their spiritual lives in an atmosphere which respected individuality and personal responsibility. Such a form of life required each member of the group to grow in respect for her own vocation without imposing her individual choices on another. The community at Sant'Anna as a corporate entity unequivocally demonstrated these values: we need only recall the results of Angelina's unauthorized promise of obedience to the Friar Minor Provincial and the community's immediate repudiation of her right to make such a promise. . . .

Commitment in a Post Conciliar Church

In a broader context, the feminist critique challenges modern Third Order women to re-examine the parameters of their lives in light of a commitment to renewed gospel values. Such re-examination does not nullify fidelity to the Second Vatican Council; rather, it enhances it. Nearly thirty years ago women religious of all families—Franciscan, Benedictine, Dominican, and so on—were charged with the task of renewing religious life by means of a "return to the sources." The Conciliar declaration on the renewal of religious life, *Perfectae Caritatis*, contains the following instruction:

The up-to-date renewal of the religious life comprises both a constant return to the sources of the whole of the Christian life and to the primitive inspiration of the institutes, and their adaptation to the changed conditions of our times. This renewal, under the impulse of the Holy Spirit and with the guidance of the Church, must be promoted in accord with the following principles:

- Since the final norm of the religious life is the following of Christ as it is put before us in the Gospel, this must be taken by all institutes as the supreme rule;
- b) the spirit and aims of each founder should be faithfully accepted and retained, as indeed should each institute's sound traditions, for all these constitute the patrimony of the institute (*Perfectae Caritatis* 2).⁷

Many questions emerge with regard to the issues of "founder," "adaptation," following the "impulse of the Holy Spirit," and the recovery of the living tradition of Angelina of Montegiove. Although Angelina was not in a literal sense the "founder" of Third Order Regular life, she is, as has been proposed above, a prototype. Angelina's leadership and the way of life established at Sant'Anna as an original model may be profitably examined—especially since it was not static at the time of establishment and is open even now to the possibility of change and development under the impulse of the Holy Spirit. Feminist historical theology can now acknowledge that Angelina of Montegiove and the women who shared her way of life... were inspired by the Holy Spirit in the fulfillment of their vocations. They developed a common life according to the spirit of a Rule meant for people living in the world, praying together and praying in solitude, dedicating their financial resources to service of the group and of their marginalized neighbors. These are the "sound traditions" of tertiary observance that *Perfectae Caritatis* calls our patrimony.



The continuation of ressourcement in the last three decades has not only helped Third Order women recover the original vision, it also helped them learn how the process of de-monasticization occurred and changed their selfunderstanding.9 The bizzoche-tertiary women of the Observant tradition made private "simple" vows until the beginning of the seventeenth century, when enclosure and solemn vows were imposed. It was only in 1900 that the institutional church finally recognized religious who made "simple vows"—those not papally enclosed because of apostolic ministry—as "true religious." But a 1917 revision of canon law helped obscure individual community characteristics, because from that time forward all constitutions were written to meet the prescriptions of canon law. This legalistic way of defining a congregation had widespread impact, especially as diocesan congregations moved to regain pontifical status. . . . A kind of "generic religious life" overshadowed founders' legacies and spiritualities within specific traditions. For women of the Third Order traditions, one consequence of the generic understanding of religious life was the loss of any deep sense of Franciscan heritage.

Although enclosure had been ameliorated, other monastic practices had not. Structure and symbols remained essentially unchanged until Vatican II.11 When Perfectae Caritatis called for a return to the sources, a major clash over ecclesial identity resulted, especially in American communities with European backgrounds. As the renewal process unfolded it became important to be "Franciscan"-but often values of Franciscanism conflicted with traditions and values of a specific community. . . . Mission—a Franciscan value—began to challenge ministry—a canonical apostolic model. When the question of studying the founder's heritage arose, the problem of which founder should be considered followed.

John Lozano writes that each founder ... had a unique charism which the Holy Spirit transmitted to their disciples, and I would propose that this is likewise true of each prototype such as Angelina of Montegiove. 12 Lozano also asserts that it is the mission of the descendants of a given religious family to live, safeguard, deepen, and constantly develop the charism and provide for its growth.¹³ In light of the recovery of the living tradition of tertiary observance and the complex history of Third Order women, what must now be discerned is the possible meanings Angelina and her contemporaries offer us for this era and for our future. The challenge is to re-examine what we thought the sources said and to apply to our lives the lessons embodied in the reconstructed symbol.

If Third Order Regular women peel away centuries of cultural accretions customs, habits, security in apostolic work which we once thought defined us and religious life-what is left? What would it mean if every Third Order congregation were to look at Angelina and learn from her courage? What

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would it mean if Third Order women would deeply internalize the value inherent in a combination of independence and common life so that the female face of patriarchy which exists in our lives could be addressed and erased in our obedience to one another? What if we could muster the courage to embrace Angelina as a prototype of vocational self-understanding and fidelity and apply what we learn from her to our personal vocational self-understanding? . . .

I would propose that it is possible to remove the false dichotomy between adaptation and fidelity. In order to do so, we must read "adaptation" as nothing less than learning to understand our vocation as evangelical, as a call to bring the gospel alive in the world today just as Angelina, Clare, or Francis did in theirs. Pope Paul VI implied as much in Evangelica Testificatio, his Exhortation on the Renewal of Religious Life (29 June 1971) when he stated that (1) renewal is the dynamic process due to the action of the Holy Spirit and (2) it is the obligation of religious groups to "be faithful to the spirit of . . . [their] founders, to their evangelical intentions and to the example of their sanctity."14 Franciscan life was not originally monastic. It was itinerant and missionary in intent and intrinsically person-centered. The earliest "adaptation" of the Franciscan charism was conditioned by the hierarchy's desire to use the friars as missionaries who would bring the effects of Lateran IV to the universal church and to "protect" women, semi-religious or "fully" religious, (for whom the "root of evil" was assumed to be going outside the cloister) from heresy and sexual misconduct.¹⁵ Founders' stories throughout the history of religious life unequivocally demonstrate that church culture governed by patriarchal standards and dualistic antagonism toward women radically altered the shape of religious life. Now, however, women religious have an obligation (Paul VI's word) to move toward a recovery of original ideals, to study a retrieved history and to embrace evangelical freedom-all of which challenge patriarchal church culture. The result of that fidelity goes beyond external adaptation; it is internal transformation. 16 In reality, adaptation and transformation for the sake of the gospel define fidelity.

Unanswered Questions and Unfinished Business

... The process of post-conciliar transformation has led toward something that resembles (at least for Third Order Regular women) a return to the prototype, to the tertiary life of the women in the fifteenth century at Sant'Anna, where women came together to share the God-quest with each other, and with all who entered the monastery grounds. One of the fascinating items in the 1476 Constitution of the tertiaries of Angelina is a directive that in the evenings of certain feast days one of the sisters was to "read some devout book to the seculars for a half-hour."¹⁷ The implication seems to be that secular women lived in close proximity to or even inside the monastery; perhaps the reading was a kind of evangelization or spiritual direction or catechesis. It is clear from the context that the "seculars" were not novices or candidates; what, then, was the relationship between these groups of women? This is one of the areas that requires additional investigation. But the implications for the hierarchically structured model of the church are clear: women ministering to and empowering other women can and should be part of the God-quest of the entire church. . . .

Finally, it is devoutly to be hoped that Franciscan women and men will benefit from serious consideration of the sometimes troubled history of the Franciscan movement. At the very least, there is something to be said for asking ourselves about re-connecting on a collaborative basis as brothers and sisters and modeling for the church the freedom of egalitarian male-female relationships based upon the living of the gospel. There are fundamental texts in the Franciscan tradition, beyond those cited in the present work, which can and should lead to more egalitarian and collaborative praxis. There are as-yet-unrecovered stories of important Franciscan women which, if recovered and shared, would enrich the tradition immensely. When additional retrieval and study take place, the collaborative model might once again be the preferred option for the entire movement. And if the Franciscan movement were to teach the larger church, by word and example, the possibilities of full, egalitarian collaboration, it would make a major contribution to the transformation of the church and the demise of patriarchy.

[This book, Retrieving a Living Tradition: Angelina of Montegiove, Franciscan, Tertiary, Beguine can be ordered from The Franciscan Institute, St. Bonaventure, NY, 14778. See page 94 for ad.]

Endnotes:

¹For different feminist views on the development of the ideal of virginity, see, for example, Daly's Beyond God the Father, 85; Rosemary Radford Ruether, "Misogynism and Virginal Feminism in the Fathers of the Church," in Religion and Sexism: Images of Woman in the Jewish and Christian Traditions, ed. Rosemary Radford Ruether (New York: Simon and Schuster, 1974), 150-83; Eleanor C. McLaughlin, "Equality of Souls, Inequality of Sexes: Woman in Medieval Theology," 213-66 in the same volume; and Kari Vogt, "Becoming Male:' One Aspect of Early Christian Anthropology," in Women: Invisible in Church and Theology, ed. Elisabeth Schüssler-Fiorenza and Mary Collins (Edinburgh: T&T Clark, 1986), 72-83.

²Elizabeth Alvida Petroff, Body and Soul: Essays on Medieval Women and Mysticism (New York/ Oxford: Oxford University Press, 1994), 161, 176.

³Philip Sheldrake, Spirituality and History: Questions of Interpretation and Method (New York: Crossroad, 1992), 84.

⁴See chapter five in Sheldrake for an excellent analysis of the "development of religious life" issues. For Angelina, the ecclesial resistance I refer to alludes to the leadership of the Friars Minor between 1428-1435.

⁵Sheldrake, 121. Sheldrake identifies Angela Merici (d. 1540), Mary Ward (1600s) and the Daughters of Charity of the nineteenth century as models of women's active and mobile religious life. He apparently did not know the story of Angelina.

⁶Elisabeth Schüssler-Fiorenza, In Memory of Her: A Feminist Theological Reconstruction of Christian Origins (New York: Crossroad, 1983), 33; Schüssler-Fiorenza states that a prototype requires the transformation of its models of faith and community. Given the history of Third Order Franciscan women and the many transformations of the numerous congregations under that title, prototype is a most appropriate label for Angelina.

⁷See Austin Flannery, ed., *Vatican Council II: The Conciliar and Post Conciliar Documents*, 2nd edition (New York: Costello Pub. Co., 1977), 612.

⁸John Lozano, in *Foundresses, Founders and Their Religious Families*, trans. Joseph Daries (Chicago: Claret Center for Spirituality, 1983), 3, indicates that there are "different ways of being a founder." I substitute prototype for founder in light of that statement and of the following criteria clearly applicable to Angelina: "founders" feel called by God to create a new religious family or a "new family of evangelical life"; they assign goals, set up guidelines, or give a rule or constitutions to the family; and they often come to a "gradual discovery" of their own vocation (see Lozano, 3, 44).

⁹Ressourcement or "resourced theology" according to the late Yves Congar is "a theology recentered and reoriented upon the Christian mystery which is identical with the paschal and parousial mystery." Yves Congar, "Le Purgatoire," Le Mystère de la mort et sa célébration, Lex Orandi 12 (Paris: Les Editions du Cerf, 1951): 326, cited in Charles R. Meredith, "Themes of Thomistic Eschatology in the Ecumenical Theology of Yves Congar," dissertation for The Catholic University of America, 1993, 19. It is this principle that inspired the "return to the sources" directive found in Perfectae Caritatis.

¹⁰The recognition is contained in "Condite a Christo," by Pope Leo XIII. See Donovan, 49. Within three years the Tertiary Franciscans of Blessed Angelina had successfully overcome the nearly four-hundred-year-old obligation of papal enclosure and once again became an active community. The Bernardines in the U.S. were already not observing papal enclosure, although they remained under the jurisdiction of the Reformed Friars Minor in Poland, a long-distance connection that had sporadic repercussions until the first World War.

¹¹For specifically American analysis of the changes in American religious life, see, among others, Joan Chittister, *Winds of Change Women Challenge Church* (Kansas City: Sheed and Ward, 1986); Patricia Wittberg, *Creating a Future for Religious Life* (New York/Mahwah: Paulist Press, 1991); and Mary Ewens, "Women in the Convent," in *American Catholic Women A Historical Perspective*, ed. Karen Kennelly (New York: Macmillan, 1989), 17-47.

¹²"Charism" was first used by Pope Paul VI in *Evangelica Testificatio*, 11, in 1971; with respect to founders' charism, it was first used by the Congregation of Bishops and the Congregation for Religious and Secular Institutes in *Mutuae Relationes*, 11, in 1978. In the broad sense, it means the gift/legacy of the founder for the group of followers and for the church.

¹³Lozano, 29.

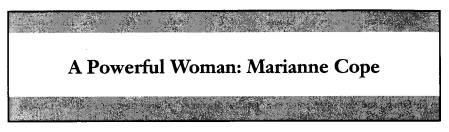
¹⁴Evangelica Testificatio, 11, 6. Emphasis added.

¹⁵Graciela Daichman, "Misconduct in the Nunnery," in *That Gentle Strength: Historical Perspectives on Women in Christianity*, ed. Lynda L. Coon, Katherine J. Haldane, and Elisabeth W. Sommer (Charlottesville: University Press of Virginia, 1990), 109.

¹⁶See Sandra Schneiders, "Contemporary Religious Life: Death or Transformation?" in *Religious Life: The Challenge for the Future*, ed. Cassian Yuhaus, 9-34 (New York/Mahwah: Paulist Press, 1994). Schneiders' discussion of the transformation of religious life provoked my interpretation of the sequential relationship of adaptation-transformation.

¹⁷Marco Bartoli, "Le antiche costituzioni delle monache di Foligno," in *La Beata Angelina da Montegiove e Il movimento del Terz 'Ordine Regolare Francescano femminile*, ed. R. Pazzelli and M. Sensi (Rome: Analecta TOR, 1984), 132, 136.

There is something to be said for asking ourselves about re-connecting on a collaborative basis as brothers and sisters and modeling for the church the freedom of egalitarian male-female relationships based upon the living of the gospel (McKelvie, p. 64).



André Cirino, OFM

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Recently I was invited to Hawai'i to conduct a retreat for the Franciscan Sisters of Syracuse, New York, approximately fifty of whom live and work in the American island-state. I was not eager to go there because of the length of the journey from New York, and, upon my arrival, I discovered that the sisters had made arrangements for yet another journey. Barely out of jet lag, I flew in a tiny plane to Moloka'i where we stopped for a few minutes on "topside" and then continued with another five-minute flight to Kalaupapa.

The island of Moloka'i is usually associated with a leper¹ colony and with Damien De Veuster, the Belgian priest-leper who was recently beatified.² I had certainly been aware of Damien as well as the name of "Moloka'i," but it was only on this trip that I learned that Moloka'i has a large area referred to as "topside," where all the "clean" people once lived, and a "flat plain" called Kalaupapa, an isolated peninsula at the base of a steep cliff (2215 feet or 675 meters high) on the northern side of the island. It was to Kalaupapa that the lepers were exiled when the disease was widespread.

Upon my arrival I was warmly greeted by Sister Frances Therese and we drove immediately to the tomb of Mother Marianne Cope,³ about whom I knew next to nothing. We got out of the car and approached her grave. I walked around it, read the inscriptions and stood there in silence. After a few minutes, Sister Frances Therese suggested that we move on, but for some strange reason I could not. I asked to remain there longer because of the impact this sacred place was making on me. I was experiencing, as pilgrims often do, the "spirituality of place." I felt spiritual energies begin to flow within, connecting me with a Franciscan forbear who preceded me in our family. I was picking up the energies of this great woman, Marianne, who herself drew on the energies of Francis for the work of love that she did for thirty years in this sacred

place. She, together with her sisters, literally replicated the primitive thrust of the Franciscan movement—ministry among the lepers.

Since that experience at her tomb, I have seen a video, read a biography, and listened to many sisters share their oral tradition about Mother Marianne. But none of this has affected me as forcefully as this valiant woman did when I stood at her graveside. There I felt the power of her spiritual energies, and it is precisely her power that I have reflected upon since my visit to Kalaupapa.

Our brother, Richard Rohr, OFM, has spoken of power as:

- 1. the ability to act from the fullness of who I am;
- 2. the capacity to establish and maintain a relationship with people and things;
- 3. the freedom to give myself away.5

It is within this paradigm that my considerations have evolved.

Reflecting on power as the ability to act from the fullness of who I am, I saw Mother Marianne's power stemming from the fullness of her being a woman. It is from this solid base that she acted and accepted the challenges that came her way. Even her title of "Mother" is instructive. Francis was very fond of using this term—even for himself, because it expresses an attitude that is tender, sensitive, warm, delicate, and nurturing. That became Marianne's attitudinal stance with the lepers as she tended their body, soul, and spirit.

Moreover, Marianne was a woman of faith. She was open to the risk that faith offers when one is challenged. From the initial response she made last century when, as provincial minister she was asked to send sisters from Syracuse, New York, to Hawai'i, her risk of faith was evident. She wrote: "I am hungry for the work and I wish with all my heart to be one of the chosen ones. I am not afraid of any disease."

After successfully establishing a home for young girls with leprosy, she was asked to take over Father Damien's home for boys. Her faith-response was: "... my heart has bled for them and I was anxious and hungry to help put a little more sunshine into their dreary lives."

Her power as a woman of faith risking all is most evident in her words to Sister Leopoldina in 1889: "You will never be a leper, nor will any Sister of our Order." Sister Leopoldina later wrote: "It was wonderful what power there was in Mother's words to banish every fear. . . ." Marianne's promise, full of the risk of a woman of faith, has been realized, for to this date no sister has ever contracted leprosy. However, let it also be said that, at the same time, this self-effacing woman of God did not take it upon herself to excuse the sisters from using ordinary precautionary measures in the care of the patients.

A second dimension of the word "power" is the capacity to establish and maintain a relationship with people and things. Before the arrival of the sisters, the patients were living in repulsive squalor. So Marianne, together with her sisters, rolled up her sleeves and swept, washed, and scrubbed the entire facility. She planted trees, flowers, shrubs, and vegetables wherever she could. As they took care of such things, the patients warmed up to Marianne and her sisters and quickly came to trust them and cherish the care they received from them. The power of relationship took root from the beginning, and Marianne began to speak of the patients as her "children."

Living and working in such a setting was a superhuman feat. The sight and smell of leprosy was a constant challenge to the senses. We glimpse Marianne's thoughts when she writes in a convent journal:

I suffer when I go to church, the smell and the sight of lepers everywhere is disagreeable. . . . How glad I was to get outside to breathe again the fresh clean air. We met many of our old patients outside. All were anxious to shake hands—something that makes one shudder—yet we did it. . . . ¹¹

Her words clearly echo those of Francis when he wrote:

It seemed very bitter to me to see lepers. And the Lord Himself led me among them and I had mercy upon them. And when I left them that which seemed bitter to me was changed into sweetness of soul and body. . .(Test 1-3).

Marianne, very aware of her internal struggle, never outwardly displayed this conflict. "Robert Louis Stevenson would testify only five years later, after he had seen Mother Marianne and the sisters attending the lepers at Moloka'i, in their presence 'even a fool is silent and adores."

A third aspect of power is the freedom to give oneself away. As provincial minister, Mother Marianne accompanied the first sisters by train to California and by steamer to Hawai'i, intent on establishing the new mission and returning to Syracuse. As she embarked upon her work, it became clear to her sisters, to the King and Queen, to government and church officials, to the lepers, and finally to herself, that God had brought her to Hawai'i to stay. And by giving herself away fully to this new place and work, she was empowered by God to root this mission in the Franciscan spirit. Thus it continues to this very day.

I am writing these thoughts on the feast of St. Francis (1998) as I sit in Assisi, the very place where Francis both struggled within himself to face lep-

ers and later came to serve them, living among them; I cannot help but imagine how proud he must be of men and women like Marianne Cope, her sisters, and other members of our Franciscan family who literally perform this same ministry today. Marianne is but one example I discovered as I opened our family album. From the very origins of our movement it is clear that being with the minors, the little ones, the marginalized, enfleshes a significant dimension of our charism. Our being with the marginalized, in whatever capacity, seems to enflesh for us the words of Jesus: "I have come that they may have life" (Jn. 10:10).

I am convinced that when Francis found himself among lepers, he experienced the "life" Jesus promised because he proclaims "that which seemed bitter to me was changed into sweetness of soul and body." I am certain Marianne knew this sweetness, and it is there waiting for all of us as well.

Endnotes

¹Although current usage would rather speak of a person suffering from "Hansen's disease," I retain the word "leper" to connect with its usage in early Franciscan writings.

²He was beatified by Pope John Paul II during a pastoral visit to Belgium on June 4, 1995.

³The process of canonization has been opened. The diocesan phase was completed in Honolulu in 1993 and the cause forwarded to Rome, where it has been accepted. Thus Mother Marianne Cope is more correctly referred to as a "Servant of God." More information on Mother Marianne's life or cause can be obtained by contacting the Director of the Cause of Mother Marianne, 1024 Court Street, Syracuse NY 13208, USA; Telephone/fax: +1.315.422.7999.

Two new works for younger readers have recently been published by Editions du Signe: Mother Marianne of Molokai'i: Heroic Woman of Hawai'i (for younger children) and Valiant Woman of Hawai'i: Mother Marianne of Molokai'i (for older children and adults). Contact Mother Marianne Books, Sisters of St. Francis, 2500 Grand Boulevard, Syracuse NY 13208; Telephone: +1.315.425.1507; Fax: +1.315.425.0610; e-mail osfsyr@eznet.net.

⁴Cf. The Cord, 47.1 (Jan./Feb., 1997).

⁵Richard Rohr, OFM, "Menders of the Breach," Franciscan Gathering, Tampa, FL, Feb. 7-12, 1993, audio cassette.

⁶Cf. RegEr 1; 2Cel 137; RegB 6:8.

⁷Mary Laurence Hanley, OSF, and O. A. Bushnell, *Pilgrimage and Exile* (University of Hawai'i Press, 1991).

8Hanley and Bushnell, 326.

⁹Hanley and Bushnell, 138.

¹⁰Hanley and Bushnell, 304, emphasis added.

¹¹Hanley and Bushnell, 348.

¹²Hanley and Bushnell, 328, emphasis added.

The Ford gave me. Brother Francis: thus to begin doing penance in this way: for when Exas in sin, it seemed too bitter for me to see lepers. And the Ford Himself Ich me, among turns and I showed nis a via them. And when Eleft them, what had seemed bitter to me was turned into sweetness of soul and body. Jest 1-5.

One Woman's Courage Marianne Cope

Frances Ann Thom, OSF

There is much research going on today in religious communities in an attempt to capture the true spirit of their founders. Many have examined Francis and Clare as the founding spirit for their communities but continue to wrestle with their immediate founders and the question, why Franciscan? I, too, have been caught up in this mystery. However, in researching our immediate foundress, Mother Bernardina Dorn, I can only believe that she, who was a Third Order Franciscan when she arrived in this country from Bavaria as a young girl, fell much in love with Francis and his spirit. She had watched the Sisters of St. Francis in her own town and at an early age had committed herself to serving the sick and the poor in that distant land, America. Although we do not have extensive research on her before she came to this land, she remained rather a silent witness to the day-teacher, night-nurse lifestyle which she lived so heroically. However, we do know how effective her life was as a Syracuse Franciscan by the women who followed her example. And here I speak in particular of Mother Marianne of Molokai.

Barbara Cope grew up in Utica, New York, where she had contact with Mother Bernardina and the other sisters who taught in schools there. At age fifteen she desired to enter the convent, but her parents asked her to remain at home to help with caring for her siblings and with the housework. Later, when her father died, her mother gave her permission to enter the community. She was now twenty-four years old with a mature desire to give herself to God as a Sister of St. Francis.

Even at that age Barbara must have prayed a great deal and wondered if she could stand the separation from her family whom she so dearly loved. She forged ahead, however, and joined the then struggling Syracuse Franciscan Community on August 26, 1862.

It wasn't long before her talents were recognized, and she was given positions of great responsibility. One of her undertakings was the administration St. Joseph Hospital, which had been converted from a saloon. Authorities visiting the hospital remarked on the extreme order and cleanliness not often found in other hospitals of that time. Sister Marianne, as she was called, was convinced that cleanliness would prevent the further spread of infection. This would be one of her strong points in years to come.

On December 27, 1877, Sister Marianne was elected the second Superior General, replacing Mother Bernardina who had served two three-year terms and was worn out from her labors day and night. Mother Marianne was reelected on July 14, 1881. She accepted this as she had other events in her life—as the will of God. And God's will was again made known to her in 1883 when she received from Hawaii a letter sent by a priest, Father Leonor, representing the king and the queen. He explained that he had searched extensively for a community of religious women who would care for patients with leprosy. He had written to over fifty communities. Indeed, it was most unusual that the King of Hawaii himself was asking for Catholic religious sisters, since he was not of the faith. To Mother Marianne this was a clear indication of a call from the Lord who had such compassion on those so afflicted. It accorded as well with the true spirit of St. Francis.

Father Leonor was invited to give a presentation to the full community, a presentation that pulled at the heartstrings of all the sisters. Following it, Mother asked for volunteers. All of the novices volunteered and thirty-five professed sisters. Mother Marianne herself gladly embraced the call.

And so it was decided! After some legalities were cleared up between the Bishop of Hawaii and the Provincial of the Franciscan Friars, Mother selected six sisters from the volunteers and decided to accompany them to see for herself what was needed for their work in schools and hospitals and for the future. She intended to return to Syracuse after the visit, but this was not to be.

Plans were made to leave. Father Lesen, the Friars Minor Provincial, was uneasy over the fact that nothing had been put into writing. He wanted "... provisions that would allow the Sisters to return to their Community in America, if they wished, or in case of necessity or at the end of a specified time, such as twelve years, at the expense of the government" (p. 81).¹ In response to her question about how long she could stay in the Sandwich Islands, "... he gave her completest freedom: 'Use your prudence and come back when You see matters settled'" (p. 81). This was followed by his blessing upon their journey. Thus they were to depart September 23 or 24 from San Francisco, which meant they must leave from Syracuse by September 12. A day or two before that time, they received a letter from Father Leonor telling them to postpone their departure until further notice.

On September 24, the day they had expected to sail from San Francisco, a letter from Father Leonor arrived. He sent four full pages of information about how to travel across the continent, get reduced fares, transfer luggage, and how much they should pay. He mentioned priests along the way who would be willing to assist them. Finally he stated: "You may leave on the first steamer after the 15th of October, and everything will be ready for your reception" (p. 84). He wished Mother Marianne to select the date and notify him so that they, on their part, could "... join in public prayer that God protect you during the trip" (p. 84). During this interim Mother Marianne prepared Mother Antonia Eulenstein to assume her responsibilities.

Early in the morning of October 22, they set off for the train station, accompanied by a few older sisters and some lay friends. At 7:00 o'clock the train moved out of the station. Sister Crescentia looked back to see "... Mother Bernardina reaching out her arms, 'her dear face so white and drawn like the agony of death.' And weeping sisters gathering around to comfort her" (p. 86).

The trip across the country was rugged and tiresome, but their enthusiasm countered any exhaustion as they delighted in the variety of the scenery and hurried to get from train to train. Six days and five nights later they arrived in Oakland, California, where Father George Montgomery met them and escorted them to a convent in San Francisco for some rest. The following day, those who wished and were well rested went for a tour of the city. They were also given a view of the Mariposa, the ship on which they would sail on November 1.

At 3:00 p.m. on November 1, 1883, the Mariposa backed from her berth and turned toward the west. Once she emerged from the Golden Gate onto the rolling sea, "All the Sisters from Syracuse took to their bunks, and all except Mother Marianne recovered by the third day" (p.89). Finally, in the bay of Waikiki, where the sea is quite calm, those still afflicted with seasickness could raise their heads. Mother Marianne's companions rushed to her state room to help her dress and bring her on top ". . . to see her first view of the land that had drawn her so far away from home." What were her thoughts as she gazed on the mountains and the forests of coconut palms, valleys and beaches, a few cottages on the beach, a few fisherman's huts? Everything was strange. In the distance she could see the red, white, and blue flag of Hawaii.

There was a warm reception for the sisters. When the ship docked, Father Leonor, Walter Gibson, the Minister of Foreign Affairs, and the queen's maid of honor welcomed the sisters in the name of the bishop and of the king and queen. Gibson, who held many titles in addition to Minister of Foreign Affairs, was much taken by these "angels of mercy" and would prove to be a tremendous advocate in the years to come.

The sisters were escorted to the royal carriages. As the procession drove through the main streets, the bells of the cathedral rang with joy. The bishop

awaited them at the entrance and gave them his blessing. Hymns were sung, the *Te Deum* was recited, and a wonderful welcome was given the sisters by the bishop. There was benediction of the Blessed Sacrament and much weeping from a grateful congregation. The sisters knew "... the peace of safe arrival, the joy of coming home" (p.96).

Mother Marianne and her sisters soon became aware that many of the large promises had not been fulfilled. In fact, nothing was ready for them. Construction of the new convent had hardly begun, and it was the first week of 1884 before they could move into it. Meanwhile, Mr. Gibson found them a house. He became lord-protector to these "helpless homeless females" (p.99).

Later, Mother also learned that the sisters were to care for the patients in the Branch Hospital at Kakaako, which was a receiving station for people suspected of being lepers. It was not on the island of Molokai, which was the last home for most of these unfortunate people. One priest, Father Damien de Veuster, was on that island, and he too was now a leper. This reality must have hit her hard, but she had come to care for the lepers and care she would until God in his own time would show her what to do.

Mother did not give up but remained at the hospital and began to develop ways of caring for the patients. Her administrative ability, her creativity, her concern, and her good sense, together with her courage, bore out what she had written to Father Leonor before coming to the islands:

I am hungry for the work and I wish with all my heart to be one of the chosen ones, whose privilege it will be to sacrifice themselves for the salvation of souls of the poor islanders. . . . I am not afraid of any disease hence it will be my greatest delight even to minister to the abandoned "lepers." . . . Waking and sleeping, I am on the islands. Do not laugh at me for being so wholly absorbed in that one wish, one thought, to be a worker in that large field (p. 72).

Mother Marianne must have reflected on her childhood and perhaps concluded that her present call was the reason why death and illness had always been her companions and why she had been given charge of a hospital early on in her training as a young sister. She believed that this was all in the Divine plan, which gave her each and every day a new opportunity to comfort and heal others and to love her God.

There must have been some resistance within herself as she tried to adjust to the new culture. Perhaps interiorly she recoiled the first few times she saw the disfigured faces, the gaping wounds, and the fingerless hands. But, in reality, these poor afflicted ones were the least of her problems. She was more troubled by politics! Always politics! She and her sisters could accept and understand the anger, the discontent, and even the resentment of those afflicted

with leprosy. They were less able to understand and accept the interior evil eating away at the hearts of the politicians, which caused them to fill their pockets, keeping food and small comforts from the poor islanders. This was a complete tragedy and unforgivable in eyes of Mother Marianne and the sisters. It bespoke the selfishness and the materialism of the age. Most of these politicians were foreigners who were there to exploit the poor islanders. They had no real love for or connection with them. Only Walter Gibson, as President of the Board of Health, reached out a helping hand.

Mother Marianne proved herself a match for these high ranking bigots by her determination, sincerity, and extreme generosity which drew others to help her. The queen had great admiration for this woman and her sisters who had come so far, given up so much, to care for her poor unfortunate children.

The queen could not speak English, so Mr. Gibson translated for her, and while he was speaking great tears were streaming from her beautiful black eyes. I love you! she said. You have left your home and country to come to these far away Islands to care for my poor afflicted children; I shall never forget you, and you are my Sisters and I shall always love you. The King was a very grand noble looking man and while the Queen was speaking his eyes were cast down and his face showed that he felt as she did (p. 104).

Sister Leopoldina Burns wrote this account of the meeting that had taken place in 1883. Although she was not present at the meeting, the emotions and the sentiments are beyond questioning.

Once Father Damien's impending death was certain, it seemed imperative to have the sisters on the island of Molokai. Mother and her sisters welcomed this idea, especially since they had visited there and saw the poor conditions under which the patients were living. Mother spoke with Father Damien before his death and assured him that she would care for his boys as well as the women and girls. She then made preparations for his funeral, fixing his coffin appropriately, and bringing with her as mourners those girls and women who were physically able.

While politicians still raged over spending money uselessly on the poor victims on Molokai, Mother Marianne separated the children from their infected parents, believing that this would keep them free of the disease. Then she planned to enhance the land around their drab dwellings and ordered a variety of trees, plants, and flowers. The land proved to be fertile and became transformed into the paradise of foliage that existed on the other islands. All of these innovations endeared her to the patients, whose lives had been so neglected by their own people out of fear of the disease.

Meanwhile, many letters crossed the ocean back to the Motherhouse in Syracuse. Mother Marianne, far away from home, was continuing to get the sisters established on the islands. She had taken upon herself an arduous but rewarding task. Her courage increased as the tasks challenged her, while her love of God strengthened her resolve to follow Christ and St. Francis in caring for the lepers. Though she could not miraculously cure anyone, she did help them to regain their human dignity, made their lives more comfortable, and gave them a mother's love.

When Mother Marianne died in 1918 she had spent forty years in establishing her sisters in the islands. Great mourning took place among the patients, and over her grave at the Kalaupapa settlement was raised a monument which testifies to the seeds of trust, faith, and love which she had sown. This memorial was paid for by the patients to honor her. One woman's courage had set fire to those about her so that today the settlement at Kalaupapa is no longer a prison for the condemned but a paradise of peace.

I conclude with the words of Robert Louis Stevenson, who visited Kalaupapa on May 22, 1889. He dedicates them to "Reverend Sister Maryanne, Matron of the Bishop Home":

To see the infinite pity of this place, The mangled limb, the devastated face, The innocent sufferers smiling at the rod, A fool were tempted to deny his God.

He sees and shrinks; but if he look again, Lo, beauty springing from the breast of pain! He marks the sisters on the painful shores, And even a fool is silent and adores (p. 328).

Endnote

¹ All references and quotes are from Mary Laurence Hanley, OSF, and O. A. Bushnell, *Pil-grimage and Exile: Mother Marianne of Molokai* (University of Hawaii Press, Honolulu,1991 edition).

"May our Holy Father Francis obtain for us the grace always to live in his spirit, so that the Vita Evangelii, the life of the Holy Gospel, may never cease to be our ideal, that we may be always youthful and radical like him in the pursuit of this idea, that daily we may start anew, as he himself did and exhorted his brethren to do: Brothers, let us start today, for up to now we have made but little progress."

From the first "Monthly Conference" by Philotheus Boehner, OFM, The Cord, (November, 1950): 7.

Mother of Molokai

A Voice from the Past Maura Riley, OSF

[Excerpts reprinted from an article first published in in *The Cord*, March/April, 1953.]

Just as a study of the part played by Saint Clare in the Franciscan story is an absolute necessity for an over-all picture of Francis of Assisi and his conquest of the world, in much the same manner the tale of Mother Marianne and her achievements among the lepers is fundamental to a more than superficial evaluation of Damien and his work on Molokai. The study of the woman and her part in the leper mission is doubly intriguing in the knowledge that not only was she an American Franciscan, but an American Franciscan quite close to our own day. . . (p. 62).

[On Damien's visit to Honolulu]

Father Damien had not been in Honolulu even two weeks when he was back on the steamer bound for Molokai, and Mother Marianne was waving her farewell from the wharf, reassuring him of her intention to send Sisters to Molokai very soon. "Hurry," he cried, as the ship pulled away, "there is not much time, you know." As she looked at Damien, for the moment seeing just the man, so wasted and disfigured by the dread disease, she realized that he did not exaggerate, and she was thankful for his timely visit. It had been a meeting of kindred spirits, of two strong minds with but a single thought of service, of two wills determined that even these least brethren in the household should be led by every means within their power to the mansions of their Father. And as the boat receded, her conviction became a determination that not only would there be a Damien of Molokai; there would be Sisters of Saint Francis on the Isle, and there would be a Mother Marianne of Molokai. . . (p. 70).



Like Damien's, [Mother Marianne's] sacrifice had been prompted by love—love of God and love of humanity—and it was the overflowing of this love into the lives of the lepers on Molokai that made her truly their mother, and gave her a second claim to the title (p. 98).

Growth and Transformation through Prayer Using the Mystical Lessons of Angela of Foligno

James Fukes, OFM Conv.

As baptized Christians, we are all called to live in loving relationship to God and one another, to follow the teachings of Jesus given to us in the Gospels, and to spread that message, led and strengthened by an intimate life of prayer. For many people, their life of prayer can be called a shot in the dark, giving them a sense of fruitlessness. Not that we should judge our prayer by what we think it should produce, but we ought to find a measure of progress and, in time, see some spiritual growth and transformation. Angela of Foligno, a Franciscan mystic who lived during the years 1248 to 1309, was certainly a person whose life was transformed by prayer. Influenced by the penitential movements of her times and powerfully inspired by the spirit of St. Francis of Assisi, she grew in an intimate relationship with God to become a witness and teacher of the Gospel message. Angela shares with us her mystical experiences by way of her Memorial and her Instructions1. The lessons she had from her experiences can serve to teach us today about the transforming power of prayer, about how prayer leads us to knowledge of the self and knowledge of God, and enables us to be, in turn, transformed into willing witnesses in service to the Gospel.

Angela's Instructions were mostly drawn from her letters to individuals and groups—probably Franciscan First and Third Order members—for whose spiritual formation and growth she was concerned. To be transformed into Christ was a major focus of Angela's spirituality as it was for Franciscan spirituality in general. In Instruction 28, Angela speaks about "transformation into Christ through the exercises of prayer and penance." The instruction was formed from Angela's own experience and knowledge gained from her transforming practices of penance and prayer. In it she articulates the elements and

process of what she calls the three schools of prayer by which the soul is transformed into the Beloved:

It is in prayer that one finds God. There are three schools, that is three types of prayer, without which one does not find God. These are bodily, mental, and supernatural (p. 286).

Schools of Prayer

The three schools of prayer are progressive and lead one deeper into the experience of God in prayer. One way of entering into this school of prayer is to pray with a story from the Gospels. The personal encounter between Jesus and one of the Gospel characters—such as the Samaritan woman at the well, or Jairus whose daughter Jesus had healed, or Zacchaeus—can be reflectively read several times in the Gospel account by the individual who enters into the role of the character. The story of the encounter with Jesus is then retold in the individual's own words. Sharing the stories in a group would be a prayerful experience for secular Franciscans, professed religious, or any group that could benefit from personal faith sharing. This can be helpful in the Franciscan tradition of sharing our own story. One could also write the personal story in a journal as part of the same prayer experience. The elements of the Gospel story itself and the personal experience of retelling it can show us what Angela means by the "bodily, mental, and supernatural" schools of prayer.

