

A WORD FROM BONAVENTURE

You will have the highest regard for the most high God if by way of a faithful, pious, and penetrating intuition you believe, admire, and praise God's vast power creating everything from nothing and preserving all things, God's infinite wisdom governing and ordaining all things. . . . You must first leave yourself, then return to yourself, and finally transcend yourself so that you may sing with the prophet: *The daughters of Judah rejoiced because of your judgments, O Lord. Because you, O Lord, are the Most High over all the earth, exalted far above all gods* (Ps 96:8-9).

St. Bonaventure, "On Governing the Soul," 2

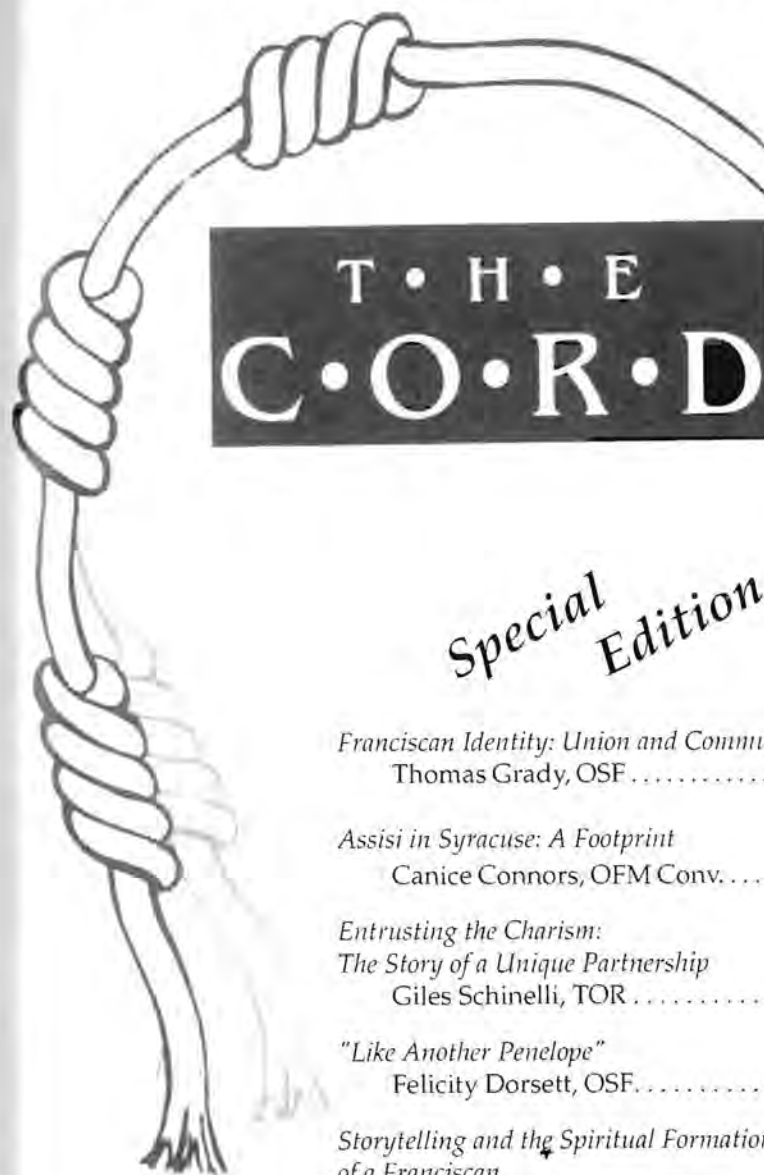
The Cord
The Franciscan Institute
St. Bonaventure, New York 14778

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

Attention Postal Service:

RETURN SERVICE REQUESTED

A FRANCISCAN SPIRITUAL REVIEW



*Special
Edition*

<i>Franciscan Identity: Union and Communion</i> Thomas Grady, OSF	198
<i>Assisi in Syracuse: A Footprint</i> Canice Connors, OFM Conv.	205
<i>Entrusting the Charism: The Story of a Unique Partnership</i> Giles Schinelli, TOR	214
<i>"Like Another Penelope"</i> Felicity Dorsett, OSF	220
<i>Storytelling and the Spiritual Formation of a Franciscan</i> F. Edward Coughlin, OFM	221
<i>About Our Contributors.</i>	231
<i>Announcements.</i>	232
<i>On the Franciscan Circuit.</i>	240

THE CORD
A Franciscan Spiritual Review

Publisher: Michael Cusato, OFM
Editor: Roberta A. McKelvie, OSF

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

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

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

SUBSCRIPTION RATES: \$22.00 a year; \$3.50 a copy. Periodical postage paid at St. Bonaventure, NY 14778 and at additional mailing office.

POSTMASTER: Send address changes to *The Cord*, St. Bonaventure University, St. Bonaventure, NY 14778 USA.

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

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

1. MSS should be submitted on disk (or typed on 8 1/2 x 11 paper, one side only, double spaced).
2. The University of Chicago *Manual of Style*, 14th ed., is to be consulted on general questions of style.
3. Titles of books and periodicals should be italicized or, in typed manuscripts, underlined. Titles of articles should be enclosed in quotation marks and not underlined or italicized.
4. References to Scripture sources or to basic Franciscan sources should not be 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, 56.5 (2006)

Editorial

Our September/October *Cord* continues the celebration/recognition of the 65th birthday of Sr. Margaret Carney, OSF, the current president of St. Bonaventure University. Begun in the previous issue, the "Special Edition" includes pieces written to name some of the ways in which Margaret has inspired others and worked with them to enrich the "living tradition" of our evangelical way of life.

Whether it be in pilgrimage leadership, the struggle for inter-Franciscan union and communion, the development of new initiatives between branches of the family, or the ways in which the stories told about Francis of Assisi are unpacked today, the four articles in this issue speak to the kinds of labor and envisioning that have always marked Margaret's life. Giles, Canice, Tom, and Ed all touch upon some aspect of what we should be devoted to in these times, aspects that Margaret herself has named so often as what our good God is inviting us to in this 21st century. And the poem by Sr. Felicity Dorsett has been added for two reasons: it refers to the Lady Clare, whose story Margaret has given such love and devotion, and it uses a truly fascinating phrase—"abundance, blissed with blessings."

Surprises can be as bittersweet even as they are energizing and exciting. As some of you already know, in July I was elected to the leadership team of my congregation, and the God of surprises now leads me down an unexpected fork in the road. The call to service is a profoundly humbling moment in my life; it carries with it the need to surrender my role as editor of *The Cord* as well as other responsibilities in publications here. I am grateful for so many experiences of the last five years: the support of friends and colleagues, the loyalty of readers, the generosity of the authors who have never left me without resources!

Yesterday I had the opportunity to return to the wonder of nature that is Niagara Falls. The overflowing force and energy of the water embodied for me the potential of the present transition as well as the unknowns that lie ahead. Powerful sights and sounds throughout the day became a contemplative reality in which I was able to consider how God's grace is present in our lives and how it can be simultaneously forceful, beautiful, and overwhelming. It was a glorious day, not just in itself, but in all it suggests for all of us. May the force that is God's love, demonstrated in the life of each of us, become years of "abundance, blissed with blessings."

Roberta A. McKelvie, OSF

Franciscan Identity: Unity and Communion

Thomas Grady, OSF

Introduction

A tedious, multi-lingual conversation about simplicity and poverty was droning into its second session during a five-day meeting held in Assisi to establish statutes for the newly formed International Franciscan Conference (IFC). The year was 1985. The participants were major superiors of Religious Institutes of the Third Order Regular branch of the Franciscan family from across the world. The purpose was to create an organization that would hold together those many Third Order Regular Institutes, all committed to living a Gospel life. These Institutes, in spite of very obvious differences, had worked together for several years to bring about the promulgation of the new Rule and Life of the Third Order Regular Brothers and Sisters based on living as authentic followers of Jesus Christ. In his *Propositum* of 1982, Pope John Paul II acknowledged "how diligently and assiduously this Rule and Life has traveled the path of 'aggiornamento' and how fortuitously it arrived at the convergence of different points of view through collegial discussion and consultation, proposals and studied amendments" and, "for this very reason with well-founded hope," he promulgated the Rule and Life.

At the International Franciscan Conference meeting in 1985, enthusiasm for dialogue and collaboration was high. However, in the course of debating the particularities of poverty and simplicity, eyes were crossing and heads nodding as the legalities of statutes were being simultaneously translated and reformulated.

At one moment a Sister took the microphone and, in a very soft but emotional voice, told the story of what daily life was like for herself and her Sisters in war-torn Beirut. Their houses were bombed, their hospitals and convents were filled with children, the elderly and disabled—those left behind as people fled the city bombarded by shells every night. She simply asked the audience to remember them; and, she added earnestly, to send her Sisters some formation materials on the new Rule, in French if possible.

The assembly was then awake, but silent. Her testimony changed the tone of the conference and its conversations. Poverty and simplicity had human faces and names. And the Sisters and Brothers gathered there in Assisi found a renewed unity and communion in their Franciscan identity.

This essay will highlight inter-Franciscan efforts over the past twenty-five years to foster such unity and communion. The theme is taken from that same new Rule and Life of the Third Order Regular which begins with a chapter on identity and, in its third article, states: "The sisters and brothers . . . wherever they are . . . should foster unity and communion with all the members of the Franciscan family."

National and International Organizations

For Franciscans of the Third Order Regular, collaboration began on national levels in the 1960s as part of a renewal effort to recover the spirit of the various founders, the common ancestor being, of course, Francis of Assisi. In the United States, major superiors of Franciscan communities of women joined together to design programs of Franciscan formation. From this venture, the Franciscan Federation of the Third Order Regular in the United States was born in 1965. At that time, the Institutes of Third Order Regular men worldwide were affiliated through the Inter-Obediential Conference, which had as its primary focus the direction of the Franciscan educational ministry.

In 1981 the Franciscan Federation in the United States welcomed the brothers into its organization, and in 1990 the Federation added general membership through a regional structure. Each of these developments made the circle of participants more expansive and inclusive.

In 1985, the Assisi meeting established the International Franciscan Conference (IFC), which created a global link for Third Order Regular congregations of women as well as those of men. It also served to link national federations, united by their common Franciscan identity as articulated in the new Rule and Life. That development obviated the need for the Inter-Obediential Conference, which disbanded in 1987. For the first time, the Sisters and Brothers of the Third Order Regular had a common international forum through membership in the IFC.

Also in 1985, the English-speaking Conference of the Friars Minor and the Franciscan Federation of the United States began a series of joint meetings to explore the possibility of a Franciscan presence at the United Nations. Other branches of the Franciscan family (Capuchins, Conventuals, Clares and Seculars) quickly joined in the process. In spite of the complexity of this undertaking, the dream became a reality. Franciscans working on the United Nations project joked that it was easier to navigate the complex UN systems than it was to find all the Franciscans! However, the concept resonated with

members of the Order around the world, especially those who, like the Sister from Beirut, encountered the human faces of poverty and violence daily. The various federations and conferences endorsed the project, and many congregations and provinces financed it. Finally, Franciscans International was recognized as a non-governmental organization by the United Nations organization and opened its first office at the United Nations building in New York in 1990.

Since that time, Franciscans International has received consultative status at the United Nations and sponsorship by the Conference of the Franciscan Family (made up of the five Ministers General and the President of the International Franciscan Conference). It has also established a headquarters in Geneva, Switzerland. Its credibility has been tested and recognized, and it has grown in size and influence. The projects of Franciscans International, based on "unity and communion within the Franciscan family," give global voice to the marginalized with whom the Brothers and Sisters minister around the world. Poverty and simplicity again take on a human face through familial collaboration.

Simultaneously, the Correspondence Course on the Franciscan Missionary Charism (CCFMC) was inaugurated to create and share Franciscan formation resources throughout the developing world. Begun under the auspices of the Friars Minor and headquartered in Germany, CCFMC brought Franciscan education, as well as greater "unity and communion" to Franciscans across Africa, Asia and South America. In the United States the program was called "Build with Living Stones." Many European and American Franciscans contributed their resources, knowledge of Franciscan source material and experience of contemporary social and pastoral thought to the ongoing development of the program. CCFMC continues to link Franciscans worldwide through its unifying focus on Franciscan identity.

Regional Efforts

In addition to these global initiatives, regional projects of interfamilial collaboration emerged during the last decades of the twentieth century.

Franciscans in Brazil are noteworthy models of early reflection, discussion and action on the challenges that "preferential option for the poor" presented to the congregations and provinces in their country. Friars and Sisters, with lay colleagues and base communities among the poor, discerned together the directions that could be taken to embrace those who were marginalized or abandoned, much as Francis embraced the lepers of his time and culture. As one family, they prayed, studied and acted together on the social injustices of our time. Their experience has, in turn, enriched the larger global efforts, such as Franciscans International, the IFC and the CCFMC.

On the other side of our planet, Franciscans in Asia have joined forces to establish the Franciscan Institute of Asia, an inter-Franciscan formation center headquartered in Manila. Similar centers have developed in India, England and Kenya, each now at varying stages of development and accessibility. It is noteworthy that the international projects would not be as successful as they are now without the collaborative work of the Franciscan family at regional levels.

Local Efforts

Local interfamilial projects are no less important in clarifying our Franciscan identity. One such effort came into being in Chicago in the 1970s. It began as a study group on Franciscan history for Sisters and Brothers from a poor neighborhood rather heavily populated with a variety of Franciscans. From that group emerged the Franciscan publication called *Haversack*. This rather simple, home-style journal eventually reached Franciscans in dozens of countries and became a vehicle for sharing stories and analyzing situations through a Franciscan lens. As such, it was a link to the wider family, both past and present, as well as a stimulus and resource for other local and regional initiatives. There are understandable reasons for critics to say that a project like *Haversack* might not be a good example for "unity and communion" in the Franciscan family, for it critiqued structures within the family as well as within Church and society. However, during its twenty-two-year history, its contributors created a vibrant network among Franciscans from all branches of the family. They were united in their dedication to strive for authentic application of Gospel mandates to social problems in a way consistent with our common Franciscan identity. For me, that local effort was a liberating experience that helped me expand my future contributions to interfamilial projects.

Another influential local inter-Franciscan project is *Pace e Bene*, a resource for nonviolence. Members of the Franciscan Center in Las Vegas began this project at the Nevada Test Site as "The Lenten Desert Experience." While remaining faithful to the original mission of opposing the proliferation and testing of nuclear weapons, *Pace e Bene* has developed into a comprehensive program of education in nonviolence in order to address our national and global "cultures of death" from a Franciscan perspective. Its inspiring and persevering founders and dedicated staff are now based in California as well as in Nevada, and their influence is international.

Formation

Here in the United States and all across the globe, inter-Franciscan formation programs have been developed in recent decades. Examples of these

collaborative efforts are presented elsewhere in this issue. Suffice it to say that sharing resources—human, financial and experiential—is wise; and introducing novices to the wider family is appropriate preparation for the task of passing our patrimony on to the new generation in forms that are not yet quite clear.

Education

In more recent years, there have been a series of exciting programs of collaboration among Franciscan scholars for the benefit of the entire family. Of course, the most venerable model of Franciscan scholarship in America is the Franciscan Institute at St. Bonaventure's University, which produced many of these same scholars. The Franciscan Institute, in conjunction with the Franciscan School of Theology in Berkeley and the Franciscan Center at Washington Theological Union, is engaged in an interfamilial effort to study, recapture, reinvigorate and share the "Franciscan Intellectual Tradition." This tradition, a gem of our heritage, has not received as much attention among our various branches of the family as is necessary for it to thrive and be passed on to future generations. Thus, a collaborative effort began in order to articulate our intellectual tradition anew and make it more accessible. Already we have parallel programs spreading the tradition in scholarly presentations annually, such as at the Franciscan Forum sponsored by the Franciscan Institute and at the Franciscan Symposium sponsored by Washington Theological Union. In addition, we have seen the publication of four new volumes of sources: *Francis of Assisi: Early Documents*, ed. Regis Armstrong, Wayne Hellmann and William Short (New York: New City Press, 1999-2002).

Related to this scholarly work is the recent establishment of the Association of Franciscan Colleges and Universities (AFCU). This organization is a network of Franciscan institutions of higher education in the United States. Its members have sponsored one major conference and planned a second for summer 2006. AFCU has also published two issues of its new journal. This publication makes it possible for faculty, staff and administration of participating institutions to share insights and concrete experiences about bringing Franciscan values, history, traditions and intellectual inquiry to life in their classrooms and on their campuses. This project expands the concept of Franciscan "family" to include colleagues devoted to making the Franciscan spirit concrete in their educational ministries. Its work bodes well for passing our Franciscan identity on to the next generation.

A similarly inclusive program is Franciscan Pilgrimages. Hundreds of Franciscan religious have been enriched by this spiritual and educational journey in the footsteps of Francis and Clare. Now this opportunity is more and more available to colleagues who give leadership in traditional Franciscan institutions of health, education and social ministries. While many of the inter-

familial projects mentioned earlier in this article require long, sometimes tedious days of multi-lingual organizational meetings, this project is not only educational, but refreshing. One can simply enjoy it. That, too, is essential for creating "unity and communion."

Conclusion

This retrospective of interfamilial Franciscan projects over the past twenty-five years cannot be considered, by any means, exhaustive. It is limited by the usual constraints of time and space. Even more, it is limited by my own limited experience and perspective as a member of a small, North American lay Institute of Third Order Regular Franciscan men based in Brooklyn, New York. But, membership in that "humble proud" Institute (the oxymoron is a tribute to our Irish founders) has brought me into contact with most of the projects included in this article—sometimes very directly, as in positions of leadership, sometimes quite indirectly, as in casual acquaintances. Beyond these, there are certainly many inspiring stories of interfamilial efforts to clarify and strengthen our Franciscan identity, efforts based on the Gospel of Jesus Christ, notable efforts with which I am, regretfully, unfamiliar. We must continue to heed the injunction in article 3 of the Third Order Regular Rule and Life for the Brothers and Sisters—to foster the spirit of "unity and communion" with all members of the Franciscan family.

The same Rule concludes with another, final injunction: the Brothers and Sisters should "desire one thing alone; namely, the Spirit of God at work within them" (article 32). The working of the "Spirit of God" becomes manifest in the "unity and communion" of our Franciscan lives. Many, many of our sisters and brothers have been engaged in that incarnation during the past two and a half decades. A special few of these Franciscan pioneers have been ubiquitous, leaving their nurturing handprints, sometimes in shadow, sometimes in bold relief, on all of these projects. None of those hallowed handprints are more faithfully present than are those of Sister Margaret Carney, to whom this brief retrospective is affectionately and gratefully dedicated.

References

AFCU
Association of Franciscan Colleges and Universities
Cardinal Stritch University
6801 N. Yates Rd. #334
(414) 410-4109
gkowalski@stritch.edu

CCFMC

Correspondence Course on the Franciscan Missionary Charism
Haugerring 9

D – 97070 Würzburg, Germany

(+49) 0931/30 41 93 62

www.ccfmc.net

The U.S. version of CCFMC is:

Build With Living Stones

rtompso@sbu.edu

see: The Franciscan Institute

The Franciscan Federation of the U.S., TOR

817 Varnum St. NE

P.O. Box 29080

Washington, DC 20017

(202) 529-2334

franfed@aol.com

The Franciscan Institute

St. Bonaventure University

St. Bonaventure, NY 14778

(716) 375-2160

Sponsor of the annual Franciscan Forum

Franciscan Pilgrimage Programs

P.O. Box 321490

9320 West Highland Park Ave.

Franklin, WI 53132

(414) 427-0570

franciscanpilgrimages.org

The Franciscan School of Theology

1712 Euclid Ave.

Berkeley, CA 94709

www.fst.edu

Franciscans International

Geneva: P.O. Box 104,1211

1211 Geneva, Switzerland

+41 (22) 919-4010

geneve@fiop.org

The Cord, 56. 5 (2006)

Assisi in Syracuse: A Footprint

Canice Connors, OFM Conv.

Introduction

The dynamics and detritus of seraphic confusion may validate more of this narrative than any evidence certifying artful planning and rational forecasting. This compressed recollection describes how Franciscan Collaborative Ministries originated out of the dull depression of a collapsed dream and developed into an aspiring and developing vision of a renewed urban Franciscan presence in Syracuse, New York. The story may quicken your creative imagination or provide a practicum deserving of your critical review. The title memorializes the vitality of discussions among sisters, friars and associates from May 7-10, 2002, at the Carmelite Retreat Center in Niagara Falls, Ontario. Margaret Carney suggested that our dream of creating a model of shared Franciscan communal life might be facilitated by using the analogy of FOOTPRINT—an architect's metaphor for indicating the scope of a proposed new structure. In this account, it is being used in two senses—first, in the empirical sense of describing evidence of the project already imprinted through programs and services and, secondly, as a device for sharing indicators of future directions.

The Footprint of Existing Collaborations

Out of Confusion

The seven years following the Covenant House scandal and Bruce Ritter's fall from grace was a period of low grade depression throughout the Immaculate Conception Conventual Province, all but muting collective energy and imagination. An official internal report of the scandal situation was submitted to our Minister General, who, for reasons complex and confusing, interdicted any communal discussion of the impact of the tragedy on our membership. Consequently, the thematic of quiet despair colored all province discussions.

