

School of Franciscan Studies  
St. Bonaventure University  
Summer Term 2001

June 25 - July 6

*Introduction to Franciscan Studies* - Anthony LoGalbo, OFM, M.L.S., M.A.  
*Francis: His Life and Charism* - Mary Meany, Ph.D.  
*Writings of Francis and Clare* - Jean-François Godet-Calogeras, Ph.D.  
*Franciscan Evangelical Life* - Joseph Chinnici, OFM, D.Phil.Oxon.  
and Margaret Carney, OSF, S.T.D.

July 2-13

*Franciscan Spirituality* - Ilia Delio, OSF, Ph.D.

July 9 - 27

*Franciscan Pursuit of Wisdom* - Anthony Carrozzo, OFM, D.Min.  
*Christ and Church in Franciscan Tradition* - Kenan Osborne, OFM, Ph.D.  
*Development of the Franciscan Person* - Edward Coughlin, OFM, Ph.D.  
*Franciscan Movement I* - Michael Cusato, OFM, Ph.D.

Plus courses offered through the Department of Theology:

*Feast for the End Time: The Eucharist* (June 25-July 5) Regis Duffy, OFM, Ph.D.  
*Philosophy for Theology* (July 2-13) Michael Scanlon, OSA, Ph.D.  
*Jesus and the Poets: A Millennial Look* (July 2-6) Peggy Rosenthal, Ph.D.

For further information  
and for application  
materials contact:

The Franciscan Institute  
St. Bonaventure University  
St. Bonaventure, NY 14778  
Phone: 716-375-2105  
Fax: 716-375-2156

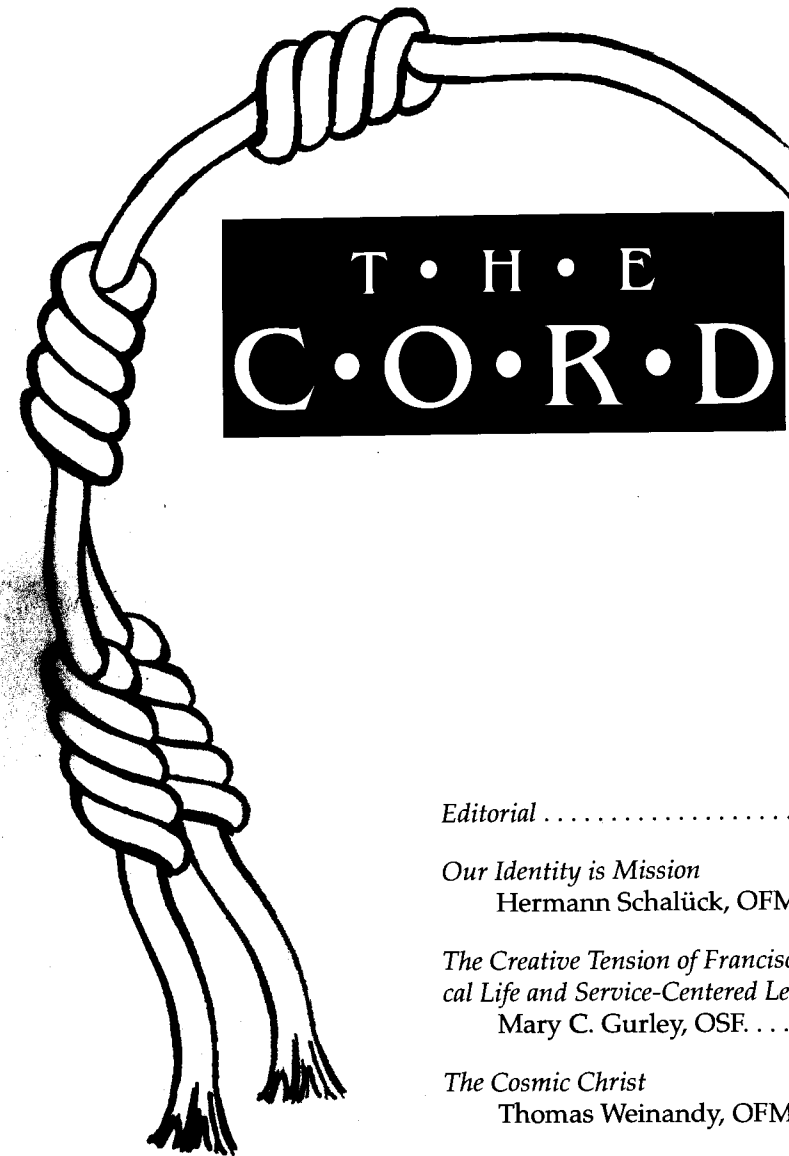


The Cord  
The Franciscan Institute  
St. Bonaventure, New York 14778

Periodical Postage Paid  
at St. Bonaventure, NY 14778  
and Additional Office

Non Postal Service:

PLEASE DO NOT CUT OR DESTROY THIS PERIODICAL  
Return Postage Guaranteed.



T • H • E  
C • O • R • D

Editorial .....	1
Our Identity is Mission Hermann Schalück, OFM .....	2
The Creative Tension of Franciscan Evangelical Life and Service-Centered Leadership Mary C. Gurley, OSF .....	15
The Cosmic Christ Thomas Weinandy, OFM. ....	27
Book Review .....	39
About Our Contributors .....	40
Announcements .....	41
On the Franciscan Circuit .....	56

**THE CORD**  
**A Franciscan Spiritual Review**

Publisher: Margaret Carney, OSF  
Editor: Elise Saggau, OSF

Poetry Editor: Frances Ann Thom, OSF  
Distribution Manager: Noel Riggs  
Production Assistant: Bridget Quinn

Editorial Board: Mary C. Gurley, OSF, Robert Karris, OFM,  
Beth Lynn, OSC, Margaret McGrath, FMSJ, Richard Morton, SFO,  
Bernard Tickerhoof, TOR, Joseph Wood, OFM Conv.,

**No material from this periodical may be reproduced or transmitted in any form or by any means, electronic or mechanical, without permission in writing from the editor.**

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

SUBSCRIPTION RATES: \$20.00 a year; \$3.50 a copy. Periodical postage paid at St. Bonaventure, NY 14778 and at additional mailing office.

POSTMASTER: Send address changes to *The Cord*, P.O. Drawer F, St. Bonaventure, NY 14778 USA.

NOTICE TO CONTRIBUTORS: Address all manuscripts to Editor, *The Cord*, The Franciscan Institute, St. Bonaventure, NY 14778.

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

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

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

ADVERTISING: Ads should be sent to the editor at the above address. Cost: full page, \$50.00; half page, \$25.00. Ad deadline: first day of the month preceding month of publication (e.g., April 1 for the May/June issue).

Cover design: Basil Valente, OFM and David Haack, OFM.

*The Cord*, 51.1 (2001)

## Editorial

John Holt tells this story:

Not many years ago I began to play the cello. Most people would say that what I am doing is "learning to play" the cello. But these words carry into our minds the strange idea that there exist two very different processes: 1) learning to play the cello; and 2) playing the cello. They imply that I will do the first until I have completed it, at which point I will stop the first process and begin the second: in short, that I will go on "learning to play" until I have "learned to play" and that then I will begin to play. Of course, this is nonsense. There are not two processes, but one. We learn to do something by doing it. There is no other way.<sup>1</sup>

Holt infers that he is never finished learning to play. In some sense he is always a beginner. Our lives are like that. Most of us have had a lot of experience in living, a lot of experience in living our Franciscan way of life. Shouldn't we be experts by now? If we expect this of ourselves and of one another, we lose an essential attitude that keeps us always open to new possibilities. If we, as Francis recommended, keep seeing ourselves as beginners, we are humble, because there are many things we do not yet know, many things we have not yet tried, and many things we are not yet really very good at.

Every day we have a new chance to come a little closer to living more authentically what we have been learning for many years. Our Rule articulates our profoundest aspirations. We are all aspirants in living our way of life. We don't do it perfectly. We don't even do it very well much of the time. There is room for laughter and warm humor and great patience as we put up with our own ineptness and that of our brothers and sisters. Yet as aspirants we admire and marvel at our own desires and know that only God's grace could move us to *want* the ideals formulated in this Rule, in this Gospel.

As a new year opens up to us, we start again from where we are. Today is the day we begin. We are little, but God guides our steps and will do for us what is impossible for us alone. Let us reflect on Francis's words in his Letter to the Faithful: "How happy and blessed are those who do these things and persevere in doing them, because the Spirit of the Lord will rest on them" (1EpFid 5-6).

*Elise Saggau, OSF*

<sup>1</sup>As quoted in *Chop Wood, Carry Water*, ed. Rick Fields et al. (Los Angeles: Jeremy P. Tarcher, Inc., 1984), 22.

## **Our Identity is Mission: A Missionary Vision for the Franciscan Family in the New Millennium**

Hermann Schalück, O.F.M.

[This presentation was given in London and Manchester as part of a Jubilee Year series of lectures sponsored by the Franciscan Association of Great Britain in March, 2000]

### **Introduction**

My brothers and sisters, it is very good to be here and to reflect with you on some of the important issues related to our identity as Franciscan men and women in a rapidly changing world. I think that there are some common elements which prompt us to rethink, redefine, and possibly "reinvent" the missionary dimension as a constitutive part of religious life in general and of Franciscan life in particular. With the ever-increasing insights of missiology, anthropology, ecclesiology, and other social sciences, there is additional clarity concerning what we are talking about, but there also may be confusion about our "mission" as Franciscans.

### **Premises**

I want to share with you some of my premises. First, it is obvious that there is tremendous diversity in the expressions of religious and Franciscan life within the Church. Each community has its own particular mission growing out of belief in Jesus Christ as the Incarnation of God's love in this world and in the continuous presence of the Spirit who leads the Church into an ever-deeper awareness of its own identity and mission. To use a homely image, it is fair to say that each community, each branch of our Franciscan family is like a particular plant in a vast beautiful garden. Some plants are medicinal,

some produce food, some seem to be serene in their quiet reflective beauty. All are planted for mission by God, each for a particular purpose.

Second, not all communities and forms of Franciscan life are intended to live forever. To continue the image of flowers in a garden, some communities have a perennial life, many are annuals. The death (in the Christian sense of the word) of a community may be a sign that this particular community has fulfilled its mission.

Third, during periods of historic transition, new religious Franciscan communities are born while others are forced to adapt and still others die away.

Fourth, we are now living in a period of major global transition. We are in what theologians call an "in-between-time." The changes are evident in the migrations of so many peoples, the access to global communications, the various popular revolutions and movements—political, sexual, biological, and so forth. All these have ramifications and consequences for our Franciscan life.

### **A Short Overview of Religious Life and Mission in History**

From their very beginnings, religious life in general and Franciscan life in particular appear as the incarnation of God's love for this world, as signs of the radicalness of the Gospel, and as liberating forces that transform the world. From its first appearance, religious life was not defined as an expression of the pastoral or charitable activity of the Church, but rather as a visible and legible sign of what it means to be a Church, that is, at the service of the world.

Let us look at the fact that religious life and Franciscan life find their peculiar forms and forms of mission in every period of our history, especially in times of transition. Let us look at the middle ages when our founders, Francis and Clare, emerged.

### **Mendicant Life**

By the end of the first millennium of the Christian era, European society was organized with a strong feudal base. Pockets of merchants and other entrepreneurs began to live in towns independent of the feudal lords. These new businessmen gave birth to a new style of life in which wealth was distributed in a more stable European society. From within this new culture grew the mendicant orders of friars, as well as religious and lay groups who were not associated with the old style monasteries but who traveled from village to village, from town to town, preaching a message of hope to the people. The first mission of the first friars was to live the gospel as well as to preach it.

## Apostolic Life

Now for a very quick look at the beginning of our modern times, which may have begun with Columbus's setting foot, in 1492, on the American continent; or perhaps with the first Franciscans' arriving, in 1500, in what is Brazil today. At that time, the Church grew wealthy by its association with Catholic colonial powers, a reality to which there was a strong reaction. In northern Europe, the Protestant Reformation caught fire and changed the history of western Christianity. Within the Roman Church, the Counter Reformation gave rise to many new apostolic communities of men and women who wanted to live a simple lifestyle while caring for the poor and the disadvantaged in their societies. These religious served as teachers, nurses, preachers, and missionaries. This was a tumultuous period of many political, cultural, and scientific changes.

From the eighteenth to the twentieth century, hundreds of wars were waged and millions of people migrated from their homes to other countries. In academic circles, especially in the nineteenth century, there developed a divorce and mutual mistrust between the natural and the spiritual sciences, between religion and psychology. Yet, particularly in nineteenth- and twentieth-century Europe, religious and Franciscan life flourished in spite of persecution and periodic bans and dissolutions of some religious communities and Franciscan provinces. These communities developed a strong self-confidence. They knew who the enemies were and believed that they, the Catholic religious, were right. Mission, in that situation, was to bring as many people as possible, even worldwide, to the truth (which meant into the Roman Catholic Church).

## Today

Jumping ahead to the present day, we are once again living in a time of major transition and of major change, particularly in the renewal process started by the Second Vatican Council. Not only have our lifestyles, clothing, and prayer lives changed considerably over the past thirty years, but our civil societies have changed with incredible speed. Within the Church, there have been strong developments in Scripture scholarship and theological reflection as well as an incorporation of the natural and social sciences into theology. Our understandings of God, Church, and Mission are being affected by these changes. Theologians speak of a tremendous paradigm shift taking place. Let me use the following image to describe it.

For centuries, the observation of the sun rising and setting daily gave people reason to think that the earth was the center of the universe and that the sun moved around it. What began as a casual observation grew into a cosmology, that is, an interpretation of the perception. From this cosmology the Christian

Church and western civilization constructed a complete worldview, encompassing God's design for the human race, the need for salvation, worship, law, ethics, iconography, etc.

The new perceptions of Galileo Galilei, then, were not harmless or mere curious observations. Using a simple new lens, Galilei saw reality in a new way and introduced a tremendous paradigm shift into how humanity understood the solar system and the place of human beings in the universe. The experience of this perception discredited the previous cosmology and its assumptions. The new information was a tremendous threat to the way Christians understood God, their world, and themselves. We know that Galilei suffered from the Church's inability to accept his new discoveries.

Today we are in a similar time of crisis. Our cosmological assumptions are changing again. Perhaps the new lens that introduced the beginnings of another cosmological view was the lens of the camera through which we saw the earth from the moon for the first time. Throughout the world, we human beings have had the common experience of watching other humans pass beyond the laws of gravity and move into space. We have been able to watch our own planet rotate like a glowing Christmas ornament suspended against a black sky. From a camera that sat on the moon 280,000 miles away, we have seen earth as a globe without borders, fragile, alone, and brilliant.

Within this new cosmological perspective, human life is changing radically. Women, constituting half of the human race, are defining themselves and their rights vis-à-vis the other half. This is probably one of the most important discussions in the history of the human family. Religious realities are rapidly shifting. The world is becoming a global village where more and more people are interested in spirituality but do not identify with any religion, let alone a particular church. As we learn more about creation and electronically meet new brothers and sisters throughout the world, our perceptions must necessarily change. Not only our understanding of nature and of one another changes, but our understanding of God as well. Fewer people are frightened by the concept of God. All religions are seen as good and helpful for people's journey. More spiritualities are creation-centered and identified with the struggles of the poor and human rights.

