A WORD FROM BONAVENTURE

Inflamed totally by the fiery vigor of the Spirit of Christ, he began, as another Elias, to be a model of truth. He also began to lead some to perfect righteousness and still others to penance. His statements were neither hollow not ridiculous; they were, instead, filled with the power of the Holy Spirit and they penetrated to the marrow of the heart.

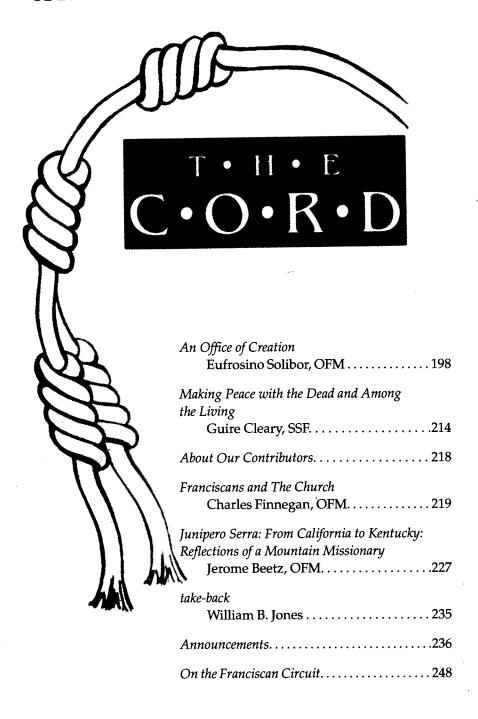
St. Bonaventure's *Minor Legegd of St. Francis* Ch. II, Second Lesson

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

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A FRANCISCAN SPIRITUAL REVIEW



THE CORD A Franciscan Spiritual Review

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

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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:

- 1. MSS should be submitted on disk (or typed on 8 $1/2 \times 11$ 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, 55.5 (2005)

Editorial

"May the Lord give you peace!"

"God's peace be with you!"

"Peace and all good."

Would that the world would heed these invocations. Bombings, kidnappings, talk of racial profiling—the news these days is certainly not peacefull. The feast of Francis, soon to be upon us, gives us the opportunity to pause and consider the many conflicts, religious and political, that are part of our daily information overload.

But is it not sometimes helpful the past is prologue? The material in this issue affirms that truth. Francis created his own "Office of the Passion" and "Canticle of Creation" as part of his spiritual journey into the heart of God. Brother Eufrosino Solibor has created a new "Office" as part of his journey. It is hoped that many will pray it joyfully! Both Guire Cleary and Jerome Beetz have written of personal encounters with the legacy of oppression and poverty, and of the hope for healing. Brother Guire writes: "When hearts are open to each other, when the goodness and the scars are honored, peace can enter in." Brother Jerome draws upon the life of Junipero Serra and the words of John Duns Scotus to envision the possibilities in his own life and ministry. And Father Charles Finnegan once again graces our pages with the challenge to be faithful to our heritage: "While Francis wanted his brotherhood to be 'always submissive' to the Church, his only unconditional commitment was to the Gospel." While his article originated as a presentation to the brothers of his province some years ago, it has not lost its value for the current realities of our post-modern, post-conciliar age.

Lastly, how could we move toward October 4th without a little levity? Bill Jones' poem about the "God of Juniper"—who gives all we love and desire and sometimes takes it back again so as to give us love in a newer form—touches a familiar chord in Franciscan life. (Pun recognized, but not intended!)

With the heart of Francis himself, our wish for each of you is: "May the Lord give you peace!" "God's peace be with you!" "Peace and all good."

Roverta a MExelvie, OST.

An Office of Creation

Eufrosino Solibar, OFM

Introduction

When the Office of the Passion of Saint Francis¹ was introduced to us in class by Fr. André Cirino, OFM,² I was reminded of my own long suffering, pain and isolation, as well as happy moments in my prayer life. Before this course, the Office of the Passion was unknown to me, let alone how to let this text of St. Francis penetrate my life.³ The first time I saw it was in the book The Writings of St. Francis by Fr. Ignatius Brady, OFM.⁴ To read it or to study it and to pray it deeply was not my priority at that time.

Now, however, I realize its value in my life's spiritual journey. It can lead me closer to God and revive my longing to pray psalms, hymns and canticles. The more I recited or sang the Office of the Passion in class or in private, the more it penetrated the center of my heart where God dwells. The Office of the Passion I recite or sing is also sung beautifully by my Lord and Savior Jesus Christ, who Gallant and Cirino call "the Hero."

Now, I understand the value of the Office of the Passion in the life of St. Francis as well as in my own prayer life. Aware that St. Francis created this Little Office himself, I too have attempted to craft my own personal prayer to give praise, glory, honor, blessing and thanksgiving to God the Creator together with all created beings, seen and unseen, even those yet to be created.

"Psalms" of the Office of Creation

All eight "psalms" that follow focus on God the Creator and God's creation. Very often we focus our attention on our fallen nature rather than how good God saw it was: "God looked at everything be had made, and he found it very good." God created everything good, regardless of our own felt imperfections or deformities.

We belong to One Creator who is continuously creating, and our being created will end when we reach the ultimate, perfect image and likeness of His Son-our Lord Jesus Christ-fully human and fully divine. This ultimate reality

and mystery of God comes from the articulation of love and unity, beauty and order in our Lord Jesus Christ in perfect unity with the Father and the Holy Spirit.

When St. Francis created his "psalms" for his Little Office, he created a collage of psalm verses to convey his thought. In this section I would like to present my own "psalms" or composite of psalm verses of what I call my Office of Creation.

Psalm One

Hour of Prayer	Psalm composite		
Matins (about midnight)	Psalm 1: Pss. 5: 2-3, 8, 12; 9: 2-4, 8-9, 11-12, 17, 19-21 33: 1-3, 6-7, 9, 11, 13, 15, 22		

In the evening watch, when people are asleep, God creates anew because of love and mercy. The way God judges the people and all creation is by spreading justice to all. God does not want us to destroy creation but rather is ready to forgive and forget the mistakes of humanity. As for those who remain awake in the middle of the night-humanity, animals and plants-all give thanks and praise for the wonders God has done. The house of God, Mother Earth, provides for all our needs. Even the animals at night can find food for their young.

Psalm 1

Hear my words, O Lord; listen to my song.⁷
Hear my voice,⁸ my king, my God! To you I pray, O Lord.
I can enter your house because of your great love.
I can worship in your house⁹ because of my reverence for you, Lord.

Then all your creatures¹⁰ who take refuge in you will be glad and forever shout for joy.

Protect them that you may be the joy of those who love your name.

I will praise you, Lord, will all my heart; I will declare all your wondrous deeds. I will delight and rejoice in you; I will sing hymns to your name, Most High.

You upheld my right and my cause, seated on your throne, judging justly. The Lord rules forever, has set up a throne for judgment. It is God who governs the world with justice,
who judges all creation¹¹ with fairness.
The Lord is a stronghold in times of trouble.¹²
Sing hymns to the Lord, proclaim God's deeds among creation.¹³

Those who honor your name trust in you; you never forsake those who seek you, Lord. Sing hymns to the Lord enthroned on the heavens;¹⁴ proclaim God's deeds on the earth!¹⁵

The Lord is revealed in this divine rule:
by the deeds they do their love surpasses all.
The hungry animals will never be forgotten,
nor the will the hope of men and women
Bever fade.

Arise, Lord, let no mortal prevail; let your people¹⁹ be judged in your presence. Strike the instruments, sing loudly,²⁰ show to the Lord our gratefulness!²¹

Psalm Two

Hour of Prayer	Psalm composite	
Lauds (early morning before breakfast)	Psalm 2: Pss. 50: 1-2, 10-11, 14-15, 23; 8: 2, 4-10; 13: 6; 15: 1-2; 42: 9; 92: 2-5, 6-9, 16	

At this hour, when the sun is already risen and spreading the new dawn we can still see the shadow of the night as well as the light of the day. We recognize the beauty of the day and the importance given to us by God. The Lord charged us to care for and protect Mother Earth and all creatures in it. While we continue our praise and thanksgiving for the past night, we welcome the new day with the offering: How amazing is your creation, O Lord, our God!

Psalm 2

The Lord, the God of gods, has spoken and summoned the earth from the rising of the sun to its setting. From heaven²² God shines forth perfect in beauty. For every animal of the forest is mine, beasts by the thousands on my mountains.

Offer praise as your sacrifice to God; fulfill your vows to the Most High. Then call on me in time of distress; I will rescue you, and you shall honor me. Those who offer praise as a sacrifice honor me; to the obedient I will show the salvation of God.

O Lord, our Lord, how awesome is your name through all the earth! You have set your majesty above the heavens!

When I see your heavens, the work of your fingers,
the moon and stars that you set in place.

What are humans that you are mindful of them, mere mortals that you care for them?

Yet you have made them little less than a god, crowned them with glory and honor.

You have given them rule over the works of your hands,
put all things at their feet: all sheep and oxen, even the beasts of the
field,
the birds of the air, the fish of the sea,
and whatever swims the paths of the seas.
O Lord, our Lord, how awesome is your name through all the earth!

I trust in your faithfulness.

Grant my heart joy in your help, that I may sing of the Lord, how good our God has been to me!

Lord, who may abide in your tents?

Who may dwell on your holy mountain?

Whoever walks in the daylight²³ without blame, doing what is right, speaking truth from the heart.

At the dawn may the Lord bestow faithful love
that I may sing praise through the night, praise to the God of my life.

It is good to give thanks to the Lord,
to sing praise to your name, Most High,
to proclaim your love in the morning, your faithfulness in the night,
with the ten-stringed harp, with melody upon the lyre.

For you make me jubilant, Lord, by your deeds;
at the works of your hands I shout for joy.

How great are your works, Lord! How profound your purpose!

A senseless person cannot know this; a fool cannot comprehend.

As we²⁴ proclaim: "The Lord is just, our rock, in whom there is no wrong."

Psalm Three

Hour of Prayer	Psalm composite
Prime	Psalm 3: Pss. 2: 7-9, 11
(morning after	3: 4-7; 24: 1-3, 7-10
breakfast)	66: 2, 4-5, 8, 20; 95: 1-7

At this time of the day, God reveals to us that He is the Father of all creation. When we ask God for our delight, it will be given to us. As God's children, our task is to serve the Lord with love and free will, bowing down in homage. God's works are indeed awesome! God holds us in His creative hands and listens to our needs, supplying our daily food and drink. God creates silently. No one sees God creating and no one recognizes that God is working a new thing everyday for all creation.

Psalm 3

I will proclaim the decree of the Lord, who said to me, "You are my son; today I am your father."

Only ask it of me, and I will make your inheritance the nations, your possession the ends of the earth.

With an iron rod you shall shepherd them; like a clay pot you will shatter them.

