

THE CORD

VOLUME 60, NO. 3 • JULY/SEPTEMBER 2010



• A FRANCISCAN SPIRITUAL REVIEW •

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FOREWORD

Easter Blessings to all of our readers in this season of Resurrection! We, like much of the United States, are experiencing unseasonably warm weather which is producing an early greening on the earth and lifting our hearts as well.

Thanks to those of our readers who have commented on the new “reflection” pieces. Such feedback encouraged more such offerings. We have several new contributors in this issue, as well as some familiar voices, hoping to provide for your reading pleasure and consideration. But it brings us to a point hoped for when we changed the cover and format of the journal in 2007: the opportunity of having “themed” issues. We would like to focus a future issue of *The Cord* on prayer. If you have contemplated, written or reflected on your own prayer experiences, would you like to share with our readers? For example: how have Francis and Clare framed your prayer? How do communal and private prayer find a balance in your life? Have you studied what Francis and Clare say about prayer, contemplation? What about Bonaventure? What does he say to us about praying? How do you cope with the dry spells? How have you adapted traditional prayer styles for more meaning in your life today? If you’d like to submit something for possible publication, check the inside front cover for some guidance on style guidelines. And for those with other interests, we’d like to do a future issue on conversion, on penance, on the place of Mary in today’s Franciscan life, on our place in and relationship with creation, etc. No firm date for these themes is possible until we begin receiving your submissions so please give some thought to becoming one of our authors.

As you read Michael Cusato’s announcement on the pages just following, you will recognize that we are undergoing change here at the Institute. There is some pain, but also much hope that this “birthing” process will breathe new life which will enable us to continue meeting the needs of the Franciscan Family. Keep us in prayer as our discernment continues.

Daria R. Mitchell, O.S.F.

**SCHOOL OF FRANCISCAN STUDIES
SUSPENDS PROGRAM
DURING ACADEMIC YEAR**

MICHAEL F. CUSATO, O.F.M.

In 1970, responding to the call of the Second Vatican Council for religious communities to return to the sources of their charism in order to recover their unique gift to the Church, the Franciscan Institute, under its director Fr. Conrad Harkins, O.F.M., reestablished a Masters-level teaching program whose newly-designed curriculum would enable friars, sisters and the laity to rediscover the riches of the Franciscan tradition. I say “reestablished” because the Institute had had, in fact, a program of instruction at the service of the friars and diocesan priests studying at Christ the King Seminary (today’s Francis Hall) since the late 1940s. Some of the early greats of the Institute – Philotheus Boehner, Eligius Buytaert and Alan Wolter, for example – taught in this high-level program which also offered the doctorate. That program, however, had to close its doors in 1961 primarily due to a lack of friar-students and friar-educators from the North American provinces. The call of the Council thus provided the perfect spur to restarting, with a different orientation and purpose, a teaching program at the service – eventually – of the whole Franciscan Family, international as well as national.

For four decades, the School of Franciscan Studies – the teaching program of the Franciscan Institute on the campus of St. Bonaventure University and the only one in the English-speaking world to offer a full spectrum of courses exploring the historical, textual, theological and formational components of the tradition – has educated several thousand men and women in its Masters and Advanced Gradu-

ate Certificate programs. To these achievements must also be added the countless auditors, formation personnel and Poor Clares who have likewise benefited from the different programmatic offerings during the regular academic year as well as the summers.

Due to the convergence of several factors, however, the teaching program during the regular academic year (that is, from mid-August through May) is being suspended, effective beginning in the Fall of 2010. Enrollment for the summer program – which remains fairly healthy – continues apace and is strongly encouraged! What are the factors leading to this difficult decision taken by the Institute faculty and the administration of the University? There are essentially three: declining enrollments, especially from North America; diminishing scholarship monies, especially due to shrinking donor bases and a fragile economy; and the existence of a significant gap between the revenues generated by the teaching program and the faculty salaries paid out by St. Bonaventure University. In short, the university no longer has the resources to subsidize this flagship program any more.

Not unlike the challenge faced by its faculty in 1961 on the eve of the Vatican Council, the School of Franciscan Studies has, therefore, reached a transition point in the life of the Franciscan Institute.

The director and dean, Michael F. Cusato, O.F.M., has presented to the University administration a white paper proposing ideas for the creation of a revamped Institute, emphasizing the research and publication aspects of its historic mission. The Summer Program will continue and, hopefully, remain a prime moment of encounter and learning for scholars, the members of the Family and all those fellow-travelers interested in exploring the values of the tradition. May the Lord lead Franciscan education into the future!