We practically memorized the stats of diminishing numbers, rising median age and financial woes.

At a Province Assembly in 1997, the friars took the risk of engaging our grief overload by writing and praying lamentations and anger psalms. The released energies found outlet in a strongly supported planning proposal to establish Centers of Conventual Life and Ministry. At this early stage, the influence of the Franciscan Institute mediated through John-Joseph Dolan, newly elected Vicar Provincial, and our own Conventual sources coming from Padua were shaping concepts and action formulas. The text of a filed, almost forgotten, letter from the Bishop of Syracuse provided a point of departure. He had asked us to consider expanding our presence within the diocese.

Since the Chapter had mandated that all efforts be worked out through collaboration, we asked the Franciscan Sisters of Syracuse to join us at the chancery table. We went into the conversation determined to avoid past patterns of filling diocesan slots and to negotiate on the premises of our values and life style. With the image of Francis's relationship with the Bishop of Assisi in mind, our exchange was productive, and out of it grew a new corporation with strong diocesan approval and participation—Franciscans in Collaborative Ministry (FCM). A symbolic early initiative was diocesan funding and a rent-free facility. This allowed eight friars, who had gone through a discernment process, to establish Francis Brother of Peace Friary as the initial center for Conventual Life and Ministry.

A year-long discernment process involving the sisters, local clergy and laity resulted in the establishment of several other ministries: Franciscorps (a volunteer cadre of college graduates); Faith Centers (gathering places for public high school students); Franciscan Place (a ministry in Carousel Mall); North Side Ministries (an evangelization and service program sponsored by four parishes); and Campus Ministry at Syracuse University. From the friars' point of view, all of this was done in the context of framing a Conventual lifestyle that subordinated all ministry commitments to the exigencies of fraternal and prayer life. From the sisters' perspective, this was a generous expansion of their presence in the Diocese. They were already serving at St. Joseph's Hospital and Francis House (a celebrated hospice facility) and involved in a strong day care program and assorted other diocesan ministries.

Current Status

Over the ensuing eight years, the friars and sisters developed an effective advisory board of leading laypersons, who have assisted in negotiating the complex issues of organizational and financial development. We have focused on the continuing formation of our lay collaborators through regular days of reflection and, more recently, through a pilgrimage to Assisi. With the excep-

tion of the Faith Centers, each of the ministries has moved steadily toward realizing initial goals. The demands of the Faith Centers exceeded our personnel capacities, and they were returned to the care of the diocese.

All the ministries now face new challenges: Franciscorps is implementing a mission extension in Costa Rica; the Mall Ministry, anticipating the likelihood of a mall expansion, is considering opening a Peace Center; Syracuse University Campus Ministry is attempting to clarify its Franciscan character. Most demanding of all is the challenge of integrating the emerging services with the mission of Assumption Church. The Corporation has purchased an apartment complex and is expanding its food, medical and legal services under the motif of "Assisi in Syracuse."

Footprint for the Future

After seven years of participating in FCM as Minister Provincial, I am now transitioning toward a new role as Guardian of the friar community and co-director of FCM with Grace Ann Dillenschneider, OSF. Spending three months recently on the campus of St. Bonaventure University, engaging in enlightening interactions among faculty and students of the Franciscan Institute, has given me opportunity to reflect on our experiences to date and to generate a footprint for the next building phase of Assisi in Syracuse.

Like all design proposals, this footprint will be submitted to the discipline of colleague critique, board review and chancery discussions. It affords the opportunity to interpret the current situation in Syracuse through the lenses of critical essays sponsored by the Commission on the Franciscan Intellectual Tradition (CFIT) as well as writings by Franciscan scholars. These resources will help formulate guidelines for and indicators of progress during the next five years. The footprint design will respond to questions generated by the successes and limitations of the past eight years.

Conceptual Framework

To begin with, we need to ask what historically-grounded Franciscan construct/formula has the scope to underpin and guide the composite FCM Syracuse mission. Up to this point, we have restricted the deceptively simple "Franciscan Values" formula to its outer and yet to be defined limits. For internal and public communications, this formula indicates preference for serving or being present among the poor along with the warmer values of hospitality, joyfulness and simplicity. However, we need to become more articulate in recommending a conceptual framework that can serve a unifying function for our several initiatives as well as assist us in focusing energies and resources for the immediate future. Perhaps the construct, "penitential humanism," as described by Joseph Chinnici, can become the effective referent:

1. Welcome and contemplate the realities of the social situation. One has to be incorporated into the reality and contemplate its beauties and limitations.
2. Break out the disciplines, potentials and insights of our Franciscan tradition from their religious ghetto and translate them into "therapies of the self-in-community" that facilitate full engagement with the stresses and potentials of the urban situation without being victimized by its addictions.
3. Draw upon the new anthropology developed by Francis in response to the demands and threats of his thirteenth-century for social reconstruction and care for the poor.
4. See the penitential life as a synthesis of theological-social-political humanisms and frame it in such a way as "to give specifically religious symbolism (the sacraments of Eucharist and penance) a universalist interpretation. . . . Adherence to this ecclesial program of life produces human liberation, community, peace, and justice."
5. Within the perspective of penitential humanism, value human agency as a means of participating in the creative activity of God. From the very beginning of his conversion Francis wanted "to do penance" and "to do mercy," and he extended an invitation to others to engage in a similar project. "Doing," "making," "creating," "acting," "building," "following," "working": all are terms implying human agency and freedom, engagement in a project which makes a person a true *imago Dei*, made in the image of the one who is the Creator and the one who takes up his cross in order to restore and re-create.¹

What emerges from penitential humanism is a new model of what it means to be "holy," one directly connected with the most basic elements of life in the city—economy, work, behavior, participation in government. This construct has the promise and potential to generate convictions, energy and a spirit of inclusion of all those who share a congruent humanism.

Praxis Guidelines

Another question is how we should develop our current services for and among the poor so that they reflect the distinctive, revolutionary dynamics symbolized in the images of Francis and Clare. Up to this point, services generated for immediate and short term needs of the poor have followed the ordinary dynamics of generous presence and liberal giving. Sister Stella Maris, a former college president, assembled legions of volunteers and solicited mounds of surplus food to create a daily outpouring of sustenance for a constantly increasing stream of the hungry. This effort, which preceded the formal be-

ginnings of FCM, was expanded to incorporate legal and medical assistance. All these services were consolidated and placed in a more accessible location on Syracuse's main street.

The question is, How does this ministry share the Franciscan charism? It is admirably addressed by William Margraf, who bundles source material into some current vocabulary: "The function of ministry is not merely to attend to the poor; it is the process of strengthening, imagining, and encouraging those identified as brothers and sisters that acts as the impetus of an entire community moving more deeply into union with God. This is what Francis of Assisi believed and lived."²

The challenge beyond the dynamics of collecting, organizing and distributing is how to dismantle the limits placed on the poor and marginalized by contemporary social forces and cultural values. How do we generate a model of mutuality? Margraf harvests the key elements from three Francis stories: 1. The Gubbio narrative yields the dynamics of peace, acceptance and conversion. 2. The encounter with the leper reveals that what is despised generates conversion. 3. The *Canticle* unfolds the values of personalism, mutuality and community. Appropriating these values will be evidenced through a suspension of personal and social disbelief in the resilience of the poor. This will lead toward their empowerment as active members of our communities and be confirmed through a peacemaking characterized by mutual experiences of healing and community building.

This must be an intentional, ongoing process centered in the local community. It involves mutual respect, critical reflection, caring and group participation. Through it, persons who are poor gain greater access to and control over valued resources. Already there exist a few examples that might model a network of "base communities," each capable of generating its own "rule of life."

Given the stubborn biases of current "do-for-others" social interventions, the three stories mentioned above might offer a catechesis for participants from the "haves" of our society. A Franciscan Urban Retreat Center might very well realize such a goal by establishing a residence equipped to welcome four to six persons at a time, who would experience first hand the rhythms of the inner city, discovering, through reflective listening, gifts of resilience among the marginalized. In such a setting, they could imagine new forms of alliance and the possibility of non-possessive warm generosity.

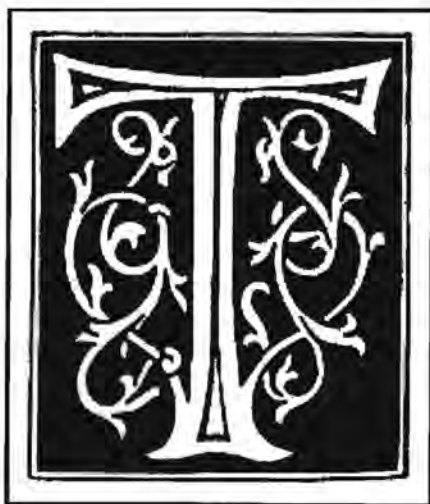
Prayer Practices

Next, we must ask what exactly is a Conventual church and what will be the character, style and design of its liturgical life? Five years ago, the friars approached the Bishop of Syracuse with a petition to remove Assumption

Church from the parish roles and place it in the category of a "Conventual church." The rationale was several-fold: 1. We wished to avoid the stresses of diocesan planning focused on consolidating urban parish facilities. 2. Our dreams for a worship center fell outside parish goals and objectives. 3. There was evidence that city pastors would support an alternative Catholic presence that had a clear ecumenical and evangelical mandate. The Bishop's approval carried only the proviso that a five-year plan be submitted to evaluate and guide our efforts. Immediately, a friar-pastor became rector, and, since then, we have been in continuing conversation with the Pastoral Council, assuring them that no pastoral services are being suspended.

While it was relatively easy to submit a plan for pastoral/social services, it is more challenging to articulate a framework for membership. It is also difficult to establish a public prayer context that is welcoming and inclusive of all persons of good will who are interested in justice and peace. As Gerald Dolan reflects:

Francis discerned our sin, our fall, fundamentally to be an arrogant act of appropriating the gift of liberty and of exalting one's self over the surrounding goodness. What took root in the human heart, and has come to expression repeatedly through human history is the vice of injustice. It is the taking as of one's own making what is given as a gift; it is the claim that what is received is one's own doing. The human heart is, and continues to be, unsettled and disordered because of coveting what is or seems to be an advantageous good. In its root and expression the fundamental vice is injustice, the theft of claiming to be one's own what is received as a gift.³



Dolan asserts that we should seek to recover "the symbolic sense and sacramental intuition of reality that has so widely disappeared before our western fascination at science's probing." Christian hope is grounded in a presentiment that reality is more than we say it is and that through prayerful listening we can transcend its apparent muteness.