Serve the Lord with fear, with trembling bow down in homage. . . . Happy are all who take refuge in God!

But you, Lord, are a shield around me, my glory, you keep my head high. Whenever I cried out to the Lord, I was answered from the holy mountain. Whenever I lay down and slept, the Lord preserved me to rise again. I do not fear, then, thousands of people arrayed against me on every side.

The earth is the Lord's and all it holds, the world and those who live there. For God founded it on the seas, established it over the rivers.

Who may go up the mountain of the Lord? Who can stand in his holy place.

Who may go up the mountain of the Lord? Who can stand in his holy place? They will receive blessings from the Lord, and justice from their saving God.

Lift up your heads, O gates; rise up, you ancient portals, that the king of glory may enter.
Who is this king of glory?

The Lord, a mighty creator, the Lord, mighty in goodness.²⁵

Lift up your heads, O gates; rise up, you ancient portals, that the king of glory may enter.

The Lord of hosts is the king of glory.

Shout joyfully to God, all you on earth; sing of his glorious name; give him glorious praise.

All on earth fall in worship before you; they sing of you, sing of your name! Come and see the works of God, awesome in the deeds done for us. Therefore let us rejoice in him.

Bless our God, you peoples; loudly sound his praise.

Blessed be God, who did not refuse me the kindness I sought in prayer.

Come, let us sing joyfully to the Lord; cry out to the rock of our salvation.

Let us greet him with a song of praise, joyfully sing out our psalms.

For the Lord is the great God, the great king over all gods, who owns the tops of the mountains. . . .

The sea and dry land belong to God, who made them, formed them by hand. Enter, let us bow down in worship; let us kneel before the Lord who made us. For this is our God, whose people we are.

Come, let us sing joyfully to the Lord; cry out to the rock of our salvation. Let us greet him with a song of praise, joyfully sing out our psalms. Bless our God, you peoples; loudly sound his praise. Blessed be God, who did not refuse me the kindness I sought in prayer.

Psalm Four

Hour of Prayer	Psalm composite				
Terce (mid-morning)	Psalm 4: Pss. 7: 18 16: 1-2, 5-6, 9, 11 21: 3-7, 14; 96: 1-13 97: 1-4, 11-12 65: 2, 12, 14				

God wishes that all creatures be gathered together-human beings, animals, birds, plants-with the seen and unseen creatures in this world and in heaven. God made us all good and still esteems us as very good. God keeps us safe at all times, even in disaster, and God is always there-in the past, in the present, the future, and forever. God is great, the Lord, and highly to be praised. God's splendor and power are seen in his creatures. God's power and grandeur are here on earth as in heaven.

Psalm 4

Have the assembly of the peoples gather about you;sit on your throne high above them.Keep me safe, O God; in you I take refuge.I say to the Lord, you are my Lord, you are my only good.Lord, my allotted portion and my cup, you have made my destiny secure.

I keep the Lord always before me; with the Lord at my right, I shall never be shaken.

Therefore my heart is glad, my soul rejoices; my body also dwells secure. Pleasant places were measured out for me; fair to me indeed is my inheritance. Therefore my heart is glad, my soul rejoices; my body also dwells secure.

You will show me the path to life, abounding joy in your presence, the delights at your right hand forever.

You have granted him his heart's desire; you did not refuse the prayer of his lips

For you welcomed him with goodly blessings; he asked life of you;

you gave it to him, length of days forever. Great is his glory in your victory; majesty and splendor you confer upon him.

You make him the pattern of blessings forever, you gladden him with the joy of your presence.

Arise, Lord, in your power! We will sing and chant the praise of your might. Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, bless his name; announce his salvation day after day.

Tell God's glory among all creatures;²⁶
among all peoples, God's marvelous deeds
For great is the Lord and highly to be praised, to be feared above all gods.
For the gods of the nations all do nothing, but the Lord made the heavens.
Splendor and power go before him; power and grandeur are in his holy place.

Give to the Lord, you families of people, animals, birds, plants,²⁷ give to the Lord glory and might; give to the Lord the glory due his name! Bring gifts and enter his courts; bow down to the Lord, splendid in holiness. The Lord is king. The world will surely stand fast, never to be moved. God rules the peoples with fairness.

Let the heavens be glad and the earth rejoice; let the sea and what fills it resound; then let all the trees of the forest rejoice before the Lord who comes to govern the earth. The Lord is king, let the earth rejoice; let the many islands be glad. Cloud and darkness surrounds the Lord; fire goes before him. Lightnings illumine the world; the earth sees and trembles.

Light dawns for the just; gladness, for the honest of heart.
Rejoice in the Lord, you just, and praise his holy name.
To you we owe our hymn of praise, O God on Zion;
to you our vows must be fulfilled.
You adorn the year with your bounty; they cheer and sing for joy.

Psalm Five

Hour of Prayer	Psalm composite	
Sext (mid-day)	Psalm 5: Pss. 18: 2-4, 7, 10; 11-17, 20, 22, 31-34; 47, 50 147: 1, 7, 4-5, 8-9, 11-15, 18, 20	

God is beautiful, full of wonder, majesty and awe. Even darkness is bright and colorful. God made all good. God changes the course of the ocean floor below and above by storms and typhoons. God reaches down from on high and seizes me, draws me out of the deep waters. God sets me free and rescues me because God loves me. I will sing to you my God, I will sing to you eternally. I want to praise you God my Lord, and glorify you forever more!

Psalm 5

He said: I love you Lord, my strength, Lord my rock, my fortress, my deliverance
Praised be the Lord, I exclaim! I cried out to my God, from his temple he heard my voice;
He parted the heavens and came down, a dark cloud under his feet.
Mounted on a cherub he flew, borne along on the wings of the wind.

He made darkness the cover about him; his canopy, heavy thunderheads.

Before him scudded his clouds, hail and lightning too.

The Lord thundered from heaven; the most High made his voice resound.

He let fly his arrows and scattered them;
shot his lightning bolts and dispersed them.

Then the bed of the sea appeared; the world's foundations lay bare, at the roar of the Lord, at the storming breath of his nostrils. He reached down from on high and seized me; drew me out of the deep waters.

He set me free in the open; he rescued me because he loves me. For I kept the ways of the Lord.

God's way is unerring; the Lord's promise is tried and true; he is a shield for all who trust in him.

Truly who is God except the Lord? Who but our God is the rock? This is God who girded me with might, kept my way unerring. Who made my feet swift as a deer's, set me safe on the heights.

The Lord lives! Blessed be my rock! Exalted be God, my savior! Thus I will proclaim you Lord, among the nations; I will sing the praises of your name.

How good to celebrate our God in song; how sweet to give fitting praise. Sing to the Lord with thanksgiving; with the lyre celebrate our God.

Who covers the heavens with clouds, provides rain for the earth, makes grass sprout on the mountains,

Who gives animals their food and ravens what they cry for. The Lord takes pleasure in the devout, those who await his faithful care. Glorify the Lord, offer praise to your God.

Who²⁸ blessed your children within you, brought peace to your homes, and filled you with finest wheat.

The Lord sends a command to earth; his word runs swiftly!
Thus snow is spread like wool, frost is scattered like ash,
hail is dispersed like crumbs; before such cold the waters freeze.

God has done this to others; of such laws they know.²⁹

Psalm Six

Hour of Prayer	Psalm composite
None (mid-afternoon)	Psalm 6: Pss. 19: 2-5, 7-10; 11, 15 29: 1-5, 6-11; 34: 2-4, 9 93: 1-5

In just three mere words, "Let there be..." and it happened. God's voice is powerful, though no one except the Son and the Holy Spirit heard God's voice. God knows all creation. God sees all. As heaven expands above the world, God's power covers us all. God is more desirable than anything else.

Psalm 6

The heavens declare the glory of God; the sky proclaims its builder's craft. One day to the next conveys that message; one night to the next imparts that knowledge.

There is no word or sound; no voice is heard.

Yet their report goes forth through all the earth, their message, to the ends of the world.

God has pitched there a tent for the sun.

From one end of the heavens it comes forth;
its course runs through to the other, nothing escapes its heat.
The Law of the Lord is perfect, refreshing the soul.
The decree of the Lord is trustworthy, giving wisdom to the simple.
The precepts of the Lord are right, rejoicing the heart.
The command of the Lord is clear, enlightening the eye.

The fear of the Lord is pure, enduring forever.

The statutes of the Lord are true, all of them just;
more desirable than gold, than a hoard of purest gold,
sweeter also than syrup or honey dripping from the comb.

By them your servant is instructed; obeying them brings much reward.

Let the words of my mouth meet with your favor,
keep the thoughts of my heart before you,
Lord, my rock and my redeemer.
Give the Lord, you heavenly beings, give to the Lord glory and might;
give to the Lord the glory due God's name.
Bow down before the Lord's holy splendor!

The voice of the Lord is over the waters, the God of glory thunders, the Lord, over the mighty waters.

The voice of the Lord cracks the cedars; the Lord splinters the cedars. The voice of the Lord strikes with fiery flame.

The voice of the Lord rocks the desert; the Lord rocks the desert. The voice of the Lord twists the oaks and strips the forest bare. All in his palace say, "Glory!"

May the Lord give might to his people;

may the Lord bless his people with peace!

The Lord is king, robed with majesty; the Lord is robed, girded with might. The world will surely stand in place, never to be moved.

Your throne stands firm from of old; you are from everlasting, Lord.

The flood has raised up, Lord; the flood has raised up its roar, the flood has raised its pounding waves.

More powerful than the roar of many waters, more powerful than the breakers of the sea, powerful in the heavens is the Lord.

Your decrees are firmly established; holiness belongs to your house, Lord, for all the length of days.

Psalm Seven

Hour of Prayer	Psalm composite		
Vespers	Psalm 7: Pss. 25: 1-4, 5-8; 9-12, 13-15, 16-18		
(evening)	42: 2; 47: 2-9; 90: 2, 4, 17		

God loves creatures beyond all telling. As God's creatures, there is no other way of serving except through love. By loving God we already serve God. God never forgets us though we are here on earth because God is also with us here on earth as well as enthroned in heaven. God saves us in all troubles. Before you created the mountains and hills, or the earth and the world were brought forth, you are from eternity to eternity, O God.

Psalm 7

I wait for you, O Lord; I lift up my soul to my God. In you I trust, do not let me be disgraced. No one is disgraced who waits for you. Make known to me your ways, Lord; teach me your paths.

Guide me in your truth and teach me, for you are God my savior.

For you I wait all the long day, because of your goodness, Lord.

Remember your compassion and love, O Lord; for they are ages old.

Remember no more the sins of my youth;

remember me only in the light of your love.

Good and upright is the Lord,
who guides the humble rightly, and teaches the humble the way.
All the paths of the Lord are faithful love
toward those who honor the covenant's demands.
For the sake of your name, Lord, pardon my guilt, though it is great.

Who are those who fear the Lord? God shows them the way to choose. They live well and prosper, and their descendants inherit the land. The counsel of the Lord belongs to the faithful; the covenant instructs them. My eyes are ever upon the Lord, who frees my feet from the snare.

Look upon me, have pity on me, for I am alone and afflicted. Relieve the troubles of my heart; bring me out of my distress. Put an end to my affliction and suffering; take away all my sins. As the deer longs for streams of water, so my soul longs for you, O God.

All you peoples, clap your hands; shout to God with joyful cries. For the Lord, the Most High, inspires awe, the great king over all the earth who made all creatures subject to him, brought peoples under his feet,³⁰ who chose a land for our heritage, the glory of his beloved.

God mounts the throne amid shouts of joy; the Lord, amid trumpet blasts. Sing praise to God, sing praise; sing praise to our King, sing praise. God is king over all the earth; sing hymns of praise. God rules over the nations, God sits upon his holy throne.

Lord, you have been our refuge through all generations.

Before the mountains were born, the earth and the world brought forth, from eternity to eternity you are God.

Prosper the work of our hands!

May the favor of the Lord our God be ours.

Prosper the work of our hands!

Psalm Eight

Hour of Prayer	Psalm composite
Compline	Psalm 8: Pss. 23: 1-4, 5-6; 28: 6-7
(night, before	31: 6, 15, 22, 25
sleeping)	32: 1-2, 6-7, 10-11; 111: 1-10

God-even at the end of our lives or in the decay of leaves, grass, trees, animals insects, everything that lives and breathes-refreshes and renews our nature and being. Because for God there is no end, God is always new, full of love. Therefore, I will praise, glorify and adore you, Lord forever, for your wonders are great and worthy to be treasured by all of your creatures.

Psalm 8

The Lord is my shepherd; there is nothing I lack. In green pastures you let me graze; to safe waters you lead me;

you restore my strength.

You guide me along the right path for the sake of your name.

Even when I walk through a dark valley, I fear no harm for you are at my side; your rod and staff give me courage.

Only goodness and love will pursue me all the days of my life; I will dwell in the house of the Lord for years to come.

Blessed be the Lord, who has heard the sound of my pleading.

The Lord is my strength and my shield,

in whom my heart trusted and found help.

So my heart rejoices; with my song I praise my God.

Lord, you are the strength of your people, the saving refuge of your anointed. Save your people, bless your inheritance; feed and sustain them forever!

Into your hands I commend my spirit; you will redeem me, Lord, faithful God.

But I trust in you, Lord; I say, "You are my God!"

Blessed be the Lord, who has shown me wondrous love,

and been for me a city most secure.

Be strong and take heart, all you who hope in the Lord.

Happy the sinner whose fault is removed, whose sin is forgiven.

Happy those to whom the Lord imputes no guilt, in whose spirit is no deceit.

Thus should all your faithful pray in time of distress.

Though flood waters threaten, they will never reach them.

You are my shelter, from distress you keep me, with safety you ring me round.

I will instruct you and show you the way you should walk,

give you counsel and watch over you.

Many are the sorrows of the wicked,

but love surrounds those who trust in the Lord.

Be glad in the Lord and rejoice, you just; exult, all you upright of heart.

I will praise the Lord with all my heart

in the assembled congregation of the upright.

Great are the works of the Lord, to be treasured for all their delights.

Majestic and glorious is your work, your wise design endures forever.

You won renown for your wondrous deeds; gracious and merciful is the Lord.

You gave food to those who fear you, mindful of your covenant forever. The works of your hands are right and true, reliable all your decrees, established forever and ever, to be observed with loyalty and care.

You sent deliverance to your creation, ratified your love forever, holy and awesome is your name. The fear of the Lord is the beginning of wisdom, prudent are all who live by it.

Your praise endures forever.

How to Pray This Office of Creation

The order of the Office of Creation is as follows:

1. Sign of the Cross:

In the name of the Father, + the Almighty, Creator of all, and of the Son, Jesus Christ, the Way, the Truth, the Life, the Alpha, the Omega, and of the Holy Spirit, the Paraclete, Giver of life, who proceeds from the Father and the Son. Amen.

Testament of Saint Francis (Sing or recite with bowed head.):

We adore you Lord, Jesus Christ, here and in all Your churches throughout the world and we bless You because by Your holy cross You have redeemed the world.

2. Prayer:

Let us pray. Father in heaven, in the beginning you showed your power and might. Three simple words: "Let there be . . ." and it was created and You saw it was good. You continue creating throughout the ages as You did in the time of our forefathers and foremothers. To them You gave an everlasting covenant not to destroy the earth, the rainbow being the everlasting sign of this covenant. You still show Your love through Your Son, Jesus Christ who manifested You to us. Your creating hands made us whole again. Thus, we pray You: Open our mouth to praise You. Open our ears to hear Your word. Open our hands to do Your will so that we may give You praise, glory, honor, thanksgiving, blessing now and forever. Amen.

3. Hymn:

Canticle of the Creatures (Other songs of creation can be substituted.)

4. Antiphon

In the very beginning when the world was created all creatures were made to offer you, God our Creator, glory and honor, power, and majesty, all good, the highest good, all that is very good.

So be it. So be it.

Amen. Amen.

- 5. One of the eight psalms of the *Office of Creation* is sung or recited.
- **6.** The **Antiphon** is repeated here.
- 7. Blessing and Dismissal:

V/ Praise the name of the Lord.

R/ Blessed be the name of the Lord both now and forever.

V/ From the rising of the sun to its setting let the name of the Lord be praised.

R/ Let everything that has breath give praise to the Lord!" [Pss. 113: 1-3 and 150: 6].

V/ So be it. So be it.

R/ Amen. Amen.

Conclusion

Following the example of the *Office of the Passion*, I developed my own office entitled *Office of Creation*. In God's creation, we can see God's vestiges and actions. God is continuously manifesting the divine presence through and in creation. Thus, it is worthwhile to give God praise, thanksgiving, and adoration through psalms and prayers for the wonders God has done and still does for all of creation. God is still completing the cycle of creation launched before the beginning of time through the Son as an expression of love.

Endnotes

¹Cf. Laurent Gallant and André Cirino, *The* Geste *of the Great King* (St. Bonaventure, NY; The Franciscan Institute, 2001.

²Fr. André Cirino, OFM, is an American Franciscan friar who taught the course, *Praying with Francis and Clare* at the Franciscan International Study Centre, Canterbury; Lent Term 2005.

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⁴Ignatius Brady, trans., *The Writings of St. Francis of Assisi* (Assisi: Casa Editrice Francescana, Edizioni Porziuncola, 1983), 40-60.

⁵Gallant and Cirino, 22.

⁶Genesis 1:31. All scripture texts are taken from the *Revised Psalms of the New Ameri*can Bible (Washington, DC: Confraternity of Christian Doctrine, 1991).

⁷As St. Francis took the liberty to change words of scripture in his Little Office, cf. Gallant and Cirino, 212, I at times altered the text. Here, I changed *sighing* to *song*.

⁸I changed cry for help to voice.

⁹I changed in your holy temple to your house.

¹⁰I added *all your creatures* to this verse.

¹¹I changed the peoples to all creation.

¹²I omitted for the oppressed.

¹³I changed nations to creation.

¹⁴I changed Zion to the heavens.

¹⁵I changed nations to earth.

¹⁶I changed the wicked are trapped to their love surpasses all.

¹⁷I changed the needy to the hungry animals.

¹⁸I changed the afflicted to men and women.

¹⁹I changed the nations to your people.

²⁰I changed them with terror to the instruments, sing loudly.

²¹I changed they are mere mortals to to the Lord our gratefulness.

²²I changed Zion to heaven.

²³I added in the daylight.

²⁴I changed they to we.

²⁵I added a mighty creator, the Lord, mighty in goodness.

²⁶I changed the nations to all creatures.

²⁷I changed *nations* to *of people*, *animals*, *birds*, *plants*

²⁸I added who.

²⁹I omitted *not* and changed *other nations* to *others*. I also omitted *nothing*.

³⁰I changed people to all creatures; and subject to us to subject to him; and nations to peoples.

³¹See Regis Armstrong, J. A. Wayne Hellmann and William Short, eds., *Francis of Assisi Early Documents: The Saint*, Vol. 1 (NY: New City Press, 1999), 124-25.

This image of St. Bonaventure can be found in *S. Bonaventura da Bagnoregio* (Rome: Ed. Antonianum, n.d.), 41.

The original statue is in the church of St. Nicholas in Troyes, France.



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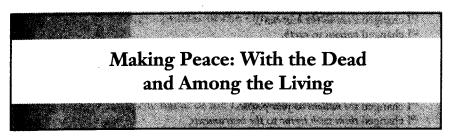
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Guire Cleary, SSF

The history of modern California is the difficult story of Spanish Empire Franciscan missionaries, soldiers and colonists in their fateful, and sometimes fatal, encounter with the First Peoples of Alta California. These were the Ohlone, Chumash, Miwok, Salinenen, Khumayyai and other peoples of the Indian nations. It was they who entered into a relationship of faith, economics, empire, and power. For many of those Indians, it was, to take the title from Randall Milliken's book on the subject, "A Time of Little Choice." Much of that encounter took place at the twenty-one Franciscan missions of what is now the state of California. This encounter began with the establishment of Mission San Diego de Alcala by Blessed Junípero Serra in 1769.

I had the privilege of serving as the Curator of the historic Mission San Francisco de Asís (Dolores) in San Francisco from 1999 to 2004. I was the first Franciscan friar to serve at the mission since the last brother left in 1845. That a friar of the Episcopal Church had been hired as a curator and historian of a Catholic institution must seem odd or ironic, to everyone but God I expect! On several occasions, I had intense experiences of the pain and anger of the descendants of those first Indian Christians. I was being deeply challenged as to just what sort of instrument of peace I could be. Once I was invited to speak at the opening of an exhibition relating to California Missions in Los Angeles at the Autry Museum of Western History. A group of Tongva Indians had also been invited. Seeing me in my habit, several of them approached me and one woman said, "You killed and beat my ancestors and destroyed our culture."

On another occasion, I was discussing a memorial plaque to be placed on the wall of the old mission. I was very proud of the plaque that was to read "Race and Goodness. Founded by Fray Francisco Palou, OFM, The Mission of San Francisco de Asís built by the people of the Ohlone Nation. To them we pay honor as the first citizens." This plaque represented the first instance of California Mission explicitly acknowledging the Indian Nations as builders of the missions in a plaque on the mission walls. I was also proud that as an

act of peacemaking I had persuaded a pioneer society to accept my wording and pay for the plaque. I had also proposed that the plaque be surrounded by a knotted cord as a reference to the Franciscans. I showed the design to a noted Ohlone basket maker, artist, historian and living treasure of her tribe. She looked at it and shook her head saying, "The cord represents the whips with which the Franciscans beat my people."

The Alta California Franciscan missions were closed in 1834, but the anger, shame, and loss are still keen among the Indian peoples who received both the gospel and the gun. It is difficult enough for the living to make peace among themselves. How does one make peace with and on behalf of the dead? For many of the First Peoples the dead hand of history's record of bad judgment, colonialism, cultural and ethnic chauvinism, and fatal impact was clothed in Franciscan gray or brown. Is it possible to reach across two centuries and heal a wound that still lies on the heart of the living?

If you believe in Resurrection, anything is possible-including resurrecting peace and all good. Sometimes, in my work, I would be somewhat evasive even to the point of coyness. Frequently I would be asked, "Do you think Father Serra should be canonized, given his crimes against the Indians?" Loaded question aside, I would reply, "I am not a Roman Catholic. That question is a faith matter and not appropriate for my comment. Would you like to discuss the historical record instead beginning with the economics of colonial structures?" I didn't work twenty years in law offices for nothing! This approach, which is intellectually honest and also respectful of Catholic faith, does not, however, begin the process of peacemaking. Before anything else, there must be truth and vulnerability. One must acknowledge the pain of the other and say, "Yes, I acknowledge that your ancestors and culture were damaged by the arrival of the Franciscan missionaries. I see the scars on your heart and memory and I sorrow that they are an inheritance of the scars of your ancestors; heart, mind and body." It is not helpful to argue, as have some apologists, that put in context, nearly everyone at the time was being beaten and dominated savagely in the socio-economic world of the eighteenth and nineteenth centuries. Such context might have some use in historical critique among academics. Pastorally it is a complete failure. No, one must first acknowledge the scars of the suffering and not tell them that the wounds are imaginary or trifling. Your own heart must be open to receive the hurt and anger of the wounded. Until you share the pain of the beaten, you stand with the one who holds the whip. Once your heart bleeds as well, you become a member of the tribe. You are no longer the hated other. You have been marked with the scars of Jesus.

It is possible to move into creative methods of healing once hurts are genuinely acknowledged and shared. Simply to utilize the culture and arts of the First Peoples is a step towards affirming their beauty and receiving those life

ways as part of the common treasure we have all inherited in this multicultural world. My stationery at Mission Dolores bore the chevron design painted on the ceiling of the mission church by Indian Christians, circa 1793. I also located the mission in its original native geography by the words, "Mission San Francisco de Asís in the Village of Chutchui." This was probably one of the first instances of using the old Indian name for the vanished Ohlone Indian village in some 200 years. It is nearly forgotten that one of the first instances of Indian self-government in colonial California was the installation of native mayors (alcaldes) at the Franciscan missions in 1779. In 2002, Mission Dolores asked Chief Tony Cerda of the Rumsen Carmel Ohlone tribe to act as an honorary alcalde. By this action, we affirmed not only the dignity of the First Peoples, but in a small way renewed a moral sovereignty. It also made great theatre!

Of the many shattering blows to the dignity and self-esteem of the First Peoples is the assertion that their culture was inferior and is now part of a forgotten past. There is a belief held by many that the Indians were fortunate to be lifted up from savagery into European culture and technology. This is unfortunately memorialized in a huge bronze and stone monument in San Francisco's main square, The Pioneer Monument. One part of it shows a rather sinister looking Franciscan, with capuche up, raising a supine Indian from the ground while a proud Spanish don stands over both. Lazy, ignorant savage gets off his rump, assisted by kindly, but determined, Franciscan, while European male power sees that it is done according to his plans. That is the memorialized shame that First Peoples see when they walk through the Civic Center in the land that once was theirs. Occasionally someone will throw red paint at the friar and Spaniard as a protest. For some the red paint represents Red Power, for others, blood.

How does the Franciscan make peace with such a monument and the Eurocentric pride and violence that stand in the heart of our public space? I cannot do much about a century-old piece of civic art. These days, it is the Franciscan who is on the margins of civic power, oddly and mysteriously, with the Indians who have themselves been marginalized in power, influence, honor, and even memory. As part of the 225th anniversary celebrations of the establishment of Mission Dolores in 2001, I invited Ohlone people to construct a traditional Indian reed house in the garden of the old mission. I had no ability to construct a new model of justice in the town square. I did have the ability to invite the First Peoples to build a home in the heart of our garden, a garden where some 5,000 Indians had been buried over the years. Every year at least 10,000 school children run up to the little reed house in delight and with their curiosity and enjoyment validate the traditional culture of the original inhabitants of our city. During the construction of the house, a photo was taken that

I will always treasure. It shows the team building the house. Two women are standing together with smiles and tule reeds in their hands. One is a descendant of the First Peoples and the other a descendant of several of the pioneer families that walked from Mexico in 1776 to establish what became San Francisco. Peace had been established between those two women.

I have moved in this article from acknowledgment of hurts and wrongs to validating lives and culture. The next step is to move into a place of forgiveness and healing. For me it took place on November 23, 2002. Chief Tony Cerda had come to the parish of Mission Dolores with a request. He and his tribe wished to hold a dinner and beforehand worship God in the old mission church in the language, music, and dance of their ancestors. He made his request and put in my hand a medicine pouch as a symbol of peace and a token of hope that there might be a mending of what had been broken. The Rumsen Carmel Tribe of Ohlone Indians was invited to share their spiritual and cultural treasure with us. On the night of the event, the People first gathered in the sacristy to pray and to collect their minds and hearts into the Unseen Presence. They then entered the 1793 adobe church, built by their ancestors, through the front door to the joyful ringing of 18th century bells. After being greeted at the front door Chief Tony was handed an alcalde's staff of office, a bunch of chiefly eagle feathers. The party moved up into the sanctuary under the floor-to-ceiling reredos brought from Mexico in 1796. Sacred ground is sacred to everyone. God was worshiped and their ancestors honored and prayed for in their own idiom. For the first time in the history of California, Indians had been allowed to enter into one of the historic mission churches to sing and dance before the Lord in their culture and tongue and find God in their own way. The pews were filled with representatives from many tribes to witness a momentous turn in the relationship between Euro-American and Indian Christians. For a short time, the people of God experienced wholeness and unconditional love and respect. The Lord who came not to abolish, but to fulfill was manifested. After the service was a celebratory dinner. One of the key speakers observed, "When the Franciscan

Ultimately, we cannot make peace with people of the eighteenth and nineteenth centuries who formed the world we live in today. They did their best and their worst and usually muddled through with what light they had. They are dead and quite beyond our correction

Missions closed their doors to us, we closed our hearts.

Tonight the doors of the mission have been

The Cord, 55.5 (2005)

or reproof. It is the task of the living to stop hurting each other. We, the living, are able to share our wounds and our cultures. Until then there is no peace. When hearts open to each other, when the goodness and the scars are honored, peace can enter in. Perhaps in those open and shared hearts, love can be discovered and shared. It is then that the living shall have peace and the unhappy and restless past given its final rest as well.

About Our Contributors

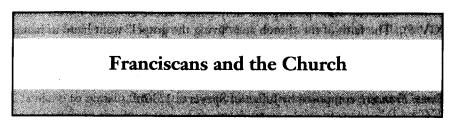
Jerome Beetz, OFM, is a member of the St. John the Baptist Province. He serves in ministry in Holy Cross parish, at Jackson, Kentucky, in the diocese of Lexington. This is his first appearance in *The Cord*.

Br. Guire Cleary, SSF, is a Anglican Franciscan friar currently stationed in Aotearoa/New Zealand. He works for the promotion of social justice at Anglican Action in the Christian Social Services Village of Te Ara Hou (The New Way). Before leaving his home in California he was employed as a historian and curator at Mission San Francisco de Asís. For his work with the First Peoples of California, he was given the Friend of the Ohlone Award and is the author of "Mission Dolores: The Gift of Saint Francis."

Charles Finnegan, OFM, is a friar of Holy Name Province. A well-known speaker and retreat director, he currently serves as director of the San Damiano Spiritual Center located in inner-city Philadelphia. Fr. Charles is a frequent contributor to the *The Cord*.

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Eufrosino Solibor, OFM, has studied at the Franciscan Study Centre in Canterbury, England. He is a member of the Philippine Province of San Pedro Bautista. At present, he is a missionary in Sri Lanka (The Foundation of Blessed Joseph Vaz, under the administration of the Philippine Province), and at the same time a novice minister (sometimes called novice master).



Charles Finnegan, OFM

"All the brothers must be Catholics and live and speak like Catholics." So wrote St. Francis in chapter 19 of the Early Rule. The importance which Francis attached to the ecclesial dimension of his brotherhood becomes even clearer in his next words: "But if any of them has strayed from the Catholic faith and life, in word or in deed, and has not amended his ways, he should be completely expelled from our fraternity."

While there were many reform movements in St. Francis's day, his initiative differed from many others precisely in this: while many reformers sooner or later fell into heresy, Francis's attachment to "the holy Roman Church" (LR XII, 3), his commitment of loving obedience to "the Lord Pope" (Testament 15), his determination to be "always faithful and subject to the prelates and all clerics of Holy Mother Church" (Siena Testament 5) kept his movement from heresy. This was true from the beginning. When the friars were only twelve in number, Francis led them on pilgrimage to "our Mother the holy Roman Church [to] inform the Supreme Pontiff what the Lord has begun to do through us, that, with his will and command, we may continue doing what we have undertaken" (L3C 46). Later, when the number of Francis's brothers increased dramatically, and he thought of himself as "a little black hen" who could no longer shelter all her chicks under her wings, Francis knew instinctively what to do: "I shall go and entrust [the brothers] to the holy Church of Rome" (2 Cel 24). Catholic orthodoxy was so important to Francis that this concern led him to introduce a novelty into religious life: the institution of the Cardinal Protector to be the "governor, protector, and corrector" of his brotherhood. Thus "always submissive and prostrate at the feet of the same holy Church, we may observe the poverty and the humility and the holy Gospel of our Lord Jesus Christ which we have firmly promised" (LR XII, 4). Living the gospel outside the church or in opposition to the church was for Francis unthinkable. Catholicity and indeed Roman Catholicity was an essential element in Francis's venture of radical gospel living with his brothers.

It is easy to believe St. Bonaventure's claim that when Francis was dying he exhorted the friars to "hold on to patience, poverty and the faith of the holy Roman Church, while putting the holy gospel above all other norms" (Lm XIV, 5). The faith of the church and "living the gospel" went hand in hand. For almost eight centuries now Franciscans have rightly honored Francis in the Liturgy of the Hours on his Solemnity as "a thoroughly Catholic and apostolic man" (1st antiphon at Evening Prayer I in the Officium Rhythmicum Sancti Francisci, composed by Julian of Speyer c. 1230).

A Balanced Ecclesiology

While there is no gainsaying Francis's attachment to the Church and his reverence for the Church's ministers, he avoids the exaggerations which one sometimes finds even in the writings of Saints and Founders of religious orders. He could be accused neither of ecclesialotry, nor papalotry, nor episcopalotry—three excesses censured dramatically by Bishop Emile de Smedt in the first session of Vatican II, to the enthusiastic applause of many bishops. Always respectful but never a sycophant, Francis knew how to be his own man with total integrity, and at the same time be a "lesser brother" to all. In this too he is, in the perceptive phrase of Cardinal Thomas of Capua (+1242), the *Forma Minorum*: the pattern and model for his brothers.

While Francis wanted his brotherhood to be "always submissive" to the Church, his only unconditional commitment was to the Gospel. This follows from Bonaventure's words cited above: Francis wanted us "to put the holy gospel above all other norms." His values therefore and those of his brothers sometimes differed radically from the priorities of the institutional Church in his day. While the medieval Church was very wealthy, owning more than half the land of Europe, Francis chose poverty. While the medieval Church emphasized the patriarchal dimension in church governance Francis emphasized the fraternal dimension of his brotherhood. Whereas the medieval Church struggled for ever more power, Francis uses the word power only once (in treating the life of the friars), and that is to say we should never have it.2 While the medieval church clung to signs of privilege and prestige Francis insisted that his brothers be "subject to every human creature for God's sake" (ER XVI 6). After describing the wealthy and powerful church of the middle ages, theologian Joseph Ratzinger (later Cardinal Prefect of the Congregation for the Doctrine of the Faith and now Pope Benedict XVI) commented: "Francis's 'No' to that kind of church could not be more radical. It is what we would call a prophetic protest."3

Perhaps the best example of Francis's exercise of evangelical freedom visà-vis the institutional church can be found in the truly revolutionary chapter XVI of the Early Rule, known as the Franciscan Missionary Mandate. Francis's approach to the world of Islam as expressed in that text is the exact opposite of the approach taken by the popes, councils and theologians of his time. In his Missionary Mandate Francis takes all his inspiration not from the dominant ecclesiastical culture, but from the gospel: that relatively short chapter has twenty-five citations from the New Testament, fifteen of them being gospel citations.

In a similar vein Francis encouraged St. Clare and the Poor Ladies of San Damiano to remain firm in their commitment to radical poverty, and "never to depart from this by reason of the teaching or advice of anyone" (Last Will Written For Saint Clare and Her Sisters, found in chapter 6 of the Rule of Clare).⁵

Franciscan Life In the Church Today

An excellent treatment of this topic can be found in *The Vocation of the Order Today* (a "Statement of the 1973 Madrid General Chapter To All the Friars Minor of the World"). While at times we may understandably feel that we are being deluged by "documents," *The Vocation of the Order Today* (with its abundant footnotes citing the writings of Francis and other early Franciscan sources) is one that really deserves a re-reading and careful reflection. The following citation pertains to our theme:

Francis, who was pained by the failings of the medieval church, wished wholeheartedly to place himself in complete union with her and there remain. He acted in this manner, not for opportunistic reasons, but out of deep love and out of sincere obedience to the will of Christ, who left His Church in the care of Peter and his successors. This Church, built up by a variety of ministries, was for Francis the place where the authentic Word of God was proclaimed and where Jesus revealed Himself in her sacraments. Although aware of the weaknesses to be found in the Church, he nevertheless continued to love her and to consider the clerics as his lords and masters, knowing full well that he himself was a sinner (n. 9).

The text recognizes that "criticisms and rebellions against the 'institution' are strong and vehement" and with evident sadness recognizes that "many, even among ourselves, abandon [the Church], if only in our hearts" (n. 10).

The Madrid chapter then proposes the only Franciscan solution to the inevitable disappointments that today also many feel with the Church-institution: "Love in Spite of Disfigurement." We see the disfigurements, but "still we wish to love [the church] wholeheartedly and to remain in communion with her. [A]fter the example of Francis, we wish to be men of peace and reconciliation within the Church, loving all of our Christian brothers [and sis-

ters], giving an example of obedience and respect to the bishops and especially 'to the Lord Pope'" (n.11).

Dissent as Proposing Alternatives

Inevitably these considerations lead to the question of dissent from official teaching that is not concerned with divinely revealed truths and taught infallibly by the hierarchical *magisterium*. An adequate treatment of this topic is beyond my competence and the limits of a brief essay. I offer only a few general observations.

- 1. Some expressions of dissent from official teaching have gone beyond a respectful expression of disagreement and have been harshly judgmental, especially of recent Popes and the Roman Curia. This is not a Franciscan approach. Rather than judge others, Francis suggested that "each one judge and despise himself" (LR II, 17).
- 2. Dissent need not mean a disrespectful or rebellious attitude towards the *magisterium*. When done humbly and with love for the church, dissent may simply be proposing alternatives. It poses the question: Is there not another way of looking at this, which is in keeping with revealed truth and sound reason?
- 3. Some dissent from official teaching is inevitable, since that teaching contains contradictions. Take, for example, the axiom "Outside the Church there is no salvation." It would require extraordinary intellectual dissonance to agree with both the teaching of Innocent III, Boniface VIII, Lateran Council IV and the Council of Florence on that axiom and present conciliar and papal teaching. Similarly, it is impossible to reconcile the teaching of Pius X on the role of the laity in the church with that of Vatican II and the contemporary papal magisterium.
- 4. It is a fact that Vatican II, in treating of the formation of conscience, deliberately chose a text that would allow for some dissent. The Declaration on Religious Freedom, *Dignitatis Humanae*, maintains that "in forming their consciences the faithful must pay careful attention to the sacred and certain teaching of the church" (n.14). A number of Council Fathers noticed the obvious: one may "pay careful attention" to a teaching, and still disagree with it. They asked that the text be changed to read that the "faithful must form their conscience according to the teaching"—a formulation that would not allow dissent. The commission responsible for rewriting the text claimed that the proposed change was "too restrictive" and that the original text "sufficiently expresses the obligation binding the faithful." This was put to a decision by the whole Council, which by a vote of 2,033 to 190

- agreed with the commission. The formula recognizing the primacy of conscience remained, therefore, in the final text of *Dignitatis Humanae*. ¹⁰
- 5. The partial shift at Vatican Π from the classical mentality to that of historical consciousness has had an enormous influence.¹¹ The latter makes us aware of how much has changed, including some teaching taught by the highest authorities in the church with great emphasis. That happened because the teaching was questioned and new insights gained, to the great benefit of the Church. The traditional Catholic teaching about "reception" by the faithful of Church teaching can still make an important contribution.
- 6. St. Francis had great respect for theologians, for they "minister spirit and life to us" (Test). No small service! So "with sincere affection Francis greatly revered the learned men of the Order and all scholars" (2 Cel 163 and LP 70). Indeed he looked on theologians as "coworkers with Christ, since they exercise the same office" (2 Cel 172). Our General Constitutions (art. 110) recognize that our theologians and scholars "contribute magnificently to the work of evangelization" and ask that they be given the freedom due them to carry on their research and publish the results of the same while "living the truth in love" (Eph 4:15).
- 7. When Vatican II was discussing freedom for scholars in the Church, Archbishop (later Cardinal) Michele Pellegrino of Turin made an appeal that was enthusiastically applauded: "If each one knows that he is permitted to express his opinion with wholesome freedom, he will act with the straightforwardness and sincerity that should shine in the Church; otherwise the abominable plague of dishonesty and hypocrisy can hardly be avoided."12 In other words in the church there is no place for the ALH factor (Acceptable Level of Hypocrisy). Theologian Joseph Ratzinger [now Pope Benedict XVI] wrote something similar in his Free Expression and Obedience in the Church: "The servility of the sycophants (branded by the genuine prophets in the Old Testament as 'false prophets'), of those who shy away from and shun every collision, who prize above all their calm complacency, is not true obedience....What the church needs today as always are not adulators to extol the status quo, but men whose humility and obedience are no less than their passion for truth . . . men who, in a word, love the church more than ease and the unruffled course of their own personal destiny."
- 8. The science of Moral Theology was singled out by the Council to be especially in need of renewal¹³ and this can happen only if our moral theologians have the freedom Pellegrino spoke of. Since dissent re-

garding specific moral teachings has proven to be especially challenging, let me quote at some length the very balanced reflection of one of our country's premier moralists, Richard A. McCormick SJ:

This strong inclination [to assimilate official teaching] would concretize itself in several ways. First, it will mean respect and reverence for the person and his office, and continuing openness to his teaching. Secondly, it will mean a readiness to reassess one's own position in light of this teaching, an attempt to see if this teaching can be supported on grounds other than those presented, and a humble realization of the limitations imposed by one's own background, etc. Thirdly, it will suggest a great reluctance to conclude that magisterial teaching is clearly erroneous even after one has concluded that the evidence, arguments, and analyses used to establish this teaching are inadequate. One would prefer, in all humility, to conclude for the present that the authentic teaching is positively doubtful rather than clearly erroneous. Finally, it will demand a style of external behavior which fosters respect and support for the magisterium. If a Catholic's conduct corresponds to these demands, he has brought to authoritative teaching a response he brings to no one else. He has, one would think, responded proportionately to the authority of the teacher. Such procedural respect and reverence will generally lead to assent but assent is not the immediate proportionate response.14

There is still the "unfinished agenda" of Vatican II calling for attention. An example: the conciliar teaching on collegiality could be more generously implemented, and the high hopes for effective episcopal conferences have still to be fully realized. Inevitably this unfinished agenda is often controversial but as Paul VI maintained: "[The Council] should be thought of as an impulse to a new journey, not as a goal achieved." Similarly, John Paul II recognized the need in our times for "new and bold endeavors." Franciscans, too, are called to make their contribution in solving the crises facing us, "doing the truth in love," in communion with the "lord Pope," firm in our Catholic faith–and in evangelical freedom. A tall order, but both St. Francis and St. Clare did it, as did so many of our Saints, thus showing us the way.¹⁷

Questions For Reflection

- 1. In your life and ministry do you sometimes experience tension with official ecclesiastical policy or teaching? How do you resolve the tension?
- 2. Since the Church is also a human institution always in need of reform, how can we Franciscans best contribute to that ongoing process?

Endnotes

¹The above represents a very brief sketch on Francis's attachment to the Church of Rome. This theme is developed at length by many commentators, such as Cajetan Esser, OFM, in his Sancta Mater Ecclesia Romana.

²Cf. Rule of 1221, V, 9: "excluding all power or domination especially among themselves." Francis often uses the word *power* as an attribute of God.

³Zeit Jesu, 1970, p.269. For examples of the claims made in this paragraph about the medieval church, cf. Y. Congar, L'ecclesiologie du haut moyen-age (Paris, 1968).

⁴While the church was busily promoting the crusades to expel Moslems from the Holy Land, Francis instructs his brothers to "go among" them and "live spiritually among [them]." The brothers are "not to engage in arguments or disputes, but to be subject to every human creature for God's sake, confessing that they are Christians." Compare that with the instructions given by St. Bernard of Clairveaux to the crusaders in his *De laude novae militiae ad milites templi*: "Dying for Christ and killing for Christ are not sins but deserve glory. The soldier of Christ kills with a peaceful conscience, and dies with even more peace. When the soldier of Christ dies, he gains; when he kills, Christ gains. Killing evildoers is not homicide, it is evilcide. In the death of a pagan Christ is given glory." Both Popes Callistus III and Celestine III urged the crusaders "to purify the land of our Savior from the filth of the unclean Saracen people." The Fourth Lateran Council in 1215, attended by St. Francis (LP67), rejected as utopian a pacifist proposal in dealing with Islam.

⁵This strong advice given by Francis to the Poor Ladies of San Damiano is significant, especially in view of the difficulties Clare had in getting her *Rule* approved. In 1215 the Fourth Lateran Council decreed that any new religious order should adopt one of the Rules already approved. In view of this Cardinal Hugolino in 1217 asked Clare to accept the Rule of St. Benedict and the Constitutions of St. Peter Damian, and later the Constitutions of the Benedictine Monastery of San Paolo on Monte Subasio. From these documents Hugolino drew up a rule for the Poor Ladies of San Damiano. Clare and her Sisters followed it for 30 years. In 1247 Pope Innocent IV wrote a second rule for them. Neither rule called for the poverty that Clare considered so essential, and that Francis encouraged her to keep "no matter what advice you may receive from anyone." So Clare wrote her own rule. Her persevering efforts to obtain papal approval for her rule met with success two days before she died. Interestingly Pope Alexander IV considered Clare's resistance to papal efforts to weaken her commitment to poverty to be a virtue. (Cf. Bull of Canonization, *Clara claris praeclara*, 17.)

⁶The recently published book *Papal Sin* by Gary Wills is an example of this. He does not just disagree with papal teaching, but accuses Popes and the Curia of "living in structures of deceit." His first sentence introduces his basic premise: "Catholics have fallen out of the healthy old habit of reminding each other how sinful Popes can be." St. Francis's approach was the exact opposite, as can be seen in his Admonition XXVI: "... [W]oe to those who look down on them [the clergy], for even though they be sinners, nonetheless no one is to judge them since the Lord alone reserves judgment on them to Himself."

⁷The Council of Florence in the *Decree For the Jacobites* (1442) stated: The Church "firmly believes, professes and proclaims that no one who is not within the Catholic

Church, not only pagans, but also Jews, heretics, schismatics can share in eternal life, but will go to the eternal fire . . . unless before their death they become members of [the Catholic Church]. No one, no matter how many alms they may give, and even if they should shed their blood for the name of Christ, can be saved, unless they remain in the bosom and unity of the Catholic Church." For the very different teaching of Vatican II on this, cf. DV 3; LG 16; the emphatic statement of GS,22; AG 13.

⁸In the encyclical *Vehementer* (1906) Pius taught that "The Church is in essence an unequal society. There are two categories: the shepherds and the flock. These categories are so distinct that the right and authority necessary for guiding all the members reside only in the pastoral body. As to the multitude, its sole duty is to allow itself to be led and to follow its pastors as a docile flock." Pius returned to this theme the following year in the encyclical *Pascendi*: "Note here, venerable Brothers, the appearance already of that pernicious doctrine which would make the laity a factor in the progress of the church."

⁹Cf. LG, ch. IV, esp. nn. 32ff; the entire text of AA; PO 9. See also *Christifideles laici* of John Paul II and his encyclical on Mission, *Redemptoris missio* esp. n. 2 and 71ff.

¹⁰The primacy of conscience is very much in keeping with the Catholic tradition. Recall that St. Thomas maintained that one must follow one's conscience even if that meant dying excommunicated. (Cf. IV Sent., Disp.38, Q.II,Art.4.) Similarly, St. Francis maintains that if one is given an order that violates conscience, one must not obey. (Cf. Adm. III, 7 and Rule 10: 1,3.) In commenting on the teaching of Vatican II theologian Joseph Ratzinger stated very forcefully: "Over the Pope as the expression of the binding claim of ecclesiastical authority, there still stands one's own conscience, which must be obeyed before all else, if necessary even against the requirement of ecclesiastical authority. This emphasis on the individual, whose conscience confronts him with a supreme and ultimate tribunal, and one which in the last resort is beyond the claim of external social groups, even of the official church, also establishes a principle in opposition to increasing totalitarianism." (Cf. Herbert Vorgrimler, ed., Commentary on the Doctrine of Vatican II, vol V, p. 134.)

¹¹Much has been written on this. A brief but good description of the two mentalities can be found in Timothy McCarthy's *The Catholic Tradition: The Church in the Twentieth Century* (Loyola), p. 29 and *passim*.

¹²Intervention made on October 1, 1965, during discussion of Chapter II of Part II of the Pastoral Constitution *Gaudium et Spes.* See n. 62 (last sentence) where the Council requires that scholars be given their "lawful freedom of inquiry, of thought, and of expression tempered with humility and courage."

¹³Decree on the Training of Priests, n.16

¹⁴Theological Studies, 1969, p.716. McCormick is discussing the possibility of dissent by those with competence in the matter.

15 Letter of 21 September 1966 on the Theological Congress.

¹⁶Redemptoris Missio, 66.

¹⁷A good example of "doing the truth in love" can be found in the candid letter of the Capuchin martyr Blessed Agathangelus to the Cardinal Prefect of *Propaganda*, found in the Office of Readings on his feast day, August 7.

The Cord, 55.5 (2005)

Junipero Serra: From California to Kentucky Reflections of a Mountain Missionary

Jerome Beetz, OFM

Introduction

In 1988 Pope John Paul II beatified Franciscan Friar Junipero Serra, placing him among those named Blessed in the Catholic Church. In many Native American communities in the United States there was some concern expressed because, although Junipero Serra is recognized by many historians as "the Founder of California," he has often been linked by association to the unjust treatment of Native Americans by the Spaniards who came to Mexico and present day California in the 1700s.

My own understanding of the conquest of Mexico and the western United States was filled from history books with images of exploitation of the land and people and the conversion by sword point of thousands of Indians to the Catholic Faith. Then, in October, 2003, I began a program of pilgrimage to the Missions of California. One week a year for three years I visited the twenty-two missions that were established by Junipero Serra and his companions. The journey led me to discover a remarkable Franciscan Friar whose life and spirituality has much to offer me as I seek to live out my own Franciscan vocation here in southeastern Kentucky.

The route we took on our pilgrimage was along the historic Camino Real (Royal Highway) that stretches from San Diego in the south to Sonoma in the north. Our guides on the journey were André Cirino, OFM; Joseph Schwab, OFM; and Sue Koepp. They first instructed us in the meaning of being a pilgrim: we were to be as strangers and foreigners in the land and not merely "tourists." They would be responsible for leading us in prayer and giving us the historical background of each mission, but we were to reflect on what we saw and heard, and apply it to our lives. To do this we provided times of solitude throughout our journey, and at each mission let the Spirit of God open us to whatever we needed to experience for our life.

Secular Franciscan Joseph Raischl says, in one of his commentaries on St. Bonaventure's work, *The Journey of the Human Person Into God:*

Journeying is an archetype for human experience. Every culture and religion has some type of procession as a symbolic representation of this basic structure of life. Humankind—and the Church as the people of God within it—is caught between the danger of standing still and aimlessly running helter-skelter, searching in vain. Pilgrimage implies a balance between these two extremes: knowing where I come from and where I am going, with awareness and direction along the way.¹

To achieve this balance the pilgrim, from the beginning, has to slow down and be open to relearn the art of living.

On the pilgrimage we stayed at a central location as we traveled each day to a different mission site. In the evenings we would return to this location and share our experiences, as well as receive added instruction from our pilgrimage team. At one of these sessions we were given insight into two spiritualities that had a tremendous impact on the life and mission of Junipero Serra. The first was Franciscan Spirituality based on the lives and teachings of Francis, Clare and Bonaventure, and especially the philosophy of John Duns Scotus. The second was the Spirituality of the Native People whom Serra encountered first in Mexico and then in California. While these are two distinct spiritualities, they had a common thread in their respect for the beauty and sacredness of creation. This mutual respect for creation was set forth most profoundly by St. Francis in the Canticle of the Creatures. To this, Scotus added his concept of the centrality of Christ as the masterpiece of God's creation. Everything is designed to point to and be gathered into Christ. Commenting on the importance of this Christocentric approach, Cirino states:

Christ, the archetype of all concrete forms of life found in this world and in all virtues, will make everything right, for he will judge the world in its final meeting with him. This means that in Christ all is seen in its true reality. And in this way we all will reach our eschatological goal through Jesus Christ.²

I believe that what motivated and sustained Junipero Serra in his mission was his ability to integrate the values of Franciscan and Native Spirituality.

In the months since completing the pilgrimage program I found myself reflecting on two questions: Does the life and journey of Junipero Serra have anything to offer me as I walk in faith with the people of this part of Appalachia? And, in what ways can I bring the values of Franciscan Spirituality as expressed by Duns Scotus to life here in the mountains of Kentucky? To answer these questions I believe it was important for me to address three areas:

- 1. Ministry as Pastoral Care and Mission
- The similar circumstances between Serra's California and my Kentucky
- 3. The impact of Scotistic thought and philosophy on both cultures

Ministry as Pastoral Care and Mission

In his book *Pastoral Care in Context: An Introduction to Pastoral Care* John Patton emphasizes three paradigms of pastoral care: classical, clinical pastoral, and communal contextual. I will address the last two paradigms in this article as I believe they are the best examples of the approach to pastoral care taken by Junipero Serra as he ministered in California.

The Clinical Pastoral Paradigm which has extended approximately the last fifty years stresses the persons involved in giving and receiving the message of care. Edward Thorton has described this emphasis on person as

Beginning with a concern with what a minister must do; moving to a concern with what a minister must know; then, emphasizing what a minister must say; and finally, evolving to the question of what a minister must be.³

The central features of the Clinical Pastoral Paradigm are its assumptions that 1) the way one cares for others is inescapably related to the way one cares for oneself; 2) pastoral care always involves being someone as well as doing something; and 3) one can best learn about oneself and how to care for others through experiential and reflective participation in caring relationships.

In the Communal Contextual Paradigm, pastoral care is understood to be a ministry of a faith community which reminds members of God's scattered people that they are "remembered." Pastoral care must be attentive to the message, the persons communicating it and receiving it, and the contexts that affect its meaning. The Communal Contextual Paradigm broadens the Clinical Pastoral Paradigm's focus to include the caring community of both clergy and laity.

The shift in ministry that these two paradigms bring involves the dynamic relationship between supervision and consultation and what these reveal about the members of the community. Good pastoral care addresses the details of a particular situation, but it is also attuned to how that situation is an expression of the human condition and the character of the caring response of the community. I believe that Junipero Serra balanced these two dynamics in his life and ministry and as a result was able to make a lasting impression on the lives of many Native American People in the sixteen years he lived with them. He took to heart the basic ideals set down by St. Francis from the beginning of the

Order's missionary activity: "Be a simple presence to the people and preach by the manner of your life." He had a clear focus of his mission, yet never hesitated to seek advice from other friars, as well as the laity.

Jean Vanier, founder of L'Arche, an international network of communities for the mentally disabled gives a more contemporary meaning to this Communal Contextual Paradigm when he says:

to have a mission means to give life, to heal, and to liberate. It is to permit people to grow in freedom. When Jesus sends people off, he sends them to liberate and heal others. That is the good news.⁴

We can become people of liberation and healing because we ourselves are walking along that road toward inner healing and inner liberation.

California to Kentucky

In 1998, the Bishops of Appalachia wrote a Pastoral Letter called At Home in the Web of Life. In it they called for the creation of "Sustainable Communities" -places where people and creation can live together in harmony and not rob future generations of the means of life. To bring about these communities, the bishops highlighted the following factors as essential to their formation: 1) respect for human dignity; 2) community support; 3) the proper meaning of ownership; 4) respect for the ecology of the area; and 5) the proper role of government in the lives of the people. I saw in this document many of the same challenges that Junipero Serra and the other friars faced as they began to establish the mission communities in California. They had entered a colonial world where the interest and profit of the colonial power was the first concern of government instead of the welfare of the people being governed. The silver mines and the Indians who worked them were exploited to increase the wealth of Spanish royalty, while the Indians themselves were left impoverished. Here in Kentucky, where coal has been the economic mainstay for generations, the local and federal government has often usurped its role as guardian of the people's rights to side with powerful industrial interests. They have allowed the exploitation of the coal miners, the land and other natural resources for the sake of profit. Most of the wealth leaves the area along with the coal.

In his efforts to improve the lives of the Indians, Junipero Serra and his companions developed new methods of farming and ranching, produced irrigation systems to harness the power of water, and introduced new ways to construct buildings, make cloth, and other household goods. We need to affirm and reward these same efforts in the people of this area of Kentucky as they create new sources of income while protecting the environment.

Spanish law, at the time when Junipero Serra was establishing the mission system, determined the native people were "spiritually and intellectually in

the position of children." The Franciscans, however, noticed that their senses of hearing and seeing were developed to a high degree and made full use of these in their liturgical celebrations. Religious music was taught and religious words set to native tunes and incorporated into all forms of Catholic worship. Many of the mission Indians became well known for the quality of their music. They became highly skilled in the use of drums, flutes and stringed instruments.

The people raised in the hills and hollers of Kentucky have also had a long history of being in a position of dependency and of feeling less than mature members of society. Fighting stereotypical images of being "lazy and uneducated," they have struggled to reclaim their rich cultural heritage. In the last 50 years mountain music and art have begun to thrive again. Songs like "Amazing Grace" and "Come Home" have found their way into movie sound tracks, while Aaron Copland used the old Shaker Community hymn "Simple Gifts" as the central theme of his *Appalachian Symphony*. Mountain art and crafts are recognized everywhere for their unique designs and simplicity of form.

Biographers tell us that whenever Junipero Serra visited someone or whenever someone came to see him, he always made the sign of the cross on the person's forehead while saying: "Amora Dio" (Love God). The words eventually became the greeting used by the Indians whenever they met Spaniards on the road. St. Francis used a similar greeting, Pax et Bonum (Peace and all good) when he encountered the people, especially those who were overwhelmed by their own sinfulness and lack of self worth. Jesus himself told the disciples that upon entering a house they were first to say: Peace to this house. Restoring this custom when I do home visiting, greet people at the door, or after a phone conversation is one lesson I can take to heart in the spirit of Junipero Serra.

Devotion to Mary, the Mother of God has been a key theme for Franciscans from the beginning of the movement. In his Second Life of St. Francis, Thomas of Celano describes Francis's love for Mary as "inexpressible" for "It was she who made the Lord of majesty our brother." In his Salutation of the Blessed Virgin Mary, St. Francis calls her the *Virgo ecclesia facta* (Virgin made Church). Francis clearly perceives and presents Mary as the model for every Christian who responds to the virtuous presence of God in his/her life. John Duns Scotus highlights this Franciscan tradition in his defense of Mary as The Immaculate Conception in which she was preserved from sin from the time of her conception in order to become the perfect dwelling for Jesus in her womb. The Franciscan missionaries brought this Marian tradition with them to California. It gave new dignity to Native American women in a culture that considered them little more than property. Learning that it was through the feminine that God brought about salvation gave them a new sense of worth and self esteem as well as a model for them to follow in their own lives.

This Catholic devotion to Mary has been a major criticism of the more fundamentalist churches in this part of Kentucky. They accuse us of giving a position of honor to Mary that belongs only to God. But I believe we have something positive to offer in presenting Mary as a model of total trust in God. We already have recourse to Mary under the titles of Our Lady of the Mountains and Our Lady of the Mines. As the coal industry which once sustained this area is becoming less and less a factor in the lives of the people, it is the women of the area who have been the driving force in bringing about the vision of sustainable communities called for in the Bishop's Pastoral Letter. Women religious were very influential in providing training for local women in health care, hospice, nutrition, and education. Now, they are not only to be found in the teaching and nursing professions, but they are the owners and operators of many of the small businesses that have developed in the area. However, they are also the ones who suffer most from the rise of alcoholism and drug abuse in the area. In a culture where women are in many ways still abused at the hands of men, Mary stands as a sign of hope and consolation.

The quality of leadership exhibited by Junipero Serra extended to both the people and the friars under his authority. He never hid the hardship of the life of the mission. Writing to his friend Friar Francisco Palou asking him to send friars to the missions he states:

Those who come should be provided with a good stock of patience and charity. Their stay then will be one of delight for them. It will enable them to amass riches—a wealth of suffering.⁵

He often reminded those who were tempted to give up that they should be mindful of the words of the Apostle Paul: "Caritas Dei urget nos" (The love of God impels us). Serra also let the friars know of his appreciation of the difficulty they were in and assured them that he was eager to do all he could for their welfare and happiness. Sometimes he himself complained about the isolation of the missions. Writing again to his friend Francisco Palou: "I find it very hard-sinner that I am-to be left alone, 80 miles from the nearest priest and in between nothing but savages and rough roads." His comments show him to be a man of his time and not so holy as to escape his own prejudice, and yet, man of conviction and faithfulness. Being alone here at Holy Cross in Jackson, Kentucky, where I serve as Parish Director, and stationed 30 miles from the nearest Franciscan community, I can echo some of Serra's frustration. The people here can at times be less than understanding in their demands, and the roads going up the hollers are often rough and unpaved. What I found in Junipero Serra was his ability to look for ways to move outside himself and rejoice in what he had instead of complaining about what was lacking. It is that same experience that people in the mountains describe as "being surprised when something works rather than depressed over what fails." Junipero Serra was able to give back the love he received from God. In doing so, he met the criteria for holiness necessary to be beatified by Pope John Paul II in 1988.

O Scotus! Where Art Thou!

The influence of John Duns Scotus played a major role in the life and ministry of Junipero Serra, since he was a professor of Scotistic Philosophy before coming to California. Therefore it was important for me to learn more about this Franciscan scholar. Since being beatified in 1989 there has been renewed interest in his philosophy and spirituality.

Scotus is significant today because of his commitment to the person as the image of God, his centrality of love over knowledge as a model for us to understand ourselves and our place in the world, and for showing how freedomas the perfection of God in human reason—is connection to our concern for autonomy and moral living. In the view of Duns Scotus it is important to affirm faith where one finds it and to help people make good choices. Once we realize the value of love in nature, ourselves and others, we are called to act as the image of Christ. This Franciscan Triune love is generous, creative, and faithful despite inevitable infidelity, betrayals and rejection. It is not based on whatever good it might bring me, but on the intrinsic value of the other.

If the, as Scotus suggests, the fullest perfection of the human involves autonomy and right-ordered living, then rationality must be seen as more than problem-solving and analysis. It must value people in relationship even as it seeks to solve problems. It must focus on the things that integrate us rather than on those things that fragment us. God in this circumstance will be understood as less omnipotent, omniscient, and transcendent, and more as generosity and mercy. Scotus refers to this God, not in terms of a beatific vision, but as a beatific embrace. This embrace of God is extended to humankind in the Incarnation.

Scotus believed that in the fall of Adam we were wounded by sin, not corrupted by it. If we are wounded then there has to be a corresponding sense that we can experience healing. This is accomplished by the life, death and resurrection of Jesus. For Scotus this healing is not something I merit by any action of mine, but by the pure initiative of God. He affirms only one centrality in regard to merit: God's freedom and love are so immense that we can count on a reward far beyond anything our actions deserve. The response to this divine generosity and presence of God is simply to accept it. Knowing this, I am motivated to act out of love rather than compelled by guilt, obligation, the avoidance of punishment, or as an act of reparation for sin.

The Cord, 55.5 (2005)

Here in Kentucky the challenge is to once again affirm faith where we find it and to help people make choices that bring life. Poverty and feelings of hopelessness have led to an unprecedented growth in drug abuse in this area. To deal with this problem we need to commit ourselves again to the values that Junipero Serra gleaned from his understanding of Dun Scotus's commitment to the person as the image of God and his centrality of love over knowledge as a model for understanding ourselves and our place in the world. In just fifteen years Junipero Serra was able to establish nine missions in California and left behind a spirit that led to the establishment of twelve more by the Friars who followed him. They were places of training not only in ways of making a living, but in ways of making a life. Today these missions are being restored and their history preserved as people rediscover the Franciscan and Christian values that were given life there.

Our response is best summed up in the words of St. Francis to his brothers: "Hold back nothing of yourself for yourself, so that he who gives himself totally to you may receive you totally (LtOrd 29)."

Endnotes

¹Josef Raischl, SFO, in *The Journey Into God: A Forty Day Retreat with Bonaventure, Francis and Clare* (Cincinnati, OH: St. Anthony Messenger Press, 2000), 124-25.

²Andre Cirino in The Journey Into God: A Forty Day Retreat with Bonaventure,

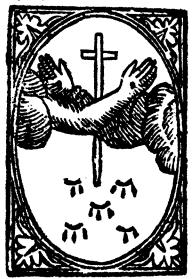
Francis and Clare (Cincinnati, OH: St. Anthony Messenger Press, 2000), 281.

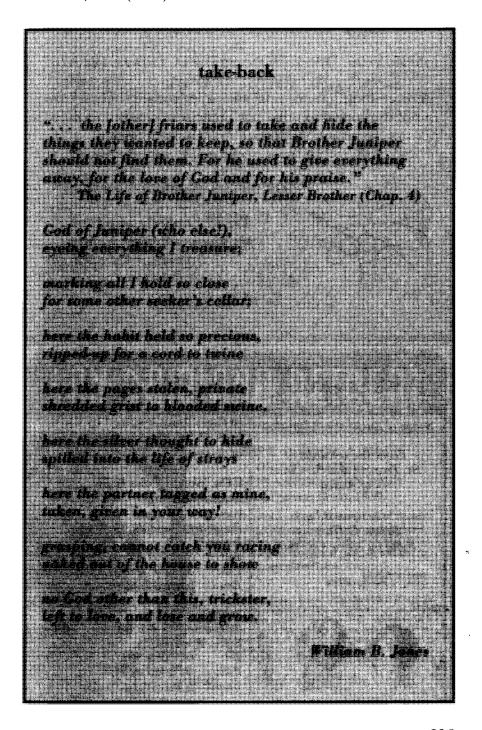
³Only information provided is John Patton's book, *Pastoral Care in Context: An Introduction to Pastoral Care* (Louisville, KY: Westminster/John Knox Press, 1993).

⁴No resource information provided.

⁵See M.N.L. Couve de Murville, *The Man Who Founded California: The Life of Blessed Junipero Serra* (San Francisco, CA: Ignatius Press, 2000), n.p.

⁶See Regis J. Armstrong, OFM Cap. and Ignatius Brady, OFM, *Francis and Clare: The Complete Works*, (New York: Paulist Press, 1982), 58.





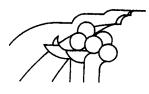
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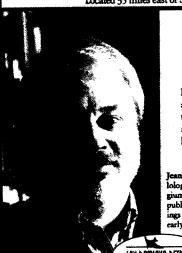
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Jean François Godet-Calogeras received his education in classical philology and medieval studies at the Catholic University of Louvain, Belgium. As a Franciscan scholar, he is internationally well-known for his publications on the early Franciscan documents, in particular the writings of Francis and Clare of Assisi, for his lectures and workshops on early Franciscan history, and for his participation in the elaboration of the new Rule of the Third Order Regular of Saint Francis.

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THE 40 DAY FRANCISCAN HERMITAGE RETREAT

2005 November 12-December 22 2006

February 25-April 6 November 4-December 14 2007

November 3-December 13 February 17-March 29

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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.



FRANCISCAN RENEWAL CENTER 5802 E. Lincoln Drive Scottsdale, AZ 85253 Call (480) 948-7460 for information Toll Free: 1-800-356-3247

Website: www.thecasa.org

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"Francis' Favorite: The Gospel of John" September 30-October 2

Tom Herbst, OFM, Franciscan School of Theology Faculty

Francis quotes the fourth Gospel more than any other in his writings. The deep spirituality and path of mystical union described in the Gospel is

lived out in the Franciscan Way. Join us this weekend with Tom Herbst, OFM who is just home from teaching at Canterbury, England. He has taught at the Antonianum in Rome and was also with the Apaches in New Mexico for 7 years.

FRANCISCAN SPIRITUALITY November 11-13

Anthony McDowell, OFM, Cap

Brother Anthony McDowell, just retired after serving 6 years as Provincial Minister of the Capuchin friars of Britain, is a resource person for the Discovery Channel and has appeared on programs that deal with the stigmata and those saints who have received them, like St. Francis of Assisi.

Fee Structure for both programs:

Fee per person includes lodging, meals and material: \$165, single; \$125, double;

Commuter includes meals and material: \$95.

Check-in: 5pm, dinner, 6pm; Retreat ends with lunch on Sunday.

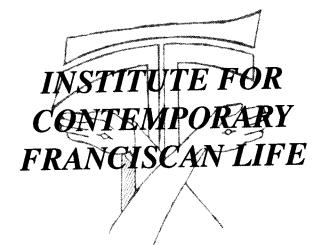
"I will lead you into the desert...

and there I will speak to your heart."

The Franciscan Way Programs Franciscan Renewal Center, Scottsdale, AZ



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Retreat Team

For further information:

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Collected Writings of Eric Doyle, Friar Minor, Theologian

Author of St. Francis and the Song of Brotherhood and Sisterhood and The Disciple and the Master

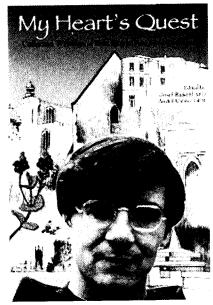
Eric Doyle was a man of vision. It was a vision of Christ seen through the eyes of St. Francis of Assisi, which vision brought a unity and a dignity to all creation, as well as a fraternal connection with Christ, the first brother of all. This same vision led Eric to his fascination with Teilhard de Chardin on the one hand and his interest for "mother earth" and ecology on the other.

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On the 20th anniversary of Eric Doyle's death, Josef Raischl, SFO and André Cirino, OFM present a collection of his extensive writings. This volume of more than 600 pages includes articles on Franciscan Spirituality, St. Bonaventure's and Bl. John Duns Scotus' theology, Teilhard de Chardin, various theological and spiritual themes such as the theology of religious life or the future of the papacy.



Throughout the text, the editor wove biographical notes, photo and memories of people who knew Eric. Two of his recorded talks on CD accompany the text A complete bibliography close the collection.

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SPECIAL ANNOUNCEMENT

Will go live on the World Wide Web on September 1, 2005

Franciscan Women: History and Culture A Geographical and Bio-bibliographical Internet Guide

http://franwomen.sbu.edu

This unique internet site provides in-depth information on Poor Clares, female tertiaries and aligned groups from the 13th through the 18th centuries. It serves as an invaluable tool for Franciscan scholars, theologians, historians and students, as well as for scholars and others both nationally and internationally, enabling them to access:

- 1. A bibliographical overview of the scholarship done thus far in the field of Franciscan Women's Studies
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- 3. A descriptive geographical dictionary or archive of all traceable female communities with adequate references
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- 5. A documentary and iconographical archive presenting in digital format important documents and images pertaining to the history of the Poor Clares, female Franciscan tertiaries and associated groups.
- 6. Other related links

Editors and collaborators: JeanFrançois Godet-Calogeras, Matthew Mackowski and Bert Roest

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David Burr and E. R. Daniel

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This very significant contribution to Franciscan studies cannot be ignored! ISBN: 1-57659-198-0 \$35.00

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Franciscan Heritage Series, Volume 3



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http://franwomen.sbu.edu

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The Cord, 55.5 (2005)

On the Franciscan Circuit Coming Events

Holistic Retreat: Canticle of the Creatures. September 30-October 2, 2005. Friday-Sunday. Marianne Hieb, RSM and Helen Owens, OSF. At the Franciscan Center, Tampa Fl.

Bread for the Journey. Weekend Retreat. October 7-8, 2005. Friday-Saturday. Most Rev. Thomas Gumbleton, D.D. and Sr. Anne Dougherty, OSF. At the Franciscan Center, 3010 N. Perry Ave., Tampa, FL. 813-229-2695 or fax 813-228-0748 for information.

The 40 Day Franciscan Hermitage Retreat. November 12-December 22, 2005. Sr. Mary Elizabeth Imler, OSF leads a retreat using A Franciscan Solitude Experience: The Pilgrim's Journal. At Portiuncola Center for Prayer, Frankfort, IL. See ad, p. 238.

Happy and Blessed The Franciscan Journey. September 30-October 2, 2005. J-F. Godet Calogeras. At San Damiano Retreat Center, Danville, CA. See ad, p. 237.

Global Awareness Through Experience Pilgrimage to El Salvador. Commemorating the 25th Anniversary of Ita, Maura, Jean and Dorothy. Nov. 26-Dec. 5, 2005. Contact GATE, 912 Market Street, LaCrosse, WI 54601-8800. Ph: 608-791-5283 or fax 608-782-6301. Email: Gate@fspa.org.

Advent: Waiting in the Cave of the Heart. December 9-11, 2005. Friday-Sunday. Michael Laratonda, FMS. Conferences include the importance of stillness/silence in our lives, the persons of Jesus and Mary; attentiveness to God's Spirit. At the Franciscan Spiritual Center, Aston, PA. For information call 610-558-6152 or email: fsc@osfphila.org.



Abbreviations

		Writings of Saint. Francis		Franciscan Sources
		The Admonitions	1C	The Life of Saint Francis by
		A Blessing for Brother Leo		Thomas of Celano
, die	tc	The Canticle of the Creatures	2C	The Remembrance of the Desire
	CtExh	The Canticle of Exhortation		of a Soul
15	lFrg	Fragments of Worchester Manu-	3C	The Treatise on the Miracles by
	1115	script		Thomas of Celano
1	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
i	L tAn t	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
1	2LtCl	Second Letter to the Clergy	VL	The Versified Life of St. Francis
•		(Later Edition)		by Henri d'Avranches
-1	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
•		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-
		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		St. Francis and Lady Poverty
		Father	AP	The Anonymous of Perugia
	PrsG	The Praises of God	L3C	The Legend of the Three Com-
	OfP	The Office of the Passion	1.0	panions
	PrC r	The Prayer before the Crucifix	AC	The Assisi Compilation
	ER	The Earlier Rule (Regula non	1-4Srm	The Sermons of Bonaventure
	T D	bullata)	LMj	The Major Legend by Bonaven-
	LR	The Later Rule (Regula bullata)	T 3.5	The Minur Legend by Ronavon
	RH	A Rule for Hermitages	LMn	The Minor Legend by Bonaven-
	SalBVM	6	nn	ture The Reals of Preises by Bernard of
	C-IV	Mary	BPr	The Book of Praises by Bernard of
	SalV Test	A Salutation of Virtues	ABF	Besse The Deeds of St. Francis and His
	Test TPJ	The Testament	ADF	Companions
	ırı	True and Perfect Joy	LFl	The Little Flowers of Saint Francis
			KnSF	The Knowing of Saint Francis
		Writings of Saint Clare	ChrTE	The Chronicle of Thomas of
		er mings of Sum Guire	CHILE	Eccleston
	1LAg	First Letter to Agnes of Prague	ChrJG	The Chronicle of Jordan of Giano
	2LAg	Second Letter to Agnes of Prague	کرس	2.110
1	LAg	Third Letter to Agnes of Prague		
	LAg	Fourth Letter to Agnes of Prague		
	Er	Letter to Ermentrude of Bruges		
	C 1	Rule of Clare		
	stCl	Testament of Clare		
	C.I	DI ' COI		

Blessing of Clare