**THE MONASTERY OF SANTA LUCIA IN FOLIGNO
AND THE *LEGENDA* OF SANTA CHIARA
FROM BEGUINE COMMUNITY TO *SCRIPTORIUM***

LATIFAH TRONCELLITI

During the fifteenth century female convents flourished in north-central Italy revealing a flurry of extraordinary literary production together with an unprecedented intellectual activity among women. The monastery of St. Lucia in Foligno is particularly interesting for being emblematic of this new direction among female institutions.

The monastery originated with a group of women coming from Sulmona in 1424. In his *Umbria Serafica* Agostino da Stroncone gives news of their arrival.¹ The women escaped incidents of violence in Sulmona between religious and civil authority. They were all from the same noble family of Sulmona and found support in Foligno's local noble family, the Trinci. Their names are recorded as Gemma and her daughters Margarita and Chiara, accompanied by a relative, Lisa, and under the direction of Alexandrina, Gemma's cousin. Alexandrina seemed to be the more enterprising and soon became abbess of Santa Lucia. The official date for the arrival of the exiled women is July 22, 1424 or, according to other sources, perhaps 1425.² Their intention was the foun-

¹ Between 1670 and 1680 Father Agostino Mattielli da Stroncone gathered all available information on the Franciscan movement in Umbria since the beginning in 1208. The original manuscript of his work, *Umbria Serafica* is in the Archive at the *Portiuncola* in Santa Maria degli Angeli. Luciano Canonici, *Santa Lucia di Foligno. Storia di un monastero e di un ideale* (S.Maria degli Angeli: Edizioni Portiuncola, 1974): 14n5.

² Canonici, 33-35.

dation of a monastery to complement a previous older establishment. There was, in fact, in the same location a group of unidentified women living in a kind of beguine community under the Augustinian rule. All the women in Santa Lucia, the new and the old ones, were determined to remain completely on their own, that is without any assistance from friars as was usual for a female community. But this did not seem to be the friars' fault. The women refused to be under friars' supervision unless they could have as spiritual directors the friars of the *Osservanza*, a reform movement begun by Friar Paoluccio Trinci, who had just founded the convent of San Bartolomeo of Marano. In 1427, under the Rule proclaimed by Urban IV, all the women at Saint Lucia received direction from the Friars of Saint Bartolomeo of Marano, as they wished.³

Santa Lucia is an example of the evolution from the rather loose organization characteristic of the first communities of laywomen to the monastic structure directly ordered by papal authority. Like the other famous convent of Santa Maria di Monteluca in Perugia, between 1450 and 1580 St. Lucia in Foligno became a *scriptorium* of educated nuns, a place where women, usually wealthy and of noble origin, would take residence while pursuing literary activity. This represented a historical development often preceded by the formation of communities of laywomen.

FROM LAY COMMUNITY TO REGULAR CONVENT

It is necessary to clarify the social background that determined the evolution from lay community to regular convent and also to examine the reasons that provoked the decision of many women to enter a religious community. Already in the previous twelfth and thirteenth centuries, a great number of women chose to separate themselves from their families, joining other women with a common purpose. Considering the complexity of the social environment of the time, it

³ Canonici, 41-43.

would be unrealistic to assume that women flocked to convent life purely out of religious vocation. Fifteenth century socioeconomic structure was the consequence of historical developments resulting in the formation of enclosed areas exclusively dedicated to women. There was no free space for women in medieval society. The Church's direction was evident: soon the feminine gender would be the most controlled species on earth.

In the twelfth and thirteenth centuries, a particular reaction to that rigid social environment caused a unique phenomenon that spread all over Europe. Taking multiform shapes according to local customs, many laywomen gathered together sharing their living space and organizing their daily lives in communities. Were all the women participating in common life dedicated to religious pursuit? Or were there other important elements more or equally compelling that pushed them to search for support sharing their life and activity with others?