Much of what we know from Scripture we know from the iconic, the symbolic, or the typical mediation of meaning. In-

deed, a reality or a relation that must remain always and naturally invisible, that eludes our abilities to focus into clear ideas or reduce to some practical or useful expression, demands the symbolic, the iconic or the typical. A visible manifestation of what is indomitably invisible can indeed come into view and focus—across the "distance" whose boundaries are infinite and finite—in some adequate way in a symbol, an icon, or by means of a type.⁴

Assumption Church is saturated with Franciscan iconography. It also has a memory bank of devotional experiences that once lifted and sustained the spirits of German immigrants. Ennobled and empowered through liturgical participation, they believed and celebrated their individual and communal dignity in an "alien" land. The current goal is to build a bridge to new immigrants and to the current marginalized and to welcome them in language and ritual that mediate this treasure.

Communicating Identity

Another question is how we can integrate a variety of presences into a unifying image that focuses our invitation to participate in the realization of our mission. After one hundred and twenty-five years of rather muted presence on the north side of Syracuse, the Franciscan "label" has gained a rather widespread consciousness in the last seven years. But this label is spread across a variety of missions and services—St. Joseph's Hospital, St. Francis Hospice, Nun-better Chocolates, Day Care Program and the FCM Ministries. Is it possible to use a unifying name that allows each program to benefit from an inter-connective identity? Compounding and relating to this issue is the question of how to engage the imagination of individuals and groups so that they experience excitement and inclusion in opportunities for mission and meaning. It is possible that the three Franciscan stories mentioned above (Wolf, Leper and Canticle) provide points of departure.

The artist, David Haack, OFM, has been commissioned to develop a painting synchronizing the images of Francis and Clare with symbols of the city and citizens of Syracuse. Developed into a nine by twenty-two foot poster, this image could be displayed on the front of the Assisi Center and provide a unifying concept for all other messages on the website, program materials, etc. The Syracuse Symphony Orchestra, the Syracuse Opera and the Children's Theater might also provide performance opportunities in which neighbors can come, see and be impacted by the power of the arts.

Up till now, the Franciscan Place in Carousel Mall has, for reasons of space and resources, focused on sacramental services and inter-personal support programs. With the proposed ambitious expansion (Destiny USA), this

could become the largest mall in the United States. A Peace Center, proposed for the core of the mall geography, could provide multi-media presentations of the wide variety of peace projects being implemented globally, along with conflict resolution methodologies and analysis of violence at all levels of our society.

Finally, our presence on the campus of Syracuse University has, up till now, been inhibited by trying to put new wine into old wine skins. After five years of complex and fractious efforts toward integration, the challenge remains how to present the message of evangelical life to students and faculty.

Continuous Leadership

A very great question is how we can assure the continuity of the mission by eliciting lay service commitment and leadership rooted in Franciscan values. Given the success of Franciscorps over the past seven years, we are encouraged to extend the model to incorporate senior citizens who can, for three to five years, direct some or all of their energies to the mission. In order to sustain such commitment and give direction to continuing education, we are negotiating with the Franciscan Institute to develop a satellite program in the Syracuse area. This possibility may provide teaching opportunities for many talented graduates of the Institute while providing a "lab" for testing the viability of new concepts and programs.

Renewing the Beginnings

Finally, how do we elicit energy from the sisters from the ground up? This issue raises two questions. The first has to do with the way the Sisters of St. Francis entered into the process and projects seven years ago. The second has to do with how the friars will engage their confreres of the other Eastern Conventual presences.

The leaders of the sisters' congregation generously responded to the friars seven years ago in supporting the initiative. The friars had had an entire year to form the initiating community. The sisters, however, were simply invited without considering the question of forming shared community. While they responded quickly and generously to the services, they were, as a whole, only minimally aware of the rationale of the decision and how it related to their many sponsored ministries. There was an impression that their involvement was simply limited to some Sisters supporting the friars. This impaired effective collaboration over the long haul. The sisters' congregation, however, has recently completed a process of uniting with two others. This experience may provide a "spontaneous" rationale for revisiting the original decision for participation in the collaborative project.

Our Conventual Province is also in fraternal discussions with the St. Anthony Province concerning possible merger. One friar of the latter province is already serving within the project, and there has been a constant flow of information to the leaders of the St. Anthony Province, who have consistently manifested interest and support.

Conclusion

Wisdom figures currently churning through our sources and history (such as David Flood, Joe Chinnici, Margaret Carney and others) flash frequent warning signals about imagining that ideals can be paste-on values. Genuine emergence into the realities of human situations is often marked by embracing what is despicable and disgusting. Persons who engage in such a process risk becoming despised themselves; yet, this is the authentic path to evangelical life. Outlined above is a brief summary of how sisters, friars and their lay companions have engaged in reading the signs of opportunity in a current "town setting."

It has been and will continue to be a balancing act of holding firmly in mind the values, stories and witness of our Franciscan tradition while ingesting and digesting the limits and transcendent opportunities of the social situation of our Assisi experience. Surely the temptation to limit our attention to either of these contraries (transcendent-values and limit-situations) demands constant vigilance and prayer. What is comforting is that the challenges are being and will continue to be mediated through communal discussion and prayer.

Endnotes

¹Joseph P. Chinnici, OFM, "Penitential Humanism: Rereading the Sources to Develop a Franciscan Urban Spirituality," in *Franciscans in Urban Ministry*, ed. Roberta McKelvie, OSF (St. Bonaventure, NY: The Franciscan Institute, 2002), 122.

²William Margraf, "Francis of Assisi and the Strengths Perspective: Guiding Principles for Franciscan Urban Ministries," in *Franciscans in Urban Ministry*, ed. Roberta McKelvie, OSF (St. Bonaventure, NY: The Franciscan Institute, 2002), 94.

³Gerald M. Dolan, OFM, "Words of Hope in Troubled Times: Francis of Assisi in the Presence of the Mystery of the Trinity," in *Solitude and Dialogue: Contemporary Franciscan Theologize*, ed. Anthony Carrozzo, OFM (St. Bonaventure, NY: The Franciscan Institute, 2000), 16.

⁴Dolan, 16.

Entrusting the Charism: The Story of a Unique Partnership

Giles Schinelli, TOR

Introduction

I presently serve as a staff person of Franciscan Pilgrimage Programs (FPP) and I want to tell you the story of a creative and unique partnership that has been developing over the course of some years. It is my hope that this story will make clear how privileged I am to engage in this ministry and, more importantly, spark your enthusiasm to explore additional avenues of inviting others to become trustees of the Franciscan heritage.

The cast of characters in this story is composed of FPP staff members and men and women working in Franciscan sponsored healthcare institutions.¹ They come together for a two-week period to engage in a multi-faceted pilgrimage experience that includes living in Assisi and Rome, visiting the places frequented by Francis and Clare, receiving factual input and participating in group processes and communal prayer. The emphasis throughout is on an adult learning model. The hermeneutic used enables the participants to make connections between the past and the present, between a visit to a particular place and a more general or contemporary emotive response, etc. When the light of understanding goes on in an individual pilgrim, s/he begins to comprehend the ethos of being a pilgrim as well as appreciating why the sponsoring community has made this investment. When this understanding is further translated into the language of empowerment for the sake of the Franciscan charism, a certain sense of dignity and personal challenge emerges. Interestingly, this deepened awareness cuts across religious denominational lines and highlights the dynamism of the Franciscan story and values today.

Focusing on some significant steps in this pilgrimage experience may help clarify the challenges and benefits of this unique partnership.

Preparation

Preparation, of course, is much more than the material pre-arrangements. These are necessary and inevitably take some time and organizational skills. But the *sine qua non* is the spiritual preparation or the time required to shape a certain frame of mind. Both pilgrim and staff person must engage in a mind-heart dialogue and focus with some clarity on personal desires.

For pilgrims this means reading a biography of Francis or Clare and getting some understanding of their respective spiritual journeys. Additional reading might include articles that aid in clarifying Franciscan values and that consider the contemporary applicability of these values to a health system.² Presently, health systems retain a certain independence in determining the scope of this requirement. However, both partners (FPP and the Franciscan health system) agree on its importance.

For staffers, preparation is communal and personal. At annual staff meetings, there is time for exchange and learning from one another. One staffer's interest in art, for example, may spark another's study. Individual research is rarely territorial but shared in a fashion that complements a staffer's already acquired resources. The FPP leadership is likewise committed to regular and quality continuing education. Over the years, we have enjoyed valuable updates of ongoing research into matters Franciscan from scholars who have a finger on the pulse of the most recent and thought provoking developments.³

Personal study is also important for staffers. They explore and emphasize the historical contexts or situations that will prompt these particular pilgrims to ask penetrating questions in an attempt to discover contemporary significance. Like all good preachers, staffers study the pilgrim-field so that the connections will be clear and make sense. We often refer to what we do on pilgrimage as entering into a spirituality of place. This is a complex phenomenon that engages all the levels of a human person: intellect, spirit, feelings and senses. The focus is on a sacred encounter. This is an encounter with a living Christ, whose voice is mysteriously mediated through the medieval personalities of Francis and Clare and through the making of connections. This sacred encounter is equally mysterious as it grasps individual pilgrims. Its effect on personal change is more than apparent. Perhaps examining some pilgrimage experiences might help to clarify what I refer to as "entrusting the charism."

Pilgrimage Experiences

The first experience centers on how one communicates the complex levels that constitute a human personality. Modern day biographers continually struggle with this challenge. Over the years I have found that trying to under-

stand the historical context of Francis and Clare as citizens of Assisi is very helpful in this regard.

In the early thirteenth century, Assisi's struggle to find its own voice was a multi-tiered reality that involved a titled noble class, an emerging merchant class, as well as an entire segment of the population that was unable to participate. In a series of successes and failures, the dream of an independent commune emerged. The nobles and merchants arrived at a tentative agreement or pact of peace. This was a societal shift of seismic proportions and achieved at great price. It had economic, civil and moral consequences.

David Flood⁴ and Jan Hoerberichts⁵ explore these events in greater detail. Flood takes the examination one step further and argues cogently that "the early Franciscan movement arose in opposition to its context."⁶ The panorama of Assisi's history—not the postcard view of a city perched on the slopes of Mount Subasio—is more than a collection of coincidences and dry data from the past. In fact, the historical backdrop, when sufficiently understood, enables pilgrims to see Francis and Clare as people like themselves, living in particular historical circumstances that are formative in the sense that they confront individuals with moral choices. Seen through this lens, the Franciscan project does not just drop from the heavens but is rooted in factual circumstances. Lesser Brothers and Poor Ladies find in a very human Christ an alternative set of concrete living arrangements that are more inclusive and that are founded on a different value base. In attempting to offer this alternative to their fellow citizens, the early Franciscans impress us as real, three-dimensional people. The fact that their project is a work in progress amplifies its human, though graced, character.

Pilgrimage and "entrusting the charism" are all about making two kinds of connections. The first reaches to the past. We try to understand Francis and Clare and what shaped their choices and why. We discover points of similarity in our own lives and experience a spirit of solidarity. The second type of connection stretches into the present and even the future. History has a habit of repeating itself. What is there in the present that reminds us of a past scenario but calls for a new response, a new moral choice from us? We find in this line of thinking an invitation to become involved and, in some way, to make a difference for the good in our present circumstances.

The deep truth and far reaching effect of this task of making connections became clear to me when, after input and discussion on the above themes, the CFO of a particular hospital and a person not of our faith tradition, confided: "Can we talk more about this? I really want to discuss this further. I am beginning to understand and want to explore what I consider to be the implications with hospital administrators, especially in reviewing what we can do to make healthcare more accessible." This pilgrim understood the reality of disenfran-

chisement. He connected with that bit of historical data. He saw the implications for his role as chief financial officer. Yes, connections are everything! And once begun they seem to develop further. With the experience of the sacred place of Assisi and its transformative history, a pilgrim found a voice and a mission as a new trustee of the Franciscan heritage.

The second experience centers on a visit to the plain of Assisi and in particular to two small chapels: La Maddalena and San Rufinucio in Arce. Both are located relatively near Rivo Torto and both have some connection with the lepers to whom Francis and Clare ministered. The Maddalena is small and dark and serves the devotional needs of an Italian family. San Rufinucio is well kept and attached to a community house of sisters who offer hospitality to retreatants and who allow us to use their garden for prayer and discussion. According to Fortini⁷ the hospital for lepers from the Assisi commune stood near the castle of Arce.

Imagine, if you will, sitting on a shaded lawn with a magnificent view of the city of Assisi in the distance while at the same time being invited to reflect on the reality of this disease called leprosy. There is a feeling of unsettling incongruity—the spectacular view begging to be contemplated or photographed alongside Fortini's graphic and disturbing word imagery, which describes how medieval people viewed leprosy and the life-changing consequences befalling those afflicted by it.⁸

Perhaps most disturbing of all is the growing realization that one of these life-changing consequences—exile from the city—was a personal loss compounded every time the leper looked up at the city. A punishment, if you will, for ignorance and sickness. Group reflection, chapel visits and prayer always find a way to articulate the alienation that accompanies sickness. For some this experience is a personal epiphany as they embrace their own feelings of alienation and find or pray for healing. For others this experience becomes a renewed call to attend to the combined spiritual and physical needs of others. Whether it is heard here or in the dormitory of Clare at San Damiano, where we tell of the many persons who came to her for healing and where we also invite participation in a healing service, this experience of sacred place is powerful. It reinforces the calling of those who serve in the health and healing professions. But it does more. It provides pilgrims with a connection that is rooted in a long, honorable and varied tradition of Franciscan care for the sick. And in the present, it challenges pilgrims to discover inventive ways to humanize this care.

Group processes take these themes further. The sharing between pilgrims and between pilgrims and staff persons is always an enriching learning experience.

Virtual Pilgrims

Generally speaking the health systems that partner with FPP send their top level management personnel for this kind of pilgrimage experience. Interestingly, in one system a further step was taken. Pilgrimage participants were invited to share their experience and learning with middle management personnel in what I describe as a kind of virtual pilgrimage or a giving to others what they had received. Allow me to explain this briefly.

I worked with two hospital communities from one system and was impressed by the creative ingenuity of actual pilgrims as they went about accomplishing this task. The planning, execution and quality of these one- or two-day experiences were exceptional and serve as a model next step in this unique partnership. In both cases, requests were made to address the topics of relationships and reconciliation.

In one community, we examined Clare's Rule as a locus for how to develop and nurture genuine and mature relationships. In another, we explored Francis's relationship with the Sultan Malek al-Kamil.⁹ The present corporate sensibility toward Islam since September 11 is an advantageous predisposition for making contemporary connections.

Likewise, a brief glimpse at the magnitude of violence in the last century serves as a perfect introduction to a discussion of reconciliation. Robert Schreiter's approach is contemporary, practical and deeply spiritual.¹⁰ It is an effective resource tool.

Conclusion

This story is not by any means unique. It is being retold by many similar initiatives. Participation in this partnership has strengthened my spirit. From evaluations and continued conversations with pilgrims, it has had an equal effect on many of them. The hope and joy come from individuals who realize that they are changed. Like Francis and Clare, their encounter with a living Christ has given them a voice and a mission. Together we have discovered that we are brothers and sisters.

Endnotes

¹I have facilitated groups that were attached to Franciscan Health Systems, but FPP also works with other groups such as boards and/or upper level management personnel of Franciscan colleges and universities, as well as student groups from these same schools.

²The following are examples: Adrian House, *Francis of Assisi: A Revolutionary Life* (Mahwah, NJ: Hidden Spring, 2000); Pierre Brunette, *Francis of Assisi and His Conversions*, trans. Lachance and Krug (Quincy, IL: Franciscan Press, 1997); Elise Saggau, ed., *Franciscans and Healthcare* (St. Bonaventure, NY: Franciscan Institute, 2001).

³Seminars by Margaret Carney on the lay Franciscan movement and Joseph Chinnici on the development of the Poor Ladies of San Damiano as well as the following volumes: Kathleen Warren, ed., *Franciscan Identity and Postmodern Culture: Washington Theological Union Symposium Papers-2002 CFIT/ESC-OFM*, Series Number 2 (St. Bonaventure, NY: Franciscan Institute, 2003); Elise Saggau, ed., *True Followers of Justice: Identity, Insertion and Itinerancy among the Early Franciscans* (St. Bonaventure, NY: Franciscan Institute, 2002) are some examples of this commitment to ongoing education.

⁴A summary of David Flood's original essay "Doing Peace (1985)" can be found in *Franciscan Digest* 9.2 (Manila, Philippines: CCFMC Office, June 1999).

⁵Jan Hoeberichts, *Francis and Islam* (Quincy, IL: Franciscan Press, 1997).

⁶Flood, 3.

⁷Arnaldo Fortini, *Francis of Assisi*, trans. Helen Moak (New York: Crossroads Publishing, 1985), 206.

⁸Fortini, 206-210.

⁹See the following for material on the latter approach: Kathleen Warren, *Daring to Cross the Threshold: Francis of Assisi Encounters Sultan Malek al-Kamil* (Rochester, Minnesota: Sisters of St. Francis, 2003); Daniel Dwyer and Hugh Hines, eds., *Islam and Franciscanism: A Dialogue*, Spirit and Life Series, Vol. 9 (St. Bonaventure, NY: The Franciscan Institute, 2000), as well as Hoeberichts.

¹⁰Robert Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies* (Maryknoll, NY: Orbis Books, 1998).



Photo by Anthony Paratore (May, 2005)

Like Another Penelope

*Like another Penelope
Clare longed
to be with her Beloved,
Lady Poverty's handmaiden
in a court besieged.*

*Her ladies
steady in spirit
attended,
yearning for peace.*

*Importunate suitors
came to breach her boundaries
bumptious,
not knowing they were bounders.*

*She sought Philippians' Jesus
found satiety and surfeit
abundance
blissed with blessings.*

Felicity Dorsett, OSF

Storytelling and the Spiritual Formation of a Franciscan

F. Edward Coughlin, OFM

Introduction

In this essay I will explore the role that St. Bonaventure's work, the Major Legend of St. Francis¹ (1263), might play in the spiritual formation of those who aspire to follow Christ after the example of St. Francis. More specifically, I will explore how many of the "stories" in this work are intended to demonstrate experiences of personal encounter through which Francis was led, in cooperation with grace, to embrace a Gospel form of life as a lesser brother (*frater minores*). Through these stories, Bonaventure invites his readers, even in very different times and circumstances, to find some "graced space" and encourages them: (1) to look more closely at and listen more attentively to the competing claims of truth and goodness that might be operative within one's own stories, (2) to explore and discern more carefully the desires of one's heart, and (3) to consider more broadly and creatively the range of possible choices through which one "might yet become through grace and effort" more mature psychologically and spiritually.² I believe it will be of interest in particular to those who are involved in the spiritual formation of Franciscans.

Storytelling and Formation

In an article entitled "Storytelling, Doctrine, and Spiritual Formation," Catherine Wallace observed that "Real lives are awash in chaos and ambiguity and uncertainty, in suffering and pain and fear." And, for that very reason, she continues, "we need stories, . . . stories to help us survive the mayhem and the drudgery; stories to help us imagine some order and some meaning within the tedious uproar of ordinary work."³

Wallace's observations may seem rather harsh and pessimistic. However, I suspect that her statement would provoke a whole lot of storytelling. Through

our personal stories, each of us attempts to demonstrate how we came to grips with the chaos, ambiguity, and/or uncertainty of a particular experience; how we explain a particular insight evoked by "this" event, or the challenge to look at something new occasioned by "that" moment. Ideally, in the telling and re-telling of my stories, I come to understand better who I am (a sense of personal identity), what kind of person I am becoming and/or how I create myself, as it were, through my actions and my choices.⁴ In this way, storytelling, when honestly and adequately attended to, can become an important and dynamic process. Through it we are challenged to come to grips with life's inevitable and unsettling events (conflicts) as well as with the critical turning points (crises) towards which human experience invariably leads. Ultimately, storytelling can be one of the important processes through which the truth of one's inner spirit and primary values are revealed. It is, thus, an important tool in spiritual development.

Stories—written and/or shared in a variety of forms (e.g., autobiographies, biographies, fairy tales, folk tales, *legendae* and the like)—can, over an entire life span, play an important role in an individual's developmental journey toward a greater sense of maturity, integration, wholeness and meaning. For example, in his groundbreaking study, *The Uses of Enchantment*,⁵ Bruno Bettelheim invites his readers to understand better how fairy tales hold an amazing capacity to delight and instruct prepubescent children. He asserts that the power of these stories lies in their capacity to offer children between the ages of 6–12 a way to enter into their inner psychic and emotional tensions and allow them to: (a) clarify their identities, (b) mature emotionally, (c) see how life's problems are dealt with, and (d) show them what they might become. Part of the effectiveness of fairy tales lies in their capacity to help without the child "having to become consciously aware" of all that is happening within them.⁶ Thus, the reading and re-reading of fairy tales has a potentially deep formative impact. This kind of story, and the characters in them, hold the potential to: (a) depict ego integration and the appropriate satisfaction of personal desires, (b) provide answers to important questions about how one might deal with life's challenges and live with other persons, and (c) lay the groundwork for fuller consciousness and relatedness, the next critical life transition.⁷ While some may be uncomfortable with Bettelheim's use of a Freudian psychoanalytic interpretive lens, there is no doubt that classic fairy tales have spoken to children across cultures and through the centuries.

Bonaventure's Major Legend of St. Francis as Formational Storytelling

Bonaventure's Major Legend is a classic text, in the medieval genre of a *legenda*, and it provides some information about the life of St. Francis. But

more importantly, it seeks to demonstrate how God's loving power (grace) made its presence known in the life of Francis and how his cooperation with grace led him through a variety of experiences to a total change in his ways of thinking, loving and choosing. It describes his conversion and how many were inspired to follow his example. It demonstrates how Francis, an "Exemplar of Gospel perfection," (LMj 15:1)⁸ impacted the Church and the world of his day. As a classic, the text also demonstrates its capacity to "transform the horizon of the [reader] and thereby disclose new meanings and experiential possibilities" to men and women in very different times and circumstances.⁹

A spiritual classic requires a "capable" reader, that is, an individual who has an adequate measure of preparation to interpret the richness of the text and its layers of possible meaning.¹⁰ For example, profitable reading of a classic presumes that the reader is receptive to the text and is prepared to allow the author to speak on his own terms and within his own categories of thought. At the same time, the interpreter of the text needs to be prepared to take a critical position with regard to whether or not the text's significance is of enduring value. In the case of Bonaventure, this kind of preparation would include, among other things: (1) a basic grasp of his theology of the spiritual life, (2) an awareness of his basic intentions and presuppositions when writing the Major Legend, and (3) an adequate knowledge of the historical context: the religious, political, social and economic realities of the late twelfth and early thirteenth centuries, the time in which Francis discovered his call to "live according to the form of the Holy Gospel."¹¹

In addition, readers of this text would also benefit from a working knowledge of the insights of twentieth-century psychological theorists, such as Rollo May, Erik Erikson and Carl Jung. These and others have articulated insightfully, for example, the stages of psycho-social development through which individuals typically grow toward a sense of personal identity. They have also suggested key psychological challenges that individuals face on their personal journeys toward maturity. An adequate grasp of these insights and perspectives would provide a multi-dimensional and richer context for understanding how Francis consciously and intentionally chose the values and priorities around which he organized his life. Such an understanding might very well assist readers to address their own challenges of religious conversion, *conversio/metanoia* (spiritual growth and development).

In the prologue to the Major Legend, Bonaventure asserts: "The grace of God our Savior has appeared . . . in his servant Francis." Those who are "truly humble and lovers of holy poverty," he continues, can venerate God's mercy and "learn by his example to whole-heartedly reject ungodliness and worldly passions, to live in conformity with Christ, and to thirst after blessed hope with unflagging desire".¹²

The text can be divided into three parts: (1) four historical chapters, (2) eight chapters organized thematically around core virtues, the inner strengths of Christ-like character that Francis sought to cultivate in cooperation with grace,¹³ and (3) three concluding historical chapters.¹⁴ Throughout the text, Bonaventure uses stories to illustrate the variety of personal experiences touched by grace that led Francis gradually to a more conscious embrace of a Gospel form of life. This way of life contrasted sharply with the ways of seeing, judging, valuing and acting that characterized the fading feudal system and the emerging commune system in medieval Italy.

In chapter one, Bonaventure provides a description of Francis's "manner of life (*conversatio*) while in secular attire"¹⁵ by telling the following stories: Francis sends away empty-handed a poor beggar; he endures a prolonged illness; he meets a poor knight; he has a dream; he strongly desires "to obtain the glory of knighthood"; he withdraws for a time from public business; he encounters a leper; he seeks out solitary places, [where], totally absorbed in God, he beholds Christ Jesus fastened to a cross. Through these stories, Bonaventure attempts to relate how grace influenced Francis at an early and critical stage in his life.¹⁶

Each story gives an account of seemingly disconnected and random unsettling events (conflicts) that coalesced and brought Francis to a critical turning point in his life (crisis)—an experience of religious conversion that, over time, would deepen and transform him ever more completely into a follower of the poor and humble Christ. Bonaventure describes the spiritual dimensions of that early experience of conversion—a time characterized by a "true change" of mind, heart and choice. He writes:

[Francis], from that time on, clothed himself with a spirit of poverty, a sense of humility, and an eagerness for intimate piety (*pietas*), showed deeds of humility and humanity to lepers. . . . [T]o poor beggars he wished to give not only his possessions but his very self. . . . [T]o poor priests he also provided help. . . . He visited the shrine of the Apostle Peter [in Rome], . . . gave his own clothes to one of the poorest and neediest [before the entrance to the church of St. Peter] (LM 1:5-6).¹⁷

He did all of this, Bonaventure explains, "while he had not yet withdrawn from the world in attire and way of life" (LM 1:6).¹⁸

In a 1255 sermon, Bonaventure asserted that Francis "did not acquire his knowledge by reflecting in general terms on a limited number of truths, but by individual experience over a wide range of life."¹⁹ This assumption offers an important clue to understanding the purpose that is served both by telling the story of Francis and by inviting others to "imitate" the Christ-like virtues of

Francis.²⁰ The stories suggest how Francis was led through a variety of experiences to make choices that changed his attitudes. These experiences offered him different criteria for determining what he would do and how he would use and share the goods at his disposal so he might live in greater conformity with the wisdom of God made known in Jesus. Bonaventure invites us to understand how Francis, in particular situations, began to make more intentional choices to live in greater conformity with a Gospel-centered way of life rather than meeting Assisi's expectations of "good citizenship." Bonaventure explains how Francis learned through experience to cultivate the attitudes of mind and dispositions of heart that enabled him to choose increasingly humble, generous, compassionate and "right" ways of living (*pietas*) as a man of faith in thirteenth-century Italy.

Here we will look more carefully and critically at just one story, hoping to demonstrate more concretely the potential of these stories to play a role in the spiritual formation of those who aspire to follow Christ after the example of Francis:

Dressed as usual in his fine clothes, [Francis] met a knight of noble birth, but poor and badly clothed. Moved by pious impulse to care for his poverty, he took off his own garments and clothed the man on the spot. At one and the same time, he fulfilled the two-fold duty of piety by covering over the embarrassment of the noble knight and relieving the want of a poor human being (LM 1:2).²¹

This encounter took place in 1205 or 1206—a time when Francis was struggling to find inner peace of spirit. The world around him was caught up in intense social-political turmoil as Assisi's merchant and artisan classes struggled to overthrow the dominant feudal system with its rules of essential dependencies and inherent inequalities.²² Bonaventure describes the knight as "poor and badly clothed," embarrassed and needy. Francis, the son of a successful merchant, "dressed as usual in his fine clothes," is described as a man who enjoys the advantages of his wealth, success and power. For him, the meeting must have involved an experience of "genuine encounter"; it must have "shaken and changed" his self-world relationship and provoked a good measure of anxiety. He did not, however, run from it. Rather, he chose to wrestle with it, to "force it to produce meaning."²³ In this way, a chance encounter became a moment of true encounter—a spiritually formative experience because Francis attended to it (*attendere*) and, through it, learned something about who he wanted to become (*intendere*).

Francis "took off his own garments and clothed the man on the spot." This choice reveals a change in the customary way Francis thought about, cared for and responded to the needs of a person for whom, up till then, he

would typically have had little concern. Such a "true change" in behavior, according to Erik Erikson, typically results from "worthwhile conflict" wherein a person is "led though the painful consciousness of one's position to a new consciousness in that position."²⁴ In this instance, the story suggests how the stark reality of the knight's need raised Francis's consciousness in some significant way and enabled him (1) to see and be moved by the real human-spiritual need of the "other," (2) to understand how he was not yet living and loving in full accordance with the teaching of Christ, and (3) to grasp, in a new way, how he could respond more adequately and lovingly. Bonaventure asserts that, in this instance, Francis mustered inner strength of character (virtue) in cooperation with grace to fulfill "the two-fold duty of piety by covering over the embarrassment of the noble knight and relieving the want of a poor human being." He based his choice on the religious law of piety (*pietas*) rather than the rules of either the feudal or the commune systems.²⁵ Francis's heart was moved by the misery and need of the other (*miser cordia*). He chose to cover over the "embarrassment of the noble knight" in a compassionate (*compassio*) and Christ-like way (*pietas*). He relieved the needs of the knight by sharing his possessions.

Using the Major Legend as a Resource for Formation

In order to "learn by [Francis's] example" and use stories like this as resources for spiritual formation, one must face two challenges. First, one must *linger* and "not run through [Bonaventure's] reflections in a hurry." One must take "time and ruminate over them very slowly."²⁶ Bonaventure presumes that readers, while avoiding the dangerous extremes of either fanciful or religiously pious interpretations, will take the time—create the inner space—to consider thoughtfully these formative stories. In this kind of spiritual exercise, the reader would have to learn (1) to consider imaginatively the different, competing and conflicting principles of right action that would have been normative for the feudal system, the commune system and the Gospel way of life; (2) to wonder what Francis might have felt in a particular situation—to imagine how his natural affective inclinations might have drawn him in one direction while his ideals might have drawn him in opposing directions; and (3) to consider creatively the range of possible choices Francis had that would help him live in greater conformity with the norms of the Gospel. Ideally, this kind of thoughtful consideration or meditation²⁷ would allow the reader to enter into the unsettling inner struggle Francis experienced within his customary ways of thinking, feeling and choosing. Through this kind of consideration, the reader might begin to imagine the kind of conscious and deliberate effort Francis made in cooperation with grace to respond to the needs of the "other" and to address the inner challenges of change and conversion.

Second, the reader must be open to the possibility that meditative reading of these stories might include the graced invitation and encouragement to consider, perhaps re-consider, a story from one's own experience—a story with implications and meanings that have not as yet been adequately explored by the reader.

Dermot Lane reminds us of an important aspect of doing theology—the "critical unpacking of the revelation of God that takes place in human experience through faith."²⁸ Such a "critical unpacking" demands that one pay thoughtful attention (*attendere*) to the whole story. Unpacking requires minimally that one make an effort to honestly, openly and reflectively consider: (1) What happened or did not happen? (2) What thoughts, judgments, interpretations and/or assumptions are operative within me? (3) What are some of the dominant personal and subjective responses or feelings that I experience? (4) What does the story reveal about my priorities, values and/or intentions (*intendere*)—the religious dimension of the experience? (5) What decisions did I make? Did my decisions reflect an honest effort to join theory and practice, knowledge and love, wisdom and action—to live the Gospel as best I can? (6) Did I carry out my decisions? (7) Do my choices reveal my desire, with the assistance of grace, to live the Gospel as a lesser brother or sister, minister and servant, after the example of St. Francis? This kind of exercise will undoubtedly evoke unsettling anxiety. Will I resist the temptation to run away from it, struggle to finding meaning within it and address its implications for my personal spiritual growth and development? When my experience is adequately attended to in ways that clarify my intentions, I am able to grasp the story's revealing implications, and its formative implications become obvious. I can begin to discover a pathway through which I might be led in fact to "true change," religious conversion.

Conclusion

Bonaventure believed that Francis was a good teacher because he "taught what he himself had learned" through "personal experience over a wide range of life."²⁹ His experiences became formative because he attended to them adequately and intended increasingly to live their revealing implications as a way to follow the poor and humble Christ.

In telling the story of Francis's life, Bonaventure intends to invite the friars of his own time, as well as men and women of future times, to understand better how, in the midst of his daily life (*conversatio*), Francis's whole soul-mind, heart and will—were being converted (*conversio*) in his ways of thinking/judging, loving/desiring, choosing/doing. Thus, within the categories of thirteenth-century spiritual theology, Bonaventure describes the dynamic processes

through which Francis became an "exemplar of all Gospel perfection" through graced choices over the whole course of his life (LM 15:1).³⁰

Bonaventure believed that Francis was a "messenger of God—so worthy to be loved by Christ, imitated by us and admired by the world" (LMj, prol., 2).³¹ His belief is evident throughout *The Major Legend*, a text that might serve as an important resource in the spiritual formation of future Franciscans. This kind of intellectual formation must be practical. It must intend to invite others to learn the dynamic process through which men and women are invited continually, through grace-touched daily human experience, to become persons of faith, lesser ones, brothers and sisters, ministers and servants after the example of St. Francis.

Endnotes

¹The *Major Legend* (*Legenda Maior*) was composed to be read (the Latin verb *legere* mean "to read") and follows rules of literary composition. *Legendae* were a distinct kind of literary work. The translation used here is in *Francis of Assisi: Early Documents* II, ed. Regis Armstrong, Wayne Hellmann and William Short, (New York: New City Press, 2000), 525-649. The text is referenced hereafter as FAED II. For a critical discussion and review of Bonaventure's text, see Jacques Dalarun, *The Misadventure of St. Francis of Assisi* (St. Bonaventure, NY: Franciscan Institute Publications, 2002), 221-58.

²This refers to the virtue of "true self-knowledge," which Bonaventure considered a foundational virtue if a person was to grow spiritually and achieve the "perfection of charity." See Bonaventure, "On the Perfection of Life," chapter one in *Writings on the Spiritual Life*, ed. Edward Coughlin, Works of St. Bonaventure X (St. Bonaventure, NY: Franciscan Institute Publications, forthcoming).

³Catherine Wallace, "Storytelling, Doctrine, and Spiritual Formation, *Anglican Theological Review* 81.1 (January 1999): 39-59, here 53.

⁴See Regis Duffy, *Real Presence* (San Francisco: Harper and Row, 1982), 59; see also Daniel Hehminiak, *The Human Core of Spirituality: Mind as Psyche and Spirit* (State University of New York Press, 1996), 253. I am particularly indebted to the chapter three of Duffy, "Conflict as Crossroads for the Christian," (58-82). It challenged me to consider more carefully and critically the stories Bonaventure included in his masterful and classic work, *The Major Legend* of St. Francis.

⁵Bruno Bettelheim, *The Uses of Enchantment* (New York: Random House/ Vintage Books, 1975).

⁶Bettelheim, 191.

⁷Bettelheim, 41, 24 and 278-79.

⁸FAED II, 645.

⁹David Tracy, "The Particularity and Universality of Christian Revelation," in *Concilium: Revelation and Experience*, vol. 113 (New York: Seabury Press/Crossroad, 1979), 111. See also David Tracy, *The Analogical Imagination* (New York: Crossroad, 1981), 108, 68, 14, and the whole of Chapter 5: "The Religious Classic," 193-229; Philip Sheldrake, *Spirituality and History: Questions of Interpretation and Method* (NY: Crossroad, 1992), 165; and Elizabeth Dreyer, *Earth Crammed With Heaven: A Spirituality for Everyday Life* (Mahwah, NJ: Paulist Press, 1994), 37. For a more detailed treatment of the interpre-

tation of a text, see Sandra Schneiders, *The Revelatory Text: Interpreting the New Testament as Sacred Scripture*, 2nd ed. (Collegeville, MN: The Liturgical Press, 1999), 150-51 and 157-79 in particular. I am able here to make only a brief reference to the important question and challenges of interpretation—hermeneutics.

¹⁰References to material that explains in greater detail the challenge of the interpretation of texts can be found in note 9 above.

¹¹Francis of Assisi, "The Testament," n. 14, in *Francis and Clare: The Complete Works*, ed. Regis Armstrong (Mahwah, NJ: Paulist Press, 1982), 155.

¹²FAED II, 525-649, here 525. This sentence is a reference to Bonaventure's understanding of the spiritual journey into wisdom according to the hierarchizing activities of the threefold way: purgation, illumination and perfection.

¹³Bonaventure, *The Minor Legend*, VI: Ninth Lesson. See FAED II, 712-13; *The Major Legend*, prol. 2; see FAED II, 527.

¹⁴Michael Blastic, OFM, outlined this interpretative framework in a presentation at the Franciscan Institute Forum V, 2003, Colorado Springs. Regis Armstrong, OFM Cap., offers another framework of interpretation in "Towards an Unfolding of the Structure of St. Bonaventure's *Legenda Maior*," *The Cord* 39 (1989): 3-17.

¹⁵For more on Bonaventure's use of the term *conversatio* and its significance, see Michael Blastic, "The Conversation of Franciscans: Ministry in Cosmic Context," *The Cord*, 46.2 (1996): 55-63.

¹⁶These stories seek to demonstrate how Francis's soul was hierarchized, that is, began to operate in conformity with the divine power, wisdom and goodness—an experience of such profound transformation of spirit that Bonaventure would later describe Francis as an "angelic man" (LMj 8:1; see FAED II, 630), the one who "burned with a seraphic love into God" and "thirsted with Christ crucified for the multitude of those to be saved" (LMj 14:1; FAED II, 640).

¹⁷See FAED II, 534-35.

¹⁸FAED II, 534-35. The early Franciscan hagiographic-ascetical tradition tended to understand Francis's sense of himself as a sinner in terms of personal-moral weakness or failure. David Flood argues persuasively that Francis's understanding himself as a sinner is best understood in terms of his decision not to participate in the rules of the feudal or commune systems as he made an increasingly conscious and deliberate choice to pursue the Gospel way of life revealed in the life of Christ. See David Flood, "Doing Peace," in *Franciscan Digest: A Service for Franciscan Spirituality* 9.2 (Quezon City, Philippines: CCFMC Office for Asia/Oceania, 1999); *Francis of Assisi and the Franciscan Movement* (Quezon City, Philippines: FLA Contact Publications, 1989).

¹⁹Bonaventure, "The Morning Sermon on Saint Francis, 1255" in FAED II, 512. In this sermon Bonaventure gives four reasons why Francis is a "model of discipleship" and an effective teacher.

²⁰The followers of Francis are called to imitate the virtuous actions of Christ as evidenced in the life of Francis, not to replicate his actions literally. See Zachary Hayes's discussion of Bonaventure's principle that "every action of Christ is for our instruction, not all are for our imitation" in *The Hidden Center* (St. Bonaventure, NY: The Franciscan Institute, 1992), 133-35.

²¹FAED II, 532.

²²See the work of David Flood cited in note 17.

²³Rollo May, *The Courage to Create* (NY: W.W. Norton and Co., 1975), 77-94, esp. 90-93; here, 93.

²⁴Erik Erikson, *Insight and Responsibility* (NY: W.W. Norton and Co., 1964), 30. See also Duffy, *Real Presence*, 63.

²⁵See David Flood, "Leaving Assisi," in *Francis of Assisi and the Franciscan Movement*, 7-68, esp. 10-14.

²⁶See St. Bonaventure, *Itinerarium*, prol. 5, ed. Zachary Hayes, Works of St. Bonaventure, II (St. Bonaventure, NY: Franciscan Institute Publications, 2002), 41. I am adopting his advice to the readers of the *Itinerarium* as a way to approach reading the Major Legend. The word-image, "to linger," is used by St. Francis in *The Testament* (cf. Cousins, 154) and by Bonaventure in the Major Legend, III:1 in FAED II, 543.

²⁷See St. Bonaventure, *The Threefold Way*, 1:18, as cited in note 2. He explains here that meditation should concentrate not only on Sacred Scripture but also on divine acts and human deeds and how the two ought to be joined.

²⁸Dermot Lane, *The Experience of God: An Introduction to Theology* (Mahwah, NJ: Paulist Press, 1981), 3-4.

²⁹St. Bonaventure, "The Morning Sermon on Saint Francis, 1255" in FAED II, 511 and 512.

³⁰FAED II, 645.

³¹FAED II, 527.

In that love which is God (cf. Jn 4:6) all the brothers and sisters, whether they are engaged in prayer, or in announcing the Word of God, or in serving or doing manual labor should strive to be humble in everything. They should not seek glory, or be self-satisfied, or interiorly proud because of a good work or word God does or speaks in them. Rather, in every place and circumstance, let them acknowledge that all good belongs to the most high Lord and Ruler of all things. Let them always give thanks to Him from whom we receive all good. TOR Rule IX.31

The Cord, 56.5 (2006)



About Our Contributors

Canice Connors, OFM Conv., is a friar of the Conventual Immaculate Conception province. He has served his province in leadership and teaching roles. For the past two summers he has led the inter-community reflection groups for those in initial formation as part of the summer program at the Franciscan Institute.

Br. Edward Coughlin, OFM, is currently serving as the Vice President for the Franciscan Mission at St. Bonaventure University and teaches at The Franciscan Institute. Ed is a member of the OFM-ESC commission for the retrieval of the Franciscan Intellectual Tradition and is a Provincial Councilor for the Holy Name Province.

Sr. Felicity Dorsett, OSF, is a member of the Mishawaka Franciscans. A graduate of the Franciscan Institute, Sr. Felicity is in her second year of doctoral studies at St. Louis University.

Brother Thomas Grady, OSF, is a member of the Franciscan Brothers of Brooklyn. He is currently Director of Campus Ministry and adjunct faculty member at St. Francis College, Brooklyn, NY. Previous ministries have included teaching, prison ministry, parish ministry, and congregational leadership. Among Franciscan projects he has been active in "Haversack," the U.S. Franciscan Federation, the International Franciscan Conference, and Franciscans International.

Giles Anthony Schinelli, TOR, is a friar of the Immaculate Conception Province (Holidaysburg, PA) and currently serves as pastor of the Church of Saint Gerard, Brooklyn Park, MN. He is also on the staff of Franciscan Pilgrimage Programs. Giles has been active in education, formation, retreat and parish ministry. He is a past president of the Franciscan Federation.



FRANCISCAN RENEWAL CENTER

5802 East Lincoln Drive • Scottsdale, Arizona 85253
800-356-3247 • 480-948-7460 • www.thecasa.org

- October 6-8 **Franciscan Prayer: Awakening
the Desert in Each of Us**
Dan Riley, OFM
- October 7 **Introduction to Nonviolent
Communication**
Marshall Rosenberg, Ph.D.
- October 8-10 **Deeper into Nonviolent Communication**
Marshall Rosenberg, Ph.D.
- November 4-5 **Enneagram: Spiritual Antidotes for the
Types**
Helen Palmer
- November 10-12 **Praying with Icons**
Roberta Cusack, OSF
- December 8-10 **Scriptures, Saints and Songs**
James DiLuzio, CSP
- April 10-18 **St. Bonaventure's Journey of the
Human Person into God**
André Cirino, OFM & Josef Raischl, SFO

**For an entire catalog of events or to register for a program
please call toll-free: 1-800-356-3247
or register on the web: www.thecasa.org**

Theology and Spirituality with a Franciscan Vision



Come to Canterbury, pilgrim city in the Garden of England for the next stage in your journey. Easy access to London and the continent of Europe makes the **Franciscan International Study Centre** an ideal place to follow studies or take sabbatical time. Our students include friars studying for **ministry**. Franciscan friars and sisters from all over the world taking modules in **Franciscan philosophy, theology, history and spirituality and in formation in religious life**. FISC also provides a **Course for Franciscan Formators** on behalf of the General Curias of the Order of Friars Minor and the Order of Friars Minor Conventual.

We offer

- BA in Theology
- Certificate in Franciscan Studies
- Certificate in Franciscan Formation
- Certificate in Franciscan Formation and Spiritual Direction
- MA in Theology (Franciscan Studies)
- PhD Supervision in Franciscan Studies and Theology
- **Sabbatical Programme** - time for study, for reflection and relaxation - you choose the proportions - in an international Franciscan family

For more information contact

- BA and courses in Philosophy, Theology and Ministry - Br Philippe Yates OFM
email: philippe.yates@franciscans.ac.uk
- MA, Franciscan Studies and Sabbatical Programme - Sr Margaret McGrath FMSJ
email: margaret.mcgrath@franciscans.ac.uk

Giles Lane, Canterbury CT2 7NA
tel +44 1227 769349 fax +44 01227 786648
www.franciscans.ac.uk

Franciscan Studies From Your Home

INSTITUTE FOR CONTEMPORARY FRANCISCAN LIFE

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

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

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

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



Junípero Serra Retreat A Franciscan Renewal Center Malibu, California

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

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

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

*Fr. Warren Rouse, OFM
Director*

*Fr. Michael Doherty, OFM
Retreat Master*

*Sr. Susan Blomstad, OSF
Retreat Team*

For further information:



Serra Retreat
A Franciscan Retreat Center

*Serra Retreat
3401 Serra Road
Malibu, Ca 90265
Ph: 310-456-6631 (Reservations)
Fax: 310-456-9417
globalretreats.com
www.serraretreat.com*

THE 40 DAY FRANCISCAN HERMITAGE RETREAT

2006

November 4-December 14

2007

February 17-March 29 November 3-December 13

2008

February 2-March 13 November 8-December 18

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

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

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

Hermitages or single rooms available on first come basis. For more information and brochure packet contact:

Elaine Teders, osf (815) 469-4851 fax 815-469-4880 email:
elaine.t@portforprayer.org

**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 PILGRIMAGES

A pilgrimage is a journey to a sacred place as an act of devotion. The guiding principle is the spirituality of places. The pilgrim is invited into a unique experience of God. Please consider joining us on one of our outstanding programs that could have a lasting impact on your life.

Franciscan Pilgrimages to Assisi

April 19 - May 1
June 3 - 15
June 30 - July 12
July 24 - August 5
October 18 - 29

Franciscan Leadership Pilgrimages

October 6 - 16
October 12 - 22

Franciscan Study Pilgrimages

July 1 - 25
September 13 - October 7

Franciscan Pilgrimages to the

Holy Land

April 23 - May 7
October 15 - 29

Wisdom Figures in the Franciscan Tradition

July 7 - 18

Franciscan Inter-Religious Pilgrimage

May 17 - 28

Franciscan Pilgrimage to Northern California Missions

June 3 - 10

Franciscan Marian Pilgrimage

July 16 - 25

Franciscan Pilgrimage to Rome

March 1 - 9



P.O. Box 321490
Franklin, WI 53132
414.427.0570
Fax 414.427.0590

2007

Customized programs available.

www.FranciscanPilgrimages.com

SAN DAMIANO RETREAT

PO Box 767 • Danville, CA 94526 (925) 837-9141 • www.sandamiano.org



Patricia Livingston, a recent contributor to *The Ligourian*, is a counselor, author, and nationally known speaker who has been giving workshops, retreats, and lectures around the U.S. for twenty-five years. She is known for her touching, story-telling style of illuminating the presence of God in every day life.

OCT 27 - OCT. 29, 2006
LIGHT FOR OUR LONGING
A RETREAT FOR MEN AND WOMEN
PATRICIA LIVINGSTON

In this retreat we will share light for our longing using theology, scripture, humor and deeply human stories. We will look together at the mysterious truth of the beatitudes: Blessed are we who hunger. We will reflect on the journey of longing where vulnerability is the doorway to Love.

\$195 / private room
 \$165 / shared room per person



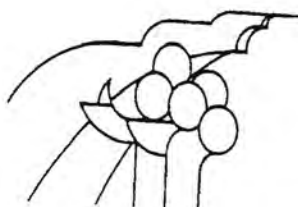
San Damiano offers you the opportunity to step away from your busy lives. We invite you to come to this beautiful, tranquil setting for a private retreat to quiet your mind and enter into the stillness. It's a place where you can rest, pray or do whatever is needed to nourish and renew yourself. Call us for more information.

FRANCISCAN INTERNSHIP PROGRAM

in

SPIRITUAL DIRECTION and DIRECTED RETREATS

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



For further information contact:

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



Reproduction of a fresco of "Beat Bonaventura" by Benozzo Gozzoli, in the church of St. Francis in Montefalco. From *S. Bonaventura da Bagnoregio* (Rome: Ed. Antonianum, 1974), p.13.

On the Franciscan Circuit Coming Events

Franciscan Spirituality Retreat. September 29-October 1, 2006. With Sr. Ramona Miller, OSF at San Damiano Retreat Center in Danville, CA. For more information call Lorraine Steele at 925.837.9141 or visit our website: www.sandamiano.org.

Spirituality Retreat for Men and Women: "Longing For Communion." October 28-30, 2006. With Patricia Livingston at San Damiano Retreat Center in Danville, CA. For more information call Lorraine Steele at 925.837.9141 or visit our website: www.sandamiano.org. See ad, p. 238.

The 40 Day Franciscan Hermitage Retreat. November 4-December 14, 2006. At the Portiuncula Center For Prayer, Frankfort, IL. For information, contact: 815.464.3880 or visit www.portforprayer.org

Praying with Icons. November 4-12, 2006. With Roberta Cusack, OSF. At the Franciscan Renewal Center, Scottsdale, AZ. See ad, p. 232.

Scriptures, Saints, and Songs. December 8-10, 2006. With James DiLiuzio, CSP. At the Franciscan Renewal Center, Scottsdale, AZ. See ad, p. 232.

The 40 Day Franciscan Hermitage Retreat. February 17-March 9, 2007. At the Portiuncula Center For Prayer, Frankfort, IL. For information, contact: 815.464.3880 or visit www.portforprayer.org

Abbreviations

Writings of Saint Francis

Adm	The Admonitions
BIL	A Blessing for Brother Leo
Cte	The Canticle of the Creatures
CtExh	The Canticle of Exhortation
1Frg	Fragments of Worcester Manuscript
2Frg	Fragments of Thomas of Celano
3Frg	Fragments of Hugh of Digne
LtAnt	A Letter to Br. Anthony of Padua
1LtCl	First Letter to the Clergy (Earlier Edition)
2LtCl	Second Letter to the Clergy (Later Edition)
1LtCus	The First Letter to the Custodians
2LtCus	The Second Letter to the Custodians
1LtF	The First Letter to the Faithful
2LtF	The Second Letter to the Faithful
LtL	A Letter to Brother Leo
LtMin	A Letter to a Minister
LtOrd	A Letter to the Entire Order
LtR	A Letter to the Rulers of the People
ExhP	Exhortation of the Praise of God
PrOF	A Prayer Inspired by the Our Father
PrsG	The Praises of God
OP	The Office of the Passion
PrCr	The Prayer before the Crucifix
ER	The Earlier Rule (<i>Regula non bullata</i>)
LR	The Later Rule (<i>Regula bullata</i>)
RH	A Rule for Hermitages
SalBVM	A Salutation of the Blessed Virgin Mary
SalV	A Salutation of Virtues
Test	The Testament
TPJ	True and Perfect Joy

Writings of Saint Clare

1LA	First Letter to Agnes of Prague
2LA	Second Letter to Agnes of Prague
3LA	Third Letter to Agnes of Prague
4LA	Fourth Letter to Agnes of Prague
LEr	Letter to Ermentrude of Bruges
RCI	Rule of Clare
TestCl	Testament of Clare
BCI	Blessing of Clare

Franciscan Sources

1C	The Life of Saint Francis by Thomas of Celano
2C	The Remembrance of the Desire of a Soul
3C	The Treatise on the Miracles by Thomas of Celano
LCh	The Legend for Use in the Choir
Off	The Divine Office of St. Francis by Julian of Speyer
LJS	The Life of St. Francis by Julian of Speyer
VL	The Versified Life of St. Francis by Henri d'Avranches
1-3JT	The Praises by Jacopone da Todi
DCom	The Divine Comedy by Dante Alighieri
TL	Tree of Life by Ubertino da Casale
1MP	The Mirror of Perfection, Smaller Version
2MP	The Mirror of Perfection, Larger Version
HTrb	The History of the Seven Tribulations by Angelo of Clareno
ScEx	The Sacred Exchange between St. Francis and Lady Poverty
AP	The Anonymous of Perugia
L3C	The Legend of the Three Companions
AC	The Assisi Compilation
1-4Srm	The Sermons of Bonaventure
LMj	The Major Legend by Bonaventure
LMn	The Minor Legend by Bonaventure
BPr	The Book of Praises by Bernard of Besse
ABF	The Deeds of St. Francis and His Companions
LFI	The Little Flowers of Saint Francis
KnSF	The Knowing of Saint Francis
ChrTE	The Chronicle of Thomas of Eccleston
ChrJG	The Chronicle of Jordan of Giano