School of Franciscan Studies St. Bonaventure University Summer Term 2002

MA and Certificate Courses

Introduction to Franciscan and Medieval Studies - Anthony LoGalbo, OFM
Early Franciscan Movement - Michael Cusato, OFM
Rule of the Third Order Regular - Margaret Carney, OSF
Readings in Franciscan Theology: Scotus - Mary Beth Ingham, CSJ
Franciscan Theology of the Word - Regis Duffy, OFM
Franciscan Studio Painting - David Haack, OFM
Francis: His Life and Times - Mary Meany
Survey of Franciscan History - Dominic Monti, OFM
Integration Seminar

Special Program

Know Your Vocation — a three-week Educational Enrichment Program for English-speaking Poor Clares from around the world

For further information and for application materials contact:

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

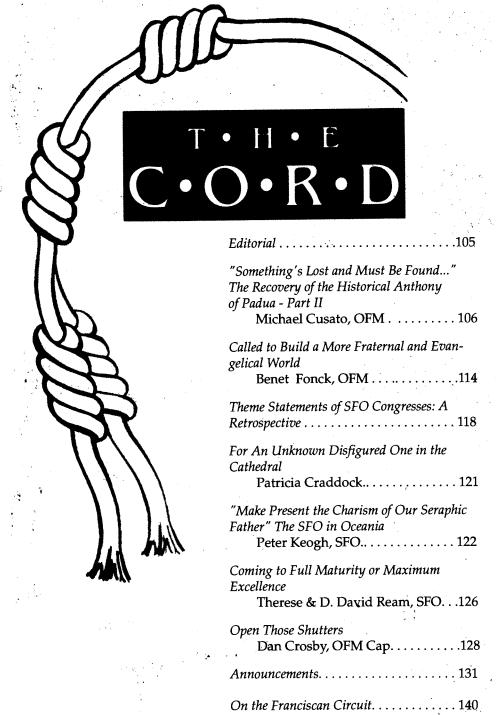


The Cord The Franciscan Institute St. Bonaventure, New York 14778 Periodical Postage Paid at St. Bonaventure, NY 14778 and Additional Office

Attention Postal Service:

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

A FRANCISCAN SPIRITUAL REVIEW



May/June 2002

THE CORD A Franciscan Spiritual Review

Publisher: Margaret Carney, OSF Editor: Roberta A. McKelvie, OSF

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

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

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

The Cord (ISSN 0010-8685 USPS 563-640) is published bi-monthly by the Franciscan Institute at St. Bonaventure University, St. Bonaventure, NY 14778. (716.375.2160)

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

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

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

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

- 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.

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

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

The Cord, 52.3 (2002)

Editorial

One of the questions frequently posed to me in recent months was "What new things will you be doing with *The Cord*?" My almost invariable response has been "I need to think about that; in a year or so I can tell you something concrete." To my surprise, however, this issue is a first step toward implementing one of the ideas that came to mind almost immediately concerning the pattern of themes for the issues.

In the past, one issue each year has been devoted to Clare of Assisi and other Franciscan women; another has always centered exclusively around Francis. That is fitting and will remain the same for now; in that way the "First Order" and "Second Order" are covered. Other issues seem to follow a liturgical-season focus within the framework of Franciscan topics. Sometimes there is material relevant to the Third Order Regular, and, less often, to the Secular Franciscan Order. But it seems that a greater level of consistency could be developed. Would it be possible, I wondered, to devote a regular yearly issue to the laity of Franciscan family, the Secular Franciscans? What would be a good time? Where would I find articles?

This issue moves toward answering those questions. Most of the material focuses on SFO topics and some items are written by SFO members. All of the selections have been chosen for their potential impact in two ways: as formative material for Secular Franciscans themselves, and as informative material for the rest of the Franciscan family.

The lead article concludes Michael Cusato's work on St. Anthony of Padua begun in the last issue; it offers much to think about in terms of economic violence and social justice both in the time of Anthony and in the present world situation. The next two articles present the theme statement for the soon-to-be-held 16th Quinquennial Congress of the Secular Franciscan Order and the collected theme statements of all the preceding congresses in this country. I am indebted to Benet Fonck, O.F.M., for his assistance in providing these resources as well as Peter Keogh's piece on the SFO in Oceania (comprised of over 70 groups!). We also offer a contribution from the national formation leaders of the SFO, and two poems which speak to the affective heart of Franciscan life.

May all of us be inspired by the quality of faith and hope these articles reveal to us, and may they challenge us to re-examine our own sense of commitment to Franciscan values.

Roverta a M'Elvie, OST.

"Something's Lost and Must Be Found..." The Recovery of the Historical Anthony of Padua (Part II)

Michael F. Cusato, O.F.M

In the previous issue, I attempted to recover the basic outlines of the bistorical Anthony: the Anthony of bistory as distinct from the Anthony of hagiography and popular devotions. In the conclusion of this article I will take a closer look at two specific aspects of his life and work: his preaching against heresy and the efforts, at the end of his life, to facilitate reconciliation and peace in the communes of northern Italy. This examination will allow us to see Anthony as a person whose religious ideals, once re-grounded in their historical contexts, can have particular resonance in contemporary situations.

Anthony and His Preaching against Heresy

We have shown that Anthony's first public ministry within the Franciscan Order involved preaching throughout the province of the Romagna in northern Italy and that this commission seemed to entail an almost exclusive concentration on challenging the heresy of the Cathars in these areas. This mission unfolded between 1222-1224, followed by a stint in the heart of Cathar country in southern France between 1224-1225. Whereas the veracity of the hagiographical stories that recount a series of incidents in which Anthony engaged these heretics had once been called into doubt not so very long ago, it now seems fairly certain that these events did in fact occur and were representative of a real and serious problem of heresy in northern Italy and southern France during the early part of the 13th century. Tellingly, the majority of the incidents in Italy were said to have occurred in and around the city of Rimini, a town not far from Forlì-the city closest to the hermitage of San Paolo Monte where Anthony first resided as a Friar Minor in Italy. Rimini was one of the primary seats of the Cathar heresy in central Italy. Not surprisingly, therefore,

in the hagiographical accounts about Anthony, Rimini is the site of no fewer than three different "fish stories" involving Anthony and the Cathars: (1) the story about his coming into town and being deviously invited by a Cathar to a poisonous fish dinner from which he escapes unharmed; (2) the story of his being invited to dinner by another Cathar on a Friday-a day of fasting-and being served a chicken dinner only to have it turn into fish, thereby sparing the friar from an infraction of his abstinence obligation; and (3) the famous story of his sermon to the attentive fish outside town, when certain Cathars had persuaded the townspeople not to attend his preaching in town. Finally, Rimini is also the location of the story of the genuflecting mule. Here, Anthony had become engaged in a debate with a famous Cathar of 30 years, a certain Bononillus, who rejected the validity of the presence of Christ in the Eucharist. This venerable Cathar concocted a test to disprove that presence. First, he deprived a mule of food for three days then ushered it into the piazza on the fourth day where a pile of oats had been placed. When the mule entered the piazza Anthony was to enter from the other end with the monstrance. Predictably, the mule completely ignored the oats and did homage to the Eucharist on bended hoof. Bononillus, as a result, renounced his Cathar beliefs and returned to Catholicism.

These incidents all occurred in Rimini but there were others scattered throughout northern Italy, especially in Milan. It is no accident, therefore, that in these hagiographical sources Anthony comes to be called "the hammer of the heretics"-the one who "lowered the boom," so to speak on these Cathar preachers and their theologians. But if Rimini was the center of a rather wide-spread heretical defection from Catholicism, Padua had become known as the one unswerving Catholic bulwark against heretical infection in northeastern Italy-which explains why Anthony would have chosen it as his place of residence once he settled down in 1230.

Two important questions pose themselves. First, why was preaching against this heresy so important for Anthony and his Franciscan provincial in the Romagna, so that he would dedicate his energies towards eradicating it both here as well as in southern France? And secondly, how did his involvement in this particular ministry affect developments in the Franciscan Order?

The Doctrine of the Cathars and Its Danger to the Church

To answer the first question, it helps to reformulate it by asking what was at stake for Catholicism in this struggle according to Anthony of Padua? Catharism as it came to manifest itself in western Europe in the mid-12th century was an offshoot of Catholic Christianity whose ideas had deep roots in the dualistic religious ideas of eastern Europe (most notably, Bulgaria). Moreover, the particular brand of Catharism present in southern France and north-

ern Italy by the late 12th century was an especially radical form of this dualism which believed that there were, in fact, two principles of creation: a good God and an evil God. The good God was responsible for creating all that was spirit whereas the evil God was responsible for creating all that was matter. By extension, that which was spirit was inherently good while that which was matter was inherently evil. Thus, in such a system, anything involving created matter-like the body, or anything created by sexual generation, or material things like property or possessions-was considered evil, not of God and to be avoided at all costs. This position, moreover, had several direct ramifications for Catholic doctrine. First, all sacraments (including the Eucharist) were null and void because spirit could not be conveyed through evil matter. Recall that in the Middle Ages, by definition every sacrament, in order to be valid, required matter as well as form; this requirement of matter in the sacrament-bread, oil, or water-rendered it evil and thus devoid of grace. Second, since the body was composed of matter, all activities of Jesus Christ involving the human bodypre-eminently the incarnation, the crucifixion, and the resurrection-must again, by definition, be dismissed as sham misrepresentations in the Scriptures. Such positions obviously undercut the very basis of the traditional Catholic doctrine of salvation and the earthly means towards that salvation in the sacraments. Even if northern Italy would have reverted back to a more moderate type of dualism by the early 13th century, still, the radical nature of these positions, coupled with the fact that Catharism had set up a rival Church with its own bishops, required a frontal assault on the heresy and its proponents. St. Dominic had already created an Order of cleric-preachers that dedicated itself to the extirpation of this heresy first in southern France and, after 1217, in northern and central Italy as well. Now Anthony, a cleric-preacher in the Order of Friars Minor, would nudge the Franciscan Order in the same direction.

Effect upon the Franciscan Order

Such was the grave situation facing the Church in the communes of northern and central Italy that confronted Anthony as he began his preaching mission there in 1222. It is in this context that we must situate the famous letter of Francis to Anthony written towards the end of 1223. Anthony apparently had written to him requesting permission to begin teaching the basics of theology to some of the friars in the region, most notably at Bologna. Why? It seems obvious that Anthony, overwhelmed with the task at hand, decided to develop a team of preachers to combat the Cathars, much as Dominic had done in southern France and in Bologna itself. He therefore wrote to Francis requesting permission to train a group of friar-preachers for this task by giving them the benefit of his own education as a canon so as to be prepared for the mission at hand.

Francis responded in the affirmative, but not without some hesitation. We know of his suspicions not so much toward learning itself but rather about what the dynamics of study and the acquisition of knowledge can often do to its recipient. Moreover, there was also an issue of social class involved: in the Middle Ages, the educated belonged to a social class well removed from the ranks of the poor and humble of society. Francis feared that his friars could become estranged from the invisible and voiceless of the world. What then might have convinced Francis to allow Anthony to set up a study center in Bologna in 1223? It seems that in his own preaching journeys in the north but also further south, particularly in Spoleto, Francis himself would have encountered Cathar heretics. But having only the rudimentary education of a merchant, he knew himself to be incapable of answering these articulate and learned Cathar preachers. Crucial also, I think, was his meeting St. Dominic in 1220 in Bologna where the latter had explicitly come to launch his own assault on the heresy. This encounter seems to have convinced Francis of the urgency of the task and of his own insufficiency in the matter. Indeed, his own writings regarding the Eucharist, the Incarnation, and the respect to be given priests give ample testimony to his awareness of the fundamental importance of these aspects of Catholic doctrine and how they were being threatened by the Cathars. Indeed, in that most unusual but intimate form of address with which he opens his response to Anthony-calling him "my bishop"-was not Francis possibly echoing his awareness of the Cathars' establishment of their own bishops and telling Anthony that, in these matters of doctrine, he would willingly bow to Anthony's greater theological wisdom and authority?

It must be stressed, however, that Anthony's request and Francis' permission were for a limited purpose: the training of competent preachers to combat this particular heresy. It should not be understood as anything more. However, the fact of the matter is that, in the years that followed, the establishment of this one house of studies in Bologna for this particular purpose did in reality open the door wide to two new major developments in the Order of Friars Minor. First, the possibility of studying theology as a friar now made the Order much more attractive to young men desiring to engage in the priestly ministry of preaching, confessing and celebrating Eucharist. Moreover, the sudden influx of such clerics into the Order-who brought with them their clerical and juridical way of looking at the world (recall the problems leading up to Quo elongati) would forever change the orientation of the Order from a primarily lay fraternity to a community of clerics intent on ministry within and on behalf of the Church. And a second development: the creation of the studium at Bologna likewise opened the door to the creation of other study centers (in Paris and Oxford, for example, to name only the most famous) which, during the 1240s and 1250s would evolve into major centers of intellectual innovation and writing at the great universities in those same towns. Anthony thus stands at the threshold of these changes: not responsible for them but having opened the door to them.

The Social Consciousness of Anthony of Padua

One might ask why the Cathar heresy had been able to proliferate at all in northern Italy at this time? The reasons are actually quite complex but the overall reason is due to the fact that between the mid-12th and early 13th centuries the communes of northern and central Italy were attempting to assert their political and economic independence from all over-arching authorities to whom they had been traditionally subject: feudal lords, representatives of the German emperor, and local bishops who were, themselves, part of the feudal nobility. In this struggle, therefore, Church authorities came to be viewed as just one of several other political obstacles to be overcome in pursuit of this autonomy. The fact that these same religious authorities (bishops, abbots and popes) often acted as vain, grasping and arrogant political overlords-interested more in asserting their rights than in living according to gospel values-only intensified the estrangement between the peoples of the new communes and the Church. In such an environment, Catharism-which was, it must be re-

called, a form of radical dualistic lay Christianity propounded and led by lay Catholics-found fertile ground in the communes. The fact that these lay Cathars not only preached a detachment from the world

> made them all the more attractive to men and women looking for integrity in their religious leaders.

But while reducing the influence of the mainstream Church on life in the Italian communes, these struggles for independence also had a second effect within these same cities: each commune came to be fractured into warring factions and parties (essentially rooted in long-standing family jealousies and rivalries) who fought each other for power, property and wealth within the commune and who also allied with larger forces-like the German Emperor or the papacy-

outside the commune. Constant warfare, strife, expropriation of land, revenge, murder and forced exile were common realities for the cities of northern and central Italy in the 13th century-and the histories of cities like Assisi and Padua were no exception. Now, one could tackle this problem as a purely political

one-which was increasingly the solution preferred by the papacy: wrest control of the city by winning over its most powerful authorities and all would be well again. Anthony, however, preferred to see the problem in the Italian communes as a spiritual one. What was needed was not dominance but healing; and what needed repair were the shattered, divided relationships between the various political parties within the cities. Thus, from Anthony's perspective, what was needed was reconciliation, especially the reconciliation of inveterate enemies. And only by bringing peace between warring parties and individuals could the Church-acting as a mediator rather that as a partisan-hope to begin to exert its influence once again over the lives of its citizens.

We have seen in Part I how reconciliation was the primary, overriding theme of the Lenten sermons of 1231 and how Anthony had tried to effect reconciliation between Ezzelino and the Sanbonifacio clan in the Veneto, even though this particular initiative ended in failure.

Nonetheless, Anthony's analysis of the woes that were tearing the communes apart and leaving the cities exposed to heretical infiltration went deeper still-not exactly to the root of the problem but closer than that analysis being proffered by most civil or religious authorities. Anthony surmised that the same attitude of despising the other as one's sworn political enemy carried over into a more general attitude toward all human beings. And such a dismissive attitude-treating one's neighbor as an object to be used, subjected or even conquered in order to satisfy one's own self interests-is what led to the rampant and shameful exploitation of the poor and vulnerable of society. They, unlike their powerful political enemies, had no armies, mercenaries or weaponry to fight off or protect themselves from the rapacity of the great and powerful of the world. In short: Anthony had a profound sensitivity to the plight of the poor. This perspective will not, however, be found very readily in the thousands of pages of stylized sermon outlines which he left us. Rather, one must look at the account of what he was trying to achieve in the great Lenten mission of 1231 and, most particularly, its culminating point: the statute of March 17th that he proposed at the end of his preaching cycle.

The express purpose of this statute was to protect the poor of Padua from the exploitative actions of the powerful; or more specifically, it aimed to protect poor debtors-and those who had vouched for them-from their usual fate within the commune. When people fell on hard times, they were often extended credit by unscrupulous lenders-but usually at exorbitant rates. When they inevitably defaulted on the repayment of these loans, they were summarily thrown into prison and their lands confiscated. Such draconian measures, however, deprived their families of the means of survival and also, paradoxically, ensured that they would rarely, if ever, be able to repay the original loan. Whole families, therefore, fell into destitution and despair, turning to crime, prostitution and even murder simply to survive.

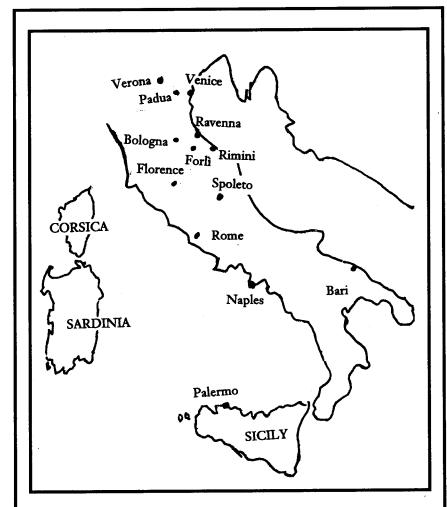
Anthony's proposal of March 17, 1231, aimed to end this vicious cycle of violence by prohibiting lenders from putting defaulters and their guarantors into prison. Other means had to be worked out to ensure that loans were not burdened with excessive interest and that they were eventually paid back. His strategy was, again, one of promoting reconciliation between aggrieved parties: not by writing off the debt completely (thereby doing injustice to the creditor) nor by grinding the poor debtor or his family into deeper poverty. This desire to see justice done between contending parties is a side rarely depicted in Antonian iconography and hagiography; and yet in many ways does it not represent his more authentically Franciscan side?

Indeed, Anthony's insights into civil strife and his initiatives to resolve them did not die with him. The same analysis of social discord found an echo in 1233, in the famous popular marches for justice and reconciliation in northern Italy known as the "Alleluia Movement," as well in the great preaching assemblies launched in the same region by members of the Franciscan and Dominican Orders in 1233 and 1234. These preaching missions always ended with proposals to rewrite the statutes of the communes with an eye to rectifying the plight of the poor and creating the conditions for a just peace in the communes.

Conclusion

These are the actions of a saint that can speak to the spiritual vision of men and women of the 21st century who value integrity of life and an evangelical sense of justice. As children we were taught, on the basis of hagiographical stories, that we should pray to St. Anthony for items lost or misplaced: "St. Anthony, St. Anthony, something's lost and must be found...," etc. What has unfortunately been lost for many of us is the Anthony of history: an Anthony we can relate to, whose evangelical vision resonates in our hearts, who looks like a Friar Minor engaged in the real concerns of real people. Isn't it about time that he was found?

Editor's note: This text has been revised from a manuscript based upon a lecture first given by the author at St. Peter's Church in Chicago, Illinois on June 12, 2001.



This map depicts the places in Italy significant to the preaching ministry of Anthony of Padua, especially in the later years of his life.

Called to Build a More Fratemal and Evangelical World

Benet A. Fonck, O.F.M.

Theme Statement for The 16th Quinquennial Congress of the National Fraternity of the Secular Franciscan Order, U.S.A.

> To be held July 2-7, 2002 Loyola University New Orleans, Louisiana

On November 11, 1215, Francis of Assisi heard a sermon preached by Pope Innocent III on the Tau symbol. The Pope, referring to the Book of Ezekiel (9: 4) and applying his thoughts to the upcoming crusade, proclaimed, "Be champions of the Tau and of the cross!" When the Pope said, "Mercy will be given to those who carry the Tau, the mark of a life of one doing penance and renewed in Christ," Francis took this message personally. His crusade was to preach penance. His mission was to keep his eyes fixed on Jesus. The charge given to him by Christ himself was to embark upon a new crusade to renew the Church and to build a more fraternal and evangelical world by conforming to the poor and crucified Christ. So his sign became the Tau.

This experience of 1215 confirmed what Francis had come to know a few years earlier when he came in touch with the Brothers of St. Anthony the Hermit, whom he met in Rome and outside of Assisi in his contacts with the lepers and the impoverished infirm. These brothers wore a Tau cross on their habits and carried a staff on which was mounted a Tau. For them it signified their commitment to humility and to loving attention to the sick and the unfortunate. Through their contemplation of the poor and suffering Christ and through their compassionate presence to the lepers, Francis embraced this same vision and mission. Hence, he saw the Tau cross as an efficacious symbol for all those who accepted being marked by it. In other words, those

who chose to identify themselves spiritually by penance and physically by charitable outreach with the poor and crucified Christ shared in the glory of the Resurrected Lord.

The Tau cross, therefore, had a very specific meaning for Francis of Assisi:

- the certainty of salvation because of the victory of Christ over death and evil and our participation in that victory by carrying about in our lives the dying of Jesus through penance, prayer, and proclamation:
- the universality of salvation because by his holy cross Christ has redeemed the whole world and by our sharing in the cross we build a more fraternal and evangelical world;
- the sweetness of salvation because it is the sign of God's goodness and love and the means to transform what is bitter and miserable into the ability to "taste and see how good the Lord really is" (Ps 34);
- the liberation of salvation because to be converted, to allow oneself to be marked with the Tau, is to become poor in the appropriations of this world but rich in the Kingdom of God, to become liberated from the slavery of possessions but bound to the beauty of Lady Poverty, to be stripped of the world's concerns but to be clothed in light of Christ;
- the mission of salvation because, as the Lord himself became the servant of the human race unto death, we choose to reach out to others in love by preaching penance, by celebrating Eucharist, by washing each other's feet, and by reconciling all things in Christ.

Thus, the Tau has become the escutcheon of the whole Franciscan Family. The Tau cross, based on the last letter of the Hebrew alphabet, symbolizes the completion of the passover from death to life by means of sacrifice. It has come to mean the corporal passage from sinfulness to sanctity through conversion, the spiritual passage from ignorance to intimacy with Christ through evangelization, the eternal passage from aloneness to union with the blessed Trinity, and unity with Christ's Body the Church through eucharistic celebration and community-building.

The Tau cross, moreover, is a sign that one is chosen, sent forth, and empowered by God to be a new crusader-committed to **Transformation**, **Apostleship**, and **Unity** in our own day. According to the principles and the example of Francis, Clare, and the whole "cloud of witnesses" (Heb 12:1) who lived as brothers and sisters of penance, on whose shoulders today's Secular Franciscans now stand, the members of the Secular Franciscan Order make it

their aim to renew the Church and to build a more fraternal and evangelical world

- by means of their transforming spirituality of penance,
- by means of their evangelization through witness and the apostolate, and
- by means of their community-building through liturgy and fraternal life.

As we read in the SFO General Constitutions about the Secular Franciscan vocation:

"Christ, poor and crucified," victor over death and risen, the greatest manifestation of the love of God for humanity, is the "book" in which the brothers and sisters, in imitation of Francis, learn the purpose and the way of living, loving, and suffering. They discover in Him the value of contradictions for the sake of justice and the meaning of the difficulties and the crosses of daily life. With Him they can accept the will of the Father even under the most difficult circumstances and live the Francis spirit of peace, rejecting every doctrine contrary to human dignity (art. 10).

In regard to their mission of **Transformation**, by which they choose to embrace the values of a holy and healthy life to strip away whatever obstructs that journey toward oneness in Christ, the SFO Rule states:

United by their vocation as brothers and sisters of penance, "and motivated by the dynamic power of the gospel, let them conform their thoughts and deeds to those of Christ by means of that radical interior change which the gospel itself calls 'conversion.'" Human frailty makes it recessary that this canversiar be carried out daily (art. 7).

Expressing their commitment to **Apostleship** both by the witness of their faithful example and by their involvement in the ecclesial, charitable, and secular ministries of the apostolate, the Constitutions say:

Secular Franciscans are called to make their own contribution, inspired by the person and message of St. Francis of Assisi, towards a civilization in which the dignity of the human person, shared responsibility, and love may be living realities....Secular Franciscans should always act as a leaven in the environment in which they live through the witness of their fraternal love and clear Christian

motivations....Secular Franciscans, committed by their vocation to build the Kingdom of God in temporal situations and activities, live their membership both in the Church and in society as an inseparable reality (art. 18,19, 20).

The Secular Franciscan vision of **Unity** is demonstrated by the General Constitutions:

The Eucharist is the center of the life of the Church. Christ unites us to himself and to one another as a single body in it. Therefore, the Eucharist should be the center of the life of the fraternity. The brothers and sisters should participate in the Eucharist as frequently as possible, being mindful of the respect and love shown by Francis, who, in the Eucharist, lived all the mysteries of the life of Christ....They should deepen the true foundations of universal kinship and create a spirit of welcome and an atmosphere of fraternity everywhere....They should work together with movements which promote the building of fraternity among peoplesThe brothers and sisters are co-responsible for the life of the fraternity to which they belong and for the SFO as the organic union of all fraternities throughout the world. (art. 14.2, 18, & 30).

Secular Franciscans, therefore, see themselves as "Tau People" called, sent forth, and empowered for Transformation, Apostleship, and Unity as they renew the Body of Christ, the Church, and thereby commit themselves "to build a more fraternal and evangelical world" (SFO Rule, art. 14).

Eternal rest grant to him, Lord,...

We have learned, as we go to press, that Sister Death has embraced our brother Bill McVernon, a Secular Franciscan Order Minister for the TAU Cross Region in New York. For many years Bill was a perennial supporter of the programs of the Franciscan Institute and often attended summer classess. May our loving God enfold him in love.

Theme Statements of Secular Franciscan Order Congresses: A Retrospective

Material for this article was supplied by Benet Fonck, O.F.M. and edited by Roberta A. McKelvie, O.S.F.

Since 1921, national congresses of the Secular Franciscan Order have been held every five years, with two exceptions. The meeting scheduled for 1946 was postponed to the following year, due to wartime concerns at the time of planning. In addition, there was no meeting in 1982.

As one scans the information that follows, the developmental process of organization on a national basis within the past 80 years becomes clear. And, just after the Secind Vatican Council, there is a change in the tone of the statements; most striking is the sense of revitalization evident following the 1978 promulgation of the new Secular Franciscan Rule.

First Congress (1921 – Chicago)

This congress led to the uniting into one organization of all the Third Order fraternities of the four jurisdictions in the United States. The new entity created the post of a Directive and Executive Council.

The Second Congress (1926 - New York City)

This congress gave the first impetus to the Third Order's mission into two fields subsequently maturely developed: recruiting the young, and formation of fraternities at non-Franciscan churches and institutions.

The Third Congress (1931 – San Francisco)

The theme of this meeting was social reform through the medium of individual reform. Tertiary literature published subsequent to the meeting witnessed to the effectiveness of the program.

The Fourth Congress (1936 – Louisville, Kentucky)

It continued the good work of the previous congress (see above), and also presented a well-defined program of Catholic Social Action: the "Three-Point Program" of popular economics.

Fifth Congress (1941 - Pittsburgh, Pennsylvania)

The meeting commemorated the 20th anniversary of the formation of a national organization of Third Order groups, as well as the appearance of the encyclical *Sacra Propedium*, by Pope Benedict XV. It also witnessed the participation of young people in the ranks of the Third Order.

Sixth Congress (1947 - Cincinnati, Ohio)

This gathering highlighted the return to Christ through the family, since good Christian and Franciscan family life is the aim of all tertiarism.

Seventh Congress (1952 - Milwaukee, Wisconsin)

Because the roots of the Third Order of St. Francis is rooted in the Gospel and is therefore apostolic, the topic for this congress was Third Order Apostolate.

Eighth Congress (1957 – Boston, Massachusetts

This meeting commemorated the 75th anniversary of the encyclical *Auspicata*, by Pope Leo XIII, and the congress' theme, "The Franciscan Way of Living" was based on the eloquent 1956 discourse of Pope Pius XII.

Ninth Congress (1962 – Detroit, Michigan)

"The Third Order in the Life of the Church Today" was chosen as the theme, in light of the papal encyclical *Mater et Magistra* by Pope John XXIII. This meeting had a larger number of tertiary delegates than any of the previous congresses, and its program included more sessions, workshops, and addresses than any other. It would be fair to say that, given the above, this was the most lively congress held up to this point.

Tenth Congress (June 22-25, 1967 - Philadelphia, Pennsylvania)

Its theme was "Franciscan Renewal Today." Panel discussions, workshops, and "buzz sessions" comprised integral parts of the convention. Frequent references were made to the new DOCUMENTS of the Second Vatican Council.

Eleventh Congress (August 13-19, 1972 - Santa Clara, California)

This event was described as a "week of community" during which "Lay Franciscans, Sisters, and Priests prayed and lived together, seeking direction from the Lord, striving to understand what it means to be a Franciscan in today's world." One outcome was "A Statement of Commitment" drawn up by the participants. A separate youth conference was held in Rensselaer, Indiana August 20-23.

Twelfth Congress (August 4-7, 1977- Collegeville, Minnesota)

The theme chosen for this congress was "Evangelization, Francis' Gift to America—The Word Made Flesh in our World." Manuela Matteoli, the Minister General of Secular Franciscans throughout the world, was the featured speaker at the congress.

Thirteenth National Congress (1987 - San Diego, California)

"Live, Learn, and Love the Rule" constituted the theme of this gathering. Over 550 persons attended this event. It was the first congress to be organized solely by Secular Franciscans, and was encouraged by the support of friars. Presentations and small group discussions focused on insights into better understanding of the importance of each of the Apostolic commissions of the SFO: Peace and Justice, Family, Work, and Ecology.

The Fourteenth Quinquennial Congress (August 2-7, 1992 – Dayton, Ohio)

The theme was "Christ's Faithful People, the Challenge and the Response." This teme was based upon the "Post-synodal Apostolic Exhortation "Christifideles Laici" of Pope John Paull II, a document that addressed the topic of vocation and the mission of the laity in the Church and the world. A vision statement summarized the recurring themes of the congress: fidelity to and love for the Church and the Franciscan way of life; and responsibility to rebuild the Church through faithfulness to prayer and service to all people, centered in the theological virtues of faith, hope, and love.

The Fifteenth Quinquennial Congress (July 1-20, 1997- Newark, Delaware)

The Congress theme was "Now is the Time – The Kingdom Is at hand." It gathered over 600 Secular Franciscans and spiritual assistants together to face the coming millennium with a strategy for leadership, an authentic experience of community, and a vision to build a world based on Christ's values. In the words of Sister Brenda Hermann, the congress' primary facilitator, it was an opportunity for Secular Franciscans to "return to the excitement of [their] founding story." In the closing session the national Minister, Richard Morton, offered the participants a three-fold challenge: 1) invite God to be "Godwithin" us in order to demonstrate convincingly that God does dwell within each person and each community; 2) seek authentic Franciscan fraternity in order to realize that the God within moves people to seek the fruit of togetherness in the face of trials; 3) move to apostolic action in order to liberate those without hope. A special feature of this gathering was the dividing of all participants into small "congress fraternities" for prayer, dialogue, and interaction.

For an Unknown Disfigured One (in the Cathedral)

As yet you do not know I've come to claim you for my own as someone dear to love to pray for, someone to love.

How could you? You barely meet my eye when I pause sometimes to greet you; but, then, I too am shy.

The superficial fact that you've been somewhat disfigured by, like St. Francis, great affliction, does not matter.

That only means, I believe, that really means you are beloved, greatly so by God, and so, by me.

I only wish I had the courage to reach higher, like St. Francis, to kiss your ravaged brow—as he enthroned his lonely lepers; to say how much I need you to love and pray for me, to tell you you are infinitely more beautiful than I.

Patricia Craddock

"Make Present the Charism of Our Seraphic Father" The Secular Franciscan Order in Oceania

Peter Keogh, SFO

This presentation was made at the Capuchin Provincial Chapter in Plumpton, Australia, in December, 1999. If offers food for thought for those not familiar with the spread of the Secular Franciscan Order in our day.

My Dear Capuchin Brothers, gathered in Chapter. Greetings from your brothers and sisters of the Secular Franciscan Order in Oceania. It is a privilege to be invited to address you today.

I will try to put before you some thoughts about the SFO Where we are today-what we are-what we are trying to be and how all that is completely tied up with the Capuchin Order (as well as the other first Orders and the Third Order Regular).

To Celebrate is to Make Present: this principle has guided the Franciscan family over the years and still shapes our commitment to "Observe the Holy Gospel of Our Lord, Jesus Christ, after the example of St. Francis of Assisi."

In living the Secular Franciscan rule, we Seculars try to "Make Present the Charism of our Seraphic Father, Francis, in the life and Mission of the Church" (Rule, art. 1) through our many celebrations of community and fraternity. In our experience of sharing with each other and with our brothers and sisters of the rest of the Franciscan family, we witness to the "vital reciprocity" that is uniquely Franciscan.

Our common lifestyle, our common spirituality and attempts at evangelisation rooted in our Rule encourage us to re-enliven the Franciscan charism in the specific vocation of the Catholic layperson living the full Christian life within the secular world in communion with the Holy Catholic Church. That is our challenge today-to make Christ present with us in the "Market Place": in our own life, in our family, in our workplace and in our associations. To live this challenge effectively, we have to understand and embrace fully the gift of the Church to us. This clearly means that we also

need from you [friars] a FUNDAMENTAL OPTION FOR THE SECU-LAR FRANCISCAN ORDER and not just a nice comfortable brotherly sign of support or an occasional offer of fraternal greeting and recognition. We need a true FUNDAMENTAL OPTION-a sign of your real presence *for*, with, and to the SFO.

This option must show itself in concrete, positive action-not just a fine position paper or a policy statement from General, Provincial, or local Chapters but a real commitment to **join with** Seculars by providing well-prepared and enthusiastic spiritual assistants who fully understand and appreciate the Rule and the constitutions of our Order and who will commit themselves to build the Secular Franciscan branch of the family in complete harmony with its secular leaders. You provide us with that special spiritual presence and encouragement that is essential to complete the SFO charism.

Your presence is not one of leadership or control but is a special blend of encouragement, acceptance, spiritual input and providing that authentic Franciscan gift to the life of the Secular Fraternity. We need friars who have been formed and are willing to continue to be formed as we Secular leaders endeavour to develop fully our Franciscan lifestyle in the Secular context of the world around us.

We, like you, are on a journey-a journey that takes us as Franciscans to new and unknown frontiers. We need more than anything to be well-prepared and able and spiritually strong enough "to make present the Gospel in our life and in the world that we are part of."

Life in Fraternity is our way. It is a totally different lifestyle than that of the professed Religious Franciscan. But fraternity needs to be developed by the Secular Franciscan in a way that includes prayer, sacraments, care for each other, as a special bond of familial love and concern that is present at all times, every day, even though we might only come together infrequently. The Secular Fraternity is a unique style of fraternity. It is developed at a distance; we do not live in each others' pockets but we do live in a way that we are especially close and care about each other. This is where our Franciscan spirituality comes to the fore. Our prayer life, our communication with each other and our awareness of the needs of each other are the tools for building and living fraternity.

The presence of the Franciscan religious in this fraternity is paramount. You and your special charism make our lifestyle possible. The Franciscan charism is only at its fullness when we Franciscans are together as a family-living in dynamic interaction and vital reciprocity. This style of living and working together is based upon our common origins, common charisms, common means of achieving our goals, and especially the common need for each others' existence, support and assistance. Each branch of the Family has to face up to its own challenges, but it is only when we come to grips with the

fact that we are dependent on each other that the challenge becomes acceptable and liveable for us.

So what can the Capuchin friars do for us?

- 1. Adopt an attitude: "The attitude of Spiritual Assistance" is the conviction in the heart of a Friar that a Secular Franciscan is an "authentic Franciscan" and a necessary co-equal in sharing the Franciscan spirituality, life style, and ministry of evangelisation and hence it is also the commitment to interact with and work with the Secular Franciscans.
- 2. Create a Fraternal Plan: A plan of spiritual assistance should be introduced into all facets of the Friars' formation program to introduce and educate the Friars in the life and way of the Secular Franciscan and a fraternal plan to provide "suitable" spiritual assistance to the SFO.
- 3. Study and become familiar with the Church's teaching on the role of the Laity through the documents of Vatican II and the Post-Synodal documents such as "Christifidelis Laici" which form the basis for the life of a lay Catholic in the Church and in the world. These texts constitute essential formation for Secular Franciscans and therefore are also essential to the Spiritual Assistant and Animator.
- 4. We need sharers, supporters and companions for our journey as Franciscans. We need the example of the life of the Friar and the Friar Community to reinforce our lifestyle.

The Secular Franciscans in Oceania, more than 20 years after the introduction of the New Rule, are starting to show a new and well-founded attitude to the active living of the Franciscan life in the Secular dimension. The Rule of the SFO is now permeating our lives in the ways originally envisioned by those who wrote and updated the Rule of 1978.

Last weekend we celebrated a gathering of formators from all regions of our national Fraternity, which includes New Zealand, all States of Australia and Singapore. The understanding, enthusiasm and wisdom which was displayed at this meeting showed a mature, well-formed and active leadership which gives great hope for the future of the Secular Franciscan Order in Oceania. This has come about through the combined interaction of the secular leaders of the SFO at all levels, united with a balanced and formidable Spiritual Assistance from the friars and Franciscan religious who have worked with us for decades past.

The SFO is a successful and progressive part of the Franciscan family. We have matured and are still maturing from a pious Franciscan lay society

to an active, Gospel-centered Franciscan Order that is on the way to a continued growth in the Church and the Franciscan family.

We have over 70 groups (fraternities and small groups) right across the national Fraternity of Oceania. We have some 1,500 Secular Franciscans who are trying to live the life. Many of the older style larger fraternities are dying out but are being replaced by smaller, widespread Fraternities who are seeing the simple and exciting lifestyle offered by the SFO as a new way to live the Secular life in the Church. It is this challenge of meeting, forming and establishing such groups that is the work of the SFO leaders and, of course, this includes the presence of the First Orders and the Franciscan Religious. That is why we need you to work with us, to give us the spiritual impetus to accept and answer the challenge.

About Our Contributors

Patricia Craddock lives in Lawrenceville, Georgia. Her passion is for Italian poetry and art, and she sees St. Francis of Assisi as an endlessly inspir ing poetic subject. Her poems have been published in England and Italy, and this is her second appearance in *The Cord*.

Dan F. Crosby, O.F.M. Cap., a friar of the Midwest Capuchin Province, serves on the leadership team at St. Anthony Retreat Center in Marathon, WI. In the past he worked on the northern Cheyenne reservation for 15 years and has also been involved in campus minstry. This is his first appearnace in *The Cord*.

Michael F. Cusato, OFM, a friar of the Sacred Heart Province of the FriarsMinor teaches and conducts research as a member of the faculty of the Franciscan Institute. His work includes two essays in *True Followers of Justice Identity, Insertion, and Itinerancy among the Early Franciscans*, Vol. 10 of the Spirit and Life Series published by the Institute.

Benet Fonck, O.F.M., is a friar of the Sacred Heart Province. He has worked with the Secular Franciscan Order since 1970, serving at local, regional, provincial, national and international levels. Currently he seves as the Executive Secretary of the Conference of National Spritiual Assistants.

Peter Keogh SFO, is the national minister of the "National Fraternity of Oceania" which includes Australia, New Zealand, Papua Guinea, Singapore, and Malaysia.

Therese & David Ream chair the national formation commission of the SFO in the United States.

Coming to Full Maturity or Maximum Excellence

Therese and Deacon David Ream, SFO

This article is adapted from TAU-USA, the Newsletter of the National Fraternity of the Secular Franciscan Order in the United States. It was first published in Autumn, 2001.

We are well along into [the new millennium], this third millennium of Christ. The National Commission Chairs share their reflections on last year's general theme of "New Beginnings" by focusing on the third major developmental life stage, that of mid-life or middle adulthood. A word often associated with adulthood is maturity, which the American Heritage Dictionary defines as "The state or quality of being fully grown or developed." Synonyms for the verb "mature" include age, develop, and ripen. The central meaning shared by these verbs is "to bring or come to full development or maximum excellence."

"Maximum excellence" in realizing our Franciscan vocation-now there's an image that fires the imagination! Do we ever, can we ever attain complete maturity in living the Gospel way of life we profess as Franciscans? Probably not, since growth in maturity is truly the work of a lifetime, a process that ends for us only when we are finally embraced by our Sister Bodily Death, and pass over from this life to eternal life. Perhaps it would be more accurate to claim that we are always maturing in our vocation, "by means of that radical interior change which the gospel itself calls 'conversion'" (SFO Rule, Article 7). This same article of our Rule also reminds us that "Human frailty makes it necessary that this conversion be carried out daily." Ongoing conversion, then, is the genuine pathway to "maximum excellence" in realizing our call to live the Gospel of Jesus Christ, after the manner of Francis of Assisi.

The newly revised . . . General Constitutions of our Order also support this notion of maturing in our vocation. Article 37.2 states that "The journey of formation, which should develop throughout life, begins with entrance into the fraternity." All of Article 44 addresses the issue of ongoing formation:

Begun by the preceding stages, the formation of the brothers and sisters takes place in a permanent and continuous way. It should be understood as an aid in the conversion of each and everyone and in the fulfillment of their proper mission in the Church and in society" (44.1).

Article 44.2 of the General Constitutions states that: "The Fraternity has the duty to give special attention to the formation of the newly professed and of the temporarily professed, to help them become **fully mature** [emphasis added] in their vocation and develop a true sense of belonging." Article 44.3 presents a number of specific experiences of ongoing formation, all of which are to assist in "deepening the Franciscan vocation.

In his Letter to the Ephesians (4:14-16), Saint Paul exhorts us:

Let us, then, be children no longer, tossed here and there, carried about by every wind of doctrine that originates in human trickery and skill in proposing error. Rather, let us profess the truth in love and grow to the full maturity of Christ the head. Through Him the whole body grows, and with the proper functioning of the members joined firmly together by each supporting ligament, builds itself up in love." Our goal as Christians, and especially as Franciscan Christians, is to become adult in our Faith, to become increasingly mature in our Franciscan vocation and identity, to "grow to the full maturity of Christ the head.

We are invited to reflect on the following statement: "In order to become 'Fully Mature with the Fullness of Christ' (Ephesians 4:13), the Secular Franciscan, called to holiness within the Church and prompted by the Spirit to deepen that calling, like Francis and Clare, through the Secular Franciscan Order, with its rich history and development, observes the Holy Gospel of our Lord Jesus Christ in community through a life of penance, through evangelical simple living, through a life of prayer, and through evangelizing with witness and the apostolate as a secular person with a lay mission by bearing peace and charity, by instilling justice and dignity, by being sensitive and loyal to the Church, and by witnessing to the Gospel in a public profession through the example and help of the Blessed Virgin Mary in intimacy with and conformity to Jesus the Lord."

What a mouthful! What a life project! What a vision to move toward "maximum excellence" as Franciscan women and men of the Gospel. Sisters and brothers, may God give you the joy of a maturing Franciscan vocation!

Endnote

¹ Benet Fonck, O.F.M., Fully Mature with the Fullness of Christ, Province of the Sacred Heart, 1995.

OPEN THOSE SHUTTERS (Assisi Pilgrimage Revisited)

Throw open those shutters; let it all in!
And in it all came:
The Spoleto Valley, sprawled in its splendor.
There, straight ahead, San Damiano, a simple delight,
Where the Lord started the journey.
And off to the right, dwarfed 'neath the dome,
Lay Francis' treasure, his home for all friars,
His Little Portion his, Mary's, the angels'.
And in between, sunk now from sight,
Lay the plain of the lepers,
Where he found refuge and Jesus after his fight.

A beautiful view, no one can doubt.

But let it all in? It might puli me out!

Or worse still, inside out.

Isn't that what happened to him, 'The Form for the Minors'?

He had prayed, "Who are you, O Lord, and who am?"

And he stayed, searching the answer
In caves and in darkness at least for six years.

A dark disappointment he became to father and friends.
That brought on fears almost too fretful to face.
But face them he did, though it cost him that life.
He sold all he knew, to buy the unknown.
It left him poor and rejected, naked but clothed,
Filled him with freedom, embraced by a Father in heaven.

Let that all in?

Who wants to tread in the cave of one's fears?
It might rip off rnasks I'veworked on for years.
I might be rejected by those I hold dear,
For I too might hear answers that get to the heart of the prayer
"Who are you, O Lord, and who am I?"
and they might not fit in the eyes of those standing near.
But I might find freedom, his freedom and joy-

And in freedom walk, naked, wrapped in the arms of our Father in heaven.

Open those shuffers, let it all in!

He was confronted, confused by the Cross:

"See my church falling to ruin."

His place in the family would fall into ruin.

If the church followed suit,

Where could he ever find his own spot?

Alone and unsure, he still trusted and acted.

Taunted and jeered, he never felt victim.

Let that all in?

I want to belong, secure in my place.

I don't want to walk, alone and unsure,
Into buildings half-empty, abandoned by many.

Shun them - they're shabby;

That's not where it's at.

But a less vocal voice still speaks from that cross.

I hear it when other voices I silence
And those eyes, who'd want to run from those eyes?

Victory's sound may seem distant,

But its echo I hear when I listen.

So throw aside those robes of a victim.

The lepers he loathed became his new lodging, Learning from them how to know Love when degraded He called them his "brothers" while washing their wounds.

Open those shuffers; let it all in!

Waves of healing it brought them; To him, waves of wholeness.

Let that all in?
I'm used to my comfort,
To walking in paths
Which keep people put in their places.
Love's easier that way; I get my reward,
Warmly accepted by all those who count.
But what am I learning; where's any healing?
I do want wholeness,
When all will be "brothers" and all will belong.
Then be brother first to your discomfort and loathing.
Open those shuffers; let it all in!

Brothers to bear the burden of building the church
And washing the lepers.

Brothers to walk with him in the unknown,
Holding to nothing but the Lord and each other,
Listening together to Jesus and Mary, Queen of the Angels.

"It's too hard," the Pope said, "so cease and desist."
But the dream proved too strong; their joy was too real.

"So go into the whole world and preach this good news."

New brothers the Lord brought him,

Let that all in?

When brothers come in, it only increases the burden.

You're no longer alone, yes;

But now you're surrounded with mess.

Who can say whose way is best, which way the Lord's?

Brothers add to the joy, but muddle things up.

But the Lord brought him brothers, and with brothers he'd walk

Though it still makes small sense to popes and some people.

The good news is there yet to proclaim,

And how else to believe we're one Body in Christ?

Open those shuffers, let it all inl

All this came in when I opened the shutters.

Not just buildings, steeples, valleys, romance and dreams.

But life, real life, my life, his life

Francis, the form of all friars.

I drank it all in front of my window.

It did pull me out.

But first it invited,

"Go inside, then out."

Dan Crosby, O.F.M. Cap.



About Our Contributors - Graphics

James Orthmann, OFM designed the cover for the May, 1973 issue of *The Cord*, which is reprinted in Michael Cusato's article.

Robert F. Pawell, OFM, is a friar of the Sacred Heart Province. He cofounded Project Lazarus, a residence for persons with AIDS and developed retreats for those affected by HIV/AIDS in New Orleans. In 1996 he established, with other friars, Holy Evangelists Friary in Chicago, a community dedicated to the Ministry of the Word. A self-trained artist, he now serves out of Chicago, employing poetry and the arts in the Ministry of the Word.

The Church needs to be renewed in each age. Not all baptized Christians, not all members of the hierarchy, and not all Secular Franciscans are converted in all areas of their lives. Where the members of Secular Franciscan Fraternities fully commit themselves individually and collectively to ongoing conversion in all areas of their lives, a blessing will be given to the Church....The palpable holiness of authentically lived conversion cannot but be a grace in the Church. Robert M. Stewart, O.F.M "De Illis Qui Faciunt Penitentiam" (p. 364)



37th Franciscan Federation Conference

August 14-17, 2002

Theme: Being Franciscan Peacemakers in a Chaotic World

Presenters:
Maria Elena Martinez, OSF
&
Michael Crosby, OFM Cap

Conference Registration Cost

\$275 per single TOR congregational or Associate members and for members of other branches of the Franciscan Family \$250 double per person if there are two or more members from the same TOR congregation attending

For Hotel Reservations contact:

Adam's Mark Hotel Fourth & Chestnut St. Louis, MO 63102 Phone: 314-241-7400 Fax: 314-241-9839

***The hotel cost is \$115 plus 14.1% tax for one or two persons in a room

Website: http://www.adamsmark.com Indicate that you are with the Franciscan Federation



Franciscan Renewal Center

Sister Paula Gonzalez, SC

Intercommunity Sisters Retreat
Tuesday, May 28 to Monday, June 3, 2002

Since Jesus left us only one prayer, it must be a "prayer for all seasons" - but we must probe its meaning and message in every age. New insights from science and spirituality provide us with an expansive, cosmological interpretation of the first part of the Lord's Prayer. Through inviting us to LIVE this prayer, Jesus calls us to an integrative, contemplative spirituality uniquely suited to the unprecedented times in which we live.

Sr. Paula Gonzalez, SC is a Sister of Charity of Cincinnati. Formerly a college science educator, Sr. Paula has offered over 1,300 programs on various aspects of Global Futures to religious communities, educators, civic leaders, and church professionals. Her focus has been on learning from Earth, Ecospirituality, Renewable Energy, Shifting Paradigms for the New Millennium and the Future of Religious Life.

The Retreat: Check-in Tuesday, May 28 from 4-6 pm; retreat concludes with lunch Monday, June 3, 2002. Fees: Includes accommodation, meals & program. Single, \$290; Double occupancy, \$215; Commuter Fee, \$115 per person, includes meals & program.

Sister Ishpriya, RSCJ

God Beyond All Names

Wednesday, Thursday, Friday, Saturday, Sunday, June 5, 6, 7, 8, 9, 2002 Sr. Ishpriya returns to the Franciscan Renewal Center for this popular silent retreat. Experience the quiet, the prayer, and the awareness of God's presence in your life. This retreat is designed for people who are familiar with silent-sitting and contemplative prayer.

Sr. Ishpriya, RSCJ is an English member of the Society of the Sacred Heart. Since 1974 she has been living in Rishikesh in the foothills of the Himalayas, a Christian presence among Hindu Sannyasis. She holds a doctorate in Psychology from the University of London and is committed to interfaith dialogue in the spirit of mutual understanding and common search.

The Retreat: Check-in Wednesday, June 5 between 4-6pm; Dinner at 6pm; Retreat concludes Sunday morning after breakfast, June 9. Fees: Includes accommodation, meals & program. Single, \$250; Double occupancy, \$220 per person.

Franciscan Renewal Center 5802 East Lincoln Drive Scottsdale, Arizona 85253 (480) 948-7460 (800) 356-3247



Please call us or browse our Web site at www.thecasa.org for our complete catalog of programs.

ASSISI • RIETI VALLEY • LA VERNA • ROME

Assisi Alive!

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

•2002 PILGRIMAGES•

FRANCISCAN PILGRIMAGES TO ASSISI & ROME JULY 7 – 19 (FULL) • JULY 29 – AUGUST 13 (FULL) JUNE 9 • 21 • OCTOBER 18 – 29 • NOVEMBER 1 – 10

FRANCISCAN PILGRIMAGE TO PRAGUE
JULY 5 – 14

FRANCISCAN STUDY PILGRIMAGES
JUNE 15 – JULY 8 (FULL) • SEPTEMBER 14 – OCTOBER 7 (FULL)

FRANCISCAN LEADERSHIP PILGRIMAGES OCTOBER 6 – 16 (FULL) • OCTOBER 12 – 22 (FULL)

Franciscan Pilgrimage to California Missions CENTRAL CALIFORNIA MISSIONS • OCTOBER 20 – 27

•2003 PILGRIMAGES•

FRANCISCAN PILGRIMAGE TO THE HOLY LAND APRIL 29 - MAY 9 • NOVEMBER 2 - 16

EDUCATIONAL MISSION OF THE FRANCISCAN TRADITION PILGRIMAGE
MAY 13 - 24

PILGRIMAGE ON FRANCISCAN SOLITUDE
HINE 30 - HILY 18

FRANCISCAN STUDY PILGRIMAGES
JULY 1 – 25 • SEPTEMBER 13 - OCTOBER 7

Franciscan Pilgrimages to Assisi & Rome
JULY 23 – AUGUST 5 • OCOTBER 18 - 29 • NOVEMBER 2 - 11

Franciscan Leadership Pilgrimages OCTOBER 6 – 16 • OCTOBER 12 – 22

Franciscan Pilgrimage to California Missions southern california missions • October 26 - November 2

Franciscan Pilgrimage Programs

Customized programs available

P.O. Box 321490 • Franklin, WI 53132-6231 414.427.0570 • Fax 414.427.0590 • FranciscanPilgrimages.com

PRAGUE • HOLY LAND • CALIFORNIA MISSIONS



THE 40 DAY FRANCISCAN HERMITAGE RETREAT 2002

JUNE 1-JULY 10 NOVEMBER 9-DECEMBER 20

2003 DATES: MARCH 1-APRIL 11 JUNE 14-JULY 25 NOVEMBER 8-DECEMBER 19

The PORTIUNCULA Center For Prayer, in collaboration with Mary Elizabeth Imler, osf, is pleased to add additional opportunities to experience this uniquely Franciscan way of being with God in solitude and in community.

Using Mary Elizabeth's text, A Franciscan Solitude Experience: The Pilgrim's Journal, this retreat is based on the Third Order Rule, draws from the writings and guidance of Francis and Clare, as well as the rich Franciscan heritage and is formatted in a way faithful to that of the Rule for the Hermitages.

Participants are invited into the freedom to simply be, using the journal as a guide, with a theme reflection every 10 days and opportunities to be companioned by a spiritual director as one wishes.

Hermitages and single rooms available on first come basis.

For more information and brochure packet contact Kathleen Anne Copp, osf (815) 464-3850 email SKACOPP@aol.com Fax 815-469-4880

PORTIUNCULA CENTER FOR PRAYER 2002 SUMMER RETREATS:

JUNE 8-14

FRANCISCAN ART & SPIRITUALITY RETREAT

with author/speaker Mary Elizabeth Imler, osf, artist Kay Francis

Berger, osf & WoodSong Music Ministries

July 13-19

Franciscan Conference Retreat with Don Blaeser, OFM

July 20-26 Directed Retreat:

Georgene Wilson, osf Tod Laverty, ofm Marie Bohn, hm

The "PORT" is located on the 50 acre grounds of St. Francis Woods, the Motherhouse of the Frankfort Franciscans, less than one hour from both O'Hare International Airport and Chicago Midway Airport. For Brochures contact:

Mary Ann Hamilton 815-464-3880 email: PORTC4P@aol.com Fax 815-469-4880 Postal mail: 9263 W. St. Francis Rd. Frankfort, IL 60423-8330

Little Portion Retreat & Training Center

171 Hummingbird Lane Eureka Springs AR 72632 (479) 253-7379

www.JohnMichaelTalbot.com e-mail: retreats@LittlePortion.org

Atop an Ozark Mountain where the view is endless and seasons parade their colors across earth and sky, a place of peace, renewal and refreshment awaits. Owned and operated by the Brothers and Sisters of Charity, the Little Portion Retreat and Training Center provides a place of "returning and rest" for Christians of all denominations.

Make a private pilgrimage in solitude and silence, or attend one of the challenging retreats offered by the Center, or even be part of a group renting the Center for your own spiritual program.

2002 RETREATS

| March 15-17th | Come to the Quiet-Christian Meditation Director: John Michael Talbot | | | |
|-----------------|---|--|--|--|
| April 12-14th | Charismatic Retreat Director: Fr. Jim Mancini | | | |
| April 26-28th | The Joy of Music Ministry Director: John Michael Talbot | | | |
| May 3-5th and | The Lessons of St. Francis | | | |
| August 16-18th | Director: John Michael Talbot | | | |
| May 24-16th | The Jewish Roots of Catholicism | | | |
| • | Director: Bob Fishman | | | |
| June 7-9th | Troubadour for the Lord Director: John Michael Talbot- | | | |
| June 20-23rd | Simple Living Retreat | | | |
| | Director: John Michael Talbot and community | | | |
| June 28th-30th | The Power of His Presence | | | |
| | Director: Monsignor Frank E. Chiodo | | | |
| July 12-14th | Catholic, Evangelical and Eucharistic | | | |
| | Director: Dr. Scott Hahn | | | |
| July 19-21st | Mary, Our Jewish Mother Director: Bob Fishman | | | |
| August 26-28th | Togetherness: A Weekend for Married Couples | | | |
| | Director: Fr. Martin Wolter, OFM | | | |
| August 9-11th | Healing the Wounds of Life Director: Tonti Curtis | | | |
| August 23-25th | Christ and the Creative Process | | | |
| | Director: Michael Card | | | |
| Sept. 6-8th | Are You Ready for A Miracle? | | | |
| | Director: Sr. Francis Clare, SSND | | | |
| Sept 27-29th | Gospel Life in the Domestic Church | | | |
| | Director: Fr. Bob Dombrowski | | | |
| | Men's Charismatic Retreat Director: Dr. Dennis Holt | | | |
| October 18-20th | St. Therese of Lisieux Director: Maureen O'Riordan | | | |

Junípero Serra Retreat

A Franciscan Renewal Center Malibu, California

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

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

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

Fr. Warren Rouse, OFM
Director
Fr. Michael Doherty, OFM
Retreat Master
Sr. Susan Blomstad, OSF
Retreat Team



Serra Retreat
A Franciscan Retreat Center

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

38th Franciscan Federation Conference



Theme:

Harmony of Goodness:

Reconciliation as

Franciscan Pilgrims and Strangers

Presenter:

Mary Beth Ingham, CSJ
(John Duns Scotus scholar)
and Franciscan men and women Reflectors

Place: Marriott Renaissance Hotel Detroit, Michigan

August 18-21, 2003

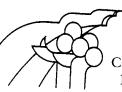
FRANCISCAN INTERNSHIP PROGRAM

in

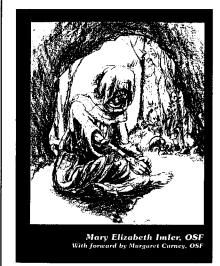
SPIRITUAL DIRECTION and DIRECTED RETREATS

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

For further information contact:



David Connolly, ofm Cap.
Mt Alverno Retreat Centre
20704 Heart Lake Rd.
Caledon, Ont. L0N 1C0, Canada
Email: david_cap@hotmail.com



A Franciscan Solitude Experience and The Pilgrim's Journal

Based on Francis' writings especially his Rule for Hermitages, as well as Franciscan theology, this experience, as the first participant exclaimed, leads one to "fall in love with the Third Order Rule and Life." This is both an informational and experiential process, including excerpts from the Rule, and a variety of spiritual prayer/meditation selections. Artwork by Kay Francis Berger, osf Cost: \$24.95

Ordering Information:

carolawoelfer@provenahealth.com (815)-464-3800 - FAX: 815-464-3809 Or send *cbeck payable to: Franciscan Sisters of the Sacred Heart 9201 W. St. Francis Rd. Frankfort, IL 60423



*Please add 5.00 shipping and bandling

On the Franciscan Circuit Coming Events

Friday, May 24-Sunday, May 26, 2002

"Exploring Franciscan Identity in Our Culture Today." With many speakers, at The Franciscan Center, Washington Theological Union, Washington, DC. Contact Alyce Korba: 202-541-5219.

Tuesday, May 28-Monday, June 3, 2002

Intercommunity Sisters' Retreat. At the Franciscan Renewal Center, Scottsdale, Arizona. Conact the Center at 1-800-356-3247. For complete list of programs visit www.thecasa.org

Wednesday, June 5-Sunday, June 9, 2002

God Beyond All Names. Sr. Ishpriya, RSCJ. A silent retreat designed for people familiar with silent-sitting and contemplative prayer. At the Franciscan Renewal Center, Scottsdale, Arizona. Conact the Center at 800-356-3247. For complete list of programs visit www.thecasa.org. (See ad, p. 133).

June 1-July 10, 2002

The 40-Day Franciscan Hermitage Retreat. Portiuncula Center for Prayer, Frankfort, IL 60423-8330. For more information, contact Kathleen Copp, OSF at 815-464-3850 or e-mail SKACOPP @AOL.COM. (See ad, p. 135).

Saturday, June 8-Friday, June 14, 2002

Franciscan Art & Spirituality Retreat. with Mary Elizabeth Immler, Kay Francis Berger, and WoodSong Music Ministries. Portiuncula Center for Prayer, Frankfort, IL 60423-8330. For more information, contact Kathleen Copp, OSF at 815-464-3850 or e-mail SKACOPP@AOL.COM (See ad, p. 135).

Thursday, June 20- Sunday, June 23, 2002

Simple Living Retreat. Little Portion Retreat and Training Center, Eureka Springs, AR 72632. For more information, contact retreats@ LittlePortion.org. (See ad, p. 136).

Friday, June 28-Sunday, June 30, 2002

The Power of His Presence. Directed by Msgr Frank E. Chiodo. Little Portion Retreat and Training Center, Eureka Springs, AR 72632. For more information, contact retreats@LittlePortion.org. (See ad, p. 136).

Abbreviations

| | Writings of Saint. Francis | | Pranciscan Sources |
|--------------|---|------------|--|
| Adm BlL | The Admonitions A Blessing for Brother Leo | 1C | The Life of Saint Francis by Thomas of Celano |
| Ctc | The Canticle of the Creatures | 2C | The Remembrance of the Desire |
| CtExh | The Canticle of Exhortation | | of a Soul |
| 1Frg | Fragments of Worchester Manu- | 3C. | The Treatise on the Miracles by |
| 1119 | script | , , , , , | Thomas of Celano |
| 2Frg | Fragments of Thomas of Celano | LCh | The Legend for Use in the Choir |
| 3Frg | Fragments of Hugh of Digne | Off | The Divine Office of St. Francis |
| LtAnt | A Letter to Br. Anthony of Padua | On | by Julian of Speyer |
| 1LtCl | First Letter to the Clergy | LJS | The Life of St. Francis by Julian |
| ILICI | (Earlier Edition) | Ц | of Speyer |
| 2LtCl | Second Letter to the Clergy | VL | The Versified Life of St. Francis |
| ZLCI | (Later Edition) | V L | by Henri d'Avranches |
| 1LtCus | The First Letter to the Custodians | 1-3JT | The Praises by Jacapone da Todi |
| 2LtCus | The Second Letter to the Custo | DCom | The Divine Comedy by Dante |
| 2LtCus | dians | DCom | Aliegheri |
| 1LtF | The First Letter to the Faithful | TL | Tree of Life by Ubertino da Casale |
| 2LtF | The Second Letter to the Faithful | 1MP | The Mirror of Perfection, Smaller |
| ZEG LtL | A Letter to Brother Leo | 11411 | Version |
| LtMin | A Letter to Brother Leo A Letter to a Minister | 2MP | The Mirror of Perfection, Larger |
| LtOrd | A Letter to a Willister A Letter to the Entire Order | 21411 | Version |
| LtR | A Letter to the Rulers of the | HTrb | The History of the Seven Tribu- |
| LIK | People | 11110 | lations by Angelo of Clareno |
| ExhP | Exhortation o the Praise of God | ScEx | The Sacred Exchange between |
| PrOF | A Prayer Inspired by the Our | SCEA | St. Francis and Lady Poverty |
| FIOI | Father | AP | The Anonymous of Perugia |
| PrsG | The Praises of God | L3C | The Legend of the Three Com- |
| OfP | The Office of the Passion | LJC | panions |
| PrCr | The Prayer before the Crucifix | AC | The Assisi Compilation |
| ER | The Earlier Rule (Regula non | 1-4Srm | The Sermons of Bonaventure |
| EK | bullata) | LMj | The Major Legend by Bonaven- |
| LR | | Luvij | ture |
| RH | The Later Rule (Regula bullata) A Rule for Hermitages | LMn | The Minor Legend by Bonaven- |
| | | Livin | = |
| Saidvivi | A Salutation of the Blessed Virgin | BPr | ture The Book of Praises by Bernard of |
| SalV | Mary A Salutation of Virtues | DPI | Besse |
| | | ABF | The Deeds of St. Francis and His |
| Test | The Testament | ADF | |
| TPJ | True and Perfect Joy | LFl | Companions The Little Flowers of Saint Franci |
| | | KnSF | The Knowing of Saint Francis |
| | HZ-iti | | The Chronicle of Thomas of |
| | Writings of Saint Clare | ChrTE | Eccleston |
| 1T A - | Eine I strong of Dromes | Ch-IC | The Chronicle of Jordan of Giano |
| 1LAg 2LAg | First Letter to Agnes of Prague Second Letter to Agnes of Prague | ChrJG | The Chromete of Jordan of Giano |
| 3LAg | Third Letter to Agnes of Prague | | |
| | | | |
| 4LAg LEr | Fourth Letter to Agnes of Prague Letter to Ermentrude of Bruges | | |
| RCl | Rule of Clare | | |
| TestCl | Testament of Clare | | |
| BCl | | | |
| DCI | Blessing of Clare | | |