A WORD FROM BONAVENTURE

ASTONISHED THAT THERE THE FIRST PRINCIPLE IS JOINED TO THE LAST, GOD WITH HUMANITY . . . THE ETERNAL IS JOINED WITH TEMPORAL HUMANITY, BORN OF THE VIRGIN IN THE FULLNESS OF TIME; THE MOST SIMPLE WITH THE MOST COMPLEX, THE MOST ACTUAL WITH THAT WHICH SUFFERED SUPREMELY AND DIED; THE MOST PERFECT AND IMMENSE WITH THE MOST MODEST, THE SUPREMELY ONE AND ALL-INCLUSIVE WITH AN INDIVIDUAL COMPOSITE DISTINCT FROM OTHERS, THAT IS, THE HUMAN BEING, JESUS CHRIST.

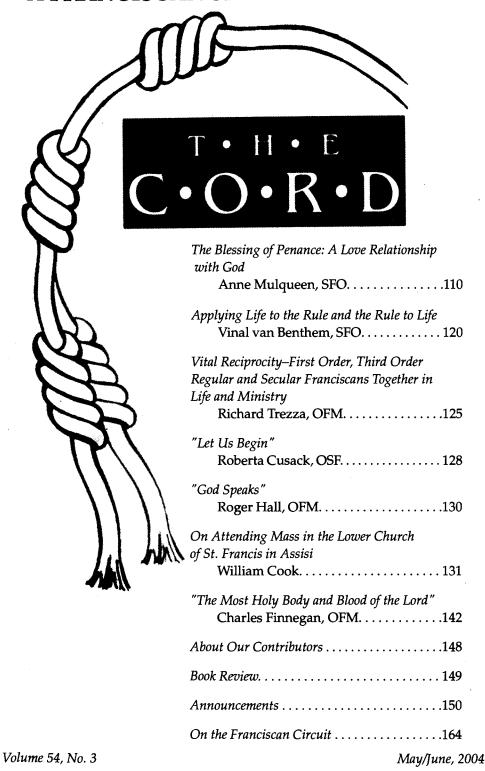
ITINERARIUM MENTIS IN DEUM VI.5

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

Attention Postal Service:

RETURN SERVICE REQUESTED

A FRANCISCAN SPIRITUAL REVIEW



THE CORD A Franciscan Spiritual Review

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

Distribution Manager: Noel Riggs Production Assistant: Daria Mitchell, OSF

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: \$22.00 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*, St. Bonaventure University, St. Bonaventure, NY 14778 USA.

NOTICE TO CONTRIBUTORS: Address all manuscripts to Editor, *The Cord*, The Franciscan Institute, St. Bonaventure, NY 14778. (Email: rmckelvi@sbu.edu)

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, 14th 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, 54.3 (2004)

Editorial

Once again we happily offer an issue dedicated to our brothers and sisters in the Secular Franciscan Order. The 2003 issue commemorating the 25th anniversary of the approval of the Secular Rule is sold out—so if you have a copy, hold on to it. One day it will be a valuable antique! It is really gratifying that there is such high interest in the concept of an issue dedicated to SFO life.

Last June, after the publication deadline for the 2003 SFO issue, more than 200 Secular Franciscans attended a symposium here at St. Bonaventure University, bringing their enthusiasm and energy to a campus that really needed a boost. One of the questions at the time was how to get the symposium materials into the hands of so many who would have liked to attend the sessions, but could not. This current issue provides a partial solution. The first three articles are texts of some of the presentations made then. They cover areas of formation, applications of the Rule, and the role of the spiritual assistant in SFO life. Each author gave solid input, asked challenging questions, and proposed re-dedication to the Secular Franciscan vocation. We are pleased to be able to share these texts with all our readers.

In addition, this issue presents material which we believe will serve well the purpose of this issue: to foster the call to continual conversion, to sound the challenge we all face to be ever more faithful to the call to build the Kingdom of God in concrete ways, and to embrace the historical heritage of Franciscan life. The authors are not Secular Franciscans, but write of themes and values that blur the boundaries of "Order" and widen the circle of "family." Their contributions are greatly appreciated.

Speaking of appreciation, as editor I wish to express heartfelt congratulations and thanks to Sr. Margaret Carney, OSF, who on June 1st will move into the presidency of the University. Her leadership, stamina, and energetic zeal have served this journal and all aspects of the Franciscan Institute extraordinarily well. It has been a privilege and a grace to work with her these last two years. May her gifts continue to enrich all who minister here, and may the generous Spirit of our God hover above her in all her undertakings!

Roverta a MExelvie, OST.

The Blessing of Penance: A Love Relationship with God

Anne H. Mulqueen, SFO

[The present article reprises the thoughts expressed in an address given at the Fr. Robert M. Stewart, OFM, Memorial Seminar, held at Saint Bonaventure University in June 2003.]

Oh, how happy and blessed are these men and women when they do these things [penance] and persevere in doing them, because "the spirit of the Lord will rest upon them. . . . " Saint Francis of Assisi

Francis, Penance, and Penitents

To understand the significance of Saint Francis's words in the Prologue to The Rule of the Secular Franciscan Order, we need to understand Francis's perception of a life of penance. Francis regarded sin as that which separates humanity from God. If sin separates one from God, then it follows that repentance can restore that union.

As Francis looked back on his life, as he neared the end of his days, he could distinguish in it two periods. One he described plainly and concisely as "when I was in sin" and the other as "doing penance."²

Francis came to understand sin as gratifying the ego and exercising self will. Penance was a means of dying to self and obeying God's will. Penance transformed Francis into a man of deep reverence for God and all God's creation. He changed from a self-centered young man to a selfless saint. Francis perceived penance as pure grace and gift from God. Of his own conversion experience he wrote, "that which seemed bitter to me was changed into sweetness of soul and body. . . ."³

"Penance as Blessing"—how odd that sounds. I don't think it will become a popular motto for most twenty-first century Americans. The notion that it is better to practice self-denial rather than self-indulgence is neither popular nor often practiced. But penance or transcendence of ego is a life-giving position, and it does bring a blessing upon those who live it. It becomes a path to union with God.

Francis was born into a time of spiritual awakening and, as a young man, joined a penitential movement. The penitents chose a life of public repentance both for their personal sins and the sins of others. Obviously, Saint Francis was not the first to see penance as salvific, nor was he the first to adopt penance as a way of life. From the fall of Adam and Eve, God has repeatedly called his people to conversion.

Biblical Roots of Penance

The Bible is filled with instances of God's call to repentance. The prophets Isaiah, Jeremiah, Ezekiel, Hosea, Zechariah and the most fearless of them all, John the Baptist, continually called God's people to conversion. The prophet's role is to remind the people to seek the Lord while He may be found (Isaiah); to rend their hearts and not their garments (Joel); to hate evil and love good (Amos); to act upon the message of the one in the wilderness, preparing the way of the Lord (Luke 3:17). And when the Messiah appeared, his prophetic message was, "I came not to call the righteous, but sinners, to repentance" (Luke 5:32).

How do we obey the Lord Jesus Christ and the message of the prophets? How do we begin to do penance? Secular Franciscans begin by reading, internalizing, and living the Rule, going from prayerful gospel reflection to living its message in their secular lives. The model is Saint Francis of Assisi, "... who made Christ the inspiration and the center of his life with God and people" (Article 4, SFO Rule). Francis was a man who had the Spirit of God at work in him; a man responding in love to God who first loved him; a man willing to turn away from his sinful life, seek purification, change his behavior and resolve to do good. Francis of Assisi is our human illustration of a life of penance. What he did in his time in history, we are called to do now.

Exhortation of Saint Francis to the Brothers and Sisters in Penance

Did Saint Francis leave us instructions on how to live a life of penance? I believe he did. Francis left a "letter" which, at times, is referred to as the Earlier Exhortation. It is inserted at the beginning of the Rule of 1978 as the Prologue. It is an exhortation that describes those who do penance as blessed and those who do not do penance as lost. Basically, the first part of the Prologue describes a covenant relationship between God and the penitent. The penitent promises to love God totally–heart, soul, mind and body–and to love his neighbor as himself. The penitent promises to turn away from sinful inclinations and receive the Body and Blood of our Lord Jesus Christ. If the penitent does these things and perseveres in doing them, the result will be worthy

fruits of penance. God, in turn, promises to send the Spirit of the Lord upon the penitents and transform them into "spouses, brothers, and mothers of our Lord Jesus Christ."

Robert M. Stewart, OFM, in his book *De Illis Qui Faciunt Penitentiam: The Rule of the Secular Franciscan Order*, summarizes the exhortations in these words: "Thus, briefly put, the text says that doing penance brings a person to salvation and not doing penance leads a person to damnation." ⁵

Dynamics of Conversion

Leaving the thirteenth century and rejoining the twenty-first century, we ask the question, "How do we appropriate the words of Saint Francis into our lives and our time in history?" Recognizing my dependence on Fr. Bob Stewart's research, and aware of the potential for "stealing fruit," I acknowledge that the essence of the information I use on the dynamics of conversion belongs to Fr. Stewart and the theologians upon whom he relied for substantiation. Below is a brief explanation of the contributions of these theologians.

- Bernard Lonergan: "Lonergan describes conversion as a vertical exercise of freedom, a movement to a new horizon, which involves an 'about-face,' that is, a repudiation of the past and a choice of something new." Lonergan's theory is that conversion occurs on four levels of experience: affective, intellectual, moral, and religious. Lonergan believed conversion radically transformed a person, not simply "changed" a person.
- Donald Gelpi: Gelpi's view of conversion is "the decision to pass from irresponsible to responsible behavior in some distinguishable realm of human experience." Gelpi's premise regarding the dynamics of conversion anticipates occasions of "ongoing conversion" after the initial conversion experience. Gelpi enlarges Lonergan's aspects of conversion and adds a fifth area, socio-political conversion.
- Walter Conn: Conn wrote an analysis of conversion based on the work of Bernard Lonergan. Conn offers a fuller description and treatment of affective, intellectual, moral and religious conversion than did Lonergan.

When considering the conversion of the total person, it is important to remember that a person can be converted in one or more areas of her life without being converted in all five. Although all components of conversion are related to one another, all five are distinct. Yet, each aspect of conversion has an effect on the others. As an example, I might be converted affectively,

intellectually, morally and religiously and not be converted in the socio-political dimension.

Conversion Through the Lens of the SFO Rule

These examples of living conversion through the lens of the SFO Rule are mine. These are not the only way the texts can be compared and interpreted. I invite you to open your hearts to the words of Saint Francis in the Prologue and the words contained in the Articles of the Rule. Then you might critically evaluate the concepts, judge them according to your informed conscience, and listen to the Spirit of God speaking to you. If you feel the stirring of the Spirit, act on what the Lord has revealed.

• Conversion of Affect (Emotions)

Oh, how happy and blessed are these men and women when they do these things [love and produce worthy fruits of penance] and persevere in doing them, because "the spirit of the Lord will rest upon them and he will make his home and dwelling among them..." (Prologue).

Mindful that they are bearers of peace . . . [and] trusting in the presence of the divine seed in everyone and the transforming power of love and pardon, [they are to be] . . . [m]essengers of perfect joy in every circumstance . . . bring[ing] joy and hope to others (Article 19).

Penitents, on the path to emotional or affective conversion, acknowledge unhealthy or disordered elements of their emotions. They strive to cultivate healthy emotions. When stability and order are brought to a disordered emotional life, the penitent is free to love God and all that God has created. The person experiencing affective conversion is freed from guilt, fear, anger and other destructive emotions. Those whose hearts are converted will desire nothing more than to have the Spirit of God at work in them.

Conversion of Intellect (Mind)

I entrusted to them the message you entrusted to me and they received it. They have known that in truth I came from you, they have believed that it was you who sent me (Prologue).

Mindful that they are bearers of peace which must be built up unceasingly, they should seek out ways of unity and fraternal harmony through dialogue. . . (Article 19).

Fundamental characteristics of a converted intellect are critical theological reflection, a desire to know the truth, and a passion for understanding. Penitents seeking intellectual conversion want to know the truth. Their love for the truth and passion for understanding allow them to face their own disordered thinking processes and change. These penitents commit themselves to critically examining their values and beliefs in dialogue with others.

Moral Conversion (Values)

We are mothers, when we carry him in our heart and body through divine love and a pure and sincere conscience; we give birth to him through a holy life which must give light to others by example (Prologue).

Thus, in the spirit of "the Beatitudes," and as pilgrims and strangers on their way to the home of the Father, they should strive to purify their hearts from every tendency and yearning for possession and power (Article 11).

The penitent experiencing moral conversion is willing to confront his or her disordered moral values and change them. These fortunate people are aware that they must live the values and ideal they profess. A shift in making decisions based on satisfaction to making decisions based on what is morally and ethically correct occurs. When moral conversion is present, penitents "... conform their thoughts and deeds to those of Christ by means of that radical interior change which the gospel itself calls 'conversion'" (Article 7).

• Religious Conversion (Faith)

Bless and consecrate them, and I consecrate myself for their sakes. I do not pray for them alone; I pray also for those who will believe in me through their word that they may be holy by being one as we are (Prologue).

They have been made living members of the Church by being buried and raised with Christ in baptism; they have been united more intimately with the Church by profession. Therefore, they should go forth as witnesses and instruments of her mission among all people, proclaiming Christ by their life and words (Article 6).

Christians blessed with religious or faith conversion accept God's love revealed in Jesus the Christ. They commit themselves to following the teaching of Jesus as contained in the Gospels without reservation. Their center of the reality

shifts from temporal concerns to transcendent realities. They understand they did nothing to "earn" or "achieve" this gift. It is pure grace of God. To those who accept the gift of faith, Saint Francis adds this blessing from his Testament:

May whoever observes all this be filled in heaven with the blessing of the most high Father, and on earth with that of his beloved Son, together with the Holy Spirit, the Comforter.

Conversion of Purpose (Socio-Political)

All who love the Lord with their whole heart, with their whole soul and mind, with all their strength, and love their neighbors as themselves . . . (Prologue);

- ... [are] individually and collectively in the forefront in promoting justice by the testimony of their human lives and their courageous initiatives (Article 15);
- ... esteem work both as a gift and a sharing in the creation, redemption, and service of the human community (Article 16);
- ... cultivate the Franciscan spirit of peace, fidelity, and respect for life (Article 17);
- ... respect all creatures, animate and inanimate, which bear the imprint of the Most High (Article 18);
- ... [foster communion by] meeting with other Franciscan groups, especially with youth groups" (Article 24).

Saint Francis experiences conversion in all five aspects of his being. In his Testament he says:

The Lord granted me, Brother Francis, to begin to do penance in this way: While I was in sin, it seemed very bitter to me to see lepers. And the Lord Himself led me among them and I had mercy upon them. And when I left them that which seemed bitter to me was changed into sweetness of soul and body; and afterward I lingered a little and left the world.⁸

Scriptural Model of the Conversion of Saint Peter

In addition to the models/levels of conversion identified above, we can learn from the life of Saint Peter how to enter into all aspects of conversion.

Saint Peter is an exceptional model of conversion because during his lifetime, he recovered the likeness of God through dying to sin and self-centeredness.

Peter's Denial of Christ and Affective Conversion

This gospel scene opens with Jesus being led away and Peter following at a distance. A fire burns in the courtyard. Peter is sitting among the people when a servant girl sees him and says:

"This man was with him too." But he denied it. "Woman, I do not know him," he said. Shortly afterwards someone else saw him and said, "You are one of them too." But Peter replied, "I am not, my friend." About an hour later another man insisted, saying, "This fellow was certainly with him. Why, he is a Galilean." Peter said, "My friend, I do not know what you are talking about." At that instance while he was still speaking, the cock crowed, and the Lord turned and looked straight at Peter, and Peter remembered the Lord's words when he had said to him, "Before the cock crows today, you will have disowned me three times." And he went outside and wept bitterly (Luke 22:55-62).

Peter enters the courtyard afraid. His fear causes him to deny Jesus. When Peter faces his fear, he repents in tears and anguish. Peter experiences affective conversion.

Peter's Address at Pentecost and Intellectual Conversion

The season is Pentecost. The apostles are assembled in one place. There is the sound of fierce winds. Tongues of fire come to rest on each head. All are filled with the Holy Spirit and speak in foreign languages as led by the Spirit. Also in Jerusalem are devout men from various nations. They are amazed to hear these men speaking their languages. They laugh and assume the spirit-filled men have had too much to drink. Peter stands and says:

Men of Judea, and all you who live in Jerusalem, make no mistake about this, but listen carefully to what I say. These men are not drunk, as you imagine; why, it is only the third hour of the day. On the contrary, this is what the prophet was saying (Acts 2:14-16).

Peter explains this phenomenon to the crowd. He tells them that the Lord is pouring out his Spirit on all humanity. He tells them that their sons and daughters will prophesy, that their young people will see visions, and their old people will dream dreams. Peter himself experienced intellectual conversion.

Peter's Counsel During Persecution and Moral Conversion

In his letter to the Jewish Christians, Peter expresses concern about their tendency to complain about being persecuted. Peter reminds them that they are responsible for their moral decisions and actions, even in the midst of persecution. He says to them:

Your minds, then, must be sober and ready for action; put all your hope in the grace brought to you by the revelation of Jesus Christ. Do not allow yourselves to be shaped by the passions of your old ignorance, but be obedient children, be yourselves holy in all your activity, after the model of the Holy One who calls us, since scripture says, "Be holy, for I am holy" (1Peter 1:13-16).

Peter is not only morally converted, but shares the fruit his moral conversion with them.

Peter's Profession of Faith and Religious Conversion

The gospel scene is the region of Caesarea Phillippi and Jesus is with his disciples. He asks them the question:

"Who do people say the Son of Man is?" They replied, "Some say Elijah; and still others, Jeremiah or one of the prophets." "But what about you?" he asked, "Who do you say I am?" Simon Peter answered, "You are the Christ, the Son of the living God" (Matthew 16:13-16).

Peter makes an astounding profession of faith in Jesus. Jesus then explains to Peter that it was not humanly possible for him to come to this understanding on his own. It was the pure gift of his heavenly Father. Peter has received the gift of religious conversion.

Peter's Concern for the Outcasts

In this particular gospel scene, Peter and John are on their way to the Temple to pray. A man, crippled from birth, is being carried to the gate of the temple to beg from the people going inside.

When this man saw Peter and John on their way into the Temple he begged from them. Peter, and John too, looked straight at him and said, "Look at us." He turned to them expectantly, hoping to get something from them, but Peter said, "I have neither silver nor gold, but I will give you what I have: in the name of Jesus Christ the Nazarene, walk!" Then they took him by the right hand and helped him to stand up (Acts 3:1-7).

Peter empathizes with this man who has to live on the fringe of Jewish society. Peter chooses to give to him freely what Peter has been freely given.

Peter Transformed into the Image and Likeness of Christ

At the end of his life, it would seem that Saint Peter's conversion was complete. He accepted all that committed discipleship entails and his life ends in exile and imprisonment. Again and again he said "yes" to Christ. The cost of discipleship for Peter was his life.

Tradition tells us Peter died on a cross upside down. He didn't consider himself worthy to be crucified as Christ had been. The Peter who joins Christ at the end of his life is not the same fisherman who left all to follow Jesus. Peter dies as Jesus did, a man for others. Through his living and in his dying, Peter is changed into the image and likeness of his beloved.

Conclusion

In conclusion, I would like to quote the late Father Bob Stewart's challenge to the Secular Franciscan Order:

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. . . . The Secular Franciscan Order will gain a "new impetus" when the challenge of the primitive Rule becomes evident again, when the radical conversion envisioned is lived individually and communally by the members such that the fraternities themselves become living sacraments, become palpable expressions of God's love and presence in our world.9

The good news is we don't have to wait for heaven to enjoy the rewards of a life of penance. If we live our charism to the fullest in our ordinary secular lives, God promises us:

- A love relationship with the Almighty as the pursuer;
- Access to the Spirit of God working in us in our ministries and apostolates;
- Freedom from guilt, fear, anger and other destructive emotions;
- An appreciation for truth and a passion for understanding;
- A shift in decision making from self-satisfaction to principled action;
- A shift in focus from the finite pleasures to transcendent realities;
- A deepening awareness that we are called to leave our comfort zone and minister to those less fortunate.

May the entire Franciscan family appropriate the words of Saint Francis set forth in the Prologue to the SFO Rule, and produce worthy fruits of penance through enfleshing these words which are spirit and life.

Endnotes

¹Earlier Exhortation, Exhortation of Saint Francis to the Brothers and Sisters in Penance in Regis J. Armstrong, J. A. Wayne Hellmann, Wiliam J., Short, Francis of Assisi: Early Documents, Volume 1, The Saint (New York: New City Press, 1999), 41-44.

²Raoul Manselli, St. Francis of Assisi, translated by P. Duggan (Chicago: Franciscan Land Brace, 1982), 41

Herald Press, 1988), 41.

³Testament 1-3. Cf. Armstrong, Francis and Clare (NY: Paulist Press, 1982), 154. ⁴Earlier Exhortation.

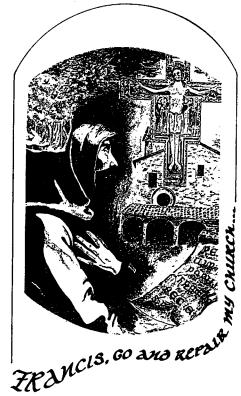
⁵Robert M. Stewart, OFM, "De Illis Qui Faciunt Penitentiam" The Rule of the Secular Franciscan Order: Origins, Development, Interpretation (Roma: Instituto Storico Dei Cappuccini, 1991), 335.

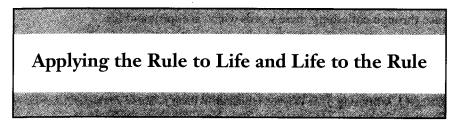
6Stewart, 343.

⁷Stewart, 343.

⁸Regis J. Armstrong, J. A. Wayne Hellmann, Wiliam J., Short, *Francis of Assisi: Early Documents*, Volume 1, *The Saint* (New York: New City Press, 1999), 124.

⁹Stewart, 364.





Vinal van Benthem, SFO

Our "New" Rule was written so that the form of life preached by Francis of Assisi might gain new impetus—and flourish—vigorously! It presents the thirteenth-century Rule in the language and theology of the 2nd Vatican Council! By what grace did we come to profess this Rule? Did something significant happen? Was there some 'defining moment'? What did it mean? What is the story? How was Francis introduced to you? With hospitality? With love? With joy? Was there some kind of internal dialogue going on? Were there issues you spent time wrestling with? Did you pray about it? How did you finally decide to follow Francis?

However you answered these questions—however it came to be—the fact is that now you're professed. . . . So what?? Now what??? Where are you now on your Franciscan journey? How did you get here? Imagine two moments in the future: Tuesday at 10:00 A.M. and Saturday at 2:00 P.M. What will you be doing—and how will it be different because you're a professed Secular Franciscan?

How have the Scriptures affected your life? Is there anything that you are struggling with? How is your prayer life? What is prayer for you? How do you incorporate prayer into your life?

Who invited you into the Secular Franciscan way of life? The primary Minister of Invitation into the SFO is the community-but there has to be a community-and that means we might actually have to talk to one another!!!

Formation

Profession is the "kiss"-but there's a whole lot that goes on before that. It's kind of like a "courtship." What do people see when they see us? Are we community? Do we gather in real community? Are we hospitable with one another? Do we pray together? Most of us would probably answer "yes," but are we really a people of the Eucharist? What does that mean? My fraternity celebrates Eucharist only on very special occasions. For example, at Profes-

sion (in church-followed by a potluck supper); Christmas (home of one of the members, with families-followed by a potluck supper); completion of the Candidacy Retreat (on the Formation Minister's deck-outside-followed by a potluck supper). (We do like our potluck suppers!)

Do we share a common belief? Again, most of us can probably answer "yes." Then the question is—what do we believe? Do we engage in ongoing formation? Do we live what we believe? H-m-m-m....

Profession can't be about "knowledge" or "facts"—or how many books we've read. (Or even what formation materials we use.)

First-Information;

Second-Formation;

Third-and most importantly-transformation!

Profession isn't about "what" we know-but "Who" we know. Profession isn't about "who" we are-but "Whose"! Francis never claimed followers for himself. He belonged only to Jesus. We say that, but do we believe it? At the heart of effective formation is not the skill or knowledge of the Formation Minister-it's the heart of the Formation Minister! It's the heart of the community!

How do we treat the people who are recently professed?

For that matter—how do we treat the people who are not so recently professed? Take it one step further—how do we treat the people who are not professed? People in our families, our parishes? Our neighborhoods and communities? Who are the lepers in our world? The marginalized? The hungry rich and the hungry poor? The lonely old and the lonely young? How would Francis treat them? How would Jesus treat them?

"Love the Lord with your whole heart-strength-soul-mind-(most of us try hard to do this part, but then it gets harder) . . . and your neighbor (who is my neighbor? the Samaritan? the Muslim? the woman next door with the noisy kids and the loud TV?) . . . as yourself." (Do you love yourself? Did you ever think about the fact that you are commanded to love yourself? Do you eat regularly and healthily? Do you get enough exercise and rest?)

"Receive the Eucharist" (most of us are really good at this one). "Produce worthy fruits of penance" (perhaps not quite as good at this one, however). Give light to others by example (in Church-right? That's where Francis spent most of his time-right? And Jesus?) in various ways and forms but in life-giving union. (This comes up over and over again-it's that "COMMUNITY" thing again.)

Living the Gospel

Are we an apostolic community? Are you engaged in any apostolic service? When I was professed we had to have an "apostolate"-but that was easy

for me. I was involved in youth ministry. Later, the emphasis was on the spirituality of work. The truth is that if we aren't on mission we aren't doing what we professed to do! The way we carry out our apostolate is how we make present the charism of our Seraphic Father in the life and mission of the church. Francis made Christ the inspiration and the center of his life with God and with people.

"... strive for perfect charity in their own secular state...." (Are we nice to the people we live and work with—even when they aren't around?)

"Live the Gospel by means of this rule." This present Rule adapts the SFO to the needs and expectations of the Holy Church in the conditions of changing times. Why is it that people who may have "Franciscan hearts" are so hesitant about becoming Secular Franciscans? Could it be because they need us to be flexible! They need us to use our imaginations? Life is messy. We keep trying to make it neat by institutionalizing it and, in the process, we drain it of its humanity.

Secular Franciscans should "devote themselves to careful reading of the Gospel . . ." (so far so good—we do Bible Study) and go from Gospel to Life and from Life to the Gospel. But are we truly a Gospel people? We may read the story of the woman caught in adultery at lunchtime but it won't mean a thing if we continue to throw stones when we get back to work!

SFO members "Seek to encounter the living and active person of Christ in our brothers and sisters . . ." (that community part again . . .), in Sacred Scripture, in the Church (Big "C" and little "c") "and in liturgical activity." (Eucharistic life—note, this is mentioned last, which usually means something when you find it in church documents.)

Mission to Witness

What is the simplest way to understand the concept of mission? We must be witnesses and instruments of (the Church's) Mission among all people-proclaiming Christ by our life (mentioned first) and by our words. "Let us want to live in full Communion with the Pope, Bishops and Priests, fostering open and trusting dialogue of apostolic effectiveness and creativity." (The only real "crisis" is a "crisis of imagination.")

Secular Franciscans are called to "conform their thoughts and deeds to those of Christ by means of that radical interior change" which the Gospel calls "conversion"—a lifelong process carried out daily; not something we do "for show," like wearing Franciscan jewelry!

"Let prayer and contemplation be the soul of all they do." SFOs are to participate in the sacramental life of the Church-above all, Eucharist. They are to "join in liturgical prayer," in one of the forms proposed by the Church. (Note the words "join in"-that doesn't mean we have to do these things at our

meetings! We are to *join in* liturgical prayer-which doesn't necessarily mean doing it ourselves.

Part of the mission is the way we express ardent love for Mary by imitating her complete self-giving. The Rule also exhorts us: "Let them faithfully fulfill the duties proper to their various circumstances in life." This is what puts the SECULAR in Secular Franciscan! As laity we "witness to the poor and crucified Christ-even in difficulties-in [our] various circumstances in life."

We "seek a proper spirit of detachment from temporal goods by simplifying [our] own material needs... in [our] various circumstances in life... being stewards of the goods received for the benefit of God's children." We "strive to purify [our] hearts from the tendency and yearning for possessions and power." (Workplace power struggles? Parish cliques?)

SFOs "set themselves free to love (a) God and (b) their brothers and sisters...." (Community—there it is again.) They "accept all people... (even the next door neighbor whose dog drives me crazy?) as a gift of the Lord and an image of Christ... [and] place themselves on an equal basis with all people, especially the lowly." (Wouldn't it be easier just to write a check?)

The Rule tells us we are called to build a more fraternal and evangelical world by witnessing the Christian spirit of service. This can be something as simple as picking up your neighbor's tray when you go out to lunch.

We are called individually and collectively to be in the forefront in promoting justice by the testimony of our lives. "Do as I DO? Or Do as I SAY?

Work and Family

"Let them esteem work both as gift and as a sharing in the creation" (manufacturing, writing computer programs); "redemption" (healthcare, waste management, forestry); "and service" (sales; travel; human resources) of the human community. What we do from Monday through Saturday is what we bring to place on the altar on Sunday—the "work of human hands"...

What else does the Rule tell us about our everyday lives? "In their family [they] cultivate . . . a Franciscan spirit of peace, fidelity, respect for life." (How do we talk to our children? Our spouse? Do we build up? Or tear down?) "By living the grace of matrimony, husbands and wives . . . bear witness in the world to the love of Christ for His Church." Again, the Rule encourages us to "Joyfully accompany children on their human and spiritual journey." Do we participate in our children's Christian education? Perhaps volunteering as catechists? Or do we leave it up to the school? or Sister? Or Father? Do we listen to our children? Do we pay attention to what they are saying?

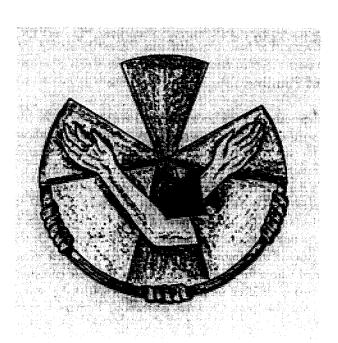
Conclusion

We have so many areas in which our Franciscan formation teaches us how to walk the path of holiness today. We are challenged to respect all creatures and to move from exploiting creation (do we use paper or styrofoam cups at meetings?) to "universal kinship." ("Brother Sun" and "Sister Moon" . . . how did Francis know?)

We are challenged to be "bearers of peace" (even with my neighbors? my family? even the people I don't like?) and "messengers of perfect joy." Where? In the world! How? In whatever ways are proper to our various circumstances in life!

Our Rule did not magically appear in Francis's hands, it evolved, and it continues to evolve!!! This is the Rule that could change the world if we really understood and lived it. But we must commit ourselves to continuing the process.

What threshold is God inviting us to step over at this time? What risk is God inviting us to take? What is the "Next Step"-for your Region? For your community? For you?



The Cord, 54.3 (2004)

Vital Reciprocity – First Order, Third Order Regular and Secular Franciscans Together in Life and Ministry

Richard Trezza, OFM

The notion of "vital reciprocity" has to do with conviction. We must be convinced of the need for it or else the ink spilled in defense of it will have been spilled in vain. In preparation for this talk, I took the *Handbook for Spiritual Assistance* and actually read the gray, imposing tome. There, neatly laid out was all the documentation concerning Spiritual Assistance and the expected give and take between the friars and the Secular Franciscans—all equal members of the same Religious family. Each First Order obedience and that of the Third Order Regular included those passages of their respective Rules and Constitutions which had something to say about the relationship of all branches of the family to each other. Each of the Ministers General of the three First Order obediences and the Third Order Regular wrote eloquently about the subject at hand . . . "vital reciprocity." The sentiments are anything but fluff and pie in the sky. "We either flourish together or we perish together" was one such observation.

Somehow those words, perhaps just like the words and sentiments which make up the documents of Vatican Council II remain just words. They have yet to find expression in the everyday praxis and in the minds and hearts of those for whom they were written. Those carefully chosen words have yet to effect that radical change of mind and heart . . . that "conversio," if you will, which makes penitents of us all. That penance of doing the difficult thing which we know or should know to be the right thing—not only as individuals but also communally as a Church—as an Order—as a family with all its limitations.

Perhaps we are not yet convinced. Perhaps we see these statements as rebellious children who don't want to do as we are told. As with most situations, we exist on the local level. We resonate with what we know—the familiar. We are comfortable with who and what we know . . . doing the things we do best. Unless we force ourselves to do so, we usually do not see the larger pic-

ture. We are too involved in our own small situations. But even non-ecclesiastical entities are speaking of a "new collaboration." Only a decade ago we were celebrating our diversity. Parents preferred to rear their children in places like Manhattan's Upper West Side where I currently minister. Why? Because it is a diverse community with many possibilities to be and work together for a better way of life. In this neighborhood, you can go out to eat every night for a month and eat a different country's cuisine within an eight-block radius! The best schools are those with diverse student populations. Grants of money are readily awarded to those programs which serve a wide diversity of peoples. It seems that we are able to accommodate the culturally diverse, the financially diverse, the sexually diverse, even be champions of that religious diversity called ecumenism, but for some reason not be able to garner the benefits of the diversity of charisms in our own Franciscan house. Those responsible for this gathering, the Franciscan Institute Center for Secular Franciscan Studies, have taken the bold initiative in reversing this sorry situation. *Deo gratias!*

Now that this societal diversity is a reality and applauded, we are being called upon to work together collaboratively in order to be a part of something new being born. It would be a shame not to recognize the same need in our Church and Order.

All that having been said, I think we need to promise a few things to one another.

Internationally, on the part of the friars who have the *altius moderamen*, there is a need to insure that at each and every General Chapter, that there be ample time on the Agenda for a discussion on how the altius moderamen is being exercised. I would imagine that the General Spiritual Assistants of all First Order obediences and the TOR are ex-officio members of their respective General Chapters and may even give a reckoning of their ministry and the state of Assistance in their Orders. But goals need to be made which will trickle down to the national levels of Assistance . . . something truly worthwhile which could undergo scrutiny or evaluation. Needless to say, the General Minister and Council of the International Fraternity (CIOFS) would be invited to join the discussion. CIOFS could collaborate in hammering out legislation concerning this much desired reciprocity with the members of the friar General councils. This may be difficult to carry out. Perhaps it is enough that the sentiments concerning vital reciprocity already expressed in the formal documents suffice for the General level and that most of the grunt work will have to happen nationally, regionally and locally. But, who knows?

Perhaps after all these years those sentiments could find themselves going on to the next step.

On the National level, the Conference of National Spiritual Assistants (CNSA) can have an on-going dialogue with the U.S. Provincials and Re-

gional SFO Ministers concerning collaboration in friar and SFO ministries. Perhaps the Apostolic Commissions already mirrored in friar apostolates may be a kicking-off point. The efforts of the CNSA in inviting friar provincials to the discussion table is to be commended. Could some of the members of the National Fraternity (NAFRA) be paired with friars on Provincial directorates who are interested in the same slice of Gospel life and who could collaborate to bring about a more effective living out of Franciscan life?

Friars who are **Regional** Spiritual Assistants (RSA) usually share that ministry with their other ministries in the provinces ... teaching, parish work, etc. Would ministry to/with the SFO ever become so important that a friar would actually ask permission from his provincial to take a slice of time away from his "full-time" ministry in order to devote some quality time to his ministry to the SFO? Maybe a couple of weeks every 2 months for nothing but SFO related ministry. Time to catch up on visitations, talks, meetings with other Spiritual Assistants in the region, etc. This sort of arrangement would let the friar provincial know that this is important work, indeed, and would also say something to the Seculars about the RSA's commitment to them. Could the SFO on the Regional level organize in such a way that collaboration is possible with the friars in that region?

On the **Local** level, the friar and non-friar Spiritual Assistants should promise to be faithful to the job description as outlined in the Handbook-neither being directive or strong handed, but not retiring into oblivion either. Seculars, on their part, should strive to live by their Rule. The phrase "the New Rule" should be obsolete. They should do their very best to maintain good fraternities—the kind to which anyone would be happy to encourage inquirers to join. They should strive to make those fraternities truly the 'privileged places' spoken of by the SFO Rule.

Our world is calling out for collaboration. Could today's Franciscan movement do for today's world what it did for the Church and world of Francis and Clare of Assisi? I believe it could and it must. Let us work together, convinced of our common religious ancestry, to build up our Church and Order once again.

This article was taken from a talk given by Fr. Richard at the 2003 symposium celebrating the 25th Anniversary of the SFO Rule at St. Bonaventure University.



Roberta Cusack, OSF

When asked to contribute something to the "Clarion" I settled for a little sharing on the Volterra Letter, or the Recensior Prior, if you will. This is better known as Francis's First Letter to the Faithful. Father Cajetan Esser, a German Franciscan scholar of blessed memory, dates this between 1213-1215 and gives it special importance among Francis's writings. Since it does not follow the style of medieval letter form it seems to be more in keeping with his preaching. This piece was rediscovered by Paul Sabatier, a Protestant Franciscan scholar in 1902 in the Guarnacci Library at Volterra, Italy. Hence the title. At that time it was thought to be an earlier version of the 2LtF. Esser did extensive research on this letter in the 1970s attesting to its authenticity and alerting us to this great treasure.

I felt it good to make a statement about the Volterra letter as it is used as Prelude to the revised Rules of the SFO and the TOR Franciscan family, we modern day Penitents of Assisi. (Penance must always be understood in the Biblical context when referring to our charism.) The letter connects us with 800 years of Franciscan history, and bonds our two realities by their common birth. Francis addressed this letter to the Penitents in the Umbrian Valley, those members of the Church's Order of Penitents to which he had briefly belonged before following his vision to be simple and subject to all. When the early Friars asked him how they should identify themselves when people asked, Francis responded "we are Penitents from Assisi." Celano tells us "Francis acted boldly in all things . . . and that he attracted and formed many others" (1C 37).

It was quite natural, according to Esser, that Francis give some suggestions, instructions, and encouragement to the men and women who followed him in the penitential movement. There were many other groups people could have joined, but Francis must have sensed God's plan when he provided a "form of life" for the penitents. This letter is the first indication we have of St. Francis giving such direction to penitents. It is, therefore, the most significant original text from the founder to people like ourselves. At that time all the

penitents were lay, and later, out of this movement, religious groups began to develop. But originally we all had the same first Rule: "Memoriale Propositi" of 1221. Developed, most likely, through the collaborative efforts of Cardinal Hugolino and Francis, this text formed the rule for Franciscan penitents until Pope Nicholas IV revised it in 1289. The Rule of 1289 served both secular Franciscan and little groups of religious penitents who wished to live communally. In 1521 Pope Leo X gave the religious groups a separate Rule. The Secular Franciscans used the 1289 Rule until 1883 when Leo XIII authorized a revision. After Vatican II, the SFO Rule (previously known as the TOS Rule) was revised and blessed by Pope Paul VI in 1978. The TOR Rule was revised and promulgated in 1982 by Pope John Paul II. However, all of our Franciscan Rules bear the same basic spiritual values and for those of us in the Third Order tradition, secular or religious, the emphasis is on conversion, a more positive and comprehensive term for penance.

In the first chapter of the first edition of the Letter to the Faithful, Francis speaks with authority and in a spirit of prophecy as he addresses us "in the Name of the Lord." This phrase opened any official formation document at the time of Francis. In the opening phrase he alludes to the great Jewish prayer formula, the Shema of Dt. 6: 4-9, so central to Jewish prayer. Francis must have been moved by this holistic mandate as it is repeated in many of his writings.

In that same first paragraph I recall a great scripture scholar, Carroll Stuhlmueller, CP, emphasizing that "hating or despising our bodies" would be better translated "to love less or proportionately." Francis details this for us in his 28 Admonitions, or words of exhortation and encouragement. These had to spring from Francis's awareness of his own sinful humanness. They are very powerful statements demanding intense self-knowledge. Then when we are Spirit-filled, we can take action in what we have promised, thus "producing worthy fruits of penance." Francis is not simply referring to external deeds but rather to our attitudinal stance before God whereby we invite our God to lead and direct our steps in this ongoing journey. He tells us we will then be happy in this emptying out, our personal imitation of the kenosis of Christ Jesus, (Phil. 2: 6-11).

Articles 7-10 deal with relationships as Francis breaks forth in his marvelously spellbinding and charismatic preaching. True freedom comes of the indwelling of Christ Jesus' Spirit as we strive to live the Paschal Mystery with sincerity and truth. Ephesians 3:17 is fulfilled as we enter the great awesome relationship with God as children, spouses, mothers, sisters and brothers of our Lord Jesus Christ. This union then is evidenced in our desire to know, to do, and ever be in the will of our God, consciously, lovingly and sincerely bearing the Godself in our very fragile members. We thereby give birth to God through all that we are and do. We praise the Godself through our bodies, minds, spirits and emotions. This incarnational living is a powerfully graced experience. And it is always counter-cultural in order to give birth to God in our age. Our challenge, like Paul's, is to be the holy exchange of the permanent presence of Christ among all people, through the power of the Holy Spirit. What a sacred trust we have been given as special agents of the Spirit! And in this we do shine before others as an example (Mt. 5:16).

Francis then continues to encourage us in his "al'italia" style of effective repetition and ecstatic manner and movement. As he gains momentum in the dance of expressing God's love and presence, our Saint simply cannot say enough in praise of our good God, and he does so from a Trinitarian focus. This Triune aspect is in everything Francis writes. In this spirit, he quite naturally quotes Jesus' High Priestly prayer (Jn 17) for us, his intimate ones, sister and brother penitents. Johannine texts are very special to Francis. Just as Jesus the Lord yearns for our love, presence and union forever, so does Francis yearn for us, his followers.

It's good to remember that the movement is still very young. Francis had just gone to Rome in 1209 and it is probably 1213-1215 and the followers are still all Italian when he dictates this letter. So we can taste the freshness and

enthusiasm of Francis toward these people who want to live the Gospel as Jesus spoke it to him.

We, too, want to live that same Gospel as Francis focuses it for us in this first Letter to the Faithful. So for now, we hear him encouraging us, "let us begin brothers and sisters, for up to now we haven't done much . . ." Penance in the biblical sense is ongoing. There is really never a state of completion . . . we are ever in need of reconciliation as we strive for this. Yes, let us begin!



"La Verna, Monte di Dio" by Marino B. Banfucci, taken from *Il Monte della Verna Sintesi di un Millenio di Vita (*Arezzo: Edizioni "LaVerna," 1982), p. 73.

On Attending Mass in the Lower Church of St. Francis in Assisi

William Cook

While in Assisi recently, I attended a Sunday mass in the Lower Church of San Francesco, where the original altar is still in place directly above the tomb of St. Francis. I've been there many times for mass and like to sit in the left transept because I can gaze at the Pietro Lorenzetti frescoes of Christ's passion in case I can't follow the sermon or it is not particularly interesting or edifying. I find as I get older that either the sound system has degenerated or my hearing isn't quite as sharp as it was a few years earlier, so I usually do some looking at frescoes on Sunday mornings in Assisi.

One thing I have liked about Sunday's principal mass in the Lower Church of San Francesco is its welcoming quality and international character. After all, most of the people in attendance are tourists/pilgrims, and at least a large minority do not understand much Italian. Hence, the principal celebrant usually gives a welcome to visitors and briefly explains the sacredness of place. Often, the readings plus the psalm are in different languages (most often Italian, English, French or Spanish or German, and an Asian language) so that just about everyone can be an active participant in some portion of the mass.

Alas, neither of the elements I have just described was present at the 10:30 mass of August 3, 2003. After a rather elaborate procession with about a dozen priests and lots of incense, the presider simply began the first part of the liturgy rather than offering any special greeting. All of the readings were in Italian. Surely, especially in the tourist/pilgrimage season, the friars missed an opportunity to offer hospitality and to evangelize (remember that despite famous stories of Francis preaching to birds and the Sultan, most of his sermons were given to exclusively Catholic audiences). I saw an American friar at the mass, so certainly a greeting or a call to exchange the kiss of peace could have been offered in English.

As I realized that I was attending a mass similar to those I attend each week when I am in Italy, I began to think of the Lorenzetti frescoes above me.

However, as it turns out, I made a mistake by sitting in the front row of the left transept. Unless I looked straight up or twisted my body in an awkward way, I could not see them. Hence, as the mass proceeded, I began to do what I have learned that people were supposed to do with the frescoes. I focused on different ones as they provided background for the lectern, the place where the homily was given, and where the consecration took place. I also was drawn to different frescoes in the Basilica depending on whether I was standing or sitting. Hence, as I tried to understand the readings and give the proper responses and recite the Creed, my experience of God's presence and of Francis as God's gift to the Church was enhanced by the extraordinary frescoes that completely cover the walls of the Lower Church.

Let me pause for a minute to tell you why I was in Assisi. I have been doing research in the Basilica for 25 years and have written about quite a few of the paintings in it. I have been bringing students to the Basilica for almost 30 years. In 2003, I had the honor of directing a seminar for college and university teachers sponsored by the National Endowment for the Humanities entitled "St. Francis in the Thirteenth Century." This group of fifteen college professors, all of whom are conducting their own research on some aspect of Franciscanism, met twice a week to discuss both written and visual texts about Francis produced in the thirteenth century. We were trying to find out not only about the historical Francis but also about how he was understood and presented to others in the century in which he lived (d.1226). For two of the six weeks of the seminar, we were in Assisi; and in fact our meetings took place in the Chapterhouse of the Sacro Convento, not more than 20 meters from where I sat at mass.

When I take my group into the Basilica of San Francesco to examine the frescoes, I explain how we need to do more than follow one story, for example the life and posthumous miracles of St. Francis in 28 scenes that surround the lower part of the nave of the Upper Church. I point out that these stories depicted in the Basilica are not self enclosed but are related to two levels of frescoes above them as well as to the windows, the vaults, and other decorations visible from the nave. I emphasize how the physical presence of so many frescoes and the fact that we can move even a little and see them and their relationships to one another differently is something to be taken advantage of. We can creatively relate and arrange stories, even ones from different narrative cycles, much more easily than when reading a book. After all, we literally leave one story behind when we turn the page of a book; it is no longer physically present to us. And we normally do not have two books with two different sets of stories in front of us at the same time! In the Upper Church, we can cast our eyes to the frescoes above a story of Francis, look back at the previous story and forward to the next one, and turn around to the part of the narrative of his life depicted on the opposite wall.

In addition to directing the seminar while in Assisi, I was critiquing several articles that will be in a book I am editing which has as its general theme the art of the Franciscan Order in the later Middle Ages. One of the pieces in my collection is by a brilliant young British scholar named Janet Robson. In it, she proposes a likely scenario for how pilgrims visited the Lower Church after about 1300. Basically, she suggests that they entered through a passage connecting the Mary Magdalen Chapel in the right nave into the right transept, circled counter-clockwise behind the altar into the left transept, and finally stopped in front of the altar to venerate Francis (pilgrims could not come into contact with the tomb, unlike so many other saints' shrines). Dr. Robson has her readers stop from time to time as they follow the pilgrims and look around to see what is in front of them, behind them, to the right and left, and above them. She points out, for example, that from a particular place we can see two stories juxtaposed that we had only seen separately as we began our visit to the area of the tomb.

Well, here I was on August 3 just a few feet from the altar beneath which Francis is buried. I really couldn't see my personal favorites, the Lorenzetti frescoes, without appearing rude and disengaged. What I found myself being was a pilgrim stopped in a particular spot for about an hour. I wonder if pilgrims in the fourteenth-century found themselves where I was, pausing to pray and to take everything in. I could easily imagine a pilgrim standing where I was for a considerable amount of time waiting for his or her turn to pray near the tomb in thanksgiving and for help to St. Francis. After all, there must have been huge numbers of pilgrims waiting for their time to be in closest possible proximity to the body of the saint.

As the celebrant censed the altar before the beginning of the liturgy, I saw through the cloud a fresco in the Mary Magdalen Chapel, perhaps the work of Giotto himself. I was drawn to this image by the contrast between the deep red robe of the kneeling Mary Magdalen and the white robe of the resurrected Lord. The story is the "Noli me tangere," where the risen Christ tells Mary Magdalen not to touch him (John 20:17). In seeing this image from afar and hence without considering the details, I pondered the presence of Christ in the world both at the time of the Resurrection and now; and I also pondered our inability, like Mary Magdalen's, to grasp and experience and embrace him fully. After all, even the great mystics of the Church have only temporarily had their unitive experiences with Christ.

I noticed a few minutes later when I was sitting that I could also see the fresco above the Resurrection. Actually, I could only see part of it, a stark and empty cave where Mary Magdalen lived in her later years, according to a well known non-biblical "conclusion" to her story. The cave was roughly the same shape as the body of the Resurrected Christ below; in fact, for a few seconds

until I got my bearings, I wondered who the person was above the scene of Christ's Resurrection. When I turned to the left from my seat I saw a similar cave in the background to Pietro Lorenzetti's stigmatization of St. Francis, as he experienced the crucified Christ in the wilds of mount La Verna. I've been there, and it is indeed a mountain full of these caves. Theologically, the cave links Francis with Elijah, who experienced God outside a cave; this connection was already made in the Franciscan hymn Sanctitatis nova signa, written just a few years after Francis's death. Hence, these two paintings with caves, one just above the resurrected Christ's, whose barren stone tomb stands to the left of Mary Magdalen, and one in the stigmatization link Hebrew prophecy with Christ's fulfillment and with Francis's prophetic life lived in imitation of Christ.

During the readings at mass, which culminated with a text from John 6 in which Jesus declares himself to be the bread of life, the fresco in the distance behind the priest was of a miracle of Francis, the raising of a boy who had been crushed in a collapsing building. While a bier has just arrived at the family's home to take the body for burial, in an upper room Francis literally descends from heaven and raises the boy from the dead. Christ is indeed the Bread of Life; Francis his servant and imitator, is doing Christ's work. In fact, I thought of the raising of Lazarus, a story which I knew was depicted in the Mary Magdalen Chapel, though out of my sight from my seat in the left transept. I remembered a homily during Easter season preached by Henry Nouwen at the Abbey of the Genesee, four miles from my home. He strode to the pulpit and loudly repeated over and over the word LIFE! If I had x-ray vision to see through the vault of the Lower Church into the Upper Church, I could have seen in the highest frescoes God's creation of the world and its living creatures.

Francis's raising of a dead boy led me quickly to a reflection on my vocation-raising boys who need a father or a second father who speaks English and is familiar with American culture. I have three adopted sons and eight other boys who lived with me for considerable periods of time. All that began with Francis in Assisi 25 years ago. It was February 14, 1979, and I was in Assisi during a sabbatical to do research on Francis and on the Basilica. A few months earlier, I had met a family in Siena that included a 13-year-old boy named Guido. Quickly I found myself invited into this family, and soon plans were afoot for the coming summer for Guido to come to the USA to enhance his ability to speak English. As an only child and an unmarried man and hence never having been in the constant presence of teenagers except when I was one, I didn't quite know what to make of these developments other than I was exuberantly happy. I was sitting on the lawn in front of the Basilica that winter's night, thinking of Francis and thinking of Guido. I found myself pondering words that I had already used to describe my relationship with Guido to others-he's like a son. Suddenly, that night I realized that such a label was much

too tame to describe what I was experiencing. Guido is not like a son to me; he is my son! It sounded absurd at first. After all, I'm not Guido's biological or legal father, and he had a very fine dad, Silvano. But I was enough absorbed in Francis to be able to get beyond biological and legal definitions. How else can we take seriously Francis's relationship with lepers, let alone with brother sun and sister moon!

A few months after my revelation in Assisi, Guido became my figlioccio, a word based on the root "figlio"—son. This translates into "confirmation sponsor" in English, but I have always used the Italian figlioccio to describe this aspect of my relationship with Guido.

After Guido came to the USA in the summer of 1979 and to France with me in 1980, I made a decision to pursue adoption as a means of creating a family for myself in America. I knew I would return to Italy regularly and develop my special relationship with Guido, and in fact this has happened. We remain extremely close. I was one of the legal witnesses at his wedding in 1990, and I rejoice in his love for his wife Letizia and for their two wonderful sons, Ludovico and Bernardo. However, for most of each year, especially before electronic communications, there was no day-to-day or even month-to-month correspondence with Guido. I wanted to build a family in Geneseo, NY and be part of a family every day. I was getting close to 40 and doubted that I would ever marry.

I went to parenting classes and by the end of 1981 was ready to create a family. At that time, finding a son meant starting with scrapbooks containing pictures of and paragraphs about eligible kids. After I had selected a couple who I thought would fit into my town, my house, and my life, I discovered that adopting as a single man without any parenting experience would not be easy. After all, good social workers may quite rightly be reticent to send a kid in their care to someone like me. Finally, I found a blond 16-year-old named Paul living in a group home in rural Indiana, my home state. We met on Easter weekend, and Paul came to be my son at the end of May. It's that quick once the wheels start turning. After adopting, it became relatively easy to adopt additional sons. And when the last of the three left home, other kids came to live with me for a variety of reasons.

Seeing the painting of Francis raising the dead child led me to reflect on how we misunderstand the concept of miracle, or at least limit it to certain "unnatural" phenomena. When modern people, even those of profound faith, read collections of miracles from medieval sources, they often doubt the narratives and rather easily dismiss them as examples of medieval credulity. Did eyeballs really pop back into eye sockets, and were animals cured of their illnesses when something that had touched Francis of Assisi then touched them? Such reading is too literal. I am reasonably sure that it was a miracle that Paul came to me, and it is likely that without God's intervention in his life he would

be dead right now. My third son Angel came to me unable to trust anyone. Now he and his wonderful wife have a strong marriage and two beautiful sons. The hand of God is present in their lives just as it was in the life of the boy whom Francis raised from the dead.

During the homily, which I did not follow very well and hence lost focus, I found myself looking at the 4-part vault above the altar. The one that was most clearly visible is a complicated allegory of the virtue of Chastity. I have studied this vault and will soon write something about these four paintings, but at mass I looked at the paintings not as a scholar but as a pilgrim. Since two of the other sections of the vault contain allegories of Poverty and Obedience, it is clear that they were originally painted principally for the reflection of the friars at the Sacro Convento, who sang their offices in the apse of the Lower Church, just a few feet from where I was sitting. Still, pondering carefully even these meant-for-the-friars frescoes brought me great spiritual profit.

Although the allegory of Chastity is complex, the dominant figure is of a woman locked in a tower. Chastity, by which I mean more than celibacy, is indeed a virtue that must be constantly guarded. In a larger sense than a formal vow of chastity, I reflected on the desire for purity of body and of mind and how difficult it is to obtain and retain such purity. The symbol of the tower reminds me of how one must constantly be on guard against those things that will take us away from our pursuit of God's agenda for ourselves and for our brothers and sisters and for our planet. A Christian life requires focus and the discipline not to turn constantly on to the side roads as we journey toward God. One Lent, Francis decided to make a little cup since, after all, one cannot engage in prayer all of the time. One day at prayer, he began to think about getting back to working on his cup. He then smashed it. There was nothing wrong with the cup, but when it became a distraction to prayer, Francis destroyed it. How much more is purity of life difficult to focus on today with the constant bombardment of words and images and information? Deciding what to let into our towers and what to keep out is difficult, and there is no formula. Vigilance is what is important. I must guard my tower!

In the Poverty section of the vault, I have usually focused on the main scene-Christ assisting at the wedding of Francis and Lady Poverty. However, from where I sat, the most clearly visible part of the fresco was the lower left corner in which people are offering gifts to God. One is handing a friar his cloak, for example. At the top of the fresco, an angel takes a cloak and even a house to heaven. Here is the exemplification of Jesus' statement of Matthew 25: "Insofar as you have done this for one of the least of my brothers, you have done it for me." In our day, charity often is seen as a tiresome obligation and/or a good tax write off. As I looked at a poor man in the painting receiving the donated cloak, I realized that I had never seen or even imagined someone wearing the clothes I have in the past contributed to the poor. The dual image

of a poor man wearing one of my coats and God receiving that same coat in heaven (once again, I am reminded that I must not stay bound by scientific theories about matter while meditating on things divine) is powerful.

When Francis was still a merchant, he chased a beggar away from his shop. Soon he realized that if this man had come in the name of a wealthy or powerful man, he would have received him. Yet this man invoked God, and Francis turned him away. The saint-to-be found the beggar, offered him alms, and pledged never to reject anyone asking him for something in the name of God. How I need to live Francis's commitment and generosity!

Although the vault just above my head was difficult to see and I was viewing it upside down, I could see Francis and a friar having yokes placed on their necks, exemplifying the virtue of Obedience. Again, this is a powerful image. As Benedict reminds us in his Rule, obedience is the first step of humility. Ultimately, obedience, whether to a Rule or a superior or directly to God, is the recognition that someone knows more about what is good for me than I do. As a strong-willed person who plans everything far in advance, I must constantly try to incorporate into my life this important lesson. In America, we so value our personal freedom that the image of someone voluntarily accepting a voke of obedience is distasteful and even "unpatriotic." Yet to refuse to be yoked is an act of pride, the first sin in the Garden of Eden and in some ways the root of all other sins. In the Upper Church, there is a painting of a friar experiencing a vision of several empty thrones in heaven, one of which was fancier than the others. In the vision the friar was told that this throne had belonged to one of the rebel angels who turned against God out of pride and that it was reserved for the most humble Francis. I need the image of the yoke and I need to repeat often: obedience is the first step of humility.

The quadrant of the vault that I haven't described contains an image of Francis sitting on his heavenly throne dressed in gold and surrounded by angels. It is important not to isolate this image from the three virtues of poverty, chastity, and obedience and from the now destroyed fresco adjacent to it in the apse of Francis receiving the stigmata from Christ. The focused life of chastity, poverty, and obedience plus entering into the mystery of the incarnation and crucifixion are what will bring us to our more modest thrones in heaven. Without discipline, we will lose our way, and there is no Easter without Good Friday.

When the priest consecrated the bread and wine, the visual backdrop was the angel of the Annunciation in the opposite transept. I am used to teaching about the way that church designers in the thirteenth century often mounted or hung a crucifix above the altar so that when the priest elevated the host and the chalice, those present could make the connection between the body of Christ and the Body of Christ. I had never thought of Gabriel as a meaningful backdrop for the consecration. However, to make the connection between

Gabriel's announcement of Emmanuel (God with us) and the body and blood of Christ was easy and meaningful, for Christ is constantly Emmanuel—God with us—in the form of bread and wine. Just as the Annunciation is to us as well as to Mary, so is Christ's coming in the Eucharist a means for us to experience God Incarnate and a foretaste (note last syllable) of heaven.

The focus on Gabriel also led to more personal reflections. My third son is named Angel, a common name in Puerto Rico; appropriately he named his first son Gabriel. Hence, my thoughts went from the universal to the particular and personal. My son Angel, in the way he lives his life, announces constantly God's presence in the world. When I adopted him at age fourteen-actually children his age must consent to their adoptions in New York, and thus I should probably say that we adopted each other—he had been in three different families in the past three years: a foster home in which there was violence, an adopted home that turned out to be temporary, and another foster home. Why should he trust anything I said? Why should he commit to me when earlier commitments ended in loss and pain? It took quite a while, but Angel did make a commitment and did dare to trust. Now he teaches child care workers for the State of New York, is happily married, and is the father of two much beloved sons. Each time I see Angel hold Gabriel and Aidan, I know that a miracle has occurred.

Gabriel is my first grandson, and I bonded with him immediately. When he was tiny, I would hold him, and it appeared that we communicated through touch and eye contact. When I recently had open heart surgery, I told countless visitors that I would be fine and that I would obey doctors' orders because I wanted to watch Gabriel and Aidan and others yet to come grow up.

When it was time to receive communion, the priest distributing nearest me stood directly under the far left corner of Pietro Lorenzetti's enormous Crucifixion, the largest painting in the Lower Church. The figure just above me as I received the host was a soldier with a halo. It is the centurion who, according to the gospels, proclaimed Jesus to be the Son of God. There is a medieval legend that he became a Christian, but there is no historical evidence of his conversion. The gentile centurion leads me to reflect on my own path in life. I was raised an Episcopalian and was received into the Roman Catholic Church at the Easter Vigil in 1975 at age thirty-one. At the Abbey of the Genesee, I made my public profession of faith, but it took much less courage than the profession of that centurion.

My confirmation name, in case you haven't guessed, is Francis. I began to think seriously about becoming Catholic in 1973 but hesitated to act on what seemed right because I thought that my parents would vehemently object (and I was right). I made up my mind to seek full communion with Rome while in Assisi that summer. During the day, I would seek out the monuments, including numerous visits to the Basilica, and sit in front of the Basilica and read and

think and pray in the evenings. In fact, I always sat in the same place, my favorite spot; and five and a half years later I was sitting there when it was revealed to me that Guido was my son. In the summer of 1973, I read the story and saw the fresco of Francis renouncing his father's goods. One of the most disturbing parts of the Franciscan legend is that there is no story that they ever reconciled despite the deathbed reconciliation in the rather silly Mickey Rourke movie, *Francesco*. We like happy endings, and in this part of Francis's story, there just isn't one. I was reasonably sure that my dad was not going to be Pietro di Bernardone and read me out of the family, but I knew that becoming Catholic would put a barrier between me and my parents. Although at the time I thought I could at least for a while become Catholic without them knowing, I knew that I was risking family solidarity. The example of Francis and the example of the centurion are important to my life.

Since the centurion is portrayed as a saint in the Lorenzetti fresco, my thoughts turned to the last five of my boys, all members of the same Vietnamese family and all not Christians. These boys come from a Buddhist tradition although they know very little about it and only engage in rituals concerning anniversaries of the deaths of ancestors. They will probably never formally convert to any form of Christianity. Although I know that they, like all of us, are sinners in need of redemption and conversion, I also know their virtues; and I experience their love. Does the centurion need a formal conversion to get that halo in the Lorenzetti fresco? Does the Sultan to whom Francis preached need to be converted formally, as is told in the Little Flowers, in order to be saved? I think not. Are Hieu and Hanh and Hung and Cuong and Jimmy among those whose faith is known to God alone? I believe so.

A few years ago, Hieu, then 16, came with me to Assisi. I had asked all members of my seminar and members of their families to take one of the 28 frescoes of the life of Francis in the Upper Church and share their thoughts with the rest of the group; some were quite academic and others quite personal. By chance, Hieu got scene #26, a story often overlooked in the cycle and one that the guides usually skip. I feared that Hieu would have nothing to say. It is a posthumous miracle showing Francis, accompanied by two angels, healing a man in Spain who had been attacked. When it was Hieu's turn, he talked about a time in Vietnam when his younger brother Hung was ill. It was feared he would die, and doctors could do nothing to help him. His family sold whatever they could and sought out a traditional healer in the countryside. Hung survived and is a freshman in college as I write this. Hieu noticed in the painting that the doctor was leaving the injured man's house, telling the soon-to-be widow that there was nothing that he could do. Several people in my seminar were in tears as Hieu told the story, and it was wonderful to see this old Italian fresco about this long ago saint speak to Hieu and connect to his own experience in the Mekong Delta. If there is a universal saint, he is Francis; and the

paintings so well convey his and hence Christ's universal values and message of hope and life.

As I left my seat at the end of the mass, fortified with Christ in the Eucharist, with prayers shared with my brothers and sisters present, and with my meditations inspired by the Basilica's frescoes, I passed by the steps leading up to the altar, beneath which is buried beloved St. Francis. I cannot imagine how many faithful men and women have knelt on those steps since the altar was dedicated by Pope Innocent IV in 1253. I confess that I've never been much of an admirer of Innocent IV. I read some of his pronouncements and commentaries while I was in graduate school; and he struck me as a haughty, hardnosed, no nonsense, canon lawyer who believed that he was the legitimate ruler of the world. But in Assisi I am reminded that he also loved Francis and believed in his sanctity and his Order. On the same visit to Assisi, he visited the dying Clare at San Damiano and gave her the gift she so fervently sought-the approval of her Form of Life. If Francis and Clare can melt the heart of Innocent, then why am I still surprised that Francis spoke with birds and moved all sorts and conditions of humans to hope and to love and to pray. I doubt if there is a type of sin that has been committed that has not melted away when the sinner knelt in humility and repentance where I was standing.

There is hope for us all. In a world that seems so complex and fragmented, I left the Basilica feeling connected to the largest of realities and infused with love and awe and wonder. I was ironically grateful for a mass that was routine enough that I could be transported into a realm of experience beyond the normal. I was also grateful for all those long hours of study I have done, all those not-too-interesting articles I have sat and read in non-air-conditioned libraries over these many years. They allowed me to begin to soar. How often have I tried to convince students that there is a relationship between learning and experience, that the former has the power to enhance but can never replace the latter. Now I know from an intense hour of experience at mass in the Lower Basilica that I have been teaching students properly.

My experience in the Basilica on that Sunday morning was liberating to me personally but also intellectually important. We historians often tend to want to dwell within the boundaries of authorial intent. That is, we tend to try to reconstruct what the artists/designers meant to convey to their audience and conclude that we have solved the puzzle of the frescoes. I've written many an article of that type.

My hour in the Basilica reinforced that such scholarship is an important starting place both for understanding the Middle Ages and for living in the present. Augustine urged original interpretations of scripture as long as they did not go outside certain orthodox boundaries. The art of the Basilica is also open ended, I believe. We aren't meant to solve a puzzle in the Basilica but to have an experience that incorporates our thoughts and experiences into the

larger patterns of meaning. Too often even scholars start comments on the frescoes with: "I don't know if I'm right, but. . . ." What they often mean is, "I don't know if what I am going to say was the conscious thought of the artist." I've known about the Assisi frescoes, but I'm still learning to experience them.

Endnote

¹Attributed to Thomas of Celano. For an English translation, see *Francis of Assisi: Early Documents*, vol. 1: *The Saint*, ed. Regis Armstrong, et al. (New York: New City Press, 1999), 356-357.

GOD SPEAKS

God speaks gently in the silence All surround around is God We are suspended in God Whose fullness fills the universe Yet Light years' distance we are apart Not so God from us but we from God. As light travels so silently may we enter in Into the silence Where God so gently speaks God's invitation to God's Kingdom come to be still and know that I AM God.

Roger Hall, OFM

"The Most Holy Body and Blood of the Lord" (1st Admonition, v. 9)

Charles Finnegan, OFM

Even admirers of St. Francis who do not share his Catholic faith, such as Paul Sabatier, recognize that the Eucharist was not merely one of many devotions in Francis's life, but was absolutely central in his venture of radical gospel living. In practically all his Letters Francis treats of the Eucharist, and one of these, the Letter to the Clergy, treats exclusively of it. As Francis's first biographer put it: "He burned with love in all the fibers of his being towards the Sacrament of the Body of the Lord, overcome with a sense of wonder beyond measure for such kind condescension and most generous love" (2 Cel 210). Francis had a special love for France, because of the devotion of people there for the Eucharist, and wanted to die there "because of his devotion to these sacred mysteries" (2 Cel 2:10). With the approach of Sister Death Francis wanted to express one last time his loving devotion for the Eucharist: "And these most holy mysteries I wish to have honored above all things and to be reverenced and to have them reserved in precious places" (Testament, 11).

Most inspiring of all are Francis's own words in his Letter To All Friars:

Let the whole of mankind tremble, the whole world shake, and the heavens rejoice, when Christ, Son of the living God is present on the altar in the hands of a priest.

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 humbles 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 so that He who gives Himself totally to you may receive you totally.

In those final lines Francis deals with the all-important question of *motivation: why* come to Eucharist? His proposal: not out of routine or dehumanizing habit, nor just to fulfill an obligation, but precisely to "hold back nothing" from God who gives Himself totally to us, especially in this "Sacrament of all the Sacraments."

Lateran IV and Vatican II

Our time in history is like that of St. Francis in that he lived as we do in a post-conciliar period. Francis was present at Lateran Council IV in 1215, and among that council's pastoral concerns was promotion of devotion to the Eucharist. Francis concurred wholeheartedly in this and one can detect the influence of Lateran IV's teachings in his writings.

The great gift of God to the church in our times was surely Vatican II. One of the chief pastoral aims of this council was promoting the centrality of the Eucharist in Christian life. So central is the Eucharist says the council that "it contains the whole spiritual wealth of the church" (PO, 5). The General Instruction of the Roman Missal summed up Vatican II's teaching: "The celebration of the Mass, as an action of Christ and the people of God hierarchically ordered, is the center of the whole Christian life for the universal church, the local church, and for each and every one of the faithful" (1,1). The "eucharistic sacrifice is the source and summit of the Christian life" (LG 11), therefore the Eucharist is "the source and summit of all evangelization" (PO 5). The Eucharist is the heartbeat of Christian life and community. (This teaching, so basic in the entire Catholic Tradition, creates serious challenges, still unmet, in many local churches where people are deprived of the Eucharist through no fault of their own. In an increasing number of parishes it is no longer unusual to have a Celebration of the Word with a Communion service, in place of a Eucharistic celebration, even on Sundays. This is a serious departure from the Catholic Tradition and it would be tragic if this aberration were to come to be considered normal.)

Why the centrality of the Eucharist? Vatican II answers that question especially in nn. 47 and 48 of the *Constitution on the Liturgy*. The following insights need to be noted:

• The Eucharist "perpetuates the sacrifice of the Cross." While Jesus' whole life was a loving "Yes" to His Father (cf. 2 Cor 1:19), His "Yes" on Calvary was the essence of His saving work—His special "hour." The infinite power of that "Yes" has the force to cancel out all the "No's" of human sin. "He took the document written against us—[the document of the law, accusing us of sin—there was no document written against Him], nailed it to the cross and wiped it out completely" (Col 2:14). Similarly, Christ "took our

sins with his own body to the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed" (1 Pt 2:24). The Eucharist brings us that healing just as it makes present the victory of the Cross so that as we celebrate it in faith we are drawn into it: Christ's triumph over the "reign of sin and death" (cf. Rom 5:21) becomes ours. Vatican II repeated the teaching of the Council of Trent: in the Eucharist "the victory and triumph of Christ's death are again made present" (Constitution on the Liturgy n. 6). The victory of the Cross, finished in Christ, is not finished in us. Complete in the Head, it is ongoing in the members of His body. The Cross was Jesus' "hour of glory" (Cf. Jn 12:23; 13:1; 17:1.) In the Eucharist His "hour of glory" becomes ours in a real, though still incomplete way.

- In the Eucharist Jesus "entrusts [His sacrifice] to His beloved spouse the church." The sacrifice of Calvary was that of Jesus alone. We had no share in that sacrifice. We had no part in that saving "Yes." Calvary was for us, but not with us; for our salvation, but without our participation. Calvary was not the sacrifice of what St. Augustine calls "the whole Christ"-Christ the Head together with the members of His body the church. In the Eucharist Christ entrusts His sacrifice, which is His and His alone by right, to His church, so that His sacrifice might become our sacrifice also. The Eucharist makes Calvary the sacrifice of "the whole Christ"-He the Head together with us the members of His body saying "Yes" to the Father. We join the little "Yes" of our lives to His great "Yes." As Augustine told his people: "You are in the bread. You are in the cup. It is the sacrifice of yourself that is placed on the altar." During the Middle Ages it was the Franciscan theologian Duns Scotus who most emphasized the Eucharist as the sacrifice of the church. This offering is the specific purpose of the Eucharistic Prayer and its liturgical expression by the assembly is the "Great Amen" at the close of that Prayer. As Augustine put it: "To say 'Amen' is to sign your name." We sign our name to Calvary. The intimate union between us and Christ is symbolized by mixing a little water in the chalice with the wine-the Missal calls this rite a "mystery," a sacred sign. Early Christian teachers, such as the third-century Bishop/Martyr St. Cyprian, explained that the wine symbolizes Christ; the water the baptized assembly. Just as the wine and water become inseparably joined, so does Christ unite us intimately and inseparably to Himself in offering Eucharist. He and we together are protagonists in the great Action called Eucharist.
- All the baptized, and not just the presider, offer the Eucharist. In virtue of the sacrament of Orders the presiding celebrant confects the Eucharist (LG

- 10), but of all the baptized it is said: "Taking part in the Eucharistic sacrifice, they offer the divine victim to God and themselves along with it" (LG 11). Vatican II's Constitution on the Liturgy emphasizes this: "Offering the immaculate victim, not only through the hands of the priest, but also together with him, they should learn to offer themselves" (n. 48). Similarly, the council instructs priests to "teach the faithful to offer the divine victim to God the Father in the sacrifice of the Mass, and together with it to make an offering of their own lives" (PO 5). We then go out from Eucharist to live that offering! In his encyclical Mysterium fidei (n. 31) Paul VI asked preachers to explain this teaching to the faithful "over and over again" since it is the very heart of their participation in the Eucharist. The Eucharist consecrates every dimension of our Christian lives—it's all caught up in the great Paschal Mystery. Liturgy and life are intimately connected. We celebrate our "life in Christ Jesus" and then go out from Liturgy to live that life.
- The liturgical tradition has always seen the Eucharist as an ACTION. (Infra actionem said the Tridentine Misssale Romanum at the beginning of the Canon.) The General Instruction of the Roman Missal (n. 1) says: The Mass is "the action of Christ and the people of God." Christ, our High Priest, and we the members of his priestly body together doing the action that is "the center of the whole Christian life both for the universal church, the local church and for each of the faithful. [The Eucharist] is the summit of the action by which God in Christ makes the world holy, and the summit of the worship" we offer to God. The Eucharist is thus the summit of God's saving action for the world and the summit of our life of worship of God.
- The Eucharist is "a memorial of Jesus' death and resurrection." Memorial (zikaron in Hebrew; anamnesis in Greek) in the biblical/liturgical sense does not mean simply recalling a past event, a memory exercise. It is rather bringing that saving event, really but "in mystery," into the present, so that celebrating it in faith we are drawn into the mystery and experience its saving power. The anamnesis makes the saving event present to us, and makes us present to it. As the Catechism of the Catholic Church (n. 1104) puts it: "Christian liturgy not only recalls the events that saved us but actualizes them, making them present. The Paschal Mystery of Christ is celebrated, not repeated, and in each celebration there is an outpouring of the Holy Spirit who makes the unique mystery present." The Eucharist makes present God's absolute masterpiece: the Mystery of Christ, God's loving embrace of all of us and of the whole creation. We cannot grasp this Mystery; we can only allow ourselves to be grasped by it, transformed

by it, becoming "in Christ a new creation" (2 Cor 5:17). [On the biblical meaning of *anamnesis* cf. Chenderlin in *Analecta Biblica*, 99. In his "Once and Coming Spirit at Pentecost" (p. 26) R. Brown succinctly describes *anamnesis* as "making present again the great salvific act."]

- If Jesus' death was His "Yes" to the Father, the Resurrection is the Father's "Yes" to Jesus-and to us the members of His Body. Jesus' death and resurrection comprise the one Paschal Mystery: "Dying he destroyed our death; rising he restored our life" said the sixth-century Gelesian Sacramentary. Jesus' "Yes" to the Father wipes out the "No's" of our sins; the Father's "Yes" to Jesus raises us up to new life. The resurrection of Jesus is the Father's loving embrace of "the whole Christ," the whole Body-Head and members. Without Jesus' death and resurrection nothing in the church has any meaning or importance: "If Christ has not been raised from the dead our preaching is worthless and your faith is. . . If Christ has not been raised from the dead, you are still in your sins" (1 Cor 15:14 ff). "The Spirit had not yet been given to anyone, because Jesus had not yet been glorified [in death and resurrection]" (In 7:39). Emphasizing the importance of the Paschal Mystery, the mightiest of all God's mighty works, Vatican II teaches that all the sacraments draw all their power from this one source (cf. Constitution on the Liturgy 61). Since the Eucharist is the most privileged celebration of the Paschal Mystery, it is often called "the Sacrament of the Sacraments."
- The Eucharist is a "sacrament of love, a sign of unity, a bond of charity." Every effort we make to build up loving communities flows from our being a Eucharistic people. Every effort to promote unity, social justice, peace and reconciliation is Eucharistic living: "We are all one because we share the one bread" (1 Cor 10:17). Conversely, vices opposed to unity, such as racism, indifference to the demands of justice for the poor, or refusing reconciliation, are opposed to Eucharistic living. The Eucharist says: "We are one." Such vices say: "We are not one—and do not want to be one." They are nothing less than a direct attack on the Eucharist.
- The Eucharist is "a sacred banquet in which Christ is consumed." In the Eucharistic Prayer we offer ourselves with Jesus to the Father. In return the Father gives us His own Son in Holy Communion, so that He might live in us and we in Him (cf. Jn 6:56). In giving us His own Son, "the exact representation of the Father's being" (Heb 1:3), God keeps nothing back from us. Similarly, when Jesus says: "This is my body. Take and eat. This is my blood. Take and drink," He says in effect; "Everything I am and everything I have I am giving to you. I hold back nothing from you." The

expression "body and blood" means "the whole person." "The life of a living body is in the blood" says the Book of Leviticus (17:11). When Jesus says "This is my blood. Take and drink," He is inviting us to drink His own life into the core of our soul. St. Francis understood this and drew the obvious conclusion: "Hold back nothing of yourselves for yourselves, so that He who gives Himself to you totally may receive you totally."

- Jesus' presence in the Eucharist is a real presence, but it is not a biological presence. He is present at the level of Mystery, sacramentally present. Receiving Holy Communion is not cannibalism. (Stories of bleeding hosts and hosts that take on the form of human flesh when received do not illustrate the faith of the church because that is not the way the church believes Christ is present.) Thomas Aquinas, like other great theologians, emphasized the real but spiritual presence of our Lord's body in the Eucharist. Writing about stories of "bleeding hosts" he commented: "What this miraculous blood might be I do not know; in any case it is not the real blood of Christ" (III, q. 76,a.8,c; ad 2).
- As early Christian teachers noted, the faith-filled reception of Holy Communion transforms us at the core and center of our being. Vatican II made its own the teaching of Pope St. Leo: "The sharing in the body and blood of Christ has no other effect than to accomplish our transformation into that which we receive [ut in id quod sumimus transeamus]" (LG 26). Similarly, St. Augustine: "[The Lord says:] I am the food of grown men and women. Eat me and you shall live. And you shall not turn me into yourself the way you do with bodily food. You will be turned into me." In Mediator Dei Pius XII summed up the Catholic liturgical tradition in a simple but astonishing statement: "When you receive holy communion worthily, you become what you receive." A truly amazing and stupendous truth: You eat the body of Christ—You become the body of Christ!—"body of Christ" being St. Paul's favorite expression for church.

Contemplating as he loved to do the Eucharistic Mystery, St. Francis was filled with a sense of sheer wonder at this gift of infinite goodness. John Paul II expressed this same wonder in his homily on the Solemnity of Corpus Christi in 2001:

This gift "exceeds all praise, there is no hymn worthy of it" (*Lauda Sion*). It is a sublime and ineffable mystery, a mystery before which we remain astonished and silent, in a state of deep and ecstatic contemplation.

Conclusion

The English word Mass comes from the Latin Missa, meaning "sent." Mass and mission go together. God invites us to the Eucharistic banquet to strengthen and nourish us, and then sends us out on mission to be God's own partners in building up God's kingdom on earth. The Eucharist pulls us into mission. The early church saw a special connection between Eucharist and care of the poor: "If we share the bread of heaven, we must also share the bread of earth."

Mass and Mission (Missa/Missio) are inseparably united.

About Our Contributors

Roberta Cusack, OSF, is a past contributor to *The Cord*. Presently a member of the Franciscan Sisters of Jesus, she has served the Franciscan Family in a variety of roles: teacher, nurse, formation minister, and director of the English-speaking Pilgrim Center in Assisi. She is currently devoted to "writing" commissions of sacred icons.

William R. Cook holds the rank of Distinguished Teaching Professor of History at the State University of New York, Geneseo. He has authored three books about Franciscan subjects, and is currently involved in projects that will preserve the art history of the Franciscan tradition.

Charles Finnegan, OFM, is member of the Holy Name Province. A well-known speaker and retreat director, he currently serves as director of the San Daminao Spiritual Center, located in inner-city Philadelphia. He is also a member of his provincial Minsitry of the Word team.

Roger Hall, OFM, is a friar of the Immaculate Conception province. After completing studies in Rome last year, he was ordained to the priesthood and now resides at St. Anthony Friary in Troy, New York. This is his second appearance in *The Cord*.

Anne H. Mulqueen, SFO, is co-chair of the National Formation Commission of the Secular Franciscan Order in the United States and a board member of the Duns Scotus Formation Trust Fund. Anne has been an active member of Mary Our Queen Fraternity in Baltimore since her profession in 1984. Anne serves as a board member of the Institute for Contemporary Franciscan Life at Saint Francis University. She and her husband reside in Kingsville, Maryland.

Richard Trezza, OFM, is the Spiritual Assistant to the National Apostolic Commission chairs, the Spiritual Assistant to the National Formation

Commission and the Provincial Spiritual Assistant of Holy Name Province. He is currently stationed at Holy Name Friary in New York City.

Vinal van Benthem, SFO, is a poet, spiritual director, workshop presenter, and retreat facilitator. She is currently a Patoral Associate in Wisconsin. She is married and the mother of two children.

BOOK REVIEW

The Place We Call Home: Spiritual Pilgrimage as a Path to God. Murray Bodo, O. F. M. Paraclete Press, 2004. 113 pp.

Readers need to beware of the reviewer: she or he examines a book through lenses both of bias and experience. Thus it was with some trepidation that I agreed to comment on Murray Bodo's latest work, *The Place We Call Home*, for I have never made a pilgrimage, neither solo nor with a group. Nor have I ever had the slightest inclination to do so, at least in the formal, traditionally practiced sense of the term.

But in this small (113 pages) book, Bodo wraps many meanings around that ancient and religious term, and so I found myself at ease in the text, following his reflections sometimes as onlooker, often as participant. Pilgrimage, in the words of his opening poem, is "story, ritual, Spirit. How we listen and do and pray...." There's place and meaning in Bodo's commentary on pilgrimage for all of us—whether social activist or scholar or contemplative or religious or one of the very ordinary most of us.

Early on Bodo sets the overarching context: "Life itself is a pilgrimage. The pilgrim way is communal, and in the shared journey, the I finds its true identity. That is the work of the pilgrimage, the transformation that is effected by and on the pilgrim way."

He talks about that shared journey, weaving in personal story and Franciscan history, anecdotes and reflections gleaned from years of being on pilgrimage and helping others on their way. He speaks eloquently of the pain as well as the joy of moving from an often confused individualism to a worldwide community, to home where God, the companion on the journey, is.

Murray Bodo's style of writing is relaxed, often poetic, the movement from memoir to history to instruction fluid. The author himself comes across as someone you'd really like to meet and enjoy a meal with and, perhaps, a glass of wine. I'm happy I've had that opportunity.

Athena Godet-Calogeras Allegany, NY



The 39th Annual Federation Conference August 15-18, 2004 Fort Worth, Texas

Common Bread and Blessing: The Currency of Our Franciscan Life

Keynote Speakers:

Bill Short, OFM Gabriele Ühlein, OSF

To receive information, contact:

Franciscan Federation
P.O. Box 29080
817 Varnum Street. NE
Washington, DC 20017
Phone: 202.529.2334 Fax: 202.529.7016
Web:Franfed.org

2005 Conference July 12-15, 2005 San Diego, CA

Returning to the Mission/s

Keynote Speaker: Miguel Diaz

LAY PERSONS

* LIVE
* PRAY
SHARE YOUR TALENTS...

AS A VOLUNTEER IN COMMUNITY WITH FRANCISCAN FRIARS IN MISSIONS AND RETREAT HOUSES IN THE WEST.

"This is not a job, it is a way of life."

RECEIVE:

- * SPIRITUAL GROWTH * COMMUNITY LIVING
- * ROOM AND BOARD * LIVING ALLOWANCE
 - * MEDICAL INSURANCE

BASIC REQUIREMENTS

- * Mature married or single Catholics under 65
- *Tolerant of others
- * U.S. citizens
- * Free of financial and family obligations
- * Sound mental and physical health

FURTHER INFORMATION:

FRANCISCAN COVENANT PROGRAM
P.O. BOX 970
SAN JUAN BAUTISTA, CA
(831) 623-1119 Covprg@yahoo.com
John and Heanne Buege, Directors



You are invited to participate!

The Commission was established by the English-Speaking Conference of the Order of Friars Minor in March 2001. The Commission was asked to develop, coordinate, and encourage a variety of initiatives that would promote the retrieval of the Franciscan Intellectual Tradition as a vital resource for contemporary Franciscan life and pastoral ministry within the Church. Visit our Website and find out more about this exciting and rapidly expanding project at: www.CFIT-ESC-OFM.org.

Among the Commission's early initiatives was the creation of The Franciscan Heritage Series. Each volume in the series will explore a dominant theme in the Franciscan Intellectual Tradition. In each book (40-50 pages), the author will pay special attention to some of the unique and distinct contributions of both vernacular and academic theologians from within the Franciscan Tradition. These books will also invite the reader to explore the contemporary pastoral implications of the theme. It is hoped that formation directors, college professors, Franciscans in various types of pastoral care, preaching ministry and the like will find the volumes to be an excellent source of information and provide the sound basis for further reflection and discussion. While the volumes presuppose some training in philosophy and theology, the authors have kept references to a minimum and avoid the use of technical language if possible. Over time, it is hoped that the

Heritage Series will provide a comprehensive introduction to a broad range of important topics in the areas of theology, history, economics, the arts, and other topics. Two volumes were published in 2003 and a number of other volumes are being prepared. Volume One, written by Kenan Osborne, OFM, is entitled: The Franciscan Intellectual Tradition, Tracing Its Origins and Identifying Its Central Components. Volume Two, written by Ilia Delio, OSF, is entitled: A Franciscan View of Creation, Learning to Live in a Sacramental World. Our goal is to publish two or three volumes in each of the coming years.

Would you be interested in helping us to develop additional teaching resources that might make this material more readily accessible to a variety of audiences-persons in various stages of formation for Franciscan life, college students, partners in ministry, adult education seminars? Are you a skilled developer of resource materials? Do you have the kind of creative imagination that finds practical ways to invite others into a deeper level of conversation with and reflection on the contents of a book? If so, we would like to hear from you. Our hope is to be able to make more broadly available resources, lesson plans, that others might be easily and effectively able to use to invite a wider circle of brothers and sisters into conversation with the richness and pastoral relevance of the Franciscan Intellectual Tradition. Would you like to become a partner in the ongoing development of this project? If so, please be in touch with Edward Coughlin, OFM, who is serving as the Commission's liaison for this part of our project, at: fec@hnp.org.

We hope to hear from you.

Commission on the Franciscan Intellectual Tradition

Joseph Chinnici, OFM, Margaret Carney, OSF, Edward Coughlin, OFM, Ilia Delio, OSF, John Petrkovic, OFM Cap., Cyprian Rosen, OFM Cap., Daniel Pietrzac, OFM Conv., Pierre Brunette, OFM, Austin McCormack, OFM, William Short, OFM, Michael Cusato, OFM.

Commission for the Retrieval of The Franciscan Intellectual Tradition (CFIT)



The Commission was established by the English-Speaking Conference of the Order of Friars Minor in March 2001. The Commission was asked to develop, coordinate, and encourage a variety of initiatives that would promote the retrieval of the Franciscan Intellectual Tradition as a vital resource for contemporary Franciscan life and pastoral ministry within the Church and world. Visit our Website and find out more about this exciting and rapidly expanding project at: www.CFIT-ESC-OFM.org.

The Franciscan Heritage Series



Each volume of The Franciscan Heritage Series explores a dominant theme in the Franciscan Intellectual Tradition. In each book (40-50 pages), the author pays special attention to some of the unique and distinct contributions of both vernacular and academic theologians from within the Franciscan Tradition. These books also invite the reader to explore the contemporary pastoral implications of the theme. It is hoped that formation directors, college professors, Franciscans in various types of pastoral care, preaching ministry and the like will find the volumes to be an excellent source of information and provide the sound basis for further reflection and discussion. While the volumes presuppose some training in philosophy and theology, the authors have kept references to a minimum and avoided the use of technical language if possible. Over time, it is hoped that the Heritage Series will provide a comprehensive introduction to a broad range of important topics in the areas of theology, history, economics, the arts, and the like. Two volumes were published in 2003 and a number of other volumes are being prepared. Volume One, written by Kenan Osborne, OFM, is entitled: The Franciscan Intellectual Tradition, Tracing Its Origins and Identifying Its Central Components. Volume Two, written by Ilia Delio, OSF, is entitled: A Franciscan View of Creation, Learning to Live in a Sacramental World.

For more *information*, visit our Web Site: www.CFIT-ESC-OFM.org. To *order* volumes in this series, contact the distributor:

Franciscan Institute Publications at St. Bonaventure University at www.franinst.sbu.edu or e-mail franinst@sbu.edu

Washington Theological Union Symposium Papers



This series contains the papers presented at the annual symposium sponsored by the Franciscan Center of the Washington Theological Union. Each symposium seeks to explore a contemporary theological question and looks to the Franciscan Intellectual Tradition as a primary resource for approaching, exploring, and discussing the topic. The publication of this stimulating lecture series is intended to invite a wider group of men and women into a deeper level of conversation with the richness of the Franciscan Intellectual Tradition as a resource for Franciscan life and pastoral ministry in the contemporary Church and world.

Volume 1: The Franciscan Intellectual Tradition (2001)

Volume 2: Franciscan Identity and Post Modern Culture (2002)

Volume 3: Franciscans and Creation: What is our responsibility? (2003)

For more *information*, visit our Web Site: CFIT-ESC-OFM.org. To *order* volumes in this series, contact the distributor:

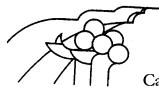
Franciscan Institute Publications at St. Bonaventure University at www.franinst.sbu.edu or e-mail franinst@sbu.edu

FRANCISCAN INTERNSHIP PROGRAM

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. LON 1C0, Canada Email: david_cap@hotmail.com

Holy Pictures stresses the importance of stillness and silence in the spiritual life. This exquisitely crafted film reflects St. Francis of Assisi's passion for prayerful solitude, often in far-off, mountaintop hermitages where he earnestly sought God's will for his life. Holy Pictures is a visual meditation whose black & white images of quiet spaces serve as a calming balm. The landscapes, trees, mountains, and rivers are living repositories of sacred images and eternal truths. These sacred spaces are sources of inspiration where human consciousness is temporarily set free. The film's narration gently leads the viewer into a deeper appreciation of the importance of checkering his or her life with periods of prayerful silence, stillness and solitude.

'With a beautifully rendered script that mediates the return of our noisy minds to a healing silence, Gerard Thomas Straub's film conveys images that recall us to what our lives could be—indeed must be in this hour of our spiritual peril—if only we relearn to pay "attention." This visual meditation can be screened over and over to bring our minds back to the climate necessary for our "inner work" so that we can live in peace and do justice. Holy Pictures bears the signature of an extraordinary filmmaker and writer who is conforming his own life to entering a silence in which he is finding his neighbors and seeking to love his God."

—Jonathan Montaldo,

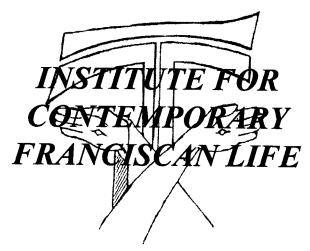
Dialogues with Silence. Thomas Merton's Prayers & Drawings.

"What an inspiring doorway to quiet reflection! The uplifting images in **Holy Pictures** such as tree-tops, mountains and cathedral ceilings along with the soft spoken inspired narration brought about an inner calmness in me. It was enough to view a small portion of the video to be moved to meditate in silence."

- Ramona Miller, In the Footsteps of Saint Clare Praying with Clare of Assisi

Produced and Distributed by
The San Damiano Foundation Post Office Box 1794,
Burbank, CA 91507
t./818.563.1947www. SanDamianoFoundation. org

Franciscan Studies From Your Home



Guided, self-paced courses on the heritage of St. Francis of Assisi.

The Institute for Contemporary Franciscan Life (ICFL) at Saint Francis University in Loretto, Pennsylvania, allows adult learners the opportunity to increase Franciscan knowledge and learn more about Catholic Franciscan values and their influence on contemporary society through distance education.

Credit and non-credit courses as well as limited scholarships are available.

To learn more about how you can enhance your Franciscan knowledge, contact us at: (814) 472-3219 • ICFL@francis.edu www.francis.edu



Junípero Serra Retreat

A Franciscan Renewal Center
Malibu, California

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

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

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

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

For further information:

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



The Portiuncula Center For Prayer SUMMER RETREATS 2004

PAUSING TO BECOME AWARE

June 26-July 2, 2004 Fr. James Friedel, OSA

This preached retreat seeks to search out ways to become aware of what is deep within us, namely the very presence of God. While using the insights of some spiritual giants such as Meister Eckhart, Karl Rahner, and Anthony de Mello, this retreat takes a down-to-earth approach to spirituality, and is conducted in a storytelling style.

8 DAY FRANCISCAN DIRECTED RETREAT July 19-28, 2004

A team of Franciscan Retreat Directors will provide spiritual direction, ritual and conferences integrating the Scriptures with the Franciscan way of life. Conferences will be given every other day of the retreat. We will revisit the Franciscan Sources to discover again our unique Franciscan Call. The backdrop and emphasis will be in an atmosphere of silence, contemplation and prayer.

The Retreat Team consists of men and women who are in touch with current Franciscan Spirituality:

Tod Laverty, OFM, retreat director, team member for the Assisi Pilgrimages; Georgene Wilson, Wheaton Franciscan, anchorite, author, artist, retreat director; Marianne Saieg, Joliet Franciscan, photographic artist, retreat director; JoAnn Haney, Rochester Franciscan, 20 year spiritual and retreat director;

For Brochure and or Registration Contact:

Mary Ann Hamilton Ph: 815-464-3880

email: PORTC4P@aol.com Fax: 815-469-4880

PORTIUNCULA CENTER FOR PRAYER
9263 W. St. Francis Rd. Frankfort, IL 60423-8330

The "PORT" is located on the 50 acre grounds of St. Francis Woods, the Motherhouse of the Frankfort Franciscans, one hour from both Chicago O'Hare and Midway Airports.



THE 40 DAY FRANCISCAN HERMITAGE RETREAT

2005
February 12-March 24 November 12-December 22
2006
March 4-April 13 November 11-December 21

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

Using Mary Elizabeth's, A Franciscan Solitude Experience: The Pilgrim's Journal, this retreat based on the Third Order Rule, draws from the writings and guidance of Francis and Clare, as well as our 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, solitude spaces, and single rooms available on first come basis. For more information and brochure packet contact:

Kathleen Anne Copp, osf (815) 464-3850 fax 815-469-4880 email SKACOPP@aol.com

PORTIUNCULA CENTER FOR PRAYER 9263 W. St. Francis Rd. Frankfort, IL 60423-8330

The PORT, sponsored by the Frankfort Franciscans, is located on the grounds of St. Francis Woods, one hour from Chicago's O'Hare and Midway Airports.

DREAMS OF EARTH RETREATS

The dream is a window not only to the individual soul but also to all our relations in earth's communities of life. In this retreat, each of us is invited to experience the profound web of beauty and love which is the gift of Creation. The retreat will include: personal tools for dream tending; community dream work; immersion in the beauty of nature; relaxation and reflection; self-expression/creativity (music, art, journal); and communal prayer and ritual. The 5-day retreat in particular provides ample personal time, opportunity for bodywork and meeting with a dream guide. If desired, a person may make both retreats with a solitude day on Monday for a longer retreat. Both Sisters Patricia and Cecily have worked with dreams, their own and others', for over 25 years.

Led by: Patricia Sablatura, OSF, Ph.D.

Teacher and Licensed Professional Counselor

Cecily Schroepfer, OSF

Pastoral Minister and Spiritual Companion

Weekend Retreat: Friday, August 6, 2004 (7:00pm) through

Sunday, August 8, 2004 (2:00pm)

Weeklong Retreat: Monday, August 9, 2004 (7:00pm) through

Saturday, August 14, 2004 (2:00pm)

For more information:

Patricia Sablatura's website:

www.dreams-of-earth-retreats.com

Limited to 18 persons Registration needed by: July 23, 2004

Cost:

Weekend Retreat: \$150

Weeklong Retreat: \$395

To Register:

Holy Spirit Retreat Center

3864 420th Avenue Janesville, MN 56048 507-234-5712

e-mail: retreat@frontiernet.net

Visit us on the web: www.rochesterfranciscan.org

NOW AVAILABLE : FROM FRANCISCAN INSTITUT Selitani, Life Unencumbered Heart" A Tribute CLARE of Assist 1253 - 2003According to a commentation of the 13 flore an above one of the death of Clare of Assisi, with articles by LAP Codes Calogera Lezlie Knox, Jacques Dalarun, Pacelli Millane, OSC, and Lilea Danatan TYNORIDERICUDNIFECT 7635205(pane):

Theology and Spirituality with a Franciscan Vision



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

The Franciscan International Study Centre provides the opportunity for students from many nationalities to share cultures and live, study and worship together.

- * Franciscan Sabbatical
- * Certificate in Franciscan Formation
- Certificate in Franciscan Formation and Spiritual Direction
- * Award in Franciscan Studies
- * Renewal Sabbatical modules in Theology and Spirituality
- * Ministry Course training for the ordained ministry
- * Evening Courses



Franciscan International Study Centre, Giles Lane, Canterbury, Kent CT2 7NA England Telephone: +44 1227 769 349 - Facsimile: +44 1227 786 648

100 atom tranciscans.ac uk www.franciscans.ac.uk

Assisi • Rieti Valley • LaVerna • Rome ASSISI ALIVE!

EXPERIENCE JESUS BY VISITING THE PLACES MADE HOLY BY SAINTS FRANCIS AND CLARE. OUR PROGRAMS ARE REFRESHING AND INVIGORATING, BRINGING PILGRIMS CLOSER TO GOD.

2004 PILGRIMAGES

FRANCISCAN PILGRIMAGES TO ASSISI AND ROME

May 9 - 21 ● July 18 - 30 ● July 26 - August 7 ● October 18 - 29

FRANCISCAN PILGRIMAGE OF SAINTS AND ANGELS

June 25 - July 8

FRANCISCAN STUDY PILGRIMAGE

June 26 - July 20 ● September 13 - October 7

LEADERSHIP PILGRIMAGE

OCTOBER 6 - 16 • OCTOBER 12 - 22

St. Bonaventure University Pilgrimage to Assisi

May 26 - Jun 6

Franciscan Spirituality Through the Northern California Missions

August 22 - 29



Franciscan Pilgrimage Programs

customized programs available.

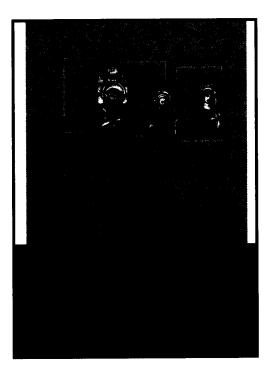
Fr. Roch Niemier, OFM P.O. Box 321490 Franklin, WI 53132 414.427.0570 Fax 414.427.0590

joanne@franciscanpilgrimages.com

Sr. Joanne Schatzlein, OSF P.O. Box 321490 Franklin, WI 53132 414.427.0570 Fax 414.427.0590

roch@franciscanpilgrimages.com

• www.FranciscanPilgrimages.com •



This book is a work that facilitates personal theological reflection and spiritual growth. The authors invite us to develop our spiritual senses and to release memories of past pain and sorrow so that God can fill us with new awareness, deeper delight and clearer judgments about who God is and who we are as God's beloved sons and daughters...

From the foreword

ISBN:0-86716-499-9 (paperback)

\$24.95

Order from: St. Anthony Messenger Press Cincinnati, Ohio www.AmericanCatholic.org

The Journey Into God

A Retreat Experience with Bonaventure, Francis and Clare

> Presented by Josef Raischl, SPO André Ctrino, OFM

For information concerning upcoming Journey retreats, please contact:

2004

Aug 6-14 Portiuncula Retreat Center

2005

July 1-9 Franciscan Internat. Study Centre

Canterbury, England O11-44-1227 769 349 caraccios@FSBDial.co.uk

contact: Richard Caraccio

Aug 5-13 Stella Maris Retreat Center

Skaneateles, NY 315-685-6836

2006.

Apr. 28 - May 6 Shalom Retreat Center

Dubuque, IA 563-582-3592

On the Franciscan Circuit Coming Events 2004

Reconciliation. May 28-29, 2004. Friday, 7:00 p.m.-Saturday, 2:00 p.m. Bishop Thomas Gumbleton and Sr. Anne Dougherty, OSF. Addressing a critical question for humankind today, this "peace retreat" will provide time to reflect on how God creates relationships and restores/heals them when they have been broken. The Franciscan Center, 3010 N. Perry Ave., Tampa, FL 33603-5345.

Sisters' Retreat: Free Yourself! A Deepening of the Religious Life. June 4-June 10, 2004. Friday 4:00 p.m.-Thursday, 1:00 p.m.

Sr. Barbara Fiand, SNDdeN. Take time to touch the depth of your life as a religious. The retreat will explore holistic spirituality as the foundation for a renewed understanding of our life. Register with a \$50.00 non-refundable deposit. The Franciscan Center, 3010 N. Perry Ave., Tampa, FL 33603-5345.

Our Journey in the Covenant. June 7-13, 2004. Monday, 7:00 p.m.-Sunday, noon.

Roland Faley, TOR. This retreat looks at our spiritual life as an ongoing journey of conversion into a people that has bonded with God. We will look at covenant in the Scriptures to see how it relates to ourselves and God, to our neighbor, and to the world at large. Franciscan Spirit and Life Center, 3605 McRoberts Rd. Pittsburgh, PA 15234-2340. 412-881-9207.

Finding Treasure in An Imperfect Life. June 25-26, 2004.

Pat Livingston, Keynote. Join us as we seek the treasures hidden within the imperfection of our lives. Franciscan Spirituality Center, FSPA, 912 Market Street, LaCrosse, WI 54601.608-791-5295.

Franciscan Contemplative Retreat. July 18-25, 2004. Sunday, 7:00 p.m.-Sunday, noon.

Fr. Bernie Tickerehoof, TOR. This guided retreat provides each participant with opportunity for reflection on the long tradition of contemplation in Franciscan spirituality, as well as ample silent time in which to pursue one's own contemplative call. Individual conferences with the director will also be available. Franciscan Spirit and Life Center, 3605 McRoberts Rd. Pittsburgh, PA 15234-2340. 412-881-9207.

Abbreviations

		Writings of Saint. Francis		Franciscan Sources
	Adm	The Admonitions	1C	The Life of Saint Francis by
	BlL	A Blessing for Brother Leo		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 Manuscript	3C	The Treatise on the Miracles by 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		by Julian of Speyer
	1LtCl	First Letter to the Clergy	LJS	The Life of St.Francis by Julian
		(Earlier Edition)	•	of Speyer
	2LtCl	Second Letter to the Clergy	VL	The Versified Life of St. Francis
		(Later Edition)		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
	LLCC	dians		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
	LtL	A Letter to Brother Leo		Version
	LtMin	A Letter to a Minister	2MP	The Mirror of Perfection, Larger
	LtOrd	A Letter to the Entire Order		Version
	LtR	A Letter to the Rulers of the	HTrb	The History of the Seven Tribu-
	Luc	People		lations by Angelo of Clareno
	ExhP	Exhortation o the Praise of God	ScEx	The Sacred Exchange between
	PrOF	A Prayer Inspired by the Our	00	St. Francis and Lady Poverty
	1101	Father	AP	The Anonymous of Perugia
	PrsG	The Praises of God	L3C	The Legend of the Three Com-
	OfP	The Office of the Passion		panions
	PrCr	The Prayer before the Crucifix	AC	The Assisi Compilation
	ER	The Earlier Rule (Regula non	1-4Srm	The Sermons of Bonaventure
		bullata)	LMj	The Major Legend by Bonaven-
	LR	The Later Rule (Regula bullata)	,	ture
	RH	A Rule for Hermitages	LMn	The Minor Legend by Bonaven-
	SalBVM			ture
		Mary	BPr	The Book of Praises by Bernard of
	SalV	A Salutation of Virtues		Besse
	Test	The Testament	ABF	The Deeds of St. Francis and His
	TPJ	True and Perfect Joy		Companions
	•	, ,	LFl	The Little Flowers of Saint Francis
			KnSF	The Knowing of Saint Francis
		Writings of Saint Clare	ChrTE	The Chronicle of Thomas of
		8 3		Eccleston
	1LAg	First Letter to Agnes of Prague	ChrJG	The Chronicle of Jordan of Giano
5	2LAg	Second Letter to Agnes of Prague	•	-
	3LAg	Third Letter to Agnes of Prague		
	4LAg	Fourth Letter to Agnes of Prague		
Ď	LEr	Letter to Ermentrude of Bruges		
e com	R Cl	Rule of Clare		
	TestCl	Testament of Clare		
1000	BCl	Blessing of Clare		