At first laywomen formed small groups loosely organized. Soon, however, they attracted an ever greater number of women not just from the working class, but also from the rich middle class, from the merchant class and from nobility. As Father Meersseman explains, one of the main reasons for the multiplication of non-enclosed women penitents was the monastery's economic structure. He argues that many of these women, attracted by the lay-pietism current at the time coinciding with the beginning of Gregorian reform, did not possess an adequate dowry for entering a regular traditional monastery.⁴ This was not the only problem. In fact, women from all walks of life were attracted by the new opportunity of living together. There were all kinds of them: destitute or abused women, women with physical or mental disabilities, women who could not marry or did not have family support, women not necessarily religious or interested in a religious life but in a dire life circumstance – they all found themselves in need of shelter and protection. Lay communities sprouting

⁴ Gilles Gerard Meersseman, *Ordo Fratemitatis, Confraternite e pietà dei laici nel medioevo* (Roma: Herder Editrice, 1977), 282.

everywhere became the answer. At the beginning of thirteenth century, the solution to women's many social problems was the organization of *beguinages* or *courts* in northern Europe and in Italy the hospices for penitents. The women entering the hospices were called *beghine*, *pinzocchere* or *mantellate* depending on the location. These communities did not accept any of the traditional religious rules: thus, the *Memoriale propositi fratrum et sororum de Penitentia in domibus propriis existentium* was generally adopted. This was an older regulation for men and women who were dedicated to practicing penance in their own home. It was afterward modified and restructured in 1221 by Ugolino da Segni.⁵

Economy and socio-politics were important, often prevalent aspects of the social dynamic. Social issues, local politics and religious practices were completely intermixed, thus constantly influencing each other. Augustine Thompson points out the strict interdependence between civil and religious practices and laws. Despite the effort to separate and distinguish civil administration and Church administration, it was in practice not possible to avoid the Church's influence upon civic affairs. In Italian society this situation fluctuated through the centuries with variations according to local politics, but never changed. Thompson argues that in the late thirteenth century, in its effort to compete with the Church, the civic jurisdiction modeled itself on religious structures claiming legal legitimacy over Episcopal authority, but too often did not succeed or it did at the cost of bloody conflicts.⁶

The women exiled from Sulmona were precisely victims of the type of situation described by Thompson. In their city

⁵ Meerssemann, 265-83.

⁶ Augustine Thompson, *Cities of God. The Religion of Italian Communes 1125-1325* (Pennsylvania: Penn State University Press, 2005), 108: "The growing division of civil and ecclesiastic jurisdictions paradoxically led the commune to cultivate an ever more sacred ethos for itself. [...] Secularized communes needed their own divine legitimacy. They sought it in heaven, invoking the protection of new patron saints and on earth, saturating their laws, assemblies, and communal institutions with sacred rhetoric, symbolism, and ritual."

the conflict between the local powerful families reached the internal life of the convent where they resided, the Monastery of Santa Chiara founded in 1268-1269 by Floresenda di Palena, daughter of Tommaso, Lord of Palena, near Chieti. Noble families in the region were all deeply involved in the convent's maintenance where their female relatives lived in a very comfortable and rich environment. Political struggle among them affected the women's lives in the convent because they also took the sides of their families. One of these conflicts, more serious than others, between the families of Merlini and Quadrari of Sulmona was the cause for the flight of the women who found refuge in Foligno. They saved their lives using the social structure appositely created for women's protection.

THE STATUS OF MEDIEVAL WOMEN

In the fifteenth century lay communities with social flexibility were disappearing and the available social structure for women was then the monastery or convent organized as a strictly religious establishment. Even though the main motivation for the formation of the laywomen's associations was of a socioeconomic nature, soon all women were forced to establish a rigid religious program in their community in order to avoid negative clerical reactions, inspired by a growing deep mistrust toward the feminine gender. On the other hand it seems that women adjusted easily to the necessity dictated by their situation.

There were not many choices for medieval women: either an early marriage with dozens of children to bear, a life of prostitution or a monastic life. Twelfth and thirteenth century lay communities were a good solution and offered the same opportunity to all women in need; they were closer to Francis's ideal than any other institution. Nonetheless, women's communities, under increased suspicion by Episcopal authority, were never allowed to have a positive development, just as Francis's ideal failed to be recognized. The Franciscans, after the great excitement for reform inspired by Francis, instead of following the pattern indicated

by him that could have also greatly helped the women's associations, were never able to give breathing space to them. Franciscans went back to the traditional scheme of convent life, recruiting rich women among nobility or well-to-do families of the emergent middle-class. Often the friars were ordered by religious authority to take care of remaining laywomen's organization. However, already at the beginning of the fourteenth century in 1311, Pope Clement V declared that all *beghine* were heretics and communities of laywomen slowly disappeared absorbed by regular monasteries. This corresponds to the evolution of Santa Lucia in Foligno from beguine community to regular convent. The beguines were transformed into nuns in the enclosed area of a traditional monastery. This was the story of many convents in north central Italy which originated as communities of laywomen, but were completely reorganized according to papal jurisdiction. Some nