School of Franciscan Studies St. Bonaventure University Summer Term 2001

June 25 - July 6

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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.

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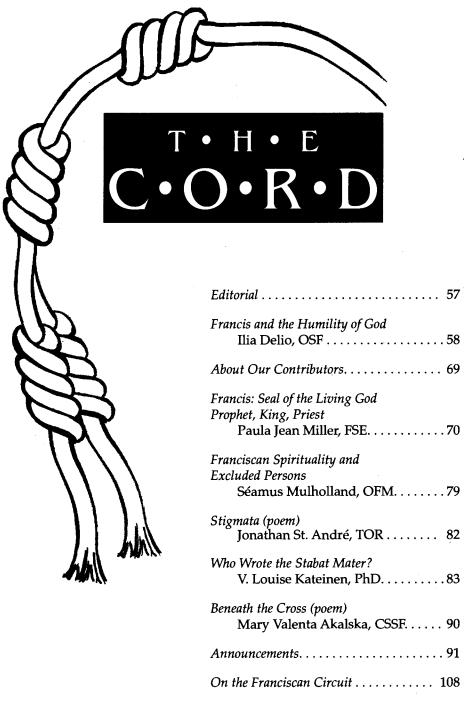
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Poetry Editor: Frances Ann Thom, OSF Distribution Manager: Noel Riggs Production Assistant: Bridget Quinn

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

(1Cor. 13:6).

(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.

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The Cord, 51.2 (2001)

Editorial

The Lenten season is upon us once again, and Christians' minds and hearts are drawn towards contemplating the Paschal Mysteries and reflecting on human life and death. There is probably no spiritual source as rich for Franciscan Christians as the amazing and incomprehensible reality of Jesus' passion, death, and resurrection. The Son of God came among us as one of us and underwent the full human experience. From the earliest days of his conversion, Francis held before his contemplative vision the image of the Crucified Savior.

The Passion of Christ was for Francis, and for Clare also, a kind of lodestone, which continued to draw them into the deep places of the human experience. Reflecting on the sufferings of Jesus helped them understand the gospel paradox that only by willingly entering into the process of dying to ourselves are we able to achieve the life intended for us by our Creator. This aspect of Francis and Clare's prayer life is becoming clearer to us as a result of contemporary scholarship.

In the Legend of St. Clare we read: "She learned the Office of the Cross as Francis, a lover of the Cross, had established it and recited it with similar affection" (30). André Cirino informs us that "both Francis and Clare prayed the Office of the passion, she frequently and he daily." Cirino goes on to express his dismay that "among Franciscans down through the centuries, the Office of the passion seems to have fallen almost completely into disuse. . . . One rarely meets a Franciscan who knows much about the Office of the Passion, let alone how to pray it." Why this should be has many historical explanations, but today, with all our tools for retrieving our spiritual tradition, we are able once more to have access, not only to the words with which Francis wove together this beautiful and contemplative prayer form, but to the spirit and understanding that motivated him to make this part of his daily liturgical prayer life. From such a contemplative focus came his tender compassion for the sufferings of his fellow human beings and his patient and hope-filled acceptance of his own bitter sufferings.

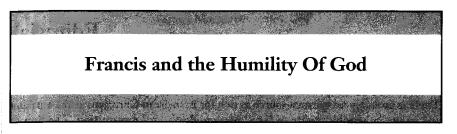
Today we have help to rediscover for ourselves the spiritual riches of this prayer form. The Franciscan Institute is now making available *The Office of the Passion* in a beautiful prayerbook form with many helps for personal and community devotion. It is a rich resource for Lent, for the Paschal Season, and for the whole liturgical year.²

Correction: In the January/February, 2001, issue of *The Cord*, we neglected to report that the article by Mary Gurley, OSF, "The Creative Tension of Franciscan Evangelical Life and Service-Centered Leadership," was a reprint. The article was originally published by the International Franciscan Conference, Rome, in *Propositum* (December 1998), 44-55. We reprinted the

article with permission. We regret the oversight.

¹André Cirino, OFM, "Foreword," *The Office of the Passion*, ed. and trans. André Cirino, OFM, and Laurent Gallant, OFM (St. Bonaventure, NY: The Franciscan Institute, 2001).

²See the ad on page 96 of this issue.



Ilia Delio, OSF

Although Francis, the poverello of Assisi, has been described as the perfect imitator of Christ, it has always surprised Franciscan scholars to discover the paucity of references to Christ in his writings. The eminent Franciscan theologian, Thaddée Matura, has described God as the central figure in Francis's writings and identifies his writings as theocentric and archaic, meaning that their spirituality is much closer to the patristic fathers than to those of the Middle Ages. Francis places a much greater emphasis on God's work of creation, salvation, and redemption in his writings than on the earthly life of Christ. While Francis's biographers describe him as an alter Christus pointing to an intimate relationship between Christ and Francis, I would like to suggest here that Francis followed Christ because he was primarily attracted by and sought to imitate the humility of God. The humility of God is an essential aspect of Francis's thought and underscores the relationship between the Father and Son. To examine this idea, I will focus on several key aspects of God in Francis's writings, namely, transcendence, immanence, and divine humility, all of which Francis describes within the context of Trinity and Incarnation. I will conclude by offering some ideas on the relationship between divine humility and following Christ, and the implications of divine humility for God's presence in the world.

The Transcendence of God

"On every page of Francis's writings," Thaddée Matura says, "we encounter the omnipresence of God. God is the central reality from whom everything comes and towards whom everything converges." To discover the centrality of God in Francis's writings is always a surprise for beginners in Franciscan spirituality. They emphatically proclaim: "But Francis was the perfect imitator of Christ!" Yet, when we begin to read Francis's own writings, we quickly find that he makes no personal reference to Christ while he directs his gaze towards the Father whom he describes in the context of a personal rela-

tionship, such as "my holy Father" (ex. OffPass, Ps. 1). If we examine the word "God," we see that, for Francis, it refers essentially to the Father who is the origin of all that exists and to whom all things return. Francis mentions the fatherhood of God frequently, using the word "Father" approximately ninety-two times in his writings, more than any other name for God.² Even though he addresses the Father personally, the Father is utterly transcendent, indicated by the descriptive superlatives Francis uses: "awesome," most high," "most holy," and "supreme." God is, in the words of Rudolph Otto, the *mysterium tremendum et fascinans*, the awesome and tremendous mystery who is beyond human expression and comprehension. As Francis writes in chapter 23 of the *Regula non Bullata*:

The most high and supreme eternal God Trinity and Unity The Father and the Son and the Holy Spirit [who] is Without beginning and without end, Unchangeable, invisible Indescribable, ineffable, Incomprehensible, unfathomable³

The significance of this passage is that Francis not only proclaims the ineffability and transcendence of God but he describes the incomprehensible transcendent God as the Trinity—Father, Son, and Holy Spirit. What Francis points out here is that the transcendent mystery of God is not the Father alone but the entire Trinity. While the transcendent God is the Trinity, Francis gives primacy to the Father who alone is the source of goodness and the perfection of love as he writes:

O Our most holy Father,
Our Creator, Redeemer, Consoler and Savior
Who are in heaven, in the angels and in the saints, Enlightening them
to love, because you, Lord are light, Inflaming them to love, because
you, Lord, are love, Dwelling [in them] and filling them with happiness, because you, Lord, are the supreme good, the eternal good from
Whom comes all good
without whom there is no good (ExPat 1-2).

The primacy of the Father as the source of love is also described by Francis at the end of his Earlier Rule where he addresses himself to the "all powerful, most holy, most high and supreme God, Holy and just Father," saying that "because we are wretches and sinners, we are not worthy to pronounce Your [the Father's] name" (RegNB 5). The Father, therefore, is truly the ineffable One, the holy transcendent God who is beyond our comprehension. The para-

dox, of course, is that Francis also attributes about eighty-six "names" or attributes to God, describing God as "merciful, gentle, delectable, sweet, just, true, holy and right, innocent and pure" (RegNB 9). The preeminent quality of God for Francis is goodness, and he finds the mystery of God a mystery of inexhaustible goodness. God is the "fullness of good, all good, every good, the true and supreme good" (RegNB 9). Thus, while God is "indescribable, incomprehensible, and unfathomable," God is also describable, comprehensible, and fathomable. God is, in short, a coincidence of opposites: knowable and unknowable, utterly transcendent and supremely good, ineffable and describable.

How is it possible that Francis both knows and does not know the utterly transcendent God? The answer is simply that God is neither a self-sufficient monarch nor is the Father ever separate from the Son and Spirit. Rather, when Francis addresses himself to the most high Father, he describes the Father within the context of the Trinity. While God the Father prevails in Francis's thought, the term Father is not associated primarily with us but with God "the Father of the Son." Thus, Francis contemplates the fatherhood of God at its source, in the Son's relationship with the Father. God is Father because he eternally begot the Son and that is why the Son is "beloved," "dearest," and "blessed." In the priestly prayer of John's Gospel, Francis finds that the Son glorifies the Father, conforms his will to the Father, and abandons himself to the Father (Jn. 17).

Where the Father and Son is, so too is the Spirit. When Francis speaks about God the Father in his writings, he always shows the Spirit present with and beside the Son (RegNB 21:1-6; 2EpFid 3:48-51; Adm 1). It is the Spirit who prepares us to follow in the Son's footsteps in order to return to the most high Father. The Spirit cleanses, enlightens, and finally sets on fire the innermost recesses of our souls, and the Spirit's grace and light foster "the holy virtues" in our hearts, changing us from being "faithless" into being "faithful to God." It is in the "charity of the Spirit" that we know God's love for us. 5

Thus, when Francis addresses himself to God the Father he does so in the context of the Trinity. He stresses the Father's love for the Son, his "other self," so that the movement of the Father's love for the Son is the same movement of love that reaches out to embrace all of us humans (RegNB 23:1; EpOrd 50). Thus, through the eternal embrace of the Father for the Son we are embraced by the Father as well, since we are caught up in the mystery of the Son in whose image and likeness we are made (Adm 5.1).

Divine Immanence and Humility

Although Francis emphasizes the transcendence of God highlights the fact that the Trinity is a God of relationships and the related to creation. The notion of a relational God is preeminent for Francis and scholars have shown that Francis was deeply influenced by John's Gospel.⁶ The significance of John's Gospel is the intimate dialogical relationship between the Father and Son bound by a common Spirit of love expressed in the divine will. The love of the Father is revealed in the Son, who always seeks to do the will of the Father and who sends the Spirit as Paraclete to attest to the truth of God as love in the hearts of believers. The deep intimate relationship between the "most holy" Father and the "beloved Son" bound by the Spirit of love shades all the prayers and thoughts of Francis. The persons in the Trinity are so united that he does not parcel out the events of creation, redemption, and salvation to different persons of the Trinity but sees the entire Trinity at work in all of these events.

It is because the persons in the Trinity are united in love that Francis understands the Incarnation within the context of the Trinity. For Francis, God's immanence is revealed to us in the person of Jesus Christ. In his second version of his Letter to the Faithful, Francis describes the kenosis of the Word, indicating that God comes to us in poverty and humility. He writes:

Through his angel, Saint Gabriel, the most high Father in heaven announced this Word of the Father—so worthy, so holy and glorious—in the womb of the holy and glorious Virgin Mary, from which he received the flesh of humanity and our frailty. Though he was rich beyond all other things, in this world he, together with the most blessed Virgin, his mother, willed to choose poverty (2EpFid 4-5).

While a quick glance at this text focuses on the Incarnation of the Word, a more thorough reading shows the role of the Father in this event. Describing the Incarnation within a cosmic hierarchy (God-angels-humanity), which is typical of medieval thought, Francis highlights the role of the Father who announces the Incarnation. That the intimate relationship between the Father and Son is at the heart of Francis's thought is revealed in two ways in this passage. First, he describes the second divine person not as Son but as Word. While the title Son denotes a relationship with the Father alone, that of Word shows a relationship of expressed likeness to the Father as well as a relationship to humanity and creation.

Second, Francis states that the Father announces the Word. Offhand, the use of the word "announce" could connote a remote presence. From afar ("in heaven") the most high Father announces his Word through the angel Gabriel. However, if we consider who it is who announces and what is being announced, we see more clearly the role of the Father in the event of the Incarnation. To announce is to speak. Here the announcer is the Father and that which is spoken is the Word. Francis highlights the divine relationship

by describing the Word as the Word of the Father. Bonaventure will later explain this relationship by saying that the Word is the expression of the Father, that is, everything the Father is is expressed in the Word. Thus, when the Word becomes flesh the mystery of the utterly transcendent Father is expressed in time but the Father remains hidden behind the veil of flesh assumed in the Incarnation, that is, the Word.

What Francis emphasizes in this passage is that the Incarnation is a work of the Trinity. When the Son, the Word of the Father, takes on our fragile human nature in the Incarnation (2EpFid 4), the Word does not *leave* the Father to take on our humanity; rather the eternal relationship of love between the Father and Son is now expressed in history and time. The infinite mystery of God as an eternal union of love between Father, Son, and Spirit is not undermined in the Incarnation—it remains an eternal mystery now expressed in the history of the world. The Incarnation of the Word is the hinge between God's transcendence and immanence. The Word is always the Word of the Father such that the Father is always in union with the Word through the Spirit. When the Word becomes flesh, the divine relationships do not change; they simply burst forth into time and history. God remains the awesome and tremendous mystery and yet is intimately near us, related to us in and through the Son.

While the holy transcendent One is the immanent One revealed in the Incarnation, Francis sees divine immanence in a particular way in the poverty and humility of Jesus Christ. The poverty of God is described in terms of kenosis, the self-emptying or descent of the Word from the divine riches of infinite love into our fragile human nature. The poverty of the Word incarnate is not peculiar to Jesus alone, however, but is grounded in the surrender of the Father who sends his Son into the world for our redemption. Francis sees divine kenosis in the birth of Jesus and in the passion and cross as he writes:

Then he prayed to his Father, saying: Father, if it is possible, let this cup pass from me. And his sweat became as drops of blood falling on the ground. Nonetheless, he placed his will at the will of the Father, saying: Father, let your will be done; not as I will but as you will. And the will of the Father was such that his blessed and glorious Son, whom he gave to us and who was born for us, should, through his own blood, offer himself as a sacrifice and oblation on the altar of the cross: not for himself through whom all things were made, but for our sins, leaving us an example that we should follow in his footprints (2EpFid 8-13).

Francis indicates here that the will of the Father was to offer up the Son just as the will of the Son was to offer his life for the Father; thus he under-

stands the two wills to be joined by the one Spirit of (agapic) love. In this respect, the Father remains intimately present to the Son even to the point of the Son's death on the cross. The contemporary theologian Jürgen Moltmann says that in the cross the two wills of the Father and Son are completely expressed as one will of sacrifical love. He writes: "In the cross, the Father and Son are most deeply separated in forsakenness and at the same time are most inwardly one in their surrender. What proceeds from this event between Father and Son is the Spirit which justifies the godless, fills the forsaken with love and even brings the dead alive." Thus, Moltmann, like Francis, sees the cross as an event of the Trinity and not simply as an event of the Incarnate Word of God, that is, an event of sacrificial love.

While in his Letter to the Faithful Francis describes the Incarnation in terms of poverty or kenosis, in his writings on the Eucharist (in his words, the body and blood of Christ) he describes the Incarnation in terms of divine humility. Whereas the Letter to the Faithful addresses the particular way the Christian is to follow Christ, in his writings on the Eucharist, he is concerned with the mystery of God's presence and emphasizes humility as the form of God present to us in the Incarnation. By describing the Incarnation as an event of the Trinity, Francis indicates that in the Incarnation the Father is always in union with the Son. Thus, the Father is not "in heaven," at an infinite distance from the sacrifice of the Son nor are the Father and Son separated by time (and thus creation) since they are united as one in the Spirit. It is clear from Francis's writings that he is concerned with the relationship between the Father and Son precisely in view of the transcendence of God. In his first Admonition on the body of Christ, he highlights the mystery of Christ's divinity in relation to the Father. He begins this Admonition with a string of passages from John's Gospel that address the question, where is the holy transcendent Father in relation to the Son? He writes:

The Lord Jesus says to his disciples: I am the way, the truth and the life; no one comes to the Father except through me. If you had known me, you would also have known my Father; and from now on you will know him and have seen him. Philip says to him: Lord, show us the Father and it is enough for us. Jesus says to him: Have I been with you for so long a time and you have not known me? Philip, whoever sees me, sees also my Father (Jn. 14.6-9). The Father lives in inaccessible light, and God is Spirit (Jn. 4.24) and, no one has ever seen God (Jn. 1.18). Therefore he cannot be seen except in the Spirit since it is the Spirit that gives life; the flesh does not offer anything (Jn. 6.64). But neither, inasmuch as he is equal to the Father, is the Son seen by anyone other than the Father [or] other than the Holy Spirit (Adm 1:1-7).

The relationship that Francis emphasizes here is the hiddenness of the Father in the Son. If the Father is the object of Francis's adoration, Francis sees the presence of the Father in the Son, an "in-sight" made possible only by the work of the Spirit. It is the presence of the holy transcendent Father in the Son that renders the humanity of Christ more than mere flesh. As Francis writes: "All who saw the Lord Jesus according to his humanity and did not see and believe according to the Spirit and the Godhead that he is the true Son of God were condemned" (Adm 1:8). Further on he states: "And as they saw only his flesh by means of their bodily sight, yet believed him to be God as they contemplated him with the eyes of faith, so, as we see bread and wine with our [bodily] eyes, we too are to see and firmly believe them to be his most holy body and blood living and true" (Adm 1:20-21). What Francis highlights here is nothing short of the profound truth of God's presence—in the flesh and in the world. The most high and holy One who is ultimate transcendent goodness is hidden in the ordinary things of this world, here indicated by forms of bread and wine.

Francis uses the word "form" specifically to highlight the hiddenness of God who hides himself in the most unexpected ways. As Francis writes: "See daily he humbles himself as when he came from the royal throne into the womb of the Virgin; daily he comes to us in a humble form; daily he comes down from the bosom of the Father upon the altar in the hands of the priest" (Adm 1:17-18). His thought echoes in the lines of Pierre Teilhard de Chardin who wrote: "There is nothing profane here below for those who have eyes to see."8 To see the humility of God in the world is to live in the mystery of Christ, for Christ expresses the humility of God in the humble form of the flesh. It is the Spirit who lives in the hearts of those turned to God who enables believers to "see" or recognize the truth of God among us (Adm 1:6).

We can understand what the humility of God means for Francis more clearly in his Letter to the Entire Order where he contrasts humility with the sublimity of God. He writes:

O admirable heights and sublime lowliness! O sublime humility! O humble sublimity! That the Lord of the universe, God and the Son of God, so humbled himself that for our salvation he hides himself under the little form of bread! Look, brothers, at the humility of God and pour out your hearts before Him! Humble yourselves, as well, that you may be exalted by Him. Therefore, hold back nothing of yourselves for yourselves

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so that he who gives himself totally to you may receive you totally (EpOrd 27-29).

Matura states that there is a startling contrast here between the "sublimity" of God, the awesome dignity of the Lord of the Universe who is God and Son of God, and the humility of God expressed in his insignificant presence in the very ordinary, everyday bread in which he is given to us. The phrase "God and Son of God" does not connote two Gods but one God, Father and Son, who "humbles himself for our salvation and "hides" his true glory from all our senses. God's humility is not a gesture of humiliation. Instead, God presents himself incognito, hidden. By highlighting the humility of God, Francis does not reduce God to a defenseless deity; rather he points to the profound theological mystery of God's appearance in the world in a new form, the form of the ordinary—in the Eucharist, in bread.

Indeed, the humility of God tells us something about God, namely, that God is turned towards us because the Father is turned towards the Son in an eternal act of love. While the Son shows his own humility, he also reveals that of the Father who is always united to the Son. That is, the Father loves us with the same enduring love with which he loves the Son. The mystery of holy transcendence, therefore, is the nearness of God. Humility is the direction of the Father's love towards us through the Son. The holy, ineffable, and incomprehensible Father is turned towards us in the Son and is immanent with the Son, hidden in the form of the ordinary, the flesh of a human and the bread of life.

Francis's notion of transcendence in light of the humility of God reflects a Christian understanding of God. His is not the God of the Greeks, the remote and distant God who has nothing in common with creation. Rather, God is a God of overflowing goodness who reveals himself as love in the poverty and humility of the Son. For Greek Fathers, such as Gregory of Nyssa, the transcendence of God underscored an infinite distance between God and creation. The doctrine of creation ex nihilo meant there was an unbridgeable gap between the incomprehensible, transcendent God and the created world, a gap that ultimately could not be bridged even in the Incarnation.¹⁰ Rather, God (the Father) always remains distant and beyond.

While Francis acknowledges God the Father as holy, awesome, ineffable, incomprehensible, and transcendent, the Father is not distant and remote; rather, the Father is immanently near, hidden in the Son. The transcendence of God does not mean that God rules from a distant "place"; rather, transcendence for Francis means "holy other." God the Father is the "holy other" because God is ultimate goodness, perfect love. Transcendence, therefore, corresponds to divine nature not divine place. It is the Holy Other nearness of God by which God is present to the world as ultimate goodness. Only those who have the Spirit of the Lord can discover this truth and penetrate the depths of created reality in which God is hidden in the world.

Francis and the Humility of God

While it seems paradoxical to speak of the holy transcendent God as a humble God, a God who is turned towards us and is intimately near us, such an understanding of God shifts our attention away from a God who "looms over us in judgement" to a God who is not only by our side but deep within us, present as holy mystery, calling us to become transcendent in love. Francis's understanding of heaven is opening up to this holy transcendent God of love. Heaven is not a "place above" us; rather it is the place of the Spirit within us where the Love that moves "the sun and the other stars" moves the flesh of our hands and feet to render us compassionate in love (ExPat 1-2).

The humility of God belies an understanding of God as a remote ruler or harsh judge, a disinterested God who has nothing in common with creation. Rather, this is a God of ultimate goodness who seeks to share goodness with another. While Francis views the Incarnation as a merciful act of God who reconciles sinful humanity to himself, salvation is really about the healing and wholeness of humanity, being restored in the fullness of God's love. As Francis proclaims in his commentary on the "Our Father," God dwells in those who attain perfect love (ExPat 2). The beauty of God's transcendence for Francis is that God comes to meet us where we are, on the level of our fragile humanity, and loves us in and through the weaknesses of our human nature. Perhaps that is why Francis was attracted to the humility of God and sought to imitate this humility. He was simply captivated by the holy mystery of God and discovered the presence of this mystery in the person of Jesus Christ. The "Parchment Given to Brother Leo," composed after he received the Stigmata on La Verna in 1224, reflects his mystical insight into the triune God present in the crucified Christ"

You are holy, Lord, the only God, You do wonders.
You are strong, You are great, You are the most high,
You are the almighty King.
You holy Father, the king of heaven and earth.
You are three and one, Lord God of gods;
You are good, all good, the highest good,
Lord, God, living and true. . . .
You are our hope, You are our faith, You are our charity, You are all our sweetness,
You are our eternal life:
Great and wonderful Lord,
God almighty, merciful Savior (LaudDei).

This prayer is a powerful testimony to Francis's profound experience of God in union with Christ. Francis discovered the holy transcendent One, the Father of ultimate goodness, in the Son, particularly in the cross where the fullness of God as love was revealed. If humility is the turning of the Father towards the Son in an eternal act of love, in the cross the Son is turned towards the Father in love, imitating the humility of God and leaving us an example that we might follow in his footprints. Did Francis follow in the footprints of the humility of God? There is reason to believe that he not only searched out these footprints but saw them clearly in the mystery of the Eucharist and exhorted his brothers to follow this path. In his Letter to the Entire Order he writes: "Look, brothers, at the humility of God and pour out your hearts before Him. Humble yourselves, as well, that you may be exalted by Him. Therefore, hold back nothing of yourselves for yourselves so that he who gives himself totally to you may receive you totally" (LOrd 28-29).

In Francis's view, to be exalted by God does not mean to be raised up beyond this world; rather, it means to be turned towards God in love-like Christ—to "give oneself totally to God who has given himself totally to us." In this way, to be turned towards God is not only an interior movement of deepening one's life in God, but it is also the movement of being turned towards the world in which God is hidden. To become humble in love, in imitation of God, is to embrace the world. For Francis, to imitate the humility of God is another way of being minor, of being turned towards the other and subject to the other for God's sake (RegNB 16:6). It is a way of meeting people where they are, on the level of personhood, and loving them by way of compassion. Thus, imitation of the humility of God provides for true unity in the face of diversity because the goodness of God knows no boundaries. Indeed, the humble love of God hides in the most unexpected forms. Francis, therefore, goes about following in the footprints of Christ because they are the footprints of divine humility. The all-powerful, supreme, and almighty God is hidden in the world, and the task of the Christian is to find him, for the one who finds God finds the source of happiness and peace.

If the humility of God is the way of meeting God in the world, it is also the way God interacts with the world. A humble God in Francis's view is not a harsh judge but one who judges according to justice, that is, according to the law of love (OffPass). If power is the capacity to influence, Francis sees the power of God precisely in the freedom of God's humble love. We are to tremble before the face of God, according to Francis, because God has ruled from a tree (OffPass, Ps VII). The omnipotence of God is crucified love which is divine capacity for love beyond all human comprehension. As Walter Kasper writes:

It requires omnipotence to be able to surrender oneself and give oneself away; and it requires omnipotence to be able to take oneself back in the giving and to preserve the independence and freedom of the recipient. Only an almighty love can give itself wholly to the other and be a helpless love.¹²

Perhaps what drew Francis to the cross of Jesus Christ was, indeed, the power of God—not the power of control but the power of helpless love revealed in the outstretched figure of the cross. What Francis discovered in the cross was the living God—not the God of human projections but the God who transforms by surrendering in love. If transcendence is the Holy Other nearness of God even in the midst of suffering and death, it is no wonder that Francis found sweetness in kissing the disfigured flesh of the leper (Test 3). God is an inexhaustible mystery of love and we are invited to share in this mystery but to do so we must become powerless, like God, to the point of surrendering in love.

Francis was free enough to let go, and in this freedom was born the seed of heaven deep within him. Freedom and the mystery of God's humility coinhere in Francis's thought for God's humble love is truly free. If we are attracted to Francis, perhaps we are attracted to his freedom to imitate the humility of God. Freedom and love are the two desires of the human heart that cling to happiness, and if we desire happiness, we must let go of the powers that imprison our inner selves and hold our happiness in the chains of self-centeredness. If we can become powerless in love, then we will find that heaven is not a place "above" but is hidden in our hearts and in the heart of the world, for the world itself is hidden deep within the infinite heart of God.

Endnotes

¹²Walter Kasper, The God of Jesus Christ, trans. Matthew O'Connell (New York: Crossroad, 1984), 194-95.

Contributors

Ilia Delio, OSF, Director of the Franciscan Center at Washington Theological Union, Washington, DC, is an assistant professor of ecclesial history and Franciscan studies. She did her doctoral studies in theology at Fordham University. She is author of Crucified Love: Bonaventure's Mysticism of the Crucified Christ (Quincy: Franciscan Press, 1998).

V. Louise Kateinen, PhD, is an associate professor of Italian in the Department of Foreign Languages and Literatures at Auburn University in Auburn, Alabama. She has contributed two articles, "Jacopone da Todi" and "Lauda," to *Medieval Italy: An Encyclopedia*, edited by C. Kleinhenz, soon to be published by Garland Press. Her article, "Hispania in Dante's Commedia: Lucan, Trajan and Dominic as Emblems of Empire," will also be published soon in *La Chispa*, '97: Selected Proceedings.

Paula Jean Miller, FSE, is Director of Catholic Studies and Associate Professor of Theology at the University of St. Thomas in Houston, Texas. She is a member of the Franciscan Sisters of the Eucharist, Meriden, Connecticut. Sister Paula Jean received her doctorate in Sacred Theology from the John Paul II Institute for Studies on Marriage and Family in Washington, DC, in 1993, and has published extensively in the areas of marriage and family life.

Séamus Mulholland, OFM, a friar of the English province, has been a regular contributor to *The Cord*. He is Chaplain to the University and Visiting Lecturer in Theology and Franciscan Studies at the Franciscan Study Centre, University of Kent. He is also engaged in teaching and research work on aspects of Medieval Franciscanism at the School of Medieval Studies, University of London.

Others:

Artist: Robert F. Pawell, OFM, of Sacred Heart Province, is a self-trained artist serving out of Chicago, employing poetry and the arts in the Ministry of the Word.

Poet: Mary Valenta Akalska, CSSF, a Felician Sister, is from Webster, Massachusetts.

Poet: Jonathan St. André, TOR, is a Third Order Regular friar at St. Louis Friary in Washington, DC.

¹Thaddée Matura, Francis of Assisi: The Message in His Writings, trans. Paul Barrett (New York: The Franciscan Institute, 1997), 53.

²Thaddée Matura, "'My Holy Father!' God as Father in the Writings of Francis," trans. Cyprian Rosen, *Greyfriars Review* 1 (1987): 106.

³All translations of Francis's writings are taken from *Francis and Clare: The Complete Works*, trans. Regis J. Armstrong and Ignatius C. Brady (New York: Paulist, 1982).

⁴Matura, Francis of Assisi, 57-8.

⁵Matura, Francis of Assisi, 82.

⁶See, for example, W. Viviani, L'ermeneutica di Francesco d'Assisi. Indagine ala luce de Gv 13-17 nei suoi scritti (Rome, 1983).

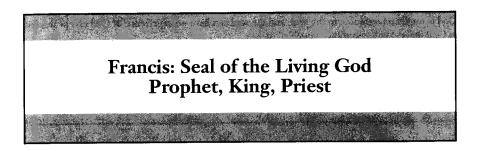
⁷Jurgen Moltmann, *The Crucified God*, trans. R. A. Wilson and John Bowden (New York: HarperCollins, 1991), 244.

⁸Pierre Teilhard de Chardin, *The Divine Milieu*, trans. Rene Hague (New York: Harper & Row, 1957), 66. Teilhard de Chardin writes: "By virtue of the creation and, still more, of the incarnation, *nothing* here below *is profane* for those who know how to see."

⁹Matura, Francis of Assisi, 72.

¹⁰Andrew Louth, The Origins of the Christian Mystical Tradition: from Plato to Denys (Oxford: Clarendon Press, 1980), 80-97. Louth states that Gregory's "understanding of the doctrine of creation out of nothing means that there is no point of contact between the soul and God, and so God is totally unknowable to the soul, and the soul can have no experience of God except insofar as God makes such experience possible" (p. 81).

¹¹Dante, *The Divine Comedy 3: Paradiso*, trans. John D. Sinclair (New York: Oxford University Press, 1961), 485.



Paula Jean Miller, FSE

The three-fold *munera* of Christ as Prophet, Priest, and King, into which each Christian is anointed and sealed at baptism, has emerged as a theme in the writings of Pope John Paul II. Since St. Francis is frequently lauded as one who most closely manifests the image of Christ in his own life, it follows that St. Francis must have lived this triple dynamic of Christian life in an exemplary way. This fact was not lost on St. Bonaventure, who refers to St. Francis as the one who carries the seal of the living God. In fact, he names Francis as the angel of the sixth seal in the Book of Revelation, the one designated by God to sign the foreheads of the servants of God with the Tau.¹

In his morning and evening sermons preached in Paris on October 4, 1267,² St. Bonaventure develops a sequence of thought which articulates characteristics in the life of St. Francis that capture the mystery of the triple office of Jesus Christ. In order to explicate these two sermons in accord with the model set forth by John Paul II, a brief summary of the theology of the *munera* will be given.

Pope John Paul bases his thought in the renewed call of Vatican Council II to the Church: every person is called by God to holiness. St. Peter tells us that we are "sharers in the divine nature"; St. Paul reminds us that God "chose us in him, before the foundation of the world to be holy"; and the book of Leviticus exhorts to "sanctify yourselves and be holy, for I the Lord your God am holy." Christ becomes human in order to show us the "way," to attain the very holiness of God. After being cleansed of sin, each Christian is anointed into the pattern of Christ and sent into the world as prophet, priest, and king.

Christ is the paradigm for these mysteries. As prophet, he was anointed to bear witness to the truth through his actions, his suffering and his death. Matthew portrays Christ as the messianic fulfillment of the Suffering Servant in the book of the prophet Isaiah (Mt. 3:16-17), while Luke opens the period of

Christ's public ministry by evoking this image: "The spirit of the Lord has been given to me, for Yahweh has anointed me. He has sent me to bring good news to the poor" (Lk. 4:18).

Like the priests of the Old Testament, Christ is anointed to offer sacrifice and incense, to make atonement for the sins of the people, and to exercise authority in judgments. While Christ deviates from the traditional priestly model by not belonging to a priesthood which derives from bodily descent from a tribe, he is acknowledged by the evangelists as priest in the line of Melchizedek, the King of Salem, who offers the sacrifice of bread and wine. Christ also reverses the model in a second way, for while in the Old Testament the priest is the man who serves God, in Jesus the priest is the Son of God who serves humankind.

Finally, Christ is anointed for kingship, for he is destined to both guide and represent the people of God. His destiny is foretold in the tidings of Gabriel: "The Lord God will give him the throne of his ancestor David; he will rule over the House of Jacob for ever and his reign will have no end" (Lk. 1:32-33). This kingship is claimed by Christ at the end of his life when responding to Pontius Pilate: "Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice" (John 18:37).

How does all this apply to the life of the ordinary Christian, and more particularly, how is it embodied anew in the poor man of Assisi? Sharing in the three-fold service of Christ shapes the life of the Church in a fundamental way. As prophets within society, we are called like Christ to stand up for our convictions and for Truth and to live into the consequences. As members of the royal priesthood, we are to penetrate, transform, and perfect the world by "offering our bodies as a living sacrifice." Kingship, as indicated by Christ, is not a matter of exercising power over others, but rather of achieving self-mastery and dominion over nature's deepest impulses. Only then is it possible to guide others into the truth of the dignity and worth of each and every human person and the just distribution of goods.

Pope John Paul enlarges our understanding of this Christian mission to the world in many of his works, but particularly in *Redemptor Hominis* and in *Christifideles laici*. The Church as prophet is to be *totally engaged* in the world; it is to be a transforming leaven, an enhancing salt, a revealing light. Christians are to be *like* the world by assuming every profession and occupation and by living into all the ordinary circumstances of family life and personal friendships. But Christians are also to be *unlike* the world—to be a *sign of contradiction* to a secularized society—primarily by integrating their faith into their daily lifestyle. As priests, Christians are to indwell the world and animate it, as the soul does the body, and to offer their entire lives as a sacrifice of praise.

Holiness consists not primarily in heroic decisions, but rather in the giving of self in generous service in the ordinary activities of daily life. In Genesis, the divine mandate is to "subdue the earth and have dominion over it." When dominion is perverted into domination, the disordering of creation by personal sin requires reordering through the cross of Christ.

St. Bonaventure's Sermons on St. Francis

St. Bonaventure sets the theme for his sermons on St. Francis by referring to the Suffering Servant in the book of the prophet Isaiah:

Behold my servant whom I uphold, my chosen in whom my soul delights; I have put my spirit upon him, He will bring forth justice to the nations.

In these phrases, Bonaventure presents Francis as the image of Christ, prophet, king, and priest. Since Christ is the center person of the Trinity and the mediator between God and humanity, it is usually the center image that provides a key to Bonaventure's thought. It is well-tried virtue that constitutes the "kingly stature" of God's elect, characterizes Francis's "unique and perfect holiness," and makes him a proper guide and representative of God's people. While Bonaventure first lingers over the prophetic call of Francis—the one who comes as the new Elias³ in a fiery chariot, lays bare the consciences of his followers, and leads them out of Egypt by turning them to a life of penance—it is Francis, the chosen one of God, who transforms creation into a new garden of innocence. And while Francis denies himself the privilege of the ordained priesthood, preferring the life of the lesser brother, God himself in the end makes him the sacrament of Christ, priest and victim, and the seal of the living God.

Francis, the Prophet

For his word was like a blazing fire, reaching the deepest parts of the heart and filling the souls of all with wonder (LM 12).

In the Major Legend, Bonaventure designates Francis as a prophet anointed and sent by the Spirit of the Lord to be a sign of contradiction to worldly values. Bonaventure designates Francis as the servant whom God himself up-bolds by his three-fold mercy. Bonaventure acknowledges that the title of servant refers primarily to Jesus Christ; however "what is true of the head may be

applied to the members on account of their likeness and closeness to the head." While these words can be understood of any holy person, they highlight in a pre-eminent way the unique and perfect holiness of Francis with regard to its "root, its loftiness, and its radiance." The root of Francis's holiness is his prophetic spirit, exemplified in his humility—a sign of contradiction to both Church and society. The loftiness of his holiness is seen in relation to his domain, for through his poverty he possesses the whole of creation. Finally, the radiance of his holiness is manifested in his priestly vesting with the sign of the cross and his own passover.

The root of perfect holiness lies in deep humility, its loftiness in well tried virtue, and its radiance in consummate love. Endowed with deep humility we are sustained by God; by well tried virtue we are made pleasing to him; and in consummate love we are taken up to God and brought closer to our neighbor.⁶

Bonaventure concludes that the *perfect* saint is one endowed with deep humility, well tried virtue and consummate love. He finds these three qualities in Francis as the servant, the chosen, and the one who is spirit-marked.

Above all, it is the virtue of humility in St. Francis which is the sign of contradiction to a Church and a worldly society focused on wealth and power. Francis becomes this sign of contradiction in his living flesh. To make his point, Bonaventure presents Francis as the fulfillment of several scriptural figures. First, Francis is the new Zerubbabel: "I will take you, O Zerubbabel my servant, and make you like a seal, for I have chosen you." Zerubbabel was the one chosen to lead God's people out of Babylon and to rebuild the temple. Francis is made the seal of God through the marks of the passion impressed on his body; he is chosen by God to lead his people in a new exodus and to rebuild the Church. Bonaventure next compares Francis to Moses, the leader of the Exodus and the giver of the law. Like Moses, Francis leads his followers out of Egypt and gives them a rule of life. Imaging Moses, Francis prays and brings forth water from the rock for the thirsty to drink (LMin 5:3.)

In Trinitarian fashion, Bonaventure compares Francis to a prophetic figure of the Old Testament, to Paul in the New Testament, and finally to Christ. Francis was a servant, humble in his reverence for God, more humble still in caring for his neighbor, and most humble in despising himself. Francis, like God's servant Job, is humble, blameless, and upright, fears God, and turns away from evil. In all that he did as a true prophet, he suffered and praised God. As Job means "sorrowing," so Francis's life was filled with sorrow and he wept unceasingly for his sins and the sins of others. As Job had seven sons, Francis had seven friars. As Job had three daughters, Francis rebuilt three churches and brought into being three orders. Francis "was a humble servant

of God through the reverence he bore him."7

Like Paul, Francis was more humble still, not only being the servant of God, but making himself the slave of all. "Our holy Father Francis became all things to all men and the servant of everybody." Francis exemplifies this in his care for the lepers. It is his care for the lepers which leads Bonaventure to compare Francis to Christ himself who was the most humble, despising himself, and giving himself over to every kind of service—even washing the feet of his disciples. Christ reveals the root of wisdom in humbling himself. Francis begins with this root and changes his way of life so radically that townspeople throw stones at him and drag him naked through the mud.

Humility, the guardian and embellishment of all the virtues, had filled the man of God with abundance. In his own opinion he was nothing but a sinner, though in truth he was a mirror and the splendor of every kind of holiness. As he had learned from Christ, he strove to build himself upon this like a wise architect laying a foundation (LM 6).

As a humble servant of God, Francis is upheld by God's three-fold mercy. Like Mary Magdalene, Francis wept unceasingly for his sins and was upheld by God's forgiving mercy; like the servant in Isaiah, Francis sets his hand to the plough and does not look back, so he is upheld by the protecting mercy of the Just One; and because Francis revered God, he was sustained by God's liberating mercy.

Francis the King

The entire fabric of the universe came to the service of the sanctified senses of the holy man (LM 5).

"Devotion lifted him up into God, compassion transformed him into Christ, self-emptying turned him to his neighbor, universal reconciliation with each thing refashioned him to the state of innocence" (LM 8). Francis is one chosen by God, elected to be raised high among all the virtuous, because of his perfect observance of the law and the gospel, his indomitable zeal for the Christian faith, and for his exceedingly fervent love for the crucified savior. He is the delight of God because of his unquestioning obedience, his passion for righteousness, and his devotion to God. Because of the "loftiness of his holiness," Bonaventure sees Francis exercising perfect dominion over the whole created universe in the image of Christ the King. His dominion extends to the whole of creation because it begins first and foremost with himself.

As a loyal follower of the crucified Jesus, Francis, that man of God, crucified his flesh with its passions and desires from the very beginning of his conversion with such rigid discipline, and checked his sensual impulses according to such a strict law of moderation, that he would scarcely take what was necessary to sustain nature (LMin 3:1).

Francis is purified in the furnace of poverty, as is prophesied in the book of Isaiah: "Behold, I have refined you, but not like silver; I have chosen you in the furnace of poverty."10 Voluntary poverty carries with it imitation of Christ and conformity to him; it is a poverty inseparable from the cross of discipleship. Francis is a man of well-tried virtue: his self-denial eradicates greed; purity, lust; simplicity, inquisitiveness; humility, pride; and kindness drives away anger. "By keeping these virtues, a person is a follower of the naked Christ in the furnace of poverty."11 And Bonaventure goes on to say that "Francis was like pure gold, refined in the furnace of poverty." Then, like Paul, Francis was chosen by God because of his indomitable zeal for the Christian faith and his passion for righteousness. As Paul was called to carry the name of Christ to the gentiles, Francis carried that name to Spain, Morocco, and Egypt. Finally, Francis was like Christ in his zeal for souls, for as Christ condescended to incarnation, passion, and death for the salvation of all, so Francis "was transformed, even while still alive, into the Crucified."12 Bonaventure quietly concludes: "It is evident that Saint Francis was chosen by God. Let us ask God to hear our prayers."13

Elsewhere, Bonaventure comments that Francis was a "truly outstanding and admirable man, for whom fire tempers its burning heat, water changes its taste, a rock provides abundant drink, inanimate things obey, wild animals become tame, and to whom irrational creatures direct their attention eagerly. In his benevolence, the Lord of all things listens to his prayer, as in his liberality he provides food, gives guidance by the brightness of light, so that every creature is subservient to him, as a man of extraordinary sanctity, and even the Creator of all condescends to him" (LMin 5:9). Why does even the Creator of all condescend to Francis? Because, as Bonaventure so aptly points out, he is the very image of Christ the Son.¹⁴

Francis the Priest

This proof of Christian wisdom ploughed into the dust of your flesh (LM 13).

In the *Itinerarium Mentis in Deum*, Bonaventure examines the life of St. Francis within the Dionysian ladder of divinization: purification, enlightenment, perfection. Now in the Evening Sermon, Bonaventure commends Francis

for his consummate love, the sign of his perfection, and speaks of the ultimate seal of God who has put his "spirit upon him, [who] will bring forth justice to the nations." Like Ezechiel in the Old Testament, Francis must first be purified of all worldly desires: "The spirit lifted me and took me up and I went away in bitterness in the heat of my spirit." Fulfilling the words of Sirach, Francis is enlightened by wisdom: "In the midst of the Church wisdom shall open his mouth and fill him with the spirit of wisdom and understanding." Bonaventure notes that, though Francis is uneducated, he is both an expert preacher and teacher. And finally, the words of Paul are embodied in Francis: "God's love has been poured out into us through the Holy Spirit who has been given to us." Francis reaches perfection and becomes the angel of the sixth seal15: "Then I saw another angel ascend from the rising of the sun, with the seal of the living God." Since Francis is now fixed to the cross in body and spirit through the stigmata, he is born aloft into God by the fire of seraphic love and simultaneously transfixed by zeal for the souls of others. 16 God sends Francis to kindle their hearts with a divine flame of love and to seal their foreheads with the Tau.17

Bonaventure observes that Francis, "like a thoroughly burning coal seemed totally absorbed in the flame of divine love" (LM 9) and cries out like the beloved in the Song of Solomon: "Set me like a seal upon your heart!" Francis, in the priesthood conferred upon him by God, brings forth justice to the nations, that is, he *reorders* all creation and, as priest, offers it as a sacrifice of praise to the Father. Like a *watchman*, whose life is a sermon to everyone, Francis brings forth justice to the nations as a model of God-like virtue, in whom nothing is found blameworthy. He is without anger or deceit and proclaims the commands of God, his promises, and his judgment.

Like a true merchant who found the pearl of heavenly glory, Francis teaches us to purchase the pearl. The priesthood of Francis is captured in the image of the merchant, the man of God who is totally engaged in the world: both like and unlike it, he is able to transform world into kingdom. Francis, the poor man, builds upon David, the best of the prophets, and on Peter, the prince of the apostles. "One was a shepherd that he would pasture the synagogue, the flock God had led out of Egypt; the other was a fisherman that he would fill the net of the Church with many kinds of believers; the last was a merchant that he would purchase the pearl of the Gospel of life, selling and giving away all he had for the sake of Christ" (LM 11).

As the perfect image of Christ the priest, Francis,

because of his merits and his intercession, [by] the power of almighty God restored sight to the blind, hearing to the deaf, speech to the mute, walking to the lame, and feeling and movement to the paralyzed; he gave robust health, moreover, to those who were withered, shriveled, or ruptured, and effectively snatched away those who were in prison; he brought the shipwrecked to the safety of port, granted an easy delivery to those in danger during childbirth, and put demons to flight from those possessed. Finally, he restored those hemorrhaging and lepers to cleanliness, those mortally wounded to perfectly sound condition, and what is greater than all these, he restored the dead to life (LMin 7:7).

Thus, Francis—the Seal of the Living God as prophet, priest, and king—is a seal refashioned, made new through lament and sorrow for his past life. He is a seal transformed by the fire of love; a seal imprinted through being an example of perfect virtue; and finally a declaratory seal by his ardent desire for the salvation of others. Bonaventure personally addresses Francis, prophet, king, and priest, as the other Angel ascending from the rising of the sun who bears the three-fold sign of the living God:

Behold, you have arrived with seven apparitions of the cross of Christ wondrously apparent and visible in you or about you following an order of time, like six steps leading to the seventh where you finally found rest. For the cross of Christ, both offered and taken on by you at the beginning of your conversion and carried continuously from that moment throughout the course of your most proven life and giving example to others, shows with such clarity of certitude that you have finally reached the summit of Gospel perfection that no truly devout person can reject this proof of Christian wisdom ploughed into the dust of your flesh. No truly believing person can attack it, no truly humble person can belittle it, since it is truly divinely expressed and worthy of complete acceptance (LM 13).

Endnotes

¹Cf. Rev. 7:2-3. "Wait before you do any damage on land or at sea or to the trees, until we have put the seal on the foreheads of the servants of God."

²Bonaventure, "The Morning Sermon and The Evening Sermon on St. Francis," preached at Paris, October 4, 1267, in *Francis of Assisi, the Founder, Early Documents*, Vol. 2, ed. Regis Armstrong, J. A. Wayne Hellmann, and William Short (New York, London, Manila: New City Press, 2000), 747-765. (All references to Bonaventure's Lives of Francis are also from this source.)

³"Inflamed totally by the fiery vigor of the Spirit of Christ, he began, as another Elias, to be a model of Truth. He also began to lead some to perfect righteousness and still others to penance. His statements were neither hollow nor ridiculous; they were instead, filled with the power of the Holy Spirit, and they penetrated to the marrow of the heart" (LMin 2:2).

⁴"Shown to them by the Lord as one coming in the spirit and power of Elias, and as Israel's chariot and charioteer, he had been made leader for spiritual men" (LMin 2:6)

⁵Morning Sermon, 748.

⁶Morning Sermon, 748

⁷Morning Sermon, 750.

⁸Morning Sermon, 750.

⁹⁴⁴Although he certainly possessed nothing of his own in this world, he seemed to possess all good things in the very Author of this world. With the steady gaze of the dove, that is, the simple application and pure consideration of the mind, he referred all things to the supreme Artisan and recognized, loved, and praised their Maker in all things. It came to pass, by a heavenly gift of kindness, that he possessed all things in God and God in all things. In consideration of the primal origin of all things, he would call all creatures, however insignificant, by the names of brother and sister since they came forth with him from the one source. He embraced those, however, more tenderly and passionately, who portray by a natural likeness the gracious gentleness of Christ and exemplify it in the Scriptures. Even inanimate things obeyed his command, as if this same holy man, so simple and upright, had already returned to the state of innocence" LMin 3:6.

¹⁰Morning Sermon, 755-756.

¹¹Morning Sermon, 755-756.

¹²It is interesting to note that this dimension of Francis's life is treated in the *third* chapter of the Legenda Minor by Bonaventure, a sign of trinitarian perfection.

¹³Morning Sermon, 758.

¹⁴"At that time when the servant of the Lord was preaching on the seashore at Gaeta, he wished to escape the adulation of the crowd, which in its devotion was rushing upon him. He jumped alone into a small boat that was drawn upon the shore. The boat, as though it was guided by an internal source of power, moved itself rather far from land without the help of any oars. All who were present saw this and marveled. When it had gone some distance into the deep water, it stood motionless among the waves as long as, with the crowd waiting on the shore, it pleased the man of God to preach" (LMin 5:4).

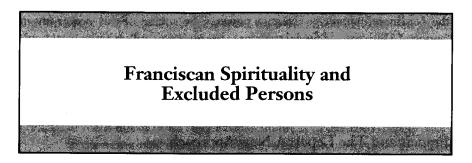
15"He understood, as the one whom he saw exteriorly taught him interiorly, that the weakness of suffering was in no way compatible with the immortality of the seraphic spirit; nevertheless, such a vision had been presented to his sight, so that this friend of Christ might learn in advance that he had to be transformed totally, not by a martyrdom of the flesh but by the enkindling of his soul, into the manifest likeness of Christ Jesus crucified. The vision, which disappeared after a secret and intimate conversation, inflamed him interiorly with a seraphic ardor and marked his flesh exteriorly with a likeness conformed to the Crucified; it was as if the liquefying power of fire preceded the impression of the seal" (LMin 6:2).

16"The man of God was now, fixed to the cross in both body and spirit. Just as he was being born aloft into God by the fire of seraphic love, he was also being transfixed by a fervid zeal for souls. He thirsted with the crucified Lord for the deliverance of those to be saved. Since he could not walk because of the nails protruding from his feet, he had his half-dead body carried through the towns and villages, so that like another angel ascending from the rising of the sun, he might kindle the hearts of the servants of God with a divine flame of fire, direct their feet into the way of peace, and seal their foreheads with the sign of the living God" (LMin 7:1).

¹⁷"The man of God venerated this symbol with great affection. He often spoke of it with eloquence and used it at the beginning of every action. In those letters which out of charity he sent, he signed it with his own hand. It was as if his whole desire were, according to the prophetic text, to mark with a Tau the foreheads of those mourning and grieving, of those truly converted to Christ" (LMin 2:9).

Almighty, eternal, just, and merciful God, grant us in our misery the grace to do for You alone what we know You want us to do, and always to desire what pleases You.

(Letter to the Entire Order 50)



Séamus Mulholland, OFM

Excluded persons, whether migrant workers, refugees, or the socially and economically displaced, were a phenomenon in the time of Francis as much as they are today. We are often tempted to think solely of excluded persons in Francis's time simply as "the lepers" and to confine this term to those who were suffering from physical leprosy, This is too narrow a way of looking at Francis's experience. A re-reading of the Franciscan texts and sources, especially the hagiographic material, is needed so that we can come to a formulation of a "Franciscanological" approach to many of the social, environmental, cultural, and economic crises of our own day.

What then is the Franciscan approach? And most particularly, is there a foundation for our involvement in this issue of excluded persons in the Franciscan sources? It is not enough to simply say: "Jesus spent time with the outcast and the excluded person, so must we"; "Jesus came to save the outcast and excluded"; or even to say "Francis identified with the lepers, so must we as Franciscan." It is not enough because none of these statements is true. Jesus may have had a special preference for the poor, yet he moved among the Pharisees, the Scribes, the Roman occupiers and persecutors. He spoke with some of the most powerful people in the country, Joseph of Arimathea, Nicodemus, Simon the Pharisee. In the case of Francis, it is true that he spent time with the lepers—but he did not identify with them. In other words, in our reading of the scriptural sources and the Franciscan sources, we must be careful not to allow a romantic, naive idealism to be substituted for a radical reassessment of the character of St. Francis and how he moved among the excluded people of his own time. I would like to suggest that elements of this construction need to be deconstructed and a new, authentic approach to the life and human character of Francis taken. In this way we will come to see why it is crucial that Franciscans become radically involved in the issue of excluded persons.

The social and economic climate of Francis's time is well documented. Suffice it to say that it was a time of great economic change. And with these economic changes there came a new sense of identity and the possibility for the "ordinary" people to exercise power. The source of this power lay in "money." With the old feudal structures beginning to collapse, the barter culture was beginning to change to the money culture. The emerging petit bourgeoisie, to whom Francis's family belonged, realized the power that they possessed through their wealth and began to exercise that power. However, Francis's heart and sympathies were with the *minores*, with the lesser people.

Francis and The Leper: A New Approach

The group that most stands out in the Franciscan sources is, of course, the lepers. Francis's encounter with the leper has become one of the primary moments in Franciscan literary history. If the story of the embracing of the leper is true, then it represents one of the central defining moments not just in the life of Francis of Assisi, but in the Franciscan order. The lepers that Francis eventually found himself among were not exactly the "marginalized" because this term indicates the recognition of their existence. Yet, they did not "exist" in Francis's society. They did not benefit from the great social and economic changes that were going on. They had no share in the power structure; they did not participate in societal decision-making. When Francis said "after that I did not wait long until I left the world"—what was the "world" he left? The only world he knew was the world of Assisi. The world he left was the value system brought about by the new-found power and wealth of the rising middle classes. Francis did not just leave his family, he left everything that was familiar to him to go into a another world—a world of nothingness, not even promise. The lepers of Assisi lived outside "the world." They had no names; they had no society; they had no voice. Thus they were not just excluded persons—they were NO PERSONS. They did not exist. In this context, when Francis found himself among them, he did not exist himself. When he left the world of Assisian riches and power based value systems—John Baptist Bernadone ceased to exist. Someone new and different began to emerge.

I suggest that the involvement of Franciscans today with the "no people"—the refugee, the displaced, the dispossessed, the voiceless migrant—is exactly the same as the encounter Francis had with the lepers. I would further suggest that the embrace of the leper be read in a new way—as the "leper" embracing Francis. If this is assumed, then we can come to no other conclusion but that the founder of the Order is not Francis of Assisi—but the leper, the one with no power, no possessions, no existence. The Franciscan Movement was founded by a nobody. It calls others to become nobodies. Francis's time among the

lepers was his "formation." Yet eventually he left them, and there are few references to the lepers after his initial encounter with them.

So where do we Franciscans find our brief for being with the excluded and the "no people" of today? If Francis spent time with them and then left them, should we not do the same? To adopt this attitude is to miss the point of Francis being with the excluded. It was they who provided the locus for him to experience the presence of God in a radical metanoia for gospel living. The living of the Gospel in Franciscan spirituality is not contextualized by the "religious life" of the Church (we are "religious" in the strict sense of the term), but Franciscan life is not to live a rule; Franciscan life is to live the Gospel.

In the new global economic climate, where instant fortunes are made in an impersonal dot.com culture, what role does Franciscan spirituality have? In being brothers and sisters to the excluded, to the "no people" of today, to the refugees, to the migrants, to the immigrants legal or otherwise—surely this is to be what Francis was to the lepers of his time. Francis "did" nothing for them; in fact, the lepers did everything for him. They were his teachers and his mentors; it was they who showed him the true value of the Gospel. The Gospel was not announced to Francis in loud, ringing voices, but in seclusion and exclusion. The Gospel was not announced to the tax collectors and sinners with great noise and trumpets, but in the very fact of the presence of Jesus among them.

Excluded Persons and Franciscan Solidarity

The "no people" of Francis's time, the lepers and outcasts, did not benefit from the wealth and power that the new economic culture had brought with it. That culture did not even recognize their existence. Today, many refugees, migrants, and immigrants are seen to be drains on the economy and the welfare state. They are seen to be taking jobs and benefits from those in our own countries who need them most. They are seen to be a drain on resources, which leads to racism, xenophobia, and violence against persons.

Yet Francis brought to outcasts a recognition of their own true value as human persons. Franciscan spirituality today must embrace the lepers anew as brothers and sisters, must suffer the consequences of ministering to refugees and migrants and immigrants, and must do so free from racism, xenophobia, or nationalistic bigotry. Francis, in order to move among those who had no existence, had to leave behind everything that was close to him, everything that was familiar, secure, and safe. He had to embark on a road on which there were no signposts, no directions. It was a road that had been traveled only once before, in early Palestine. It was a road that Francis walked until he himself became a "no person." He truly had become a refugee.

Thus, a Franciscanology in working with excluded persons must be rooted in the Gospel and a radical re-reading of the Franciscan sources so as to identify the essence of what it means for each one of us to be a brother/sister. Franciscanology should also avail itself of the expertise of those whose areas of study are socio-economics, cultural studies, political theory. It is not enough for us to simply be engaged in some kind of philanthropic work. Our work needs to be solidly grounded on a firm intellectual base so that our dynamic gospel motivations can be seen to be abreast of current thinking. Francis's experience with the excluded people of his own time and culture was the foremost formative experience of his life. What he learned from the excluded people was real poverty, powerlessness, voicelessness, and dispossession.

Our experience today with excluded people will be the same. Frequently it will mean that the society in which we live will not comprehend the reasons for involvement in our solidarity with the excluded. But it is in this sense that we will truly become LESSER BROTHERS—those who, like Francis of Assisi, walk among the excluded, the powerless, the "no-people" of our own day. In that experience we will discover the true meaning of human dignity and the very essence of what Francis meant when he said that the life of the Lesser Brother was "to follow in the footsteps of our Lord Jesus Christ", he who, like the excluded of today, was not accepted in his own country, had nowhere to lay his head, and who died because of the message of hope he proclaimed.

Grasped by the hands of Christ Jesus, wounded healer now touches my soul.

Unclenched hands offering no resistance, piercing nails offering no escape.

His palms open and bare, a total offering for all . . . for all.

And the little man did come and follow.

His hands pried open by force of grace.

A soul nearly bursting with longing,
water of passion only quenching such thirst.

And I do come after to follow.

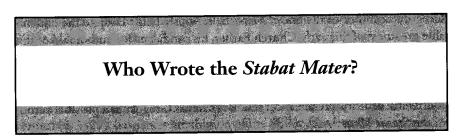
Self-reproach makes a coarse and harsh path.

Daring to pray like the little man,
desiring to share the Master's suffering,
yearning to love with seed of love divine.

My grasp loses hold of such wonder while saving solace is hands marked by love, only this remains true and enduring, Christ Jesus you have grasped me.

Stigmata

Jonathan St. André, TOR



V. Louise Katainen, PhD

Most references to the *Stabat Mater* bring to mind famous musical settings of this hymn, for example, those by Schubert, Rossini, and Verdi. However, long before the *Stabat Mater* was set to music, it existed as a hymn of personal devotion to the Virgin Mary. Authorship of this hymn is often assigned to the early Franciscan mystic, Jacopone da Todi, who died in 1306. But was Jacopone the man who penned this famous hymn?

Research reveals that the text of the *Stabat Mater* has been attributed to a surprising number of men of the Church, eight to be precise. In addition to Jacopone da Todi, the candidates are Popes John XXII, Innocent III, Boniface VIII, Gregory XI, and Gregory the Great; and Saints Bernard of Clairvaux and Bonaventure. A review of the circumstantial evidence surrounding this complicated authorship debate will lay out the major points of contention and argumentation.

What factors may be taken into consideration when evaluating the validity of any particular candidacy? Important clues as to the relative strength or weakness of a candidacy include

- the presence or absence of manuscripts or early texts that attribute authorship;
- the areas of expertise or special study of the candidate;
- the subject matter of the texts written by the candidate;
- the relative degree of importance that Mariology and the Passion held in the theology of the candidate.

Gregory the Great

The earliest attribution to the earliest candidate, Pope Gregory the Great, seems to have been made by the fourteenth-century Italian writer, Franco Sacchetti (1332-1400), famous for his *Trecento novelle*, a collection of three

hundred short stories imitative of Boccaccio. The only other ascription to Gregory I comes in the nineteenth century, when the French scholar I. Crasset makes the same attribution, citing early modern sources. Can the candidacy of Gregory as author of the *Stabat Mater* be seriously held? Despite the undeniable greatness of this early Church Father, his candidacy for authorship of this hymn seems doubtful on a couple of points. One of these is that, in the sixth-century, sequences such as the *Stabat Mater* were not yet in the liturgy. A second is that the oldest manuscript containing the *Stabat Mater* dates only to the fourteenth century. Hence, most scholars dismiss Gregory as a possible author of the *Stabat Mater*.

Bernard of Clairvaux

The next putative author of the *Stabat Mater* is the monastic theologian, Bernard of Clairvaux. Seemingly in Bernard's favor as the likely author is the fact that one fifteenth-century manuscript containing this text bears Bernard's name at the end of the hymn. Additionally in this candidate's favor stands the fact that Bernard wrote sermons in which the Virgin Mary figures importantly. Against his candidature is the fact that none of the most important editors of Bernard's works ascribed the hymn to him. The weight of the evidence would, therefore, tend to indicate that Bernard is not the author of the *Stabat Mater*.²

Innocent III

The earliest attribution of the Stabat Mater to Innocent III is made by another pope, Benedict XIV, renowned for his learning and patronage of the arts. Since hymnology was for Benedict an area of special intellectual interest, his judgment on this matter would appear to carry considerable weight. Benedict attributes the Stabat Mater to Innocent III in his 1758 study entitled De festis Domini nostri Jesu Christi. In the next century, hymnologist Ulisse Chevalier, in his 1894 Repertorium hymnologicum, leans cautiously, though by no means definitively, towards agreeing with Pope Benedict and attributing the Stabat Mater to Innocent III. The Italian philologist and literary historian Alessandro D'Ancona (d. 1914) also attributes the Stabat Mater to Pope Innocent III. Among nineteenth-century papal and church historians, Hugo von Hurter (1834-42) and Johann Netomucene Brischar(d) (1819-1897) also assign authorship of the Stabat Mater to Innocent, although a third historian, Ferdinand Gregorovius (1821-1891), judges this attribution to be baseless. The nineteenth-century Catholic historian, Franz Joseph Mone, whose research continues even today to be highly regarded, also ascribed the hymn to Innocent. James Mearns finds the likely attribution to Innocent of "Veni sancte spiritus

et emitte" compelling evidence that the *Stabat Mater* was also penned by him. Thus, the circumstantial evidence in favor of Pope Innocent III's candidacy appears strong. Against Innocent's candidature, on the other hand, stands the irrefutable fact that the principal editors of Innocent's texts do not place the *Stabat Mater* among them.³

Bonaventure

Three scholars, H. A. Daniel (d. 1871), J. Kayser (d. 1919), and Luigi Venturi (d. 1927), base their attribution of the *Stabat Mater* to Bonaventure on the hymn's similarity to another hymn, *Laudismus de sancta cruce*, which many believed Bonaventure wrote. Filippo Ermini, however, objects to the attribution of the *Stabat Mater* to Bonaventure on two grounds: first, because no ancient text supports this claim, and second, because the *Laudismus* itself, along with other *ritmi*, has subsequently been doubted to be of Bonaventurian composition. Further evidence against this ascription is the total lack of any reference to the *Stabat Mater* in early editions of the Bonaventurian texts, such as the 1599 edition of Rome, the 1609 edition of Magonza, and the 1678 edition of Lyon.⁴

Boniface VIII

The twentieth-century musicologist Hélène Nolthénius observes that for centuries a Roman tradition ascribed the hymn to our next candidate, Boniface VIII. Indeed, a late fourteenth-century manuscript now in the Bodleian Library alleges that Boniface was familiar with the hymn. Attribution to Boniface is also made by F. Demattio, in his 1871 *Lettere in Italia prima di Dante*, but apparently no other scholars have championed Boniface as author.⁵

Jacopone da Todi

A number of manuscripts, both early and late, name the early Franciscan Jacopone da Todi as author of the *Stabat Mater*, as does the important 1495 Brescia edition of Jacopone's texts. Basing their conclusions on strong manuscript tradition, stylistic analysis, and comparison with other Latin and/or vernacular texts, many experts of various branches of scholarship point to Jacopone as the author. For example, in his 1650 *Scriptores ordinis minorum*, the Franciscan historian and theologian Luke Wadding (1588-1657) claims Jacopone as the hymn's author. Also supportive of the Jacoponian attribution is Antoine Frédéric Ozanam, the nineteenth-century founder of the St. Vincent de Paul Society. In 1911 Monsignore Cesare Carbone conceded authorship to Jacopone in his four hundred-page study on the *Stabat Mater* and most literary experts

of the past two centuries assign authorship to Jacopone. George T. Peck, Jacopone's most recent English-language biographer, also shares this opinion. Thus, it is clear that Jacopone's candidacy for authorship of the *Stabat Mater* enjoys the support of numerous experts in a variety of fields.⁶

But support for Jacopone is by no means universal. Among those who remain skeptical of Jacopone's paternity of this hymn is the world's preeminent interpreter of Western mysticism, Bernard McGinn, who writes that "modern scholarship has rejected the traditional ascription to Jacopone of the famous hymn Stabat mater dolorosa." Likewise, Nolthénius rejects Jacopone as the putative author of the Stabat Mater, basing her judgment on a logical and objective analysis of the style of the text. Another detractor—a far less objective one in my view—is James Mearns, co-author of the article on the Stabat Mater in John Julian's important late nineteenth-century Dictionary of Hymnology. Despite his acknowledgment that "the evidence at first sight seems more probable," Mearns' rejection of the Jacoponian ascription reveals his own biases, as the following citation clearly shows:

As to the account of Jacopone given by Luke Wadding, ... one must bear in mind that Wadding was an Irish Franciscan, and not unwilling to claim for his order at least all that was its due. And in fact Wadding's account is much more of the nature of a series of pious imaginations than of a sober record of actual facts.

Mearns concludes that it is more likely that the Stabat Mater Speciosa is authored by Jacopone "and that the Stabat Mater Dolorosa is an earlier work."

Comparisons of the Stabat Mater with Jacopone's most famous lauda in the Umbrian vernacular, "Donna del paradiso," have produced arguments both for and against Jacopone's candidature for authorship of the Latin hymn. In comparing the Latin sequence and the vernacular poem, scholars who find in favor of Jacopone as author of the Stabat Mater point to the obvious similarity of subject matter (i.e., the Passion), as well as both poems' focus on the figure of the grief-stricken mother. Critics who find against Jacopone as putative author of the Latin hymn opine that the author of such highly emotional vernacular laude could not possibly have penned a Latin hymn of the grandeur of the Stabat Mater. They also cite differences in the two poems, of tone, point of view, and scope, which certainly do exist.8

John XXII

The attribution of authorship of the Stabat Mater to John XXII dates back to the late fourteenth century. The Genoese chronicler Giorgio Stella narrates that in 1389 Genoa, then in the midst of serious civil discord, witnessed processions of penitents who recited "psalmos et devotos rhythmos." Among

these chants was the *Stabat Mater*. In his chronicle Stella ascribes the Latin hymn, albeit somewhat tentatively, to John XXII. Nolthénius also mentions the fourteenth-century belief that John XXII was the hymn's author. Ermini, while stoutly refuting John's claim of authorship, does note that such an early reference to the *Stabat Mater* validates the notion that the hymn was composed not earlier than the beginning of the fourteenth century.⁹

Gregory XI

The fifteenth-century Florentine historian and moralist Antonius (or Antonius) (d. 1450), in writing of the Flagellant movement, makes the attribution to a certain Gregory. Later scholars believe this reference to have been to Gregory XI. By various accounts, Gregory XI had the virtue of being a sage and impartial judge, but the fact that his textual legacy consists of only a few letters on canonical and administrative matters casts doubt on the likelihood that he penned a hymn of such elegance as the *Stabat Mater*. According to Ermini, a variety of sequences and "cantici," including the *Stabat Mater*, were incorrectly attributed to Gregory.¹⁰

Further Arguments

Some scholars who have studied this debate do not make a single definitive attribution. Instead, they narrow the field of candidates down to groups of two or three. The most frequently cited groupings are Jacopone and Innocent III, Jacopone and Bonaventure, and Jacopone and Gregory I. Other scholars are content to limit the field to a historical period or a religious group. In these cases, the *Stabat Mater* is generally believed to have been written in the twelfth, thirteenth, or fourteenth centuries; or to have been composed within the Franciscan community of the high Middle Ages; or both of the above.

The commentary of John Moorman (d. 1989), a leading British historian of the Franciscan Order, capsulizes the argumentation in favor of the theory that the *Stabat Mater* was composed within the early Franciscan community:

Recollection of the part played by the Virgin and of her sufferings, inseparable from those of her Son, was an important element in the teaching of the friars; and, from the middle of the thirteenth century onwards, Mary is more and more honoured and appealed to in Christian literature. Typical of this later attitude was . . . the Stabat mater dolorosa, . . . a devotional poem, in the true Franciscan manner." 11

In an article published in Franciscan Studies in 1992, Richard O'Gorman

echoes this view: "What is beyond question, however, is that [this hymn] issued from a milieu steeped in Franciscan piety." 12

Initial analysis of the data confirms the opinion shared by a number of critics, namely, that the two strongest candidates for authorship of the Stabat Mater are Innocent III and the early Franciscan Jacopone da Todi. Researchers tend to agree on only two points: first, that the attribution of this poem is uncertain; and second, that the hymn is probably of Franciscan origin. The likelihood that the Stabat Mater was born within the Franciscan community is bolstered by the fact that this hymn came into prominence during the Flagellant movement of the period. The faithful would march throughout central Italy singing praises to God and beating themselves with scourges, sometimes to the point of drawing blood, in the belief that such a practice would help expiate their sins and thus bring them closer to spiritual perfection. Indeed, it has been documented that the Stabat Mater was well known at least as early as 1390. Although it was not one of the four sequences accepted by the Council of Trent in the mid-sixteenth century, it was restored to the Mass in 1727. Thus, the Stabat Mater remains one of only five sequences used in the Roman liturgy today.¹³

Why So Many Candidates?

What factors caused so many candidatures for authorship of the *Stabat Mater* to be advanced? Experts have reached divergent conclusions in part because, deliberately or unconsciously, they have applied different sets of criteria to the problem. The discipline of the researcher making an attribution of authorship naturally influences the conclusion reached, as does the scholar's religious affiliation, even and perhaps especially within the Church. National pride and the Zeitgeist of the historical period in which the researcher worked also inevitably play an often unconscious role in the interpretative process. For example, during the Middle Ages, it was not uncommon to attribute important and/or famous texts to prominent personnages, thus effectively eliminating from consideration more humble candidates for authorship.

Hans-George Gadamer has observed that "all understanding is historical—not only in the sense of being situated at a moment in historical time but also in the sense that historically inherited concepts are always at work in our understanding." ¹⁴ In light of this hermeneutical truth, future studies of this complex historiographic problem must necessarily take into account factors—historical, social, political, religious, academic—that may have influenced scholarly interpretation. For example, future researchers may ask to what extent, if any, did Jacopone's notoriety as a "radical" within the Franciscan ranks influence earlier and later phases of the debate? ¹⁵ Another pertinent question is

whether the Counter-reformation and the Council of Trent brought any pressure to bear on the question of the authorship of this famous hymn, which precisely at this point in time became part of the liturgy? Still another possible question is whether the numerous musical treatments of the *Stabat Mater* by major composers from Palestrina to Poulenc, including Mozart, Schubert, and Verdi, could possibly have made an impact on theories of authorship? In short, today's researcher must ask if the researcher of the past applied to this issue "the hermeneutics of empathy" or the "hermeneutics of suspicion"?¹⁶

Conclusion

The Stabat Mater Dolorosa adds great color and fiber to the tapestry of Western civilization. Even if no definitive solution to the authorship mystery is ever found, the deeply moving and powerful text of the Stabat Mater will continue to hold a position of importance in the history of music, in the evolution of western civilization, and in Roman Catholicism.

Endnotes

¹The early modern sources cited by Crasset are St. Antonino and Filippo da Bergamo. F. Ermini, Lo Stabat mater e i pianti della Vergine nella lirica del medio evo (Città del Castello, 1916), 8.

²The ms. in question is housed in the library of the Academy of Utrecht. The principal editors of Bernardine texts are Sbaralea, Oudin, Bonelli, Wurm, and Janauschek. Ermini, 4-5.

³James Mearns, "Stabat mater dolorosa," *Dictionary of Hymnology*, ed. John Julian (London, 1892) (Reprinted, Grand Rapids, MI: Kregel Publications, 1985), 1082. P. Roche, "Gregorovius, Ferdinand," *New Catholic Encyclopedia*, 6, 765.

⁴H. A. Daniel, *Thesaurus bymnologicus*, 4 vols. (Halle, 1841-46), *New Catholic Encyclopedia*. John Moorman, *A History of the Franciscan Order* (Oxford: Clarendon Press, 1968); (special edition for Sandpiper Books, Ltd., 1998), 268. Ermini, 5.

⁵Hélène Nolthénius, *Duecento: The Late Middle Ages in Italy* (New York: McGraw-Hill, 1968), 364. The original is *Duecento: Zwerftocht Door Italie's Late Middeleeuwen* (Utrecht: Spectrum, 1951). Mearns, 1082. F. Demattio, *Lettere in Italia prima di Dante* (Verona, 1871), 178.

⁶The Jacoponian early mss. are the fourteenth-century Ricciardiano 1049, the fourteenth-century ms. 559 in the Bibliothèque Nationale in Paris, and the ms. 194 of the Comune of Todi, which dates from the beginning of the fifteenth century and was discovered only in the nineteenth century. Luke Wadding, Scriptores ordinis minori (Romae, 1650). Frédéric Antoine Ozanam, Les poètes franciscains in Italie au treizième siècle (Paris: J. Lecoffre, 1852); English translation by A. E. Nellen and N. C. Craig, Franciscan Poets of the Thirteenth Century. (First published 1914; Port Washington, NY: Kennikat Press, Inc., 1969). C. Carbone. L'inno del dolore mariano (Roma, 1911). Gianfranco Contini, Poeti del Duecento (Florence, Sansoni, 1970), 62. George T. Peck, The Fool of God (Tuscaloosa, AL: University of Alabama Press, 1980), 195.

⁷Bernard McGinn, *The Flowering of Mysticism: Men and Women in the New Mysticism (1200-1350)* Vol. III of *The Presence of God: A History of Western Mysticism* (New York: Crossroad Publishing, 1998), 385, note 83. Nolthénius, 212. Mearns, 1082.

⁸One brief review of these arguments may be found in F. J. E. Raby, A History of Christian-

Latin Poetry from the Beginning to the Close of the Middle Ages (Oxford: Clarendon Press, 1953), 436-440.

⁹Nolthénius, 252, note 54. Ermini, 3-4.

¹⁰W. Henry, "The Two Stabats," American Catholic Quarterly Review XXVIII (1903): 46-59.
Ermini, 8.

¹¹Moorman, 268-69. Moorman goes on to note: "As one would expect in a Franciscan poem of this nature, it turns, after contemplating the sufferings of Mary, to a plea that the writer may share in them, stand with her by the cross, and feel, in his own heart, the sorrows which she endured."

¹²Richard O'Gorman, "The *Stabat Mater* in Middle French Verse: an Edition of Paris, Bibliothèque Nationale, fr 24865," *Franciscan Studies* 52 (1992): 191.

¹³Mearns, 1082. L. E. Cuyler, "Stabat Mater," New Catholic Encyclopedia, 13, 625-626.

14 Hans-Georg Gadamer, *Truth and Method*, 2nd edition, trans. Joel Weinsheimer and Donald

G. Marshall (New York: Continuum, 1998), 167.

¹⁵Mearns' opinion that "Jacopone does not seem to have been capable of writing such a poem as the *Stabat mater dolorosa*" seems to be a clear example of a lack of understanding of both Jacopone's poetry and his mysticism. Mearns continues: "It is . . . difficult to see how any ordinary person could be supposed truly to pray to be allowed to pass through such an ordeal [as Jacopone frequently prayed for in his lauds]." Mearns, 1082.

¹⁶Various scholars have applied these phrases to Ricoeur's hermeneutical studies, especially

his De l'interpretation (Paris: Sieul, 1965).

Beneath the Cross

Assemble and gather Beneath the cross Engulf and embark The unbiased act Of total surrender Within the womb Of precious grath Concealment, enactmen Freedom and elasticity Within divine stillness Wrappings and blessing Grace and momentum Of the chosen hour Dying and rising Giving and receiving Precious the moment Of bondage within The chosen hour "Of three"

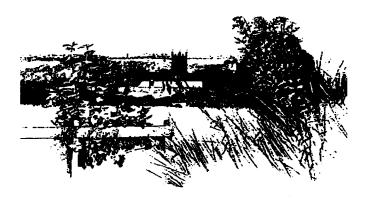
Adoration and solitude Pervade the spot Cobblestone essence Secretes the pain Love of stillness Equates the act Silence of thought Gilds the grain Nakedness and lowliness Enflesh the womb Anoint the wounds Mystical awareness Of Jesus Christ Crucified Culminates the death Of the spouse And love of mine Exactly at the hour "Of three."

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- 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)



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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—that aspect of God that pervades all creation. Eric Doyle once wrote: The Incarnation "reveals what the universe in all its parts means to God." That every individual creature is infused with Christ and is in reality a word spoken by God is an overwhelming teaching for any Christian. The weekend 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

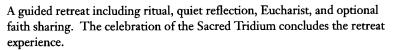


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Facilitators: JoAnn Haney, OSF, Diane Jamison, OSF, and Thomas Zelinski, OFMCap.



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For additional information, please contact Diane Jamison, OSF

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Session Units:

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

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The Truly Human is Truly Holy



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Saturday, May 26 - Tuesday, May 29, 2001

At: Tau Center 511 Hilbert Street Winona, Minnesota 55987

For: Stuff members of Franciscus Revenuel Centers, Franciscus Spiritual Directors, and those in roles of emigranio

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Franciscan Spiritual Center

Summer Retreat Offerings 2001

St. Bonaventure's The Soul's Journey Into God: A Franciscan Retreat Experience

May 4-12

Presenters: André Cirino, OFM and Josef Raischl, SFO Registration Deadline: April 20 \$525 (\$75 deposit)

Preached Retreat: The Path of the Evangelical Counsels

May 29-June 5

Presenter: John Malich, FMS Registration deadline: May 15 \$310 (\$50 deposit)

Guided Retreat: Praying with the Letters of Clare

June 13-21

Ingrid Peterson, OSF

Registration deadline: May 30 \$300 (\$50 deposit)

Guided Retreat: The Canticle of Creatures

August 1-8

Anne H. Amati, OSF

Registration deadline: July 18 \$300 (\$50 deposit)

Directed Retreat July 18-25

Directors: Clare A. D'Auria, OSF, Kathleen Gannon, OSF, Julie McCole, OSF, Sam Vaccarella, TOR Registration deadline: July 4 \$350 (\$50 deposit)

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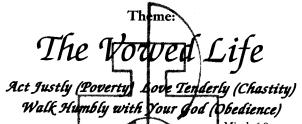
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Phone: 610-558-6152; E-mail: fsc@osfphila.org

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Micah 6:8

Roland Faley, TOR & Nancy Schreck, OSF

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Baltimore Marriott Waterfront Hotel

Registration cost: \$275 Two or more from same congregation: \$250 each

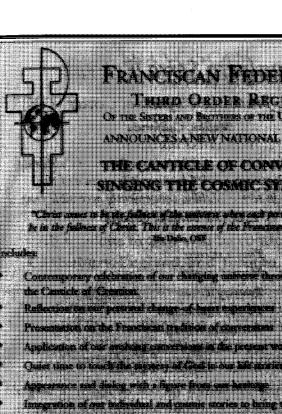
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The Franciscan Federation P.O. Box 29080

Washington, DC 20017

202-529-2334; fax: 202-529-7016; e-mail: franfed@aol.com

Website: www.franfed.org



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Program dates and places:

March 16-18, 2001-St. Joseph Center, Tiffin, OH April 27-29, 2001-Franciscan Center, Andover, MA May 4-6, 2001—Millwale 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

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2001

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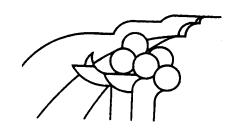
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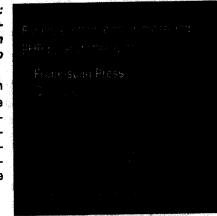
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A Holy Week Retreat. With JoAnn Haney, OSF, Diane Jamison, OSF, and Thomas Zelinski, OFMCap. Cost: \$395. At the Tau Center, Winona. (See ad p. 95).

Friday, April 27-Sunday, April 29

The Canticle of Conversion. At Franciscan Center, Andover, MA (see ad p. 103).

Monday, April 23-Monday, May 7

Franciscan Pilgrimage to the Holy Land. Franciscan Pilgrimage Programs (see ad p. 98).

Friday, May 4-Sunday, May 6

The Canticle of Conversion. At Millvale Motherhouse, Pittsburgh, PA (see ad p. 103).

Friday, May 4-Saturday, May 12

The Soul's Journey into God. With Andre Cirino, OFM and Josef Raischl, SFO. Aston, PA (see ad p. 101).

Sunday, May 6-Friday, May 18

Franciscan Pilgrimages to Assisi and Rome. Contact Franciscan Pilgrimage Programs (see ad p. 98).

Friday, May 5-Sunday, May 27

The Franciscan Intellectual Tradition. At Washington Theological Union (see ad p. 92).

Saturday, May 26-Sunday, June 10

Fourth Annual Franciscan Forum. In Colorado Springs (see ad p. 93).

Saturday, June 2-Friday, June 8

Franciscan Art and Spirituality Retreat. With Kay Francis Berger, OSF, Mary Elizabeth Imler, OSF, Joe Rayes, OFM, Kathleen Hook, OSF, and Joy Sloan. Contact: Portiuncula Center for Prayer, 9263 W. St. Francis Road, Frankfort, IL 60423-8330, ph: 815-464-3880, fax: 815-469-4880, e-mail: portc4p@aol.com.

Tuesday, June 5-Friday, May 18

Franciscan Pilgrimages to Assisi and Rome. Contact Franciscan Pilgrimage Programs (see ad p. 98).

Wednesday, June 13-Thursday, June 21

Praying with the Letters of Clare. With Ingrid Peterson, OSF. Aston, PA (see ad p. 101).

Wednesday, June 13-Tuesday, June 19

Let the Lord Lead. With Patrick Donahoe, TOR. \$300. Contact: Franciscan Retreat Center at Mt. St. Francis, 7740 Deer Hill Grove, Colorado Springs, CO 80919, ph. 719-598-5486, ext. 4143, www.franciscanretreatcenter.org.

Friday, June 22-Thursday, June 28

The Praxis of the Evangelical Life in Light of the Writings of Francis and the Tensions of Religious Life Today. With Regis Armstrong, OFMCap. Contact: Franciscan Retreat Center, Colorado Springs (see above).

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9. Total Distribution (Sum of 16a, and 15f)				1132					1106			
Copies not Distributed				118					144			
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17. Signature er	17. Signature and Title of Editor, Publisher, Business Manager, or Owner Date 9-21-01											
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