For the first time in history, the whole global family can be simultaneously affected by the same experience at the same time. Television unites us. We watched the Russians march through the Chechen capital Grosny, celebrating what they thought of as a "victory." At the same instant, we witnessed the flood disaster in Mozambique. We telefax and e-mail across closed borders, for example, into North Korea and China, over the heads of despots, giving people hope as well as updated data about human rights violations. Power has shifted from factory production to information, which gives people the possibility to make choices for their lives.

Over the last twenty-five years, we have been witnessing a shift away from an ecclesiocentric and/or exclusively Christocentric model of mission (also of religious and Franciscan life). We are moving towards a model which, though thoroughly ecclesial and grounded in true discipleship of Christ, opens new horizons in this world and also in the world to come, in the world of the "new heaven and the new earth," that is of God's Reign. It is the Reign of God which defines the identity of the Church and is bound to re-define religious and Franciscan life within the Church. If the identity of the Church is mission, then the Reign of God and its values like peace, justice, divine filiation and human fellowship, unconditional respect for all life, brotherhood and sisterhood of all the nations under one God, become the goal of the mission of the Church.

Contemporary theology has reached a fairly strong consensus about the base for the self-understanding of the Church—the center of Jesus' life and ministry was the proclamation of the breaking-in of the Reign of God through his words, his gestures (deeds), and especially through his death and resurrection. Biblical scholars tell us that Jesus' self-understanding consisted in his being the prophet of that new reality which is called the Reign of God. He speaks about a God who relates to every single human being, to the whole of creation, to history in and through which his love will unfold and grow until the end of time. "The Kingdom of God . . . is the utopian vision of a society of love, justice and equality, based on the inner transformation or empowerment of human beings. A vision in which people will 'act' and 'live together' differently because they will 'be' and 'feel' themselves differently" (P. Knitter).

Vatican II has placed mission at the very center of the Church's self-understanding. The Church is not missionary by one or other action but by its very nature. Mission belongs to the very essence of the Church. One could easily say that the Church's identity is mission. In this perspective, mission does not proceed from a special mandate received from some ecclesial authority, but from baptism itself by which every Christian is initiated into that missionary "communion." This "communion" is not a closed circle, but rather a living body the nature of which consists in sharing and self-giving, as Jesus has given himself for the sake of the "many." In a very clear sense, the Church does not exist for itself. It is rather, as *Lumen Gentium* puts it, the "sacrament," the visible sign of the communion of humankind and of the whole creation with God. It is the sacrament of God's love for the whole of creation.

## Mission and Reverse Mission

When we speak about "mission," it is easy to look for a project, a book to publish, a tract to write, a talk to give in Westminster Cathedral Hall, a film to produce in order to communicate the "content of the message" in order to

change others' lives for the better. But "mission" is not a certain amount of measurable information to be communicated, taught, or handed over. It is an attitude of being sent to announce, by presence and maybe by word, the Reign of God and its coming.

Seven hundred and eighty years ago, at the time of the Crusades, our brother Francis traveled to the East with the intention of preaching to the Sultan, the enemy of his people. If the Sultan would convert to Christianity, there would be peace. Francis was fortunate because the Sultan was a wise and open man. Rather than being angered by Francis's preaching, the Sultan invited him to live in his camp and to continue their discussions over a period of time. It was Francis who experienced a conversion, something he may not have expected. He did not become a Muslim, but he returned to Assisi with a great respect for the Saracens. He was more deeply evangelized himself than was the Sultan. In the First Rule for our life (Chapter 16), Francis wrote that the brothers who go among the "Saracens or other unbelievers" should live among these people being "subject to all," quarreling with no one, and by their lives give witness to their faith as Christians. Only if and when it pleased God should they preach and baptize.

Francis gave us a wonderful model for evangelization and mission. We go into a situation that is foreign to us and we live respectfully with people as we come to understand their ways. We do not and should not argue with them, and we do not attempt to preach until God makes it clear that we should do so.

Mission, in the understanding I want to communicate to you, is a fundamental attitude of listening, of communicating with others. It is a viewpoint with a deep inner conviction of our own identity, an inner transformation which allows us to see what is really there—to see, to experience the humble and simple God living among us or, to put it in a different way, we living within God. Mission is choosing to have our eyes opened and to be witnesses to the Reign of God. It is to believe and to hope in the Reign of God that is around us, that is beneath the surface of life, that is within each person, not only the Christian. It is a chosen attitude, a disposition toward peace and toward justice, desiring to see all as it is intended to be by God. It has the ability to bring out what is hidden, like "the steward who brings treasures from the store-room." It is a way of seeing and understanding the world and its people with faith in God's Incarnation in Christ. There is a marvelous story about St. Ignatius Loyola that describes this attitude of faith. Whether it is true or not, it has a wonderful message. When St. Ignatius was an old man living in retirement, he was often seen in the garden walking among the flowers. Ever so often he would hobble up to a plant that was in full bloom. He would push his cane up against the flowers and gently shake them saying: "I know, I know, do not shout about it so loudly"!

Let me now address a few questions that may arise from a renewed concept of mission, the mission of the whole Church, and our mission as Franciscans. Dedication to the Reign of God will open up many questions about the way we do things when we go about our mission. For example, what would it mean for us as Franciscans of the different branches to go back to China today? To go with a renewed attitude of faith and trust into a situation which many people think contains only evil? What would be our intention in such a mission? The Chinese have the world's oldest continuous civilization. We believe that God has been loving the Chinese people, living and working among them for thousands of years. So why would we feel called to go and live among them? Some of our brothers and sisters are already there. What would we need to tell them? or to ask them?

What lessons are we learning from our Church's recent experience in parts of Africa, for example, in Rwanda? How could we preach or witness our faith that Christ has died, Christ has risen, and Christ will come again? How might we announce that Christ will come again into our post-modern societies of Britain or Germany? He may want to meet us in the market places of our neo-liberal world within the institutions of the international community.

When we go to plant the Church or our Franciscan family in other countries, how do we go about this? How mobile are we, how flexible, how poor, how Franciscan? How respectful is our attitude towards the cultures and ways of the people? Do we hang onto the ownership of structures and of local churches or are we ready to leave when the time comes? Is now the time when the young churches developed by missionary institutes and the Franciscan family should become active themselves in sending missionaries—not only to Europe, but to other poor churches and countries? Why are there not more missionaries from Africa, Asia, and Latin America to other countries in the south? Do we evangelize by our witness, give evangelical dignity and equality among ourselves in the first place, lay and clerics, men and women, as we are bound together by the same fundamental task of evangelization. Do we perhaps export our old problems and divisions to the young churches? That would be fatal!

## Challenges

Lest we fool ourselves, we must remember that in nature most renewal is through transition and even death. Unless the seed fall to the ground and die, it will not produce wheat. Death opens up the possibility of progress and development, a rebirth to a life that is different from a prior stage. Maybe we are being prepared for the next planting and, like the seed, can only believe and hope that the unknown future is already within us. Perhaps we are now being pulled into the next period, across the threshold. Often there is resistance

whenever creation comes to an evolutionary boundary crossing. New energy is created by the friction resulting from resistance to evolutionary movements. This new energy helps to propel creation into its next stage.

I think that all of our institutes of religious life and all the branches of our one Franciscan family need to adapt to the issues surrounding us. We need to form small groups of Christians living a gospel-inspired life among people who are indifferent, blind, or hostile to the Reign of God. We need to learn how to live in international and intercultural communities, not just out of necessity but as a public witness to the solidarity of the human race. We need to work together and collaborate, men and women, women and men. We need to pray and work, on a regular basis, with people of other religions. We need to share with the scientific community the message that God is deeply involved with creation. We need to speak on behalf of those who do not have a voice.

Lessons about the renewal of religious and Franciscan life and mission can be learned from our smaller brothers and sisters, hydrogen and oxygen molecules. Even though they are so well defined and useful, they often merge and find new life, losing themselves and becoming one in our Sister Water, who, St. Francis reminds us, is precious, useful, chaste, and pure. In water, hydrogen and oxygen have a temporary and useful fulfillment that was undreamed of. However, each must change, convert, lose itself in order to unite and become something new. Earlier in history, the message of the Incarnation passed from its Jewish home to the West, to Greece and Rome, where there was a fusion between the message from the Orient and the culture of the West. In many ways this exchange or union is similar to the fusion of hydrogen and oxygen in the substance of water. Are we prepared personally or institutionally to bring the molecule of our world and let it merge completely with another's world so that there will be a new understanding of the Incarnation and its ramifications and a new understanding of our one mission?

Much of religious and Franciscan life as we know it is changing if not dying, changing into a new life that is yet unknown and that may frighten us. But that is what happens. For the next century, there will be various experiences of religious and Franciscan life in the Church. Not only will they be diverse but they may be functioning out of different understandings of what our Church is and in very different social situations. In some countries, religious communities will prosper as they did in the past. In others, even with our best intentions and efforts, there will be fewer members and even the disappearance of some institutions.

Just as the prospering commune of Assisi was the catalyst for the innovation brought about by Francis and Clare, we can expect that our new world will be the catalyst for new spiritual leaders and new forms of life that will appear. The new forms of "religious" life will respond in fresh and bold ways to the challenges that come from the evolving global village. They will be

concerned with opening the eyes of those who cannot see to the obvious signs of the Reign of God.

We must pay attention to the dangers of an incorrect reading of the signs of the times regarding religious life. These dangers exist in the local churches of both the southern and northern hemispheres. Some consider only the utilitarian, practical aspects of the life. They relegate to the background the fundamental charism or mission of religious and Franciscan life which consists in being a humble but prophetic sign of God's loving presence in the world and in the whole of creation. It requires being a sign of the living Spirit which gives birth to an ever-new incarnation of the Gospel and witnesses to the coming of the Reign of God within different cultures of the world. In its deepest dimensions, religious and Franciscan life is not only a resource at the service of pastoral ministry. It is essentially important in itself by giving witness to God and the transforming power of the Gospel in the Church and in society. Canon Law says: "The apostolate of all religious consists primarily in the witness of their consecrated life, which they are bound to foster through prayer and penance" (CIC 673).

The present situation in the various provinces of our orders seems to indicate that we have to read our history with the eyes of faith, within a true and hope-filled perspective of death and resurrection. This is one of the relevant perspectives of "mission." Our Friars Minor province in the Netherlands was once the largest province in the whole Order, with more than fifteen hundred members. Now there are some four hundred friars, and it is easy to imagine that the province will become even smaller. But it has a unique and recent history of sending many brothers out into different countries and cultures. The Dutch friars have been very generous and instrumental in setting up local churches and new independent and vibrant international Franciscan provinces in Brazil, Indonesia, Pakistan, India, Korea, and Japan. Hundreds of our Dutch friars evangelized and died in these areas. Is the growth that we are proud of today in these countries the result of the self-emptying and dying of the sending province? I just ask the question. I don't know the answer. We look at this evolution, filled with hope that in Holland Franciscan religious life will by no means come to an end. We hope that it will continue—maybe with small numbers—but with new energies received from those young churches and provinces to which they have been ministering.

Are we open and ready to learn these difficult lessons which history teaches us? My impression is that what often prevents us from being courageous in "reaching out" and "going beyond" is the understandable but dangerous reluctance to give away, to give up. This can be a disastrous strategy of maintenance instead of mission—a strategy of crisis-management which does not allow for creativity, for visioning, for sending, and for sharing our existing resources.

## Some Special Challenges

### *A Call to New Frontiers.*

Being a "Gift of the Spirit," religious and Franciscan life refuses boundaries. We know the famous story of "Lady Poverty" in the Sources. Lady Poverty asks the friars to show her their cells, and they answered "Our cloister is the world" (SC 63).

More often than not religious and Franciscan life defies strict definitions, the naming of structural elements, and it defies geographical limitations. Its very nature is dynamic and should not be static. Religious life has often been the primary agent of change within Church and society. By its very nature it is a constant pursuit of the "ultimate," the continuous search for the fullness of life and history. It has to do with the urgency for authentic witnessing to the truth that, despite many arguments to the contrary, God's love is and remains the agent in history and Jesus is and remains the Lord. He will return again to inaugurate the fullness of the Reign of God. Franciscan life thus breathes and celebrates that endtime already now. It is thus proclamation, anticipation, and prophecy. Franciscan life with its mission is a sign of the Kingdom of God which is part of the dialectic of the "already" and the "not yet."

### *A Call to a Renewed Spirituality of Continual "Passover"*

Jesus' mission was a personal passover (kenosis) from what was familiar and secure into a world of sinners, outcasts, the indifferent, the corrupt, and the impure. Today, a creative following of Jesus has to contemplate and implement our community's passover into the lives of the poor by making our option for the poor a self-emptying into other contexts and other cultures. Thus it requires inculturation. As Franciscan men and women, we are called to pass over from a mentality which looks at our ministry solely as service to the visible Church to one which sees Franciscan ministry and mission as a collaborative service to and within the larger human family, especially with the laity. We need to be open to new manifestations of the Spirit. We need to pass over from predominantly local concerns to concerns about the global community and to the whole of God's creation, from self-centeredness to solidarity. This passover will offer us a renewed identity as one Franciscan Family. It is through being bound together into one Family—men and women, lay and cleric, secular and religious—that we witness, in ever more powerful ways, to the coming of the Kingdom.

### *A Call to a Transnational Attitude*

We speak about the necessity of acting with integrity to implant a Church which is inculturated but which is also international—"catholic" in the wider sense of the word. It is so important in these days that we do not act impetuously and blindly. We need to be careful to avoid the danger of incommunicability through a superficial and erroneous concept of inculturation. We also need to be cautious of the danger of a new nationalism which can hide within the language of inculturation and "respect for cultures." An essential part of our mission is to help people avoid being trapped by the destructive elements of tribalism that apply not only to Africa but to the Balkans and to Europe as well. Our orders and congregations should be true laboratories for what it means to be an intercultural and international community of faith within our one Church.

### *A Call to "Reconciled Diversity"*

This last point brings me to the challenge that we evangelize by witnessing to the evangelical dignity and equality that we practice among ourselves (*OFM Constitutions*, Ch. 5 Art 88). We must be living symbols of what in ecumenical theology is commonly called "a reconciled diversity." We have continuing historical problems concerning the relationship between secular and religious, between men and women, between lay and cleric; yet all are bound together by the same fundamental task of evangelization, mission, and witness. It is important for us as Franciscans to examine ourselves and to ask if we export to others our old problems and divisions. Do we even them to societies and nations which are already torn apart? The process of reconciliation, already begun among ourselves, must become even more pronounced. More must happen if we hope to be witnesses of the Reign of God among nations, tribes, and cultures. The message that we preach by word and deed must be incarnational. It must take shape through building Christian communities of fellowship, discipleship, brotherhood, sisterhood, and love. These communities must witness to that God who, in the understanding of Francis, is to be named Love, Peace, Beauty, Relationship in "triune diversity and simple unity." As we proceed into the new millennium, let us make unity in diversity and diversity in unity an encompassing, common project of renewal and renewed mission.

### *Mission Out of Contemplation*

A more deeply contemplative Franciscan Family seems to be the only possible future for all of us. The quality of our life, prayer, and service will have to become much more important than the numbers of our members, the numbers of our pastoral and other commitments, and the numerous—geographi-

cally defined—"missions." In Europe, we become fewer, less numerous, and radically stripped of social prestige. This is an invitation to return to the well-springs from which we all drink and, from there, go forth with a fresh awareness of our mission. We are called to overcome narrowmindedness and self-destructive divisions through dialogue and collaborative ministry. We are also called to put aside excessive clericalism and build up one family of equals under the one Father in heaven. As true contemplatives, deeply grounded eucharistically in the experience of God's love poured out in Christ, we must become quicker, bolder, and much more effective in our service to the poor and the wounded. The love of God and the love of the poor is the one love Jesus has brought into this world. The God who is LOVE involves us in the mission of transforming creation into what it is meant to be—a temple of worship and a house of prayer where the false idols of today's world are given no chance to turn it in a "den of robbers" (Lk. 19:46). It is meant to be a garden of delight where creation remains an icon of God's beauty rather than the object of greed and exploitation by the human race. It is a home with one table, where the gifts of creation are enjoyed together by all its inhabitants, so that some do not gorge themselves while others starve (1 Cor 11,21).

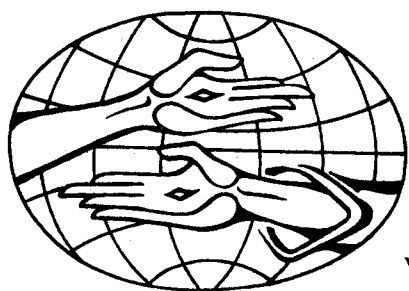
What characterizes a "new missionary Franciscan spirituality" for the new millennium? Let me name a few things:

- A spirituality of insertion into the life conditions of people, based on sharing Jesus' motivation for his Incarnation, a spirituality of kenosis, of passover (Phil. 2).
- A spirituality of presence. We want to and must be with people and with each other as Yaweh in the tent of his covenant was with his people.
- A spirituality of solidarity and of compassion.
- An spirituality of integrity. The passion for God and compassion for and with the poor are to be lived in one fundamental attitude of faith.
- A spirituality of brotherhood and sisterhood, of fundamental equality of all the members in the one Franciscan Family, as a powerful sign of evangelization in our world in which power domination, and greed seem to prevail.
- A spirituality of hope, based on the experience of Francis and Clare of the transforming and liberating power of the Spirit who, as we believe, is also at work today.
- A dynamic and creative spirituality, as we become more "co-operators" of the Spirit.



Let me conclude these reflections and suggestions with a prayer:

Lord, make of us, the Franciscan Family, a rainbow,  
a visible sign of peace and reconciliation.  
A rainbow which boldly bridges the two millennia,  
the old and the new.  
A sign from heaven that you yourself have set there.  
A sign of that promise which never deceives.  
The rainbow is to be for everyone a sign of hope.  
A sign of love for your creation,  
of the promise of your Spirit which renews the world.  
Make us restless, if we are too self-satisfied  
and too self-assured, too narrow-minded.  
If instead of remaining on the path  
we think ourselves already at the goal.  
Make us restless if over the many things we possess  
we lose our thirst for your presence  
and for peace in justice.  
As we look at our future and mission,  
let us manifest neither blindness nor indifference.  
Grant us the inner peace which comes  
from encountering you, also tact, friendliness,  
and courtesy towards all life  
and the whole of your creation.  
Shake us awake, Lord, so that we may become more daring,  
more in solidarity with one another,  
more attentive to your Word,  
more alert to hear the cry of the poor,  
more open to the new generations.  
Make us follow you more faithfully.  
Yes, Lord, make us, the Franciscan family a rainbow,  
a sign of hope for a new world.



HOPE  
FOR  
A NEW  
WORLD!

*The Cord*, 51.1 (2001)

## The Creative Tension of Franciscan Evangelical Life and Service-Centered Leadership

Mary C. Gurley, OSF

Many Franciscan women and men, either by choice or by assignment, find their ministry in leadership positions often described as executive or administrative. In parishes, schools and colleges, hospitals and social service agencies, congregational leadership and trustee positions, a large portion of their responsibilities are office-based. Days are spent with personnel issues, finances, planning, problem solving, committees, and memoranda. At the same time, mission statements, chapter documents, and the tenor of the times call them to service of the poor. The resulting tensions are rarely addressed. Current literature within the Franciscan family that focuses on the meaning and implications of Evangelical Life may, however, offer a common ground of understanding. It is possible for Franciscans who assume administrative responsibilities to stand next to other Franciscans who are ministering in direct service to the poor and know that each is fulfilling a contemporary call to Franciscan service in the church and to the poor.

### Overview

It is not the purpose of this paper to provide answers. Rather, it will examine a small cross-section of contemporary literature—the evolving understanding of the meaning of the *vita evangelica*, selected observations on the social context within which we minister, theories of leadership from both the religious and business sectors, the practice of a “new asceticism”—in order to make some connections and ask questions that might further the dialog. Like the highway system in Spain whose roads wander the length and breadth of the country, all eventually meeting at a single sidewalk plaque in the center of Madrid, this paper will be developed in a number of segmented parts. The

intersection of the various parts will be a place for further dialog. The segments are: 1) Concepts of Franciscan Evangelical Life; 2) Some Observations on Contemporary American Culture; 3) The "Gospel-like" Call of Contemporary Leadership Theory; 4) Leadership Addressed from a Franciscan Perspective; 5) Challenges of an Evangelical Witness of Leadership; 6) Conclusions.

## Concepts of Franciscan Evangelical Life

The call of Vatican Council II, specifically the issuance of *Perfectae Caritatis* in 1965, challenged all religious groups to re-discover their authentic roots. Fortuitously, this occurred almost simultaneously with work on the critical editions of our Franciscan sources being translated into English. In 1983, the Sacred Congregation for Religious and Secular Institutes (SCRIS) published its *Essential Elements in the Church's Teaching on Religious Life as Applied to Institutes Dedicated to Works of the Apostolate*, a document that identified two forms of institutes—the *vita monastica* (monastic life) and the *vita apostolica* (apostolic life). By that time, Franciscans were already well on the way to realizing that these church-imposed definitions did not fit the *forma vita* of their three Orders. It was very clear that the following of the Gospel, the *vita evangelica* (evangelical life), was the single, predominant, guiding charism for Franciscans. Compare, for example, the first sentences of various rules for the three Orders<sup>1</sup> and note the emphasis on the Gospel:

*The Rule of 1221*: "This is the life of the Gospel of Jesus Christ which Brother Francis asked the Lord Pope to be granted and confirmed for him" (RegNB prol. 1).

*The Rule of 1223*: "The rule and life of the Friars Minor is this: to observe the holy Gospel of our Lord Jesus Christ by living in obedience, without anything of their own, and in chastity" (RegB 1:1).

*The Form of Life given by Francis to Clare in 1212/1213*: "Because of divine inspiration you have made yourselves daughters and servants of the most high King, the heavenly Father, and have taken the Holy Spirit as your spouse, choosing to live according to the perfection of the holy Gospel. . ." (FormViv 1).

*The Rule written by Clare*: "The form of the life of the Order of the Poor Sisters that Blessed Francis established is this: to observe the Holy Gospel of our Lord Jesus Christ, by living in obedience, without anything of one's own, and in chastity" (RCl 1).

*The Rule of the Third Order Regular*: "The form of life of the Brothers and Sisters of the Third Order Regular of Saint Francis is this: to observe the life of the Holy Gospel of our Lord Jesus Christ by living in obedience, in poverty, and in chastity" (TOR Rule 1:1).

*The Rule of the Secular Franciscan Order*: "The rule and life of the Secular Franciscans is this: to observe the gospel of our Lord Jesus Christ by following the example of Saint Francis of Assisi, who made Christ the inspiration and the center of his life with God and people" (SFO Rule 2:4).

In a spirit of refounding, some contemporary Franciscan writers have connected anew with the original intent of Francis and Clare and have been exploring the implications which the evangelical life charism has for today's life and ministry. Our lived experience, says Joseph Chinnici<sup>2</sup>, though not monastic, apostolic, contemplative, nor of a secular institute, has had elements of all four. Ours is the task to study the Christ of the gospels and the head of all creation, to study our sources, and to study the cultural context of our society as we try to articulate this "evangelical option" for today's Franciscans. Jean François Godet<sup>3</sup> reminds us that evangelical life is not the life of the first Apostles according to the book of the Acts, but the life of the disciples with Jesus. There is, Godet says, no specific task in the evangelical life; there is no separation between contemplation and action; the call is to live daily with the Master.

Clare D'Auria<sup>4</sup> develops her reflections around assimilating the values of Jesus as outlined in the Beatitudes. For Francis, this was a spirit of on-going conversion that changed attitudes and concretized them in "fruits worthy of repentance" (1EpFid 1:3). It is the manner of the deed, not the nature of the task that is important. Ministry, writes D'Auria, "must be characterized by mutuality and interdependence; we are sent to give and to receive." The theme is picked up by Roland Faley<sup>5</sup> who reflects on the fact that although immersed in a culture, Francis was not held hostage to it but stood in clear contradiction to the transitory values of the popular culture. All of these voices signal a new prophetic moment, a call to sift through the accumulations of history and reclaim our charism in the Church.

The broad parameters of Franciscan evangelical life are slowly emerging. We seem to have a certain clarity about our not fitting into the current church-defined categories. We are getting clearer about the "new way" for which Francis sought papal approvals—a literal following of the Gospel. We continue to reflect on our Franciscan sources seeking models of how Francis and

Clare understood their own calls to Gospel life. Certain themes are emerging—a theology of the Incarnate Word and the written words of Scripture; continuous conversion; lives of relationship with one another, with one's culture, with the entire cosmic reality. We know that evangelical life calls us to be the link between the gospel we live and the world we serve. And we are beginning to make our own the fact that even as our scholars seek to define *vita evangelica*, the responsibility for bringing life to the concept lies more immediately within each one of us individually. Those Franciscans whose ministry is exercised from behind a desk or in a position of administrative "power" have a unique challenge in situating their work within a Gospel, evangelical life context. To this conundrum we will now turn our attention.

## Some Observations on Contemporary American Culture

The clichés used to describe the wounds of our contemporary American culture are familiar to everyone: violence, consumerism, sexual madness, abusiveness, individualism. In his recent book *The Sibling Society*,<sup>6</sup> Robert Bly sees the same problems but offers a different perspective. He refers to us Americans as "a sibling society." He asserts that adults have refused to accept their roles of responsibility, parenting, and mentoring—the phenomenon tracing its roots to and symbolized by the Woodstock event—and thus they regress toward adolescence. True adolescents, seeing this, have no desire to become adults (p. viii). We have lost, says Bly, the vertical dimension of society and settled for a horizontal gaze, a mirror society that looks out on others and adopts their dress, standards, mores, etc. so that we will be just like them and therefore accepted. The irony of the situation is that while we long to be part of the mass society, we hold ourselves in a solitary, disconnected, individualistic stance (p. 233-235). Bly challenges the reader to reclaim a culture that has a depth of firm codes such as one sees in old movies: promises must be kept, pleasure comes after relationship, parents are treated courteously, there are things more important than money, etc. To live and serve in this manner, he claims, we must be willing to take on adult roles. Bly offers whole chapters of how to do this. We need to re-create the adult and to honor the elder (p. 238).

Laurie Beth Jones approaches the issue in the same vein, but from a very different perspective. In *Jesus CEO: Using Ancient Wisdom for Visionary Leadership*,<sup>7</sup> she talks about the "homeless" people in corporate culture, the invaluable human energy and intelligence that is untapped and under-utilized, the multiple examples of corporate abuse, neglect, and violence (p. xiv). Her plea is for creative and innovative role models, leaders whose goals are to build up, not to tear down; to nurture, not to exploit; to undergird and enhance, not to dominate (p. xv).

Twenty years ago, Robert Greenleaf's classic text *Servant Leader*<sup>8</sup> was defining leadership in much the same terms.

A mark of leaders, an attribute that puts them in a position to show the way for others, is that they are better than most at pointing the direction. As long as one is leading, one always has a goal. It may be a goal arrived at by group consensus, or the leader, acting on inspiration, may simply have said, "Let's go this way." But the leader always knows what it is and can articulate it for any who are unsure. By clearly stating and restating the goal the leader gives certainty and purpose to others who may have difficulty in achieving it for themselves (p. 15).

There is little doubt that there is work and ministry to be done here. This malaise of American culture—reflected to some degree in every smaller population segment, in the workplace, in institutions, in the Church—is what leaders and administrators face in their ministries. For direction and perhaps a few answers, we move to an examination of some blueprints that have been offered for successful leadership.

## The "Gospel-Like" Concepts of Contemporary Leadership Theory

Contemporary leadership theory, both religious and secular, has come a long way from the carrot and stick models wherein the "boss" could manipulate workers. Advances in human development concepts and motivation techniques combined with a more mobile and articulate workforce has opened new avenues for constructive, effective leadership. The literature that is evolving at a dizzying pace is solidly valued-based and addresses many of the ills of society and workplace that Bly has found so destructive.

In the mid to late 80s, Peter Senge<sup>9</sup> introduced the concept of Learning Organizations and a whole set of values to accompany the concept. The old mode—the top thinks and the local acts—gave way to integrating and acting at all levels (p. 7). The traditional view of leaders as special people who set the direction and made the key decisions was replaced with new roles for leaders. All in the workplace were now considered part of a learning organization with a shared vision, and the role of the leader became that of designer, teacher, and steward. As designer, the leader was to fashion the governing ideas of purpose, vision, and core values of the organization; assist in the development of policies, strategies, and structures that would translate the guiding ideas into decision, and create learning processes. As teacher, the leader was to help all in the organization bring to the surface the underlying mental models that guide

their work. As steward, the leader was to be servant (a concept borrowed directly from Greenleaf), and as such was to exercise this role at the level of the people he or she led and at the level of the larger purpose or mission that underlay the enterprise (pp. 10-13).

A few years later, Stephen Covey<sup>10</sup> published *The Seven Habits of Highly Effective People* and one of its sequels, considered here, *Principle-Centered Leadership*. Like Senge, Covey addressed the leader's need for a personal and moral stewardship with three defining characteristics: integrity, maturity, and an abundance mentality (p. 61). The chapter headings of this self-help book for leaders reads like an examination of conscience, and the characteristics of principle-centered leaders are a blueprint for holistic living. Leaders are continually learning, are service-oriented, radiate positive energy, believe in other people, see life as an adventure, are synergistic, and exercise for self-renewal (p. 33-39).

One of the latest books, Max DePree's *Leading Without Power, Finding Hope in Serving Community*<sup>11</sup> pulls together many of the previous ideas in a few simple sentences:

A movement needs 1) spirit-lifting leadership that enables, enriches and holds the organization accountable—and then lets go; 2) competence in relations as well as skills; 3) a high sense of creativity—in places of realized potential, creativity becomes a moral issue; it is the means through which we protect the human environment; 4) clear commitment to substance over bureaucracy. Superficial and trivial activities must always give way to a serious concern for content and substance, optimism and openness to life; 5) a civil place—people who respect each other and work for a common good (p. 15).

## Leadership Addressed from a Franciscan Perspective

In his dissertation that studied leadership behaviors of Third Order Regular colleges in the United States, Thomas Bourque<sup>12</sup> draws heavily on literature similar to the above to frame his survey instrument. Results of the study indicate that the college presidents who were studied understood, and to a great extent practiced, some form of visionary-type leadership described above. Their administrative staffs agreed. There was also evidence, though it couldn't be well measured by the instruments used for the study, that the educators who were studied had developed a leadership typology that encompassed more than visionary leadership behavior. It also reflected the Third Order Franciscan charism. In fact, one of Bourque's conclusions was that "perhaps educational and corporate leadership is what the Franciscans have to offer to the poor, the less, and the minority of today's Church and society" (p. 73), a point to which we will return later in this paper.

Other Franciscan writers have addressed leadership from a Franciscan perspective and apart from leadership theory. Margaret Guider<sup>13</sup> addresses the status, role, and function of the Franciscan administrator in the 1990s and raises questions about how we might form healthy attitudes about power and authority. Giles Schinelli<sup>14</sup> posits Franciscan leadership in relationship using as sources: (a) The Letter to a Minister wherein counsel is given to stay in relationship even with the difficult person (EpMin 2-11); (b) the Third Admonition that encourages preservation of relationship (Adm 3: 7-11); (c) the Letter to Leo insisting on personal responsibility in following Jesus (EpLeo 3); and (d) Francis's insistence on regular chapter meetings in order to preserve relationships. Phillip O'Mara<sup>15</sup> translates an obscure fourteenth-century document on leadership written by an anonymous author and long attributed to St. Bonaventure. His words strike a note of resonance with some of the ideas we have been considering here:

One whose life is devoted to other people must always give a good example, meeting the needs of each person while pleasing all. His task is complex and requires that he maintain a golden mean, eating neither too much nor too little, being neither immoderately gloomy nor jolly, weighty nor superficial, solitary nor social, silent nor a chatterer. He should speak without flattery or excessive harshness, and ought to be neither unreasonably strict nor slack. . . . It is, of course, impossible to maintain the perfect balance, and so the course that consistently achieves the best results is to be as kind as possible (49-50).

It is Chinnici, however, who begins to bring together so many of these disparate elements. His initial studies of the meaning of evangelical life have now developed to the stage of asking the question this paper addresses: What does evangelical life mean *vis-à-vis* leadership? In two articles, "Conflict and Power: The Retrieval of Franciscan Spirituality for the Contemporary Pastoral Leader"<sup>16</sup> and "Clare and Leadership,"<sup>17</sup> Chinnici reflects on the social/historical situation in which leadership must function. Drawing on the words and experiences of both Francis and Clare, from within the milieu of their times, he makes application to the present situation. Thus he writes:

There seems to exist in almost all situations (of pastoral leadership) an experience of the leader as living in the borderland between charism and institution, community and bureaucracy, individual rights and the demands of the common good, the Franciscan ideals of poverty and personalism and the corporate realities of efficiency and business ("Conflict and Power," p. 206).

Over and over again, in vocational literature, in social analyses, in our own persons, we experience the conflicting values of the contemporary world: What is a culture of narcissism for one is the liberation of the individual for another; what is the disappearance of centralized authority for some is the reassertion of individual rights and the principle of subsidiarity for another; what is an increasing growth of irresponsibility and laziness from one perspective is the seedbed of contemplative life and leisure for another. . . . It is a world of contrasts, and leadership can only exist inside this experience. A leader must be one who can give and perceive life in a world of conflict ("Clare and Leadership," n. p.).

## Challenges of an Evangelical Witness of Leadership

We need, says Chinnici, to construct a bridge between the religious experience of Francis and Clare and that of our times. We need also, I believe, to construct a bridge between the environment in which today's Franciscans are called to be leaders and/or administrators and the foundational values of their professed Franciscan evangelical life. And we need, finally, to construct a bridge between the immediate and persistent call to direct service to the poor and the reality that a large number of us are missioned to desk-bound, administrative-type responsibilities. It would be too simplistic to end this paper by concluding that a true understanding and embracing of evangelical life is the bridge for all of these entities. In fact, however, the evangelical life *is* the bridge, but a few words are in order to mark our journey to this point.

The first bridge, the one between the religious experience of Francis and Clare and that of our times, is the easiest in terms of access. The availability of our early sources, the scholarship concerning these sources that is filling our libraries, the articles that are being written about Franciscan life are all at hand for those who would "take and read." The reading, however, must also extend, figuratively and literally, to the signs of the times. We cannot engage the world if we are ignorant of it. And given the plethora and variety of sources for information about our world—news media, the Internet, organizations working for social justice, Franciscans International, to name a few—ignorance is not an option. How can we be content to indulge ourselves in our private lives and religious practices if our call is to gospel living? The call for Franciscan leaders is to anchor themselves in the charism, know the place to which the bridge must extend, and walk that bridge in solidarity with those they lead and serve.

The second bridge is the one between the environment in which we function as leaders and administrators and our personal call to evangelical holiness. This bridge is far more difficult to construct because the very nature of the ministry to which we are called will often work against the person we are trying to be. In the "Prophetic Heart,"<sup>18</sup> Chinnici suggests the need to recover

the ancient disciplines and practice asceticism in a manner that connects the needs of our own heart with the needs of those among whom we work. In Chinnici's words:

Whereas the nuns and monks practiced their asceticism within the social model of the enclosure, and the hermits retreated to the hill-tops, and the wandering preachers called for reform, the members of the evangelical alternative mirrored the fruits of these disciplines—a pure heart, humility, thanksgiving, courtesy . . . in their life together as sisters and brothers and in the marketplace of the city. [These] disciplines . . . provided them with a means of addressing the knots of human existence which their own hearts shared with all of their fellow citizens. . . ("Prophetic Heart," 12-13).

One need not ponder too long to determine appropriate ascetical disciplines for today's Franciscan leaders.<sup>19</sup> For example, in a world of corporate "perks," the leader can choose to live simply and plainly, uninterested in and unencumbered by the trappings and privileges of office, and a silent witness to the hollowness of an excess of material things. Such a stance also positions one in a place of solidarity with the workers who, too often unjustly left outside the circle of power and wealth, cannot share in the profits of their labors. Another ascetical discipline, the discipline of time, allows for the human situation. In an age of digital clocks marking the seconds, workdays beginning and ending in darkness, and calendars stretching to twenty-four months, the Franciscan leader is called to be a responsible steward of God's time. In right balance there is a time for work and a time for play; a time for God, a time for others, a time for self. In gospel time—evangelical life time—there must be space for pilgrimage, hermitage, fraternity, and rest. To recognize this need in one's own life is to allow those whom we are leading to be equally gifted with time.

A further asceticism is the ability to draw a circle of reasonable limits around one's involvements and the need to accomplish everything. This is especially difficult when one is ministering in an area of direct service wherein the temptation for leaders is to perceive their role as one of making things happen. The Franciscan leader, however, must forsake the "savior" role and concentrate the lens on a ministry of presence.<sup>20</sup> To allow oneself to be powerless, to be dependent on God and on others, to fill up what is lacking in one's own person are all at the heart of service in an evangelical mode. Whatever the asceticism one chooses (or needs), leadership for the one who takes seriously the call to evangelical life must consist primarily in a gentle spirit that listens attentively to God in-breaking with infinite love at this moment. And one of the fruits of an ascetical life is that others can be fed and nourished. Leadership calls a Franciscan to no less.

The third bridge to be considered is the one that links direct service to the poor to administrative and/or executive leadership. The insistent call of our various congregations and provinces to serve the poor cannot be lightly dismissed, for it is at the heart of gospel, of Francis and Clare, and of evangelical life. Sometimes we've rationalized our ministries by defining the various kind of poor—economic, social, academic, emotional, etc.—but we continue to return to the nagging question: "Is my ministry really serving the poor?" Margaret Carney<sup>21</sup> has suggested that we might look at the question in a different way, from the perspective of the minister rather than from the nature of the ministry. The basic and unequivocal premise is that all of us are and must be in the service of the poor. It is simply the place where we stand as minister that is different.

Consider this paradigm: Franciscan "A" lives in and among the poor; the place where she/he dwells is the place where she/he serves. This is the radical service we most commonly envision when we speak of being with the poor. Franciscan "B," however, lives in a residence away from the area where he/she ministers to the poor. Each day, refreshed and renewed, the minister goes out to be among the poor and from this abundance attends to their needs. Such, for example, is the person who travels into the inner city each day to feed the hungry who come to the soup kitchen. Franciscan "C" is even further removed from the locale of the poor. He/she ministers in an institutional setting—a house or center or school or hospital to which the poor are welcomed and their needs served. While the serving is genuinely to the poor, multilayered structures and geographic distance from the place where the poor live detract from the immediacy of contact. Franciscan "D" sits on a congregational council or hospital board or behind an administrative desk and never sees the poor nor do the poor see her/him. But every decision that is made, every dollar that is invested or allotted, every person assigned or project undertaken is done with the needs of the poor as priority consideration. Who then, which Franciscan, serves the poor? All do. All must.

Thus, in this schema, the emphasis shifts to more important questions. No longer an issue of who serves, the questions now become: What is in my heart as one who serves? How is my ministry, whatever its nature, gospel-based service to the poor? We end, then, where we started. An evangelical life calls us to live the gospel, to have the mind and heart of Christ in whatever circumstances and ministry is ours.

## Conclusion

Leadership responsibilities of an executive or administrative type are not antithetical to service for and with the poor. Nor are such responsibilities and

an evangelical life commitment an incompatible relationship. When looking to ministry, a Franciscan of any of the three Orders has ready example in those who have gone before. Francis himself encouraged his brothers to do the work for which they were able. Sometimes this was caring for the lepers; sometimes it was tending the family garden; sometimes it was preparing a Christmas pageant or reconciling civil leaders or preparing documents or bargaining with the hierarchy. The call to the university was as insistent as the call to the mission field—both led individuals to a place in the Franciscan book of saints.

Clare was given little freedom of choice about the circumstances within which she would live her call to gospel life. Instead of the itinerancy and martyrdom that she sometimes envisioned, she was an abbess. She was mentor to a queen. She was a seamstress and the first woman canonist. Her sisters, aristocratic and poor alike, all earned the appellation of Poor Ladies.

Bonaventure was called to lead the First Order in the most difficult of administrative times. Colette of Corbie left behind her life as a holy recluse to administrate and reform two orders. The Brothers and Sisters of Penance ministered in the immediate circumstances of daily life, enlivening parish life, serving the poor, burying the dead. Each call to each individual had to be answered with a reliance on God's providential care, fidelity to the gifts given to them individually and personally, the prayerful discernment/dialog of trusted friends, and a faith-filled conviction that to live the gospel wasn't really about their own desires anyway. The poor would be served if followers of the poor Christ and the Poverello remained faithful to their gospel rule of life.

Whether in leadership or administration or behind a desk or in an institutional setting, we *are* serving the poor when we simply do the work for which we are able, in the ministry we have been given, in the ordinary circumstances of daily life. Our mission statements and chapter documents, as well as the tenor of the times that call us to serve the poor, are rooted in the *vita evangelica*. We are truly living an evangelical life when, ministering within the circumstances of whatever culture in which we find ourselves, we see our work as an extension of the gospel-life we have professed.

---

## Endnotes

<sup>1</sup>Throughout this paper references will be used as follows: for the writings of Francis, , *Francis and Clare: The Complete Works*, trans. Regis J. Armstrong, OFM Cap. and Ignatius C. Brady, OFM (New York: Paulist Press, 1982); for the writings of Clare, *Clare of Assisi, Early Documents*, ed. and trans. Regis J. Armstrong, OFM Cap. (St. Bonaventure, NY: Franciscan Institute Publications, 1993); *The Rule of the Third Order Regular* (Washington, DC: The Franciscan Federation, 1982); *The Rule of the Secular Franciscan Order*, in Robert M. Stewart, OFM, "De Illis Qui Faciunt Penitentiam" *The Rule of the Secular Franciscan Order: Origins, Development, Interpretation* (Roma: Istituto Storico dei Cappuccini, 1991).

<sup>2</sup>Joseph P. Chinnici, OFM, "The Prophetic Heart: The Evangelical Form of Religious Life in the Contemporary United States," *The Cord*, 44.11 (Nov., 1994) 292-306.

<sup>3</sup>Jean François Godet, "Poverty as a Condition for Our Relationship as Sisters and Brothers," Paper presented to the Franciscan Federation of TOR Brothers and Sisters of the United States in Aston, PA., 1984.

<sup>4</sup>Clare D'Auria, OSF, "Franciscan Evangelical Life and the Third Order Regular Charism," *The Cord*, 44:11 (Nov., 1994) 307-316.

<sup>5</sup>Roland Faley, TOR, "Witness to Jesus," Unpublished paper.

<sup>6</sup>Robert Bly, *The Sibling Society* (Reading, MA: Addison-Wesley Pub., 1996).

<sup>7</sup>Laurie Beth Jones, *Jesus CEO: Using Ancient Wisdom for Visionary Leadership* (New York: Hyperion Press, 1995).

<sup>8</sup>Robert K. Greenleaf, *Servant Leader: A Journey into the Nature of Legitimate Leadership*, (New York: Paulist Press, 1974).

<sup>9</sup>Peter M. Senge, "The Leader's New Work: Building Learning Organizations," *Sloan Management Review* 32:1 (1990).

<sup>10</sup>Stephen R. Covey, *Principle-Centered Leadership*, (New York: Simon & Schuster, 1992). *The 7 Habits of Highly Effective People* and other titles are available from the same publisher. Addresses for centers for the training of leaders in Covey's techniques are listed in all of Covey's books.

<sup>11</sup>Max DePree, *Leading without Power: Finding Hope in Serving Community*, (San Francisco: Jossey-Bass, 1997).

<sup>12</sup>Thomas G. Bourque, TOR, *Manager or Visionary., Leadership of Third Order Regular Franciscan-Sponsored Colleges as Perceived by the Presidents and their Administrative Staffs*, Dissertation (San Francisco, CA: The University of San Francisco, 1988).

<sup>13</sup>Margaret Eletta Guider, OSF, "Power, Policy and the Franciscan Administrator," *The Cord* 38:8 (Aug., 1988).

<sup>14</sup>Giles Schinelli, TOR, "Authority and Obedience in the Spirit of Franciscan Evangelical Life," *The Cord* 45:6 (Nov/Dec., 1995): 8-19.

<sup>15</sup>*The Franciscan Leader A Modern Version of the Six Wings of the Seraph: An Anonymous Franciscan Treatise in the Tradition of St. Bonaventure, by an anonymous author of the 14th Century*, tr. Philip O'Mara (St. Bonaventure, NY: Franciscan Institute Publications, 1997).

<sup>16</sup>Joseph Chinnici, OFM, "Conflict and Power: The Retrieval of Franciscan Spirituality for the Contemporary Pastoral Leader," *Franciscan Leadership in Ministry: Foundations in History, Theology, and Spirituality*. Spirit and Life Series, Vol. 7, ed. Anthony Carrozzo, OFM, Vincent Cushing, OFM, Kenneth Himes, OFM (St. Bonaventure, NY: Franciscan Institute Publications, 1997).

<sup>17</sup>Joseph P. Chinnici, OFM, "Clare and Leadership," unpublished paper, 1997.

<sup>18</sup>Chinnici, "The Prophetic Heart."

<sup>19</sup>For contemporary reading on the issue of asceticism, see Wilkie Au, SJ, "Integrating Self-Esteem and Self-Denial in Christian Life," *Human Development* 11:3, (1990); George Maloney, SJ, *Following Jesus in the Real World: Asceticism Today*, (Albany, NY: Clarity Publishers, 1979); and Joseph M. McCloskey, SJ, and Paulette Doyas, SSND, "Asceticism: A Way of Life," *Word and Spirit., A Monastic Review*, #13, *Asceticism Today*, (Petersham, MA: St. Bede Publications, 1991).

<sup>20</sup>For a presentation of the concept of ministry of presence, see Margaret Guider, "Foundations for a Theology of Presence," *The Cord* 43:3 (March, 1993).

<sup>21</sup>The "Models of Service to the Poor" concept noted here was developed by Margaret Carney, OSF, who is currently in the process of creating an image/diagram to illustrate the concept.

*The Cord*, 51.1 (2001)

## The Cosmic Christ

Thomas Weinandy, OFM Cap.

[This presentation was given in London and Manchester as part of a Jubilee Year series of lectures sponsored by the Franciscan Association of Great Britain in March, 2000]

St. Francis is one of the best known and best loved of all the saints of the past millennium, if not of the entire history of the Church. He is universally respected by Catholics and Christians, and even admired by those of other faiths or no religion at all. The reason is that he literally embodied the person and teaching of Jesus. Moreover, he has made Christ present not only in his own person, but also through those thousands of men and women, religious and laity, who, over the past eight hundred years, have striven to follow his evangelical way of life. They, and presently we, like St. Francis himself, have wanted and continue to want to be "troubadours of the Great King." In being such troubadours, Franciscans have made and continue to make a substantial contribution to Christology—to the significance of who Jesus Christ is and to the place he holds within the whole created order of time and history.

To speak of the Cosmic Christ is to speak of the primacy of Jesus Christ. Within all of creation, within the whole cosmos, Jesus Christ alone holds primacy of place. His name is above every other name. He alone is supreme. He alone is Lord. Not only was everything created by him, but also, and more so, all was created for him. As Franciscans, we, in accordance with our christological tradition, proclaim that the principal reason the Father created the world in all its magnificent variation was to give glory to his incarnate Son, Jesus Christ. The primary task of the Holy Spirit is to gather the whole cosmic order into union with Christ and to empower all human beings, from Adam and Eve to the last person conceived, to confess that Jesus Christ is Lord. Such a Spirit-filled profession of faith is to the Father's glory, for this is the supreme desire of his paternal heart. As Franciscans we realize that to proclaim that Jesus is indeed Lord, that he alone holds primacy of place, not only rightfully redounds

to his glory but to our own as well. The glory of every Franciscan, as is the case with every Christian, is to be a troubadour of the Great King. There is no greater calling, no greater honour, no greater vocation.

## The Primacy of Christ: The Historical Setting

The Franciscan theology of the Cosmic Christ, the primacy of Christ, was forged within controversy. Since the fourteenth century, two schools of theological thought—the Franciscan and the Dominican—have engaged in a protracted debate over the rationale for the Incarnation. For the great scholastic Franciscan and Dominican theologians of the Middle Ages, the question revolved around whether or not the eternal Son of God would have become human if human beings had not sinned.

The Dominicans, following their esteemed brother St. Thomas Aquinas, advocated the theory that the Incarnation was primarily for the salvation of fallen humanity. If humankind had not sinned, the Son of God would not have become human. Aquinas argued that such a view was more in accord with scripture and tradition. Moreover, he thought it was impossible to give, with any certainty, an affirmative answer to such a hypothetical question. Nonetheless, in his Commentary on *The Sentences* of Peter Lombard, he admitted that, because the exaltation of human nature and the consummation of the universe are achieved through the Incarnation, the other opinion was also probable (Cf. *In III Sententiae*, d.1,1,3).

The Franciscans, following their esteemed confrere Blessed John Duns Scotus, championed the view that since God the Father created everything for Christ, the Son of God would have become human in order, rightfully, to claim his kingdom regardless of humankind's fall. The primacy of Christ could not be founded upon sin, for then sin, an evil, would dictate the necessity for the Incarnation and thus become the principal cause of the Incarnation. It is impossible for the primacy of Jesus Christ to be predicated upon the mistake of sin, rectified only by the Father inaugurating a secondary and supplementary plan—that of the Incarnation. For Scotus, the Father predestined his incarnate Son to hold primacy of place within creation and thus, while sin became a secondary reason for the Incarnation, the glorification of Jesus must be the primary purpose for which all was created.

Now I, because I am a good Franciscan and more so because I desire to know the truth, want to argue for the primacy of Christ. I believe that the Father did indeed intend the Incarnation from all eternity and that he created all for the glorification of his Son. Jesus is the Cosmic Christ in whom the whole of creation finds its source and end. All was created for his glory, and the supreme glory of each human person is to give glory to Jesus. However, I wonder if, within the Scholastic and subsequent debates, the Franciscan tradi-

tion has not lost sight of Francis's charism to be a troubadour of the Great King. I wonder if, in attempting to assure that sin did not dictate the Incarnation and so undermine the primacy of Jesus Christ, the Franciscan christological tradition has not, unwittingly, deprived Jesus of his true glory as the Cosmic Christ.

To address this concern, I will sketch briefly how Francis perceived the primacy of Jesus Christ and then examine some New Testament passages that are foundational for an authentic understanding of the primacy of Christ.

## St. Francis and the Primacy of Christ

St. Francis is the source and inspiration of our christological tradition on the primacy of Christ. Francis was not a speculative theologian. He took reality as it was, and, in that sense, was a very practical man. Francis was concerned with who Jesus actually was and what Jesus actually did. So we must examine why Francis is the fount from which the theology of the primacy of Jesus, the Cosmic Christ, flowed and still flourishes. Why did Francis, as the troubadour of the Great King, see his supreme glory in living and singing the praises of Jesus?

For Francis, there never was any separation between the primacy of Christ and the Jesus who died on the cross for our sin. For Francis, it is precisely the Jesus who actually died for our sin that is now the Lord of glory. For Francis, Jesus is the Lord of glory and all primacy belongs to him precisely because he mounted the wood of the cross. This is where I think the subsequent Franciscan christological tradition may have somewhat gone astray. It tended to found the primacy of Christ solely upon the Father's will to create—all was created for Christ. However, in relating Christ's primacy solely to the order of creation, it became separated from his cross and so undermined the glory of Christ's primacy which finds its supreme expression in the cross. For Francis there never was any such separation. Yes, all was created for Jesus Christ, and his primacy was willed by the Father from before the world began, but the manner in which his primacy is historically established and manifested is through the cross. Francis perceived that the cross reveals the supreme glory of Jesus Christ and is the reason why, therefore, everything was created for him.

For Francis, the eternal Son of God humbled himself in the Incarnation, taking on the poverty of sinful humanity. This is the lesson of Greccio that Francis so much wanted to portray. The poor, innocent, and vulnerable child in Francis's arms on that cold Christmas night was the Lord of glory, and his glory was manifested precisely in his poverty, innocence, and vulnerability. It was in this humble state that Jesus offered his holy and pure life to the Father as a sacrifice for our sin. It was the humble and poor Jesus, the crucified Jesus



that Francis loved and sought to imitate. It was the crucified Jesus who spoke to him from the cross; but that same crucified Jesus, as the San Damiano crucifix portrays, is the living Lord of Glory.

Francis learned to embrace the leper and, in so doing, learned that Jesus embraced our leprous humanity in the Incarnation. And as Francis was healed of his delicate and refined middle class values and life style in embracing the leper, so he learned that Jesus had healed all of humankind of sin in embracing our sinful humanity. Francis could be the troubadour of the Great King, he could sing the praises of Jesus, he could proclaim him as supreme within the whole of creation, because he witnessed and knew the source of such glory and supremacy. For Francis, the glory of Jesus is found in his weakness, his poverty, his humility, his gentleness, his mercy, and above all, in his cross.

I want to reconnect the primacy of Jesus Christ with the cross because this is what I believe Francis did. To separate the primacy of Jesus Christ from the cross places his primacy outside of history, outside of who he truly was and what he truly did. Not taking account of sin and death and of the cross by which both were vanquished makes the primacy of Jesus Christ a mere fairytale disconnected from reality. In placing the primacy of Jesus Christ back into history we learn why he holds primacy of place. Jesus is Lord, he is the Cosmic Christ, precisely because he defeated sin, Satan, and death—the whole cosmic order of evil—and in so doing established a new cosmic order of life and holiness where he and those who believe in him reign in eternal glory. Francis was aware, at least instinctively, of all of these concerns, and his awareness sprang from his knowledge and love of Scripture. We will therefore examine, in the remainder of this presentation, some New Testament passages in order to ground biblically what is the authentic Franciscan understanding of Jesus' primacy as the Cosmic Christ.

### The Colossian Hymn (1:15-20)

The author of the Letter to the Colossians wrote to that Christian community because he feared that its members were flirting with empty philosophies, probably Gnosticism, and "the elemental spirits of the universe" and so were not remaining loyal to the Gospel "according to Christ" (Col. 2:8).

Contained within this letter is the early christological hymn that was Duns Scotus's theological inspiration (see Col. 1:15-20; Eph. 1:10, 20-23; Heb. 1:1-4). This hymn can be divided into two stanzas (vss. 15-17 and 18-20).<sup>1</sup> The first stanza proclaims that the beloved Son is "the image of the invisible God." He is the image of God not only because, as Son, he perfectly images the Father, but also because, as incarnate, he is the perfect visible icon of the invisible Father. Moreover, he is the "firstborn of all creation," not only because, as the divine Son, he existed eternally and thus prior to all of creation, but also, as

the incarnate, he was the first to be conceived within the Father's divine plan for creation. Here we find the primacy of Jesus Christ predicated upon both his divine and human states for he is within both states the perfect image of the Father. As such he holds pride of place within the Father's creative plan.

Moreover, as the divine Son, all was created "in him"—"things visible and invisible, whether thrones or dominions or principalities or authorities—all were created by and for him [*eis auton*]. He is before all things, and in him all things hold together" (Col. 1:15-17, cf. Heb. 1:3,6, Jn. 1:3, 18). Here again we find the primacy of Jesus Christ clearly expressed within the order of creation. The Father creates all *in and through* his Son, and so everything is subordinate to him. Everything is dependent upon him for existence. Thus he is before all things not only in time but also in rank for in him everything is held together in harmonious existence. But equally then, everything is created *for* the Son. Everything exists to give glory to the Creator. This is the source of the unity of all things. That everything was created "for Christ" is a clear expression of his cosmic primacy.

The second stanza declares that Jesus Christ is also supreme within the order of redemption. "He is the head of the body, the church; he is the beginning, the firstborn from the dead, that in everything he might be pre-eminent [*en pasin autos proteuon*]"—(literally, in all things he holds the first place) (Col. 1:18). Because Jesus Christ is the gloriously risen firstborn from the dead and thus the beginning of a whole new creation, he is the Lord of a whole new cosmic order. To be a new creation in Christ is to be a member of that new cosmic order which finds expression in his body, the Church, of which he himself is the head.

What has Jesus done which attests to his pre-eminence both within the order of creation and within the order of redemption? The Colossian hymn answers:

In him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross (Col 1:19-20).

Jesus' pre-eminence resides in his being the eternal Son who shares fully in the Father's divine nature for the fullness of God dwelt within him (see Col. 2:9). The Father gave him a rank equal to his own. However, his supremacy is not the result of divine nepotism. Rather, as the obedient Son, he reconciled to himself all things, and so is supreme. This reconciliation was accomplished at a great price and as one of us within our sinful condition. Reconciliation is the fruit of Jesus' sacrificial offering of himself on the cross (the mark of sin and condemnation), and so peace is obtained through the shedding of his holy blood.

Thus, the Colossian hymn testifies to the many-faceted and intertwined aspects of the primacy of Jesus Christ:

1. His primacy pertains to his being the incarnate and eternal Son of God.
2. As the eternal Son of the Father, he is supreme not only in that all was first created through him and for him, but also in that all was recreated through him and for him. The primacy of Jesus Christ as the Father's Son is founded upon both the act by which he created everything, and so as Creator is the source of all unity, and also on his act of redemption, and so as Redeemer is the new source of a recreated unity. Thus as Creator and Redeemer, he is pre-eminent in every way.
3. His primacy, as historically revealed, cannot be separated from the condition of sin. Rather, Jesus' primacy in the order of creation is ratified and established within the order of redemption. What the Father established in creating everything for Christ finds its fulfilment in that all is redeemed for Christ. The primacy of Jesus Christ is perceived in that all was created through him and all was redeemed through him and thus all was created for him and all was recreated for him—to give him glory both as Creator and as Redeemer.

The Colossian hymn reminds us that the Christian Church is primarily the gathering of those who have been ransomed from sin and reconciled to the Father and have now given their lives to Jesus Christ as their Lord. The Church is that Spirit-filled body of people who acknowledge and live under the headship of Jesus Christ and so find their unity in him. Christians are precisely those who recognize the primacy of Jesus Christ and profess that they have indeed been created and redeemed *for Christ*.

### The Letter to the Ephesians (1:3-14)

A similar argument can be found within the opening chapter of Paul's Letter to the Ephesians. We are to bless "the God and Father of our Lord Jesus Christ" because he has "blessed us in Christ with every spiritual blessing in the heavenly places." Before the foundation of the world the Father chose us in Christ. Thus, the Incarnation is not simply a derivative and so secondary response to sin, but it is at the very heart of the Father's cosmic plan, for we were already chosen in Christ prior to creation. Moreover, through Jesus we were to be holy and blameless. Ultimately, the Father destined us to become children of God as Jesus himself is the Son of God.

While all of this was predestined in and through Christ before the world began, Paul does not hesitate to declare that this was actually accomplished by way of redemption, through the shedding of Jesus' blood by which we have forgiveness of our sins. What was predestined from the beginning and what

was actually accomplished in our redemption is ultimately, for Paul, the revelation of the very mystery of the Father's eternal will which he "has set forth in Christ," that is, "to unite all things in him, things in heaven and things on earth." This uniting of all heavenly and earthly things in Christ, reminiscent of the Colossian hymn, could only be accomplished through his death, and so manifests his cosmic primacy that was eternally willed by the Father.

What we find in this Ephesian passage is a clear proclamation of the cosmic primacy of Jesus Christ, a primacy willed by the Father before the foundation of the world. Yet this cosmic primacy could only be achieved through the death of Jesus, for it was only with his vanquishing of the divisions brought about by sin that cosmic unity could be established under his Lordship.

### Letter to the Philippians (2:5-11)

The hymn in Paul's Letter to the Philippians equally testifies to this same pattern. God has highly exalted Jesus and has "bestowed on him the name which is above every name." Whenever the name of Jesus is expressed and heard, every knee is to bow whether in heaven or on earth or even under the earth, and every tongue is to confess that Jesus Christ is indeed Lord. Such worship and proclamation gives glory to God the Father. But why is Jesus' name supreme? Why has the Father exalted him above everyone else? Why is everyone, no matter where they may abide within the cosmos, to bow at the name of Jesus and proclaim him Lord of all? The answer is founded upon the humility of the Son, who, though he was indeed God, did not count his glorious divinity something which he must egoistically grasp. Rather, he willingly emptied himself of divine glory and came, not simply in the form of a man, but moreso as a servant. It was in this humble subservient state that he was obedient to the Father, obedient even unto death, death on a cross. The cosmic Lordship of Jesus is intimately and causally connected to the cross.

### The Gospel of John

The Gospel of John also witnesses to the intrinsic relationship between the cross and the primacy of Jesus Christ. Surprisingly, it has been little used, historically, to argue for the primacy of Christ; yet it, along with the Book of Revelation, presents the most thorough and most sustained argument on behalf of Christ's primacy. The Gospel of John perceives that what is enacted in time is but the playing out in history of what eternally transpires within the Trinity—the drama of the Father glorifying the Son and the Son in turn glorifying the Father. This mutual glorification is done in and through the reciprocal love of the Holy Spirit.

John proclaims that we have seen the glory of the only begotten Son (cf. Jn. 1:14). The Father sent his Son into the world for our salvation, but inher-

ent in this salvific plan was the Father's desire to reveal the Son's glory (Jn. 3:16). For John, the salvation of the world is the principal effect of the glorification of the Son. While the glory of Jesus and the salvation of the world are fully achieved and consummated in one and the same act, yet the exaltation of Jesus Christ is logically prior to and the cause of our redemption. Only in manifesting the pre-eminent glory of Jesus Christ did the Father bring about the salvation of the world.

Jesus did not seek his own glory. He indicates that there is "One who seeks it. . . . It is the Father who glorifies me" (Jn. 8:50,54). It was and is the Father's desire that all honor his Son as they honor him (cf. Jn. 5:22-23). The Father redeemed us in Jesus, not for our own sakes, but that we might be the Father's acceptable and holy gift to his Son for the praise of his Son's glory. Jesus prayed: "Father, I desire that they also, whom you have given me, may be with me where I am, to behold my glory which you have given me in your love for me before the foundation of the world" (Jn. 17:24). Where did the Father most thoroughly manifest the glory of his faithful and obedient Son, the glory that he possessed from all eternity? Where did the Father declare that his Son deserves all glory, praise, and honor—that all primacy is his? It was on the cross.

The cross depicted both Jesus' affinity to our sinful condition and his glory as the only begotten Son. The glory of Jesus resides directly in his willingness to do the Father's will even to dying a sinner's death on the cross. At the moment when Judas left the upper room, in the utter darkness of the world's and history's sin, Jesus proclaimed: "Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once" (Jn. 13:30-32).

Jesus gave glory to his Father through obediently completing his Father's work and, simultaneously, the Father glorified Jesus. The cross, as the mutual giving and receiving of glory between the Father and the Son, was an historical dramatization of the heavenly relationship between the Father and the Son. In the cross, both the Father and Jesus revealed why primacy belongs to Jesus alone—the Father, by allowing the world to see under the most severe conditions of sin how obedient and loving his Son is; and the Son by being obedient and loyal, even within a humanity contaminated by sin and burdened by the condemnation he assumed. This is beautifully illustrated in a couple of scenes from John's passion narrative.

For John, the trial before Pilate prefigured, anticipated, and thus helped interpret the cross. During his interrogation of Jesus, Pilate asked him if he was the King of the Jews (cf. Jn. 18:33). Jesus answered that his kingship was not of this world (cf. Jn. 18:36). At Pilate's insistence, Jesus responded: "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my

voice" (Jn. 18:37-38).

The phrases—"For this I was born, for this I have come into the world"—are purposely equivocal. They intimate that the Son became human in order to be king. Yet, they also refer to his imminent passion and death, which is equally the result of his becoming human (*sarx*). This is exactly what John wishes us to grasp. This is the twofold truth to which Jesus will soon bear witness and which those who are open to the truth will accept in faith. The primacy of Jesus the king is to be manifested on the cross.

An equally revealing scene for John takes place at the scourging, for there the soldiers ironically declare the truth of who Jesus is: "And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying 'Hail, King of the Jews!' and struck him with their hands" (Jn. 19:2-3). Without knowing it, these men, ironically, proclaimed the truth that would resound both in heaven and on earth. Jesus is a king. There is no one greater, not because he conquered by arrogant worldly power, but because he was meek, humble, and rejected.

John continues using one scene as a type to prefigure, illuminate, and interpret the next. He skillfully composes as parallels the climactic judgment scene before Pilate and the crucifixion. In so doing, he helps the reader perceive the true significance of both. We can see this more easily when we set these texts side by side:

#### Gabbatha (Jn. 19:13-15)

Pilate . . . brought Jesus out and sat [him] down on the judgment seat at a place called the Pavement, and in Hebrew, Gabbatha. . . .

He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him."

#### Golgotha (Jn. 19:17-22)

Jesus . . . went out . . . to the place of a skull, which is called in Hebrew Golgotha. There they crucified him.

. . . Pilate wrote a title . . . "Jesus of Nazareth the King of the Jews." . . . The Jews then said to Pilate: "Do not write. . . ."

The poetic resonance between Gabbatha and Golgotha suggests that John saw a correlation between the events of the trial and the crucifixion. Likewise, Jesus' movement helps to establish the parallelism. He moved from inside the Praetorium to the court scene outside; he moved from inside Jerusalem to Calvary outside the city. At Gabbatha, Pilate sat Jesus upon the imperial seat of judgment, and in so doing ironically declared that the one who was being judged was the true judge. He prophetically proclaimed Jesus, a man despised and detested, to be a king. On the cross, this prophecy was fulfilled. For John, the cross was the consummate sign of contradiction. It was Jesus' throne of glory because, in and through his most abject lowliness and humility—the bur-

den of our sin—he manifested his absolute faithfulness to the Father and his unconditional and all-consuming love for us. The cross affirmed the primacy of Christ, the fullness of his glory.

Again ironically, Pilate wrote in three languages for the whole world/cosmos to read the Father's verdict and nailed it on the cross: "Jesus of Nazareth, the King of the Jews" (Jn. 19:19). This man Jesus, suspended upon the cross, is King and Lord. In him, the fullness of glory dwells and to him belong all praise and honor. When challenged by the people (then and now), Pilate prophetically echoed the eternal words of the Father: "What I have written I have written" (Jn. 19:22). The cross is the Father's final, definitive, and unalterable decree of the primacy of Jesus Christ.

As we noted in the Colossian hymn, so too in John's Gospel: the Church is composed of those who recognize the truth that their King is the crucified Jesus. Mary and John, standing beneath the cross and gazing up in faith, having been washed clean in his blood and reborn in the water of the Spirit, represent and prefigure the Church of all time (cf. Jn. 19:25-27, 31-37). Even doubting Thomas became the epitome of a man of faith. By placing his fingers into the nail marks in Jesus' hands and his hand into his side, he is the first to proclaim publicly that the one who took upon himself our sin (manifested in the now glorious wounds) is "My Lord and My God" (Jn. 20:28).

## The Book of Revelation

The Book of Revelation anticipates the heavenly worship where the glory of Christ's primacy will be revealed in full. Yet even in heaven, the Lord of lords and the King of kings, the Alpha and the Omega, the First and the Last still bears the brandmarks of sin now made radiant—"He is clad in a robe dipped in blood" (Rev. 19:13). For it is the Lamb who was slain who is honored and glorified, and he alone is exalted and praised expressly because he bore our sin and died on our behalf (cf. Rev. 5:6).

Worthy are you to take the scroll and to open its seals, for you were slain and by your blood did ransom men for God from every tribe and tongue and people and nation, and has made them a kingdom and priests to our God, and they shall reign on earth (Rev. 5:9-10).

Worthy is the Lamb who was slain, to receive power, and wealth and wisdom and might and honor and glory and blessing! . . . To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever! (Rev. 5:12-13).

Multitudes in white robes washed clean in the blood of the Lamb acclaim their crucified Lord: "Salvation belongs to our God who sits upon the throne and to the Lamb!" (Rev. 21:9; 7:10, cf. 7:14; 12:11; 19:6-9). The glory of the cross, the lamp of the Lamb, eternally illumines the whole of heaven.

We need to examine one final controverted passage. Revelation 13:8 is variously translated: "And all who dwell on earth will worship it [the beast], every one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain" (cf. RSV, NRSV, NJB, NAB). Or: "All the inhabitants of the earth will worship it [the beast], all whose names have not been written in the book of life of the Lamb, slain since the foundation of the world" (cf. REB, NIV, NRSV as alternative translation). What was from the foundation of the world—the names written in the book of life or the Lamb that was slain?

In the structure of the Greek text, "from the foundation of the world (*apo kataboles kosmou*)" seems to modify the Lamb who was slain and not the names written in the book of life. There is a twofold reason why many contemporary English versions do not prefer this translation. Revelation 17:8 expressly states that the names of those who will be saved were written in the book of life from the foundation of the world, confirming Revelation 13:8. Also this translation seems to make more sense since Jesus was slain in time and history and not from the foundation of the world.

However, within the eternal plan of God, it is only because the Lamb, burdened with our sin, was slain that he conquered all his enemies (the beast), procured his throne, and secured those whose names are written in his book of life. In other words, the Father, from before the world began, predicated and pre-ordained the primacy of Christ the Lamb, totally and exclusively, on the cross. Within the Father's mind, the cross is not an afterthought to the glorification of his Son, but rather the pre-eminent demonstration and actual attainment of the primacy of Jesus Christ. Peter confirms this judgment:

You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake. Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God (1Pt. 1:18-21).

The salvific reasons for the Incarnation converge with and enhance the truth of the primacy of Jesus Christ. Our approach has been wholly biblical and historical, and thus in keeping with Aquinas's concerns. At the same time, it has upheld Scotus's insight that the supremacy of Jesus was first in the Father's mind. These valid convictions of Aquinas and Scotus form parts of a deeper and more central truth—the primacy of the Incarnate Son, as the Cosmic Christ, is achieved and most fully manifested in the cross. It is there that the cosmic glory of Jesus is beheld in all its luminous splendor and grandeur. It is this truth that the Franciscan christological tradition has, I believe, failed to appre-

ciate fully, a truth that Francis himself knew well. He was the troubadour of the crucified King. In his own stigmatized body he proclaimed that the cross transfixes, in all of its celestial radiance, the whole cosmos and in so doing testifies to the primacy of Jesus as the Cosmic Christ.

## Conclusion

How are we, as Franciscans, to respond to the truth that the crucified Jesus is the Lord of glory—that he is the Cosmic Christ in whom all primacy belongs? First, this truth should be our pride and joy as Franciscans. In the two thousand years since its revelation, we, more than any others, have fostered and promoted the primacy of Jesus Christ, and we should continue to do so. Second, there ought to be deep sadness in our hearts which arises from the fact that so few people in our day love Jesus Christ and acknowledge his primacy. This is so not only among those who have not come to faith in Christ. Even among professed Christians Jesus is often not honored with the respect he deserves as Lord and Saviour. For Franciscans, this is a cause of profound distress.

Third, this sorrow should move us to proclaim fearlessly and wholeheartedly the glory and the splendor of Jesus. Because of our love for Jesus, we are to sing his praises in word and deed. This is our glory—to glorify, honor, and adore Jesus Christ. Fourth, this desire to magnify the name of Jesus should find its greatest expression in evangelization, especially within our own countries. We must ardently, and without apology, proclaim the gospel of Jesus so that all men and women might come to the living and transforming knowledge of Christ and so acknowledge him, in the Holy Spirit, to be the supreme and only Lord and Saviour.

Last of all, we should long for the day when Jesus will return in glory, for on that day all we desire will come to fulfilment. Then the primacy of Jesus as the Cosmic Christ will be definitively and undeniably manifested. Then every knee will bow, whether in heaven or on earth or under the earth, at the name of Jesus, and every tongue in every language will proclaim that Jesus Christ is indeed Lord. This is the day we await with anxious and ardent longing. This will be the day of most profound joy for us who are troubadours of the Great King, for on that day the eternal jubilee of praise of Jesus will commence in all its cosmic fullness. Come, Lord Jesus!

## Endnote

<sup>1</sup>For a discussion of this and other texts concerning the primacy of Christ from a Scotistic perspective, see J.-F. Bonnefoy, *Christ and the Cosmos* (Paterson: St. Anthony Guild Press, 1965); M. Meilach, *The Primacy of Christ* (Chicago: Franciscan Herald Press, 1964); and J. Carol, *Why Jesus Christ?: Thomistic, Scotistic and Conciliatory Perspectives* (Manassas: Trinity Communications, 1986).

## Book Review

John Michael Talbot and Steve Rabey. *The Lessons of St. Francis: How to Bring Simplicity and Spirituality into Your Daily Life*. New York: Dutton, 1997. 255pp.

In *The Lessons of St. Francis*, John Michael Talbot leads his readers through fourteen short chapters on such basics of the spiritual life as simplicity, joy, solitude, humility, creativity, chastity, community, compassion, creation, service, peace, and prayer. Each chapter is introduced with a quote from Francis or a Franciscan source, offers a reflection often illustrated by events in the life of Francis, and concludes with some practical suggestions for ways in which this virtue could be lived today. Interspersed throughout the text are quotes from a wide variety of sources.

The author's style is direct and colloquial. He uses stories from his own experiences to illustrate his points and makes frequent references to the community he has founded, the Brothers and Sisters of Charity. Though these monastic references may not be helpful to those whose life style is quite different, the author makes repeated attempts to appeal to all spiritual seekers.

The greatest strength of this book is the practical suggestions with which each chapter concludes. These range from the rather mundane to the imaginative. For example, the author suggests simplifying one's life style by deriving more protein from beans and rice and by fasting once or twice a week. He also suggests the practice of compassion through the "discipline of listening" without feeling compelled to approve or disapprove of what one hears. Joy can be cultivated by not worrying about tomorrow, being thankful, and becoming more forgiving of self and of others. Singing in the shower, writing creative letters (perhaps even illustrating them), and trying one's hand at growing something are suggestions that seem more playful.

The reflections seem to have grown out of the author's experience and are not simply head-centered meditations. Talbot speaks of living in community as providing "graduate level training in character building" and observes that the original sin of thinking we can control our lives without much reference to God is one of the chief barriers to joy. Less felicitous is his depiction of prayer as a way of "recharging our batteries" or of storing up a "huge reservoir of water" for which service provides a conduit.

*The Lessons of St. Francis* is beautifully produced. The typeface is easy to read and it is illustrated with lovely photos taken by a member of Talbot's community. It would be helpful to persons trying to incorporate more of the Franciscan charism into their daily lives, but it might disappoint those expecting new insights into Franciscan spirituality or a scholarly treatment of the themes chosen. Though the frequent use of quotations from many different sources adds to the value of the book, no references are given so anyone wanting to explore these ideas in their original context would be at a disadvantage.

Marie Beha, OSC

## About Our Contributors

Marie Beha, OSC, a member of the Poor Clare community in Greenville, South Carolina, is a regular contributor to *The Cord*. She has also served on *The Cord's* editorial board. Her articles have appeared in *Sisters Today*, *Review for Religious*, and *Human Development*.

Mary C. Gurley, OSF, is a member of the Sisters of St. Francis of Philadelphia, Aston. She was, for several years, director of the Franciscan Renewal Center in Portland, Oregon. A graduate of the Franciscan Institute, she now serves as a faculty member and department chair in the School of Education, St. Bonaventure University, St. Bonaventure, New York. She edited and designed the study program, *Franciscans Doing Theology* (The Franciscan Institute, 1999) and also serves on the editorial board of *The Cord*.

Hermann Schalück, OFM, is a friar of the German province. He was General Minister of the Order from 1991-1997, having served as Vicar General before that. Presently he is in charge of Missio, the International Catholic Mission Service of the German Bishops' Conference. He is author of *Stoking the Fire of Hope: Fioretti for Our Times* (St. Bonaventure, NY: The Franciscan Institute, 1997).

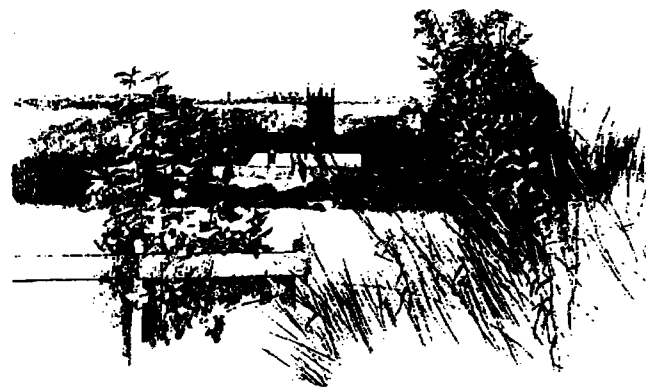
Thomas Weinandy, OFMCap., is a member of the Capuchin Province of St. Augustine, Pittsburgh, Pennsylvania. He received his PhD in Historical Theology at King's College, University of London, in 1975 and now tutors and lectures in History and Doctrine at the University of Oxford. For eight years he served as Warden of Greyfriars. He is also a Definitor of the British Province of Capuchins. A prolific writer for academic and popular periodicals, he also gives many parish missions throughout the United States, Canada, and the Arab Emirates.

*We must never desire to be above others, but, instead, we must be servants and subject to every human creature for God's sake.*

2EpFid 47

## THEOLOGY WITH A FRANCISCAN VISION

*Renowned since the Middle Ages as a centre of pilgrimage for the whole of Europe, Canterbury remains a city of immense religious, historical and cultural impact. With easy access to London and the Continent, Canterbury is an ideal place for those who wish to pursue courses in Theology and Franciscan Studies and those who simply desire a peaceful yet stimulating sabbatical.*



- Award in Franciscan Studies
- Certificate in Franciscan Formation
- Certificate in Franciscan Formation and Spiritual Direction
- Franciscan Sabbatical
- Renewal Sabbatical Program



franciscan study centre  
canterbury

For further information contact:

The Secretary  
Franciscan International Study Centre  
Giles Lane  
Canterbury Kent CT2 7NA  
UNITED KINGDOM

Tel. +44 1227 769 349  
Fax +44 1227 786 784  
Email [fisc@btinternet.com](mailto:fisc@btinternet.com)  
(Registered charity 232177)



# THE FRANCISCAN CENTER



of the  
**WASHINGTON THEOLOGICAL UNION**

announces its annual

## *Franciscan Symposium*

May 25-27, 2001

### THE FRANCISCAN INTELLECTUAL TRADITION: IS IT MEANINGFUL TODAY?

Featuring lectures, prayer, and conversation exploring the impact of the Franciscan intellectual tradition on the contemporary world.

*"The contemporary focus on ministry tends to dissociate being and doing from thinking, and there is a reluctance to associate 'doing' with 'theology.' It seems that we have dichotomized what for Francis and Clare and the founding Franciscan generations was an integral experience of Christian living."* (Michael Blastic, OFMConv.)

#### Presenters:

<i>Ilia Delio, ofsf</i>	<i>Dominic Monti, ofm</i>
<i>Zachary Hayes, ofm</i>	<i>Kenan Osborne, ofm,</i>
<i>Diane Tomkinson, ofsf,</i>	<i>Joe Chinnici, ofm</i>
<i>Mary Beth Ingham, csj,</i>	

For more information call or write  
Kathy Grey  
Washington Theological Union  
6896 Laurel Street, NW  
Washington, D.C. 20012  
Phone: 202-541-523

## The Fourth Annual Franciscan Forum

At the Franciscan Center,  
Colorado Springs, Colorado  
Sponsored by The Franciscan Institute  
St. Bonaventure, New York

### SHAPING THE 21ST CENTURY AGENDA FOR MISSION EFFECTIVENESS AND ONGOING FORMATION IN THE FRANCISCAN TRADITION

June 5-10, 2001

- Sources and methods for continuing education in the Franciscan tradition.
- Sources of our Franciscan identity: continuing the conversation around Evangelical Life
  - the theological perspective: worldview
  - prayer
  - living together
  - work
- A Festival of Franciscan Art and Music

Through teachings, table discussions, panel, breakout sessions, study, liturgy and celebration, this Forum is designed so that we may learn from one another together with:

- the scholars of the Tradition in the spirit of the Franciscan Institute
- the brothers and sisters among us who are serving or have served in the ministry of ongoing formation
- those who minister as Mission Effectiveness Directors in our sponsored ministries.

**Faculty to date:** Margaret Carney, OSF, Canice Connors, OFM Conv., Celestine Giertych, CSSF, William Hugo, OFMCap., Ingrid Peterson, OSF, Jeff Scheeler, OFM, William Short, OFM.

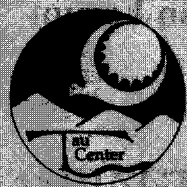
**Steering committee:** Margaret Carney, OSF, Celeste Crine, OSF, John Joseph Dolan, OFMConv., Marilyn Huegerich, OSF, Denise Roberts, OSF, Norma Rocklage, OSF, Gabriele Uhlein, OSF, (facilitator); Kathleen Moffatt (forum coordinator).

Cost: \$650.00 inclusive of room, meals, forum, resources  
Brochures available in January 2001.

For further information contact:  
Kathleen Moffatt, OSF  
302-764-5657 (skmoffatt@aol.com)







## TAU CENTER

A Place for Franciscans  
to nurture and  
strengthen their charism.

Summer 2001

### PRAYING WITH THERESE OF LISIEUX

June 24 (5:00 pm) - July 1 (12 noon)

Presenter: Joseph F. Schmidt, FSC

Using the life story of Therese of Lisieux, this retreat will focus on the various themes of her life and our lives: being true to ourselves; praying our experiences; allowing God's love to flow through us; being honest in the face of life's daily issues; respecting and appreciating our experiences and honoring our feelings. This retreat will provide opportunities to know Therese better as "a word of God to modern people."

Cost: \$400.00 Register by June 13.

### INCARNATION AND THE UNIVERSE: MATTER MATTERS

July 20 (5:00 pm) - July 22 (12 noon)

Presenter: William J. Short, OFM

This weekend will converge on the Mystery of the Cosmic Christ. It will break open the truth that the Incarnation "reveals what the universe in all its parts means to God" (E. Doyle) and that it "does away with the trivialness of life" (G. M. Hopkins). The time will include input, reflection, discussion, and prayer.

Cost: \$175.00 Register by July 6

### THE SOUL'S JOURNEY INTO GOD

August 3 (5:30 pm) - August 11 (3:00 pm)

Presenters: André Cirino, OFM, and Josef Raischl, SFO

This unique retreat offers a multi-leveled approach of reflecting on Bonaventure's classic work. Each of the eight days is dedicated to one of the chapters of the Journey. There is a planned balance of: instruction on the text, periods of reflective study, personal prayer, and communal prayer including a special Eucharistic liturgy on the theme of the day. Liturgical prayer and paraliturgical prayer will disclose Bonaventure's profound themes in a contemporary experience.

Cost: \$495.00 Register by July 10

For more information or to register, please contact:

Steve Althoff

TAU CENTER

511 Hilbert Street

Winona, MN 55987

Ph. (507) 454-2993 FAX: (507) 453-0910

e-mail: taucenter@luminet.net

## WALKING WITH THE SCRIPTURES OF THE THIRD ORDER RULE AND LIFE

April 6-15, 2001

### A Holy Week Retreat at the Tau Center

Facilitators: JoAnn Haney, OSF, Diane Jamison, OSF,  
and Thomas Zelinski, OFMCap.

A guided retreat including ritual, quiet reflection, Eucharist, and optional faith sharing. The celebration of the Sacred Triduum concludes the retreat experience.

Cost: \$395 (including a \$25 non-refundable registration fee due by March 26). Please make checks payable to the Common Franciscan Novitiate.

For additional information, please contact Diane Jamison, OSF

TAU CENTER

511 Hilbert Street

Winona, MN 55987

507-454-0184 or e-mail cfn@luminet.net.



## TAU CENTER

### BUILD WITH LIVING STONES

Formation for Franciscan Life and Work

*A new 14-week program based on the  
Comprehensive Course on the Franciscan Mission Charism.*

Seven sessions in Spring 2001: Mar. 3, 10, 24, 31, Apr. 7, 21, 28

Seven sessions in Fall 2001: Sept. 22, 29, Oct. 13, 20, 27, Nov. 3, 10

All sessions meet from 11:00 a.m.-1 p.m. at St. Stephen of Hungary Friary, New York City.

Session Units:

- |  |   |
|--|---|
| 1. Francis, Clare and the Franciscan Family            | 8. Franciscan Presence and Dialogue               |
| 2. Our Understanding of the Trinity                    | 9. Peace-making in a Culture of Violence          |
| 3. Our Understanding of the Primacy of Christ          | 10. Inculturation as a Franciscan Perspective     |
| 4. Traveling the Gospel Way: the Kingdom in the Church | 11. The Economy and Global Reality                |
| 5. Formed into Jesus Christ: Ongoing Conversion        | 12. Relating as Franciscan Women and Men of Faith |
| 6. The Franciscan Mission                              | 13. Brother Sun and Sister Moon: Environment      |
| 7. The Franciscan Evangelist: Prayerful Missionary     | 14. The Continuing Franciscan Task in the Church  |

Cost: \$350.00 (\$25.00 per session). This includes registration fee and all lesson materials.

Participants can earn a Certificate of Participation from The Franciscan Institute, St. Bonaventure University.

For more detailed information  
and to register, contact:

Anthony M. Carrozzo, OFM  
St. Stephen of Hungary Friary  
414 E. 82 Street  
New York, NY 10028  
(212) 439-8595



## NEW BOOKS FROM THE FRANCISCAN INSTITUTE

*John Duns Scotus: A Treatise on Potency and Act.* Ed./trans. Allan B. Wolter, OFM

This work brings together in one volume the Latin text with its parallel English translation of Scotus's interesting interpretation of the Aristotelian metaphysical doctrine of potentiality and actuality. The critical edition of this work appears in book nine of *Quaestiones super libros Metaphysicorum Aristotelis*, published by the Franciscan Institute in 1997. The author has long felt that this part of Scotus's work came from a late period of his life and much of it was put into final form by Scotus himself. Therefore, it can stand on its own and lends itself well to separate publication.

Price \$19.95. 416 pages, paper.

ISBN: 1-57659-170-0

*John Duns Scotus: Four Questions on Mary.* Ed./trans. Allan B. Wolter, OFM

This is a Latin/English edition of John Duns Scotus's questions on particular aspects of Mariology. His treatment of the Immaculate Conception had a profound influence on the Church's understanding of this teaching, culminating in Pius IX's proclaiming it a dogmatic truth in 1854. In addition to this doctrine, he also treats of the predestination of Christ and His Mother, the marriage between Mary and Joseph, and the maternity of the Mother of God.

Price \$15.00. 120 pages paper.

ISBN 1-57659-160-9

*Peter of John Olivi on the Acts of the Apostles.* Ed. David Flood, OFM

In his commentary on The Acts of the Apostles, Peter Olivi sets out to study the beginnings and the progress (*exitus et processus*) of the early Church. He adds that, just as The Books of Kings and The Chronicles help us understand the prophets, so does the book of Acts help us understand Paul's epistles and the "canonical" letters. In accord with his biblical theology, Peter Olivi gave more attention to the historical books of the Bible than did the other scholastics. Here is what he had to say about Pentecost, the Church of Antioch, the Council of Jerusalem, and Paul's visit to Athens and trip to Rome.

Price \$58.00. 516 pages, paper.

ISBN: 1-57659-174-3

*Bonaventure's Commentary on Luke, 1-8.* Trans. Robert J. Karris, OFM (upcoming)

Bonaventure's Commentary on Luke's Gospel, written about 1250, deals primarily with the literal sense. While some small sections of Bonaventure's commentary on Luke are available in English, this is the first comprehensive annotated translation in English. Through his Introduction and extensive notes, Karris shows how traditional and contemporary Bonaventure's commentary is, for Bonaventure builds upon the commentaries of Ambrose and Bede and the sermons of Augustine, Gregory the Great, and Bernard of Clairvaux. At the same time, Bonaventure's interpretations of such passages as Mary's Magnificat, Jesus' stilling of the storm at sea, and Jesus' cure of the demoniac anticipate contemporary exegetical insights. A must for medieval history and for contemporary New Testament libraries. (Will be published in early spring, 2001. Cost: TBA)



## INSTITUTE FOR CONTEMPORARY FRANCISCAN LIFE

A distance learning program  
responding to the desire of Secular Franciscans  
to learn more about their unique identity as Franciscans  
in the contemporary world.

*offered through:*



OFFICE OF CONTINUING EDUCATION

*currently offering:*

- FRAN 201 Franciscan Gospel Living in the Contemporary World
- FRAN 202 The Franciscans: A Family History
- FRAN 204 Franciscan Spirituality
- FRAN 400 Franciscan Servant Leadership

*Currently in preparation:*

Clare of Assisi: Her Life and Writings  
The Franciscan Sources

*proposed courses include:*

Christian and Franciscan Tradition  
Writings of Francis of Assisi  
Franciscan Ministry: Challenge and Response  
Integrative Project

*For more information contact:*

Saint Francis College Office of Continuing Education  
Loretto, PA 15940-0600 ~ phone: (814) 472-3219 ~ e-mail: ICFL@SFCPA.EDU

ASSISI • RIETI VALLEY • LA VERNA

# Assisi Alive!

*Experience Jesus by visiting  
the places made holy by Francis and Clare.  
Our programs are refreshing & invigorating,  
bringing pilgrims closer to God.*

## Franciscan Pilgrimage to the Holy Land

April 23 – May 7, 2001

## Franciscan Pilgrimages to Assisi & Rome

May 6 – 18, 2001 • June 23 – July 5, 2001

October 14 – 25, 2001

November 2 – 11, 2001

## Franciscan Study Pilgrimages

June 24 – July 17, 2001

September 14 – October 7, 2001

## Franciscan Leadership Pilgrimage

October 8 – 18, 2001

## Franciscan Pilgrimage to Northern California Missions

October 21 – 28, 2001



Franciscan  
Pilgrimage  
Programs

*Customized programs available.*

1648 S. 37th Street • Milwaukee, WI 53215-1724  
414.383.9870 • Fax 414.383.0335 • FranciscanPilgrimages.com

**ROME • HOLY LAND • CALIFORNIA MISSIONS**

SISTERS OF THE THIRD FRANCISCAN ORDER  
SYRACUSE, NEW YORK  
Eighth Annual Central New York Franciscan Experience

## "A Single Branch of Flame": Meeting the Discerning Hearts of Francis & Clare

Presenter: Clare A. D'Auria, OSF

*A reflection on the process of discernment in the Franciscan tradition as a way of  
life and on the intrinsic relationship between this prayerful way of making  
decisions and our charism of ongoing conversion.*

Friday, March 2, 2001 (7:30 - 9:00 p.m.)

Saturday, March 3, 2001 (8:30 a.m. - 3:30 p.m.)

Fee: \$20/person, \$30/couple by 2/10/01; \$25/person, \$35/couple thereafter

The Franciscan Center

2500 Grant Boulevard, Syracuse NY 13208

For information and registration phone: 315-425-0115. Email: osfsyr@eznet.net

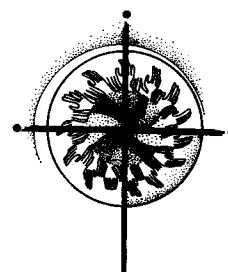
## THE FOURTH FRANCISCAN NETWORKING SEMINAR

# The Truly Human is Truly Holy

Speakers:

Ramona Miller, OSF

Thomas Hartle, OFM



Saturday, May 26 - Tuesday, May 29, 2001

At: Tau Center

511 Hilbert Street

Winona, Minnesota 55987

*For: Staff members of Franciscan Renewal Centers,  
Franciscan Spiritual Directors, and those in roles of companioning others  
on their spiritual journeys in the Franciscan tradition.*

For further information contact: Dolores Cook, OSF  
2810 Main Street  
Buffalo, New York 14214-1706  
email: franbuff@aol.com

Enter the Center



a Franciscan place of peace

## Franciscan ART & Spirituality Retreat

Saturday, June 2 - Friday, June 8, 2001

Retreatants have the opportunity to come a to deeper awareness of God through art and music as windows into the spirituality of Francis and Clare.

Reflections will be followed by sessions of prayer using art and music as the medium for gracefilled insights.

No artistic or musical talent is needed;  
just a heart open to the experience of an Incarnate God!

### Leaders:

Kay Francis Berger, OSF: internationally known Franciscan artist and sculptor

Mary Elizabeth Imler, OSF: Franciscan scholar, author, retreat leader

Joe Rayes, OFM: retreat director

Kathleen Hook, OSF and

Joy Sloan: WoodSong Ministries: composers and facilitators of the spirituality of music

## 40-Day Franciscan Hermitage Retreat

based on the Rule for Hermitages

November 11-December 21, 2001

We invite you to come to the woods and immerse yourself in an experience with the Incarnate Son of God in the length of time and the type of solitude typical of Francis himself. Spend time in one of our hermitages:

San Damiano, Greccio, La Foresta, or in the house of solitude, Poverello.

This retreat is thoroughly and uniquely Franciscan. It is based on the Third Order Rule with elements faithful to Francis' Rule for Hermitages. It was designed by Mary Elizabeth Imler, OSF, as part of her Master's thesis for St. Bonaventure University, titled: *The Franciscan Solitude Experience:*

*The Pilgrims' Journal.*

Registration deadline: May, 2001.

For brochure, contact:

Portiuncula Center for Prayer

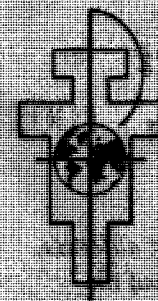
Att: Mary Ann

9263 W. St. Francis Road

Frankfort, IL 60423-8330

Ph: 815-464-3880 Fax: 815-469-4880

portc4p@aol.com



## FRANCISCAN FEDERATION

### THIRD ORDER REGULAR

OF THE SISTERS AND BROTHERS OF THE UNITED STATES

ANNOUNCES A NEW NATIONAL PROGRAM

## THE CANTICLE OF CONVERSION: SINGING THE COSMIC SYMPHONY

*"Christ comes to be the fulness of the universe when each person comes to be in the fulness of Christ. This is the mission of the Franciscan Federation."*

(St. John, OSF)

### Includes:

- Contemporary celebration of our changing universe through the Canticale of Creation
- Reflection on our personal change-of-heart experiences
- Presentation on the Franciscan tradition of conversion
- Application of our growing conversions in the present world
- Quiet time to watch the mystery of God in our life stories
- Appearance and dialog with a figure from our heritage
- Integration of our individual and cosmic stories to bring the future to birth
- Invitation to enter into the growing and transforming of the cosmos

### Program dates and places:

February 9-11, 2001—Franciscan Center, Colorado Springs, CO

March 16-18, 2001—St. Joseph Center, Tiffin, OH

April 27-29, 2001—Franciscan Center, Andover, MA

May 4-6, 2001—Millvale Motherhouse, Pittsburgh, PA

September 21-23, 2001—Holy Spirit Center, San Antonio, TX

October 5-7, 2001—Franciscan Center, Tampa, FL

November 2-4, 2001—Center of Renewal, Stella Niagara, NY

November 30-December 2, 2001—Avila Retreat Center, Durham, NC

Cost: \$225—Room, meals, program, materials (includes \$25 non-refundable registration fee)

Constitution rate: \$160—Program, material, meals (includes \$25 non-refundable registration fee)

### Contact:

The Franciscan Federation

Attn: Megan Fogarty

PO Box 19000, Washington, DC 20017

Ph: 202-529-2194; fax: 202-529-7016

## ***Junípero Serra Retreat***

### ***A Franciscan Renewal Center***

***Malibu, California***

*Established in 1942 by the Franciscan Friars of California, Serra Retreat is nestled between the ocean and the mountains in serene Malibu, conveniently accessible from LAX and Burbank airports.*

- *Private retreats*
- *Married couples*
- *Recovery retreats*
- *Days of Recollection*
- *Specialized retreats*
- *High school and college groups*
- *Women's and men's weekends*
- *Conferences*

*With a maximum occupancy of 100 guests, Serra Retreat provides a chapel with a panoramic view, large and small conference rooms, a fully staffed dining room, and grounds for walking and silent reflection.*

*Fr. Warren Rouse, OFM  
Director*

*Fr. Michael Doherty, OFM  
Retreat Master*

*Sr. Susan Blomstad, OSF  
Retreat Team*

*For further information:*



***Serra Retreat***  
***A Franciscan Retreat Center***

*Serra Retreat  
3401 Serra Road  
Malibu, CA 90265  
Ph: 310-456-6631 (Reservations)  
Fax: 310-456-9417  
srmalibu@aol.com  
www: sbfranciscans.org or  
globalretreats.com*

**2001**

## **FRANCISCAN INTERNSHIP PROGRAM**

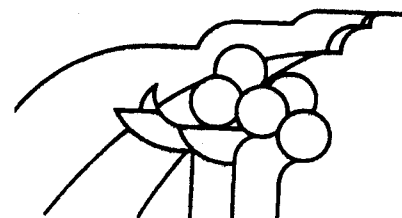
**2001**

**in  
Spiritual Direction  
and  
Directed Retreats**

**All sessions in 2001 will be conducted in  
Canterbury, England, and Toronto, Ontario**

A three-month ministerial and experiential program born out of the conviction that our Franciscan charism enables us to bring a distinctive Franciscan approach to our ministries.

Helpful to religious and lay formators, retreat directors, parish and hospital ministers, contemplatives, missionaries, community leadership, personal renewal.



*For more information contact:*

**David Connolly, OFM Cap.  
Mt. Alverno Retreat Centre  
20704 Heart Lake  
Caledone, ONT L0N 1C0**

# Franciscan

## GERMAIN GRISEZ

### *The Way of the Lord Jesus, Volume III: Difficult Moral Questions*

In this **newest** volume, Grisez answers 200 practical, moral questions raised by the readers of the first two volumes.

ISBN 0981-5 927 p. (hardcover) \$35.00

### *The Way of the Lord Jesus, Volume II: Living A Christian Life*

Prof. Grisez deals with the specific questions that concern all or most Catholics.

ISBN 0961-0 950 p. (hardcover) \$35.00

### *The Way of the Lord Jesus, Volume I: Christian Moral Principles*

Treats the foundations of Christian morality.

ISBN 0861-4 971 p. (hardcover) \$35.00

**Buy all three volumes for \$90.00!**

### *The First Franciscan Woman: Clare of Assisi and Her Form of Life*

Margaret Carney, ofm

A scholarly study of Clare's Rule.

ISBN 0962-9 261 p. (paper) \$12.95

### *Clare of Assisi: A Biographical Study*

Ingrid Peterson, ofm

Drawing from historical, sociological, spiritual, theological, and ecclesiastical backgrounds and specialists, Ingrid Peterson created the definitive biographical study of Clare of Assisi.

ISBN 0964-H 436 p. (cloth) \$23.50

### *A Dwelling Place for the Most High: Meditations with Francis of Assisi*

Fr. Thaddée Matura, ofm

Paul Lachance, ofm, trans.

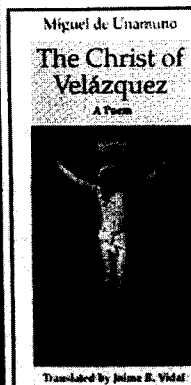
This work is a brief synthesis of a distinguished Franciscan scholar's thoughts on the life and example of the founder.

ISBN 0985-8 101 p. (paper) \$11.95

## NEW!

### *The Christ of Velázquez*

Miguel de Unamuno, Jaime Vidal, Ph.D., trans.



A classic of 20th century spirituality and a classic of Spanish literature, *The Christ of Velázquez* is a poetic meditation on Velázquez's painting of Christ Crucified by an outstanding figure of 20th century existentialist philosophy.

phv.

ISBN 0992-0 112 p. (hardcover) \$19.95

### *Marriage: The Sacrament of Divine-Human Communion: A Commentary on St. Bonaventure's 'Breviloquium'*

Sister Paula Jean Miller, fse

A new and original study of St. Bonaventure's theology of marriage as it is expressed in his *Breviloquium*.

ISBN 0967-X 268 p. (paper) \$24.95

## NEW!

### *Crucified Love: Bonaventure's Mysticism of the Crucified Christ*

Sr. Ilia Delio, ofm

This work examines the essential role of the crucified Christ in Bonaventure's mystical theology. Bonaventure advocated a type of mysticism that necessitated radical conformity to the suffering Christ.

ISBN 0988-2 268 p. (paper) \$15.95

# Press

Call or write for a free catalog.

## Francis in America



A Catalogue of Early Italian Paintings of St. Francis of Assisi in the United States and Canada

William R. Cook

ISBN 0984-X \$39.95

193 p. (hardcover)

50 full page illustrations/22 in color 8 1/2 x 11

### *The Pastoral Companion: A Canon Law Handbook for Catholic Ministry*

(2nd series, 2nd edition) John M. Huels, ofm, jcd

ISBN 0968-8 432 p. (paper) \$25.00

## Now in 2-volume paperback!

### *St. Francis of Assisi: Omnibus of Sources: Writings and Early Biographies*

Marion A. Habig, ofm, ed.

The classic English resource for primary texts on the life of St. Francis.

ISBN 0862-2 1665 p. (paper) \$35.00

### *The Trinity of Love in Modern Russian Theology: The Love Paradigm and the Retrieval of Western Medieval Love Mysticism in Russian Trinitarian Thought from Vladimir Solov'ev to Sergius Bulgakov*

Michael Aksionov Meerson

This monograph studies the emergence of the love paradigm in contemporary trinitarian doctrines, giving special emphasis to tracing this paradigm's development in modern Russian philosophy and theology. This paradigm explains the triune relationship of the Divine hypostases by the ontological love within God.

ISBN 0987-4 255 p. (paper) \$15.95

## SFO Resource Library

SFO Resource Library, coordinated by Benet Fonck, is a complete reference library for members of the Secular Franciscan Order. Vol. V & VI are yet to be printed.

### *Vol. I: Called to Follow Christ: Commentary on the Secular Franciscan Rule by the National Assistants' Commentary Commission*

Benet A. Fonck, ofm

ISBN 0975-0 139 p. (paper) \$15.95

### *Vol. II: Called to Rebuild the Church: A Spiritual Commentary on the General Constitutions of the Secular Franciscan Order*

Lester Bach, ofm Cap.

ISBN 0976-9 206 p. (paper) \$16.95

### *Vol. III: Called to Live the Dynamic Power of the Gospel*

Philip Marquard, ofm

ISBN 0977-7 1203 p. (paper) \$13.95

### *Vol. IV: Called to Proclaim Christ*

Benet A. Fonck, ofm

ISBN 0982-3 60 p. (paper) \$12.95

## On the Franciscan Circuit Coming Events 2001

### Friday, February 3–Thursday, February 8

**Franciscan Gathering: Spiritual Formation and Direction in the Franciscan Tradition.** With Edward Coughlin, OFM, and Celeste Crine, OSF. At Franciscan Center, Tampa, FL. Contact Franciscan Center, ph. 813-229-2695; fax: 813-228-0748; email: francntr@aol.com

### Friday, February 9–Sunday, February 11

**The Canticle of Conversion.** Sponsored by The Franciscan Federation. At Franciscan Center, Colorado Springs, CO (see ad p. 51).

### Sunday, February 18–Friday, February 23

**Conference Retreat for Sisters.** With James Gavin, OFMCap. At Franciscan Center, Hastings on Hudson. Contact Franciscan Center, 49 Jackson Ave., Hastings on Hudson, NY 10706; ph. 914-478-3696.

### Friday, March 2–Saturday March 3

**8th Annual Central New York Franciscan Experience: A Single Branch of Flame—Meeting the Discerning Hearts of Francis & Clare.** With Clare A. D'Auria, OSF. Contact: The Franciscan Center, 2500 Grant Blvd., Syracuse, NY 13208; ph. 315-425-0115; email: osfsyr@eznet.net

### Friday, March 16–Sunday, March 18

**The Canticle of Conversion.** Sponsored by The Franciscan Federation. At St. Joseph Center, Tiffin, OH (see ad p. 51).

### Monday, April 9–Sunday, April 15

**A Holy Week Retreat.** With JoAnn Haney, OSF, Diane Jamison, OSF, and Thomas Zelinski, OFMCap. Cost: \$395. At the Tau Center, Winona. (See ad p. 45).

### Friday, April 27–Sunday, April 29

**The Canticle of Conversion.** Sponsored by The Franciscan Federation. At Franciscan Center, Andover, MA (see ad p. 51).

### Monday, April 23–Monday, May 7

**Franciscan Pilgrimage to the Holy Land.** Contact Franciscan Pilgrimage Programs (see ad p. 48).

### Friday, May 4–Sunday, May 6

**The Canticle of Conversion.** Sponsored by The Franciscan Federation. At Millvale Motherhouse, Pittsburgh, PA (see ad p. 51).

### Sunday, May 6–Friday, May 18

**Franciscan Pilgrimages to Assisi and Rome.** Contact Franciscan Pilgrimage Programs (see ad p. 48).

## 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

## 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
RCI	Rule of Clare
TestCl	Testament of Clare
BCI	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