School of Bodily Prayer

Angela included in the first school of "bodily prayer" those expressions of the body used for prayer, such as "the sound of words and bodily movements such as genuflections." She explained that this leads to mental prayer and that she herself was helped by bodily prayer when she was impeded by her own laziness or sleepiness. Using the Gospel story of Zacchaeus (Luke 19:1-10), we see the elements of this kind of prayer: Zacchaeus was impeded from making visual contact with Jesus by his own short stature; his bodily prayer is evident in his running ahead and climbing the sycamore tree to see Jesus. Angela cautions us to perform this prayer with attention. Zacchaeus's attention is evident in his running ahead to see Jesus; he is able to fix his gaze and watch Jesus with heartfelt attention by climbing to a higher vantage point. Our distractions in prayer today are many, and our bodily efforts aid us in reaching out and holding our attention on God in prayer. Reading a Gospel story in a reflective way, such as for this prayer exercise, is also a common and effective form of bodily prayer.

School of Mental Prayer

Angela's second school of prayer by which the soul is transformed into the Beloved is mental prayer. Angela explains: "Prayer is mental when meditating on God so occupies the soul that one thinks of nothing but God." We can recall moments when our thoughts are captured by the beauty of a sunset, and we think of how gracious and wonderful God is. Angela says: "Such prayer curbs the tongue and renders one speechless." We have also experienced liturgical prayer that drew us into heartfelt worship or meditation on the life of Jesus during a rosary that seized our attention away from the cares of our day. In his mental prayer, Zacchaeus was fixed on who Jesus was and what he was teaching. His mind was so transfixed that he blurted out that he would give half his possessions to the poor. He was not even distracted by the grumbling of the people, nor did he even think of defending himself against their accusations. "The mind," Angela teaches, "is so totally filled with God's presence that it cannot think or speak about anything except about God and in God." We need to reach this point in our prayer if we are to be attentive to the stirring of God's Spirit and hear God's invitation.

After having read the Gospel story several times in a quiet place and given some time for personal engagement in the story, the individual's mind can reflect on the personal sense of God's presence at this moment and in his or her life. When sharing one's personal version of the story in a group or in a journal, the individual may find how readily one can speak of the nature of God's presence. Mental prayer prepares and transforms us, turning our hearts toward God to receive the gift of supernatural prayer.

School of Supernatural Prayer

Zacchaeus has an experience of supernatural prayer when he hears Jesus calling him down from the tree and when he hears and comprehends the delightful invitation that Jesus must stay at his house that day. Angela speaks about this third school of prayer in this way:

I call prayer supernatural when God, bestowing this gift upon the soul and filling it with his presence, so elevates the soul that it is stretched, as it were, beyond its natural capacities. In this type of prayer, the soul understands more of God than would seem naturally possible. It knows that it cannot understand, and what it knows it cannot explain, because all that it sees and feels is beyond its own nature (p. 287).

This supernatural prayer is clearly a gift, that is, it is not something that is earned or forced, but the free and generous action of God. Zacchaeus experi-

enced the loving embrace of Jesus in that invitation, a loving, forgiving embrace which, knowing his sins, he did not deserve nor understand. Though he was a "small" man because of the low deeds he had done and the low kind of work in which he engaged—collecting taxes for the Romans and cheating some of his own people—he was elevated and made to feel "tall" by Jesus. His soul was "stretched beyond its natural capacities" to the point where he could distribute his wealth to the poor and pay back four-fold those he had defrauded. He was given new vision of his dignity, for it was no longer received from material wealth but from God. Zacchaeus's whole life was transformed in a way that all could see. Jesus called him a "son of Abraham," and this he could claim because of God's free gift to him.

In the personal retelling of the Gospel story, the individual may be affirmed in what has already been experienced of the presence of God. Or, God may gift the person with a new sense of God's presence and a new knowledge of God and of self. Supernatural prayer can often surprise the receiver of such a gift and make one grateful in this third school of prayer which both reveals knowledge of God and transforms lives.

Fruits of the Schools of Prayer

One of the fruits and transforming graces of these three schools of prayer is humility, which is born from the knowledge of God and self and is something that is treasured in Franciscan spirituality. In the third of her *Instructions*, Angela teaches us about this:

The purpose of prayer is nothing other than to manifest God and self. And this manifestation of God and self leads to a state of perfect and true humility. For this humility is attained when the soul sees God and self (p. 236).

In humility one can live as the true self and grow to be more and more in the image of God who is increasingly revealed through these three schools of prayer. In Instruction 28, Angela shows how this transformation process is a work of love:

In these three schools of prayer you come to know who you are and who God is. From the fact that you know, you love. Loving, you desire to possess whatyou love. And this is the sign of true love: that the one who loves is transformed, not partially, but totally, into the Beloved (p. 287).

Conclusion

The three schools of bodily, mental, and supernatural prayer serve to bring us in our modern and complex lives into a true knowledge of ourselves and God through devotedly engaging our bodies, recollecting our minds, and receiving the gift that God wishes to give us. Angela of Foligno, in her faithful practice of this life of prayer, learned to receive the gifts that brought her tremendous spiritual growth and the inspiration to record the instructions that teach us how to cultivate fruitful prayer lives. To be transformed into Christ one must persevere along the path of prayer which transforms and strengthens, which calls into new life and into witness of the good news that Jesus brings.

Endnote

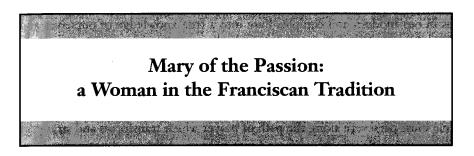
¹All references to Angela of Foligno's *Memorial* and *Instructions* are taken from *Angela of Foligno: Complete Works*, trans. Paul Lachance (New York: Paulist Press, 1993).



In these three schools of prayer you come to know who you are and who God is. From the fact that you know, you love. Loving, you desire to possess what you love. And this is the sign of true love: that the one who loves is transformed, not partially, but totally, into the Beloved.

(Angela of Foligno: Complete Works, p. 287).

Artist unknown



Florine Lobo, FMM

Everything is possible for one who dreams, dares, takes risks, trusts, surrenders, suffers, is humble, is open to the signs of the times, and hopes for tomorrow.

This is the vibrating message of the early Franciscan women, who sowed the seed for future generations. They played an important role in Franciscan history; they kept the flame burning; they responded according to the signs of their times and passed on their courage to succeeding generations. Towards the second half of the nineteenth century, following the rich tradition of these women, Mary of the Passion, the Foundress of the Institute of the Franciscan Missionaries of Mary, walked the path of truth in love. Her sisters continue to walk that path today in five continents of the world and in seventy-eight countries.

Early Life

Helene de Chappotin, later called Mary of the Passion, was born in Nantes, in Brittany, in the North of France, on May 2l, 1839. Her aristocratic, yet deeply Christian, family was known for its love and attachment to the pope and the Church as well as its unshaken loyalty to the King. It was a "joined" family—her aunt had six children and Helene's family had five children, she being the youngest. The four parents and eleven children lived in complete harmony. The boys were educated in the Jesuits' schools and the girls were educated at home. Helene loved her parents, so much so that when the Bishop of Nachaz visited her family and spoke about the need for missionaries, Helene immediately responded: "I don't want to leave my mother. . . . I'll be a Missionary." These two phrases seem to be a contradiction, but they were actualized in her life. The image of her mother was very strong in her and she lived that image throughout her life.

Endowed with a very gifted nature, Helene was being prepared by God for her special role in life, that of a foundress of the first religious institute in the Church with a universal mission. A real genius, gifted with a strong temperament, she loved in a strong way and wanted to be loved in return. She had the qualities of a leader.

Daughter of Francis

In 1859, at the age of twenty, Helene first encountered the spirit of Francis. One day, by chance, she entered the chapel of the Poor Clares at Nantes to pray and to seek orientation for her life. As if urged by an irresistible feeling, she asked to see the Mother Abbess. This was a decisive moment for her as she records it many years later:

Never before could I say, "Here is where I belong!" . . . But that day my vocation was settled, although not even I realized the fact. I became a child of St. Francis just then . . . and I have always remained one . . . in spite of everything that has happened.²

On December 9, 1860, Helene entered the Poor Clares. This was heaven for her, though short-lived. Having been with the Poor Clares only a little over a month, Helene had gone to the chapel to do some spiritual reading. She was startled as she sat in the presence of the Blessed Sacrament facing a big crucifix. She distinctly heard these words addressed to her: "Are you willing to be crucified in the place of the Holy Father?" Years later she would say that she did not know whether she heard those words with her bodily ears or in her heart. She only knew that she was being questioned in the very depths of her being.

Persons of every generation have heard similar invitations to dedicate every fiber of their being to God's work in the world. They heard these invitations in terms of the situations in their time in history and according to their own experience of it. Francis heard this call as a man on the level of action: "Go, repair my house." Helene received this same call, but she heard it as a woman on the level of sacrifice and self-giving: "Are you willing to be crucified in the place of the Holy Father?" She heard the call as a nineteenth-century French noble-woman, in terms of suffering in the place of the Pope whom her family saw as being wrongly persecuted at that time.

Helene soon fell seriously ill and her father and brother insisted that she come home. When she was restored to health, she joined the Congregation of Mary Reparatrix, and as a novice was sent to India, where the Jesuit Fathers had invited the sisters to train Indian women in the religious life. Under the able leadership of Helene, who was now known as Mary of the Passion, the sisters undertook a variety of works for the welfare of the poor in India, especially women and children.

The Birth of a New Congregation

Very soon there arose an internal crisis which left her no option but to leave the congregation along with nineteen of her thirty-three sisters. These sisters turned to her for leadership and guidance. At the age of thirty-seven, she traveled back to Rome by boat while suffering from a severe heart condition. She soon obtained permission from Pope Pius IX to found a new institute of sisters who would devote themselves exclusively to the missions—to go to any corner of the world, to render any service that might be needed. This was how the Congregation of the Franciscan Missionaries of Mary was born on January 6, 1877. Mary of the Passion did not want to be a foundress, but God had prepared her for this great mission. The new conditions of society required a more relaxed type of religious life rather than a very strict enclosure. In accord with the signs of her times, Mary of the Passion brought about in the Church an institute of consecrated women who would embrace a mixed way of life. When she died twenty-seven years later, the congregation had over two thousand women from four continents, serving in a variety of workseducational, medical, and social.

Charism of the Franciscan Missionaries of Mary

The early years of Mary of the Passion reflect very clearly the five elements of the charism of the Franciscan Missionaries of Mary—Adoration, Victimhood, Missionary, Marian, and Franciscan. The unity of these five elements shaped her spirituality. She said that "Adoration is the seal of our vocation." In the nineteenth century, Eucharistic adoration was an expression of contemplative prayer. Victim-offering, a devotion of the nineteenth century, was for Mary of the Passion a state, a radical surrender to God. It was a living "yes" in which she saw a double attitude—a state of joy and a state of suffering.

All the years in India had made Mary of the Passion a strong missionary. Later in her life she recalled that those were her fruitful years. According to her, mission is in the heart before extending to activity. She said that her Institute was born for service, not only of one type, but any service which women could do. Once she was asked: "What is the limit of your apostolate?" Her prompt reply was: "What you as a woman can undertake is your limit." She believed that the whole world was home.

The nineteenth century was called the Marian century, and devotion to Mary was encouraged by the pope. Mary of the Passion defined Mary as a way within the way—the special path leading to her Son. She wanted to make each community a Nazareth, in which the sisters would support one another and remain in silence. On her first profession day she asked for the gift of "Love for our Lady."

Mary of the Passion had developed an attraction to Franciscanism when

she was with the Poor Clares. As soon as she became the Foundress of the Institute, therefore, she desired to enter into the Third Order of Francis and to be recognized by the Church as such. A providential encounter with the Franciscan friar Raphael Delarbre in June 1882 led her to begin the process. The immediate event which induced her to take such a step was the publication of Pope Leo XIII's encyclical *Auspicato Concessum* (September 17, 1882) on the occasion of the seventh centenary of the birth of Francis. In the encyclical the pope spoke of the Third Order as a great gift of Francis to the whole world and of his hope to explain to the Christian world the application of Franciscan principles.

Imbued with an immense love for the Church, Mary hastened to obey the Pope's appeal to the whole Christian world. She asked to be received as a Franciscan Tertiary, and at the Aracoeli in October 1882 the Minister General, Father Bernardino, welcomed her into the Third Order.

Affiliation to the Seraphic Order

It was not enough for Mary of the Passion to become a Franciscan herself; she wanted her sisters to share in the same favor and to become affiliated to the Third Order. In her written petition to Pope Leo XIII, she said among other things:

For twenty-two years the spirit of St. Francis has been attracting me. Having become Superior of our young congregation, I wish to preserve it from worldliness and to see it imbued with the spirit of charity, poverty and Gospel simplicity.⁴

Deeply convinced that God wanted the Institute itself to be Franciscan, Mary of the Passion wrote to Pope Leo XIII on February 18, 1883, asking him that the name "Franciscan" be accorded to the Missionaries of Mary. Her deeply cherished desire was brought to realization on August 12, 1885, by a decree that placed the Institute under Franciscan direction. On that same day, the constitutions written at the Coliseum received their first approbation by the Holy See. Thus the Institute became the Franciscan Missionaries of Mary. In spite of difficulties and sufferings endured by Mary of the Passion, she possessed a true Franciscan spirit of joyful interior poverty. In one of her writings she said: "I have met many spiritualities. I have taken a little honey from each one and gathered together all this honey into the Franciscan one." As a child she had had a passionate attachment to the Holy Father and to the Church. Later she saw her call and mission within the horizons of the Church. Reflecting further on the call of Francis in a period when the world was turned away from God and gave itself to wealth, prestige, power, and consumerism, she led a whole congregation to embrace the Gospel way of life.

Personal Hardships and Triumphs

Mary of the Passion, had the courage to walk in Francis's footsteps. The beginning years of the foundation of the Institute were marked by tremendous struggles, sufferings, and misunderstandings. In 1883, in an order given by Leo XIII, Mary was deposed from her charge and the sisters were asked to elect another superior general. She was forbidden to communicate with her daughters in India. In obedience, she resigned her office and placed her sacrifice at the feet of the Blessed Virgin who gave special protection to her little group for nearly a year. During this period, her love for the Eucharist was deepened and she found great peace. In spite of the humiliation, she remained joyful. With the arrival of Easter Sunday she remarked: "The Alleluia of the little missionaries is sad but nevertheless heaven may discover one consolation at least in our poor dwelling; there is a peace of agony, and it is here."6

Her charism, born out of the contradictory elements in her life, grew through her long period of silence and suffering. God had prepared her to live her charism through victimhood as her spiritual director assured her saying:

Your suffering and desolation are the blessing of your Institute. You must not be surprised at any mortification or trial. The plant takes root in the death of a seed and you are this seed.⁷

In 1884, having gone through all the documents of the case, the Holy See declared that Mary of the Passion was innocent of the charges of which she had been accused. Leo XIII now restored her to her daughters and provided for the future status of the Institute.8 The re-election of Mary was in order, and a chapter was held immediately. The constitutions were revised and presented to the Congregation of Propaganda of the Faith and were approved very shortly thereafter. Mary of the Passion now turned her attention to the religious training of her young novices. Fifty of them welcomed her upon her return to Chatelets. With a deep feeling of gratitude, she contemplated the work of God and said: "Oh Lord, while I prayed and wept, you have made the desert bloom."9

In 1900, during the lifetime of Mary of the Passion, seven of her sisters were martyred in China. She loved her sisters tenderly, referred to these women as "my seven joys and seven sorrows," and said that their blood was the seed of the Institute—an expression similar to that of Francis of Assisi, when his first friars were martyred in Morocco.

Attentive to the signs of the times and with formation of her sisters a primary concern, Mary of the Passion sent the sisters on mission with this instruction: "Study our people's ways, try to understand the meaning behind their caste system. Learn the language and truly respect their customs."10 She was also interested in all aspects of society and all that affected society. She

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considered youth an important group. Therefore, she started vocational training centers for young girls so that, as women, they might have a positive influence on society. After the French Revolution, seeing the hopeless conditions of the working class, she worked for social justice because she realized that it was the foundation for all virtues. She also saw that it was important to educate the workers in both professional and human formation.

She labored for the promotion of women, starting workrooms where women were taught to earn their living in the dignity and grace of work. Every one of her houses had a workroom. She opened professional schools for women, encouraged rich women to form associations and to help the poor, and inspired the Church to discover the importance of the laity in society. When asked, she never refused to start any foundation in the missions to serve the poor and the lepers.

The journey of the early Franciscan women was a path to self-knowledge. Their years of experience and the desire to know and love God taught them a number of techniques for directing their own growth and shaping their lives in response to various situations in which they could be instruments to lead others to self-knowledge and to God. A Franciscan woman of her own time, Mary of the Passion had within her two contrasting elements. She was deeply rooted in tradition and was also open to the signs of the times. Her dynamic personality, exceptional power of organization, foresight and energy in the multiplication of convents, and her clear appreciation of the modern need for missionary zeal, were powerful forces that would affect contemporary and future generations. It was in the Franciscan charism that Mary of the Passion found the living environment in which her Institute could develop in unity its many effective elements.

Endnotes:

¹Georges Goyau, Valiant Women, trans. George Telford (London: Sheed & Ward, 1936), 9.

²Agnes Willmann, Everywhere People Waiting (North Quincy, MA: The Christopher Publishing House, 1973), 57.

³Goyau, 12.

⁴Willmann, 159.

⁵Thomas F. Cullen, Mother Mary of the Passion (Providence: Franciscan Missionaries of Mary, 1927), 70.

⁶Cullen, 64.

⁷Cullen, 63.

⁸Cullen, 69.

⁹Cullen, 72.

¹⁰Willmann, 73.

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BOOK REVIEWS

Dava Sobel. Galileo's Daughter: A Historical Memoir of Science, Faith and Love. New York: Walker and Company, 1999.

Since the Second Vatican Council's challenge to us to return to our sources, Franciscan scholars have analyzed, translated, and commented on the letters of St. Clare. Franciscan spiritual directors have used them as a source for retreat conferences and quiet reflection during directed retreats. While few in number, these letters are resplendent with insights into the mystical spirituality of St. Clare. They also reveal much about Poor Clare life in the thirteenth century. Now, thanks to the talent of Dava Sobel, we have another set of far more numerous letters that reveal much about seventeenth-century Poor Clare life. Sr. Maria Celeste writes these extraordinary letters to her famous and beloved father, Galileo Galilei. If the letters of Clare soar to mystical heights like the letters of St. John, the letters of Maria Celeste are far more like the letter of St. James in style and content.

These letters form the core of Dava Sobel's splendid book *Galileo's Daughter*, a sympathetic retelling of the Galileo story through the lens of his daughter. They are widely quoted throughout the book. They are also available in their entirety on the website http://mariaceleste.rice.edu. The letters reveal both significant similarities and differences between Clare and Maria Celeste. The differences are obvious in their attitudes toward their fathers and ultimately toward their calling. The similarities are evident in their understanding of the privilege of poverty and the contemplative experience.

We know well the stories of Clare's conversion: her attraction to the evangelical life of Francis, her desire to embrace poverty as a privilege, and the freedom arising from such a privilege. We also know that this choice unfortunately resulted in alienation from her family, as it had for Francis. Unlike Clare and Francis, young Virginia Galilei hardly had a choice. She became Sr. Maria Celeste because she was the illegitimate daughter of Galileo and his Venetian mistress, Marina Gamba. Such illegitimacy made it practically impossible for her to marry; so, like many of the young women of Florence, she entered the monastery. Unlike her younger sister, Livia, who became Sr. Arcangela, Maria Celeste not only accepted this lifestyle but embraced it as the letters clearly

indicate. She was both content as a Poor Clare nun and a productive member of the community.

Galileo described his daughter as a woman of "exquisite mind, singular goodness, and most tenderly attached to me." Unlike St. Clare, Sr. Maria Celeste maintained a loving relationship with her father throughout her life. This attachment is obvious throughout the 124 surviving letters, some of which detail her caring for her father by washing, bleaching, and repairing the white collars with which he is always portrayed. Some request his help in such simple things as the repair of a clock or in more complex matters as finding a suitable chaplain for the sisters. And in some very brave letters she supports her father's scientific findings.

Indeed, her father was correct when he observed that she had an exquisite mind. Not only was she aware of his studies of the heavens but she also commented on his positions and probably assisted him in rewriting his texts for publication. She was enthralled with his work, often encouraging him and sometimes cautioning him about his enemies in the Academy as well as in the Church. Her very name looked to the heavens. As Dava Sobel recently commented, Maria Celeste understood what her father believed, namely that the Bible is about how to go to heaven not how the heavens go. She knew the difference between revealed truth and discovered truth. She also knew that the proper interpretation of the Bible shows a relationship between the two.

Her father was also correct that his daughter possessed a singular goodness. This is evident not only in her care for her father but also in her care for her sisters whom she served as infirmarian and apocotherapist. Particularly touching and revealing is her concern for her blood sister, Sr. Arcangela, a seemingly fragile and melancholy Poor Clare. Astonishingly enough, Poor Clares in this seventeenth-century monastery could purchase private cells for themselves to escape dormitory living. It seems this was one way for this poverty-privileged monastery to raise money to accommodate the basic needs of the nuns. But these cells were few and far between. Maria Celeste purchased a very small one for herself but gave it to her sister who needed it not only because of her personal problems but also as an escape from her novice mistress!

Ultimately, however, this book is about the Galileo discovered through the letters of this wonderfully religious daughter. In writing the book from this fresh perspective, Sobel does not present us with another "issues book" of science versus religion. Rather she presents a highly religious portrait of a flamboyant and irascible Italian who was also a loyal son of the Church. Sobel fairly recounts the intrigue surrounding Galileo's trials and troubles. There are several tragedies here. But the greatest tragedy of Galileo's life is not to be found in his trials and imprisonments nor even in his failing health. Rather the

greatest tragedy of his life was the early and unexpected death of his beloved daughter, Sr. Maria Celeste. One can only imagine the sadness that this brought to his already difficult life.

Galileo is buried in a magnificent tomb in the Franciscan Church of Santa Croce in Florence. What we now know is that Sr. Maria Celeste, his beloved Virginia, is resting there with him, a tribute to a far more lasting relationship between father and daughter than Clare was ever able to have with her own father.

This book is well worth reading simply for its feminist take on a well-known tale. For Franciscans, particularly Poor Clares, it is also valuable for its portrait of Poor Clare life in the seventeenth century. Perhaps some budding Franciscan scholar will someday analyze these letters for us from this perspective.

Anthony M. Carrozzo, OFM

Franco Mormando. The Preacher's Demons: Bernardino of Siena and the Social Underworld of Early Renaissance Italy. Chicago and London: University of Chicago Press, 1999.

The book is so well written, so intriguing and story-like, that there is no putting it down. At the same time, it is well-documented—from the writings of the Saint Bernardino of Siena himself, the scribes who took down his words as he preached, other writings about the saint, and historical sources regarding the Italian town of Siena and the surrounding cities. It tells riveting stories, as well as asks and attempts to answer the question, why was Bernardino so preoccupied with witches, "sodomites," and Jews?

Mormando concedes that much of the teaching concerning witches existed before the 1400s, but claims that Bernardino's preaching added to the flames of anti-witch rhetoric as well as to the actual mania for burning at the stake those accused of witchcraft. His sermons are filled with information about the ways of the witch. "She used to go before daybreak to St. Peter's Square, and she would have with her certain little jars of ointments made out of the plants that had been gathered on the feast of St. John the Baptist and on the Assumption" (61). Mormando points out that the feast of St. John the Baptist is on June 24, which is the traditional day for the ancient pagan seasonal festival of midsummer. Bernardino relates these "facts" and other stories he's heard, "manipulating them into the desired emotional responses, awe, fear and anger," which he then expected would be expressed in the form of witch hunts and executions (80). To Bernardino's dismay, the Sienese did not take up the challenge as quickly or as seriously as he would have liked. He said: "If only I

could make the same thing happen here in Siena! [as had happened in Rome] Oh, let's send up to the Lord God a little bit of the same incense right here in Siena!" (105-106), the incense, of course, being from the burning of the witches. Historians who study the growth of the witch craze all point to a dramatic rise in anti-witch literature and prosecution precisely at the time of Bernardino's preaching (108).

Another target of Bernardino's firey preaching was the "sodomite." Mormando avoids the word homosexual, partly because the word did not exist in Bernardino's time, but mainly because the word sodomy had a different definition in his time. According to Bernardino, men become sodomites by not taking a wife (112). Anything "against nature" would be considered sodomy. For example, "What does 'against nature' mean? Every time you go against the natural use, that is, in such a way that conception and preganacy cannot take place" (113).

Although sodomy was considered "the unmentionable sin," Bernardino spent much of his time talking about it and retelling stories he had heard. Sodomy is not only a sin against nature, but a sin against God. It is the "worst sin," even though at other times, the sin he happened to be preaching about was also the worst (121). In fact, sodomy was such an evil that it was better to die than to tolerate it. A wife must rather be killed than to allow her husband to go against nature, and women were urged not to allow their sons to associate with sodomites, but rather they should send their daughters. "Female sexual violation, even the gang rape of one's own adolescent daughters, was deemed a lesser evil than male sodomy" (123). Who was to blame for boys becoming sodomites? It was mainly their mothers who effeminize them by the way they dress them (135).

One of the fascinating aspects of Mormando's book is that he asks the question why Bernardino was so against witches and sodomites. He is quick to admit that he doesn't know, but he speaks of his suspicions on the matter. He goes back to Bernardino's childhood in which both parents died when he was very young. As a result, his childhood was dominated by women relatives. One author refers to this as his "petticoat government," because of the lack of any male role model. Mormando also wonders whether Bernardino himself might have experienced sodomy, since the practice was so very prevalent at the time. Men did not marry as a rule until they were thirty years old.

The last "demon" in Bernardino's life discussed in the book is the Jews. Traditionally, St. Bernardino has been quoted as being totally anti-Jew. But Mormando does not think that the preacher added any new flames to this fire. Only nine or ten pages of printed text among the several thousand pages of his published collected works are explicitly anti-Jewish (208). The laws had already forbidden Christians to eat or drink with Jews, to seek help from a Jew-

ish doctor, or to bathe in the company of Jews. Jews might not build new synagogues, nor enlarge old ones, etc. In Padua, the people were not insisting that the Jews wear their identifying badges, causing Bernardino to chide them. But in general, Bernardino preached love for the Jews. If a Jewish person was in need, the Christian should be ready to help, loving the sinner, but hating the sin. "I ask whether one is ever permitted to do good to Jews or to love them. I respond that, in so far as general love is concerned, yes, it is permitted to love them, but where special love is concerned, no, it is not; you must avoid loving them with a special love" (171).

What Bernardino did preach against vehemently was usury. This has been taken by other historians to mean Jews. But Mormando counters that there were many Christians who practiced usury as well. One Christian listener came to Bernardino and complained that he had sent them all to hell by his preaching against usury. It seems that Bernardino was more concerned about how usury affected the poor. He says: "It is usually the case that when wealth and money are concentrated into fewer and fewer hands and purses, it is a sign of the deteriorating state of the city and the land" (189). As a result of his preaching, Siena passed a law against usury, but only two years later, the law was overturned (201).

The book ends by drawing some intriguing conclusions: "Since the dawn of recorded history, and most likely even before, human action and reaction, even when masked by arrogance, bravado and aggression, have in great part been determined by this one emotion, fear. Human history has too often been the sad spectacle of men and women, individually and collectively—the high and the mighty no less than the humble and the lowly—moving about and responding to their environment and other human beings out of undisguised animal fear" (234). Fear, it turns out, is the preacher's demon. Julia Kristeva, in Strangers To Ourselves, concludes that the reason we are afraid of "other" kinds



lations, rather than God, the mysterious forces of nature, or themselves" (163).

of people is that we are afraid to look at the

otherness in ourselves. Mormando echoes

this when he says: "How much easier and

gratifying it was for people to blame

sodomites for the present woes and tribu-

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Francis's Rule for Hermitages offers Franciscan scholars a theological method—a call to gather together, to pray in community, to explore thoughts, feelings, and desires for contemporary Franciscan life based upon their own intellectual journeys into God. This book came to be precisely out of such a process. . . . We could not simply transport our heritage into our postmodern world. The truths may be the same; the issues certainly are not. We needed to articulate the encounter between knowledge and love, wisdom and compassion. What we discovered in solitude we explored in fraternity. What we discovered in fraternity enriched our solitude. May these insights enrich the Francircum life and vocation of our readers.

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ISBN: 1-57659-167-0

FRANCISCAN FEDERATION

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August 14-17, 2000

Albuquerque, New Mexico

Theme:

Overflowing Goodness
A Gift of the Trinity

Place:

Hyatt Regency Albuquerque Albuquerque, New Mexico

KEYNOTE SPEAKERS:

Maria Calisi, Ph.D. Margaret Carney, OSF Joseph Chinnici, OFM



FRANCISCAN FEDERATION THIRTY-FIFTH ANNIVERSARY 1965-2000 2000

FRANCISCAN INTERNSHIP PROGRAM

2000

in

Spiritual Direction

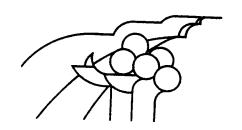
and

Directed Retreats

All sessions in 2000 will be conducted for Franciscans in the Far East and Africa to celebrate the Millennium.

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FRANCISCAN SOLITUDE

April 13-16, 2000 André Cirino, OFM Based on his book Cost: \$225.00

CONFERENCE RETREAT

June 2-9, 2000 Timothy Fitzgerald, CP Cost: \$275.00

TRIDUUM RETREAT

April 20-23, 2000 J. Lora Dambroski, OSF Bernard Tickerhoof, TOR Cost: \$150.00

DIRECTED RETREAT

June 11-17, 2000
J. Lora Dambroski, OSF
Malachy Broderick, FSC
Joseph Markalonis, TOR
Bernard Tickerhoof, TOR
Cost: \$300.00

For further information, contact:

Mimi DeGregory, Office Manager Franciscan Spirit and Life Center 3605 McRoberts Road Pittsburgh, PA 15234 412-881-9207; e-mail: FSLCCOM@aol.com

THE FRANCISCAN THIRD ORDER REGULAR IN THE UNITED STATES: ORIGINS, EARLY YEARS, AND RECENT DEVELOPMENTS

by Margaret Slowick, OSF

This book is the thesis work of Margaret Slowick, OSF, of Tiffin, Ohio. It offers for the first time a chronology of the founding of all existing congregations of the Third Order Regular in the United States, a brief narrative describing the beginnings of each foundation, and some recent developments.

"Readers . . . will find themselves overwhelmed at the magnitude of the obstacles overcome, the persistent hope in the face of bigotry and rejection, the multitude of acts of heroic service that came to define many of the congregations that survived their first years. . . . Religious who were unsinkable and insatiable emerge from this overview to haunt us as we struggle with questions of vision and viability in the century to come" (Margaret Carney, OSF, Foreword).

This is a "must" resource for all Third Order Regular archives and libraries.

129 pp. +xii, paper

\$15.00 plus shipping and handling

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THE FRANCISCAN CENTER



of the

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May 27 - 28, 2000

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The Franciscan Center at WTU was created over ten years ago to enrich our gospel ministries with contemporary studies in the Franciscan charism.

For more information write:

The Franciscan Center of the Washington Theological Union 6896 Laurel Street, NW Washington, DC 20012

The Strategy That Saved Assisi

The Real "Assisi Underground" During World War II

Francesco Santucci, historical documentation Aldo Brunacci, preface and appendix Josef Raischl, SFO, editor Nancy Celaschi, OSF, translator

Don Aldo Brunacci describes Alessandro Ramati's book and movie, *The Assisi Underground*, as "truly a wonderful work of fiction, but pure fiction, because it distorts the historical truth." *The Strategy That Saved Assisi* provides what is necessary to satisfy people's legitimate desire to know this truth.

The historical research of Professor Santucci brings to light the data about how the city of Assisi was saved from destruction in 1944 and how many refugees, especially Jews, found a safe haven there.

The most important part in this strategy for saving the city was played by the local Bishop, Giuseppe Nicolini, and the German commander, Dr. Valentin Mueller.

This volume combines within 78 pages detailed historical documentation, personal memories of the Mueller family, and reflections and memories of Don Aldo Brunacci, eye witness.

Published in Assisi by Editrice Minerva

Distributed in the U.S. by
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503 S. Browns Lake Dr., Burlington, WI 53105-0368
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\$16.50 per copy plus \$5.00 shipping and handling.



Franciscan Spiritual Center

Summer Retreat Offerings 2000

Preached Retreat: The Mysteries of the Rosary - The Mysteries of Life

May 26-June 2
Presenter: Rev. Paul G. Mast
Registration Deadline: May 1 \$310 (\$50 deposit)

Directed Retreat July 5-12

Directors: Clare A. D'Auria, OSF, Frank Doyle, OSA, Katbleen Gannon, OSF, Julie McCole, OSF Registration Deadline: Iune 15 \$350 (\$50 deposit)

Guided Retreat: Jesus' Beatitudes and Our Response July 16-23

Presenter: Michael Crosby, OFM Cap.
Registration Deadline: June 22 \$325 (\$50 deposit)

T'ai Chi Chih Retreat: A Moving Meditation August 2-9

Presenters: Antonia Cooper, OSF, and Celeste Crine, OSF Registration Deadline: June 30 \$300 (\$50 deposit)

Praying with the Feminine Face of God September 6-13

Director: Kathryn O'Connell Cleary
Registration Deadline: August 6 \$300 (\$50 deposit)

Directed Retreat September 6-13

Directors: Clare A. D'Auria, OSF, Ellen Duffy, OSF, Beth Flannery, RSM Registration Deadline: August 6 \$300 (\$50 deposit)

The Franciscan Spiritual Center is situated in the southeast wing of Our Lady of Angels Convent, the motherhouse of the Sisters of St. Francis of Philadelphia. Located about 20 miles south of Philadelphia and just north of the Delaware state line, the Center consists of 21 bedrooms with private bath, 10 bedrooms sharing a common bath, lounge, kitchenette, large meeting space, spiritual direction rooms, prayer room, and a ground-level multipurpose space which houses a second lounge as well as library, listening center, arts and crafts area, and exercise corner. There is an elevator to all levels but a few additional stairs to the multipurpose space and some spiritual direction rooms. The Center is fully climate controlled and handicapped accessible from the outside. Quiet, shaded grounds provide ample space for walking and solitude. Reservations are requested.

For more information on these or other programs or to register, contact:

Franciscan Spiritual Center

609 S. Convent Road Aston, PA 19014

Phone: 610-558-6152; Fax: 612-558-6122; E-mail: fsc@osfphila.org



Franciscan Pilgrimage Programs

Jubilee 2000 marks our 29th year. The Franciscan Pilgrimage Experience is a cross-cultural journeying in the Spirit of Francis and Clare to nurture an encounter with Jesus Christ through the spirituality of place. We commit ourselves to serve as sisters and brothers, fostering conversion to a deeper Gospel life and promoting the future vitality of the Franciscan heritage.

JUBILEE 2000 PILGRIMAGE EXPERIENCES

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May 8 - 23 / Sixteen Days • July 1 - 16 / Sixteen Days September 14 - 23 / Eleven Days October 13 - 25 / Twelve Days • October 27 - November 5 / Ten Days

Franciscan Pilgrimage to the Holy Land

April 29 - May 13 / Fifteen Days

Franciscan Pilgrimage and the Arts

May 3 - 18 / Sixteen Days

Franciscan Study Pilgrimages

June 3 - July 5 / Twenty-eight Days September 15 - October 8 / Twenty-four Days

Franciscan Pilgrimage to Prague

June 30 - July 9 / Ten Days

Pilgrimage on Franciscan Solitude

July 15 - August 4 / Twenty-one Days

Franciscan Pilgrimage to Southern California Missions

October 22 - 29 / Eight Days

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On the Franciscan Circuit Coming Events, 2000

Saturday, April 1

Rebirth of a Charism, at Friars' Spiritual Retreat Center, Graymoor, NY. Contact the Franciscan Federation, P.O. Box 29080, Washington, DC 20017; Ph. 202-529-2334 Fax: 202-529-7016

Friday, April 7-Monday, April 10

Franciscan Hermitage Experience. With Mary Jo Chaves, OSF, Kathleen Dauses, OSF, Mary Smith, OSF. Contact: Phyllis Morris, OSF, 0858 SW Palatine Hill Rd., Portland, OR 97219; ph. 503-636-1590; email: frc@teleport.com

Thursday, April 13-Sunday, April 16

Franciscan Solitude. With André Cirino, OFM; based on his book. At Spirit and Life Center. Contact: Franciscan Spirit and Life Center, 3605 McRoberts Rd., Pittsburgh, PA 15234-2340; ph. 412-881-9207.

Saturday, April 15-Sunday, April 23

Holy Week Retreat and Easter Triduum. With Tod Laverty, OFM, and Tau staff. Tau Center, 511 Hilbert St., Winona, MN 55987; ph. 507-454-2993; fax 507-453-0910.

Wednesday, April 19-Sunday, April 23

Triduum Retreat. With J. Lora Dambroski, OSF, and Bernard Tickerhoof, TOR. At Spirit and Life Center. (See above.)

Thursday, May 4-Monday, May 8

Franciscan Challenge. With Bill Hugo, OFMCap., Cathy Nelson, Ramona Miller, OSF. At Tau Center. Contact: (see above.)

Friday, May 5-Sunday, May 7

Franciscan Theme Weekend. At Franciscan Center, 49 Jackson Ave., Hastings-on-Hudson, NY 10706; ph. 914-478-3696.

Saturday, May 27-Sunday, May 28

Francis and Clare: New Evidence and New Images. With Wayne Hellman, OFMConv., Dominic Monti, OFM, Ingrid Peterson, OSF, Bill Short, OFM. At Washington Theological Union. Contact: The Franciscan Center of the Washington Theological Union, 6896 Laurel St. NW, Washington, DC 20012.

Sunday, June 4-Friday, June 9

Franciscan Spirituality for the New Millennium. With Gabriele Uhlein, OSF. At Tau Center. Contact: (see above.)

Tuesday, June 6-Sunday, June 11

Words of Penance, Deeds of Peace. Forum on Franciscan Mission. Sponsored by The Franciscan Institute. At The Franciscan Center, Colorado Springs. Contact: Noel Riggs, The Franciscan Institute, St. Bonaventure, NY 14778; ph. 716-375-2105; fax: 716-375-2156.

Sunday, June 11-Saturday, June 17

Directed Retreat. With J. Lora Dambroski, OSF, Bernard Tickerhoof, TOR, and Joseph Markalonis, TOR. At Spirit and Life Center. (See above.)

Writings of Saint Francis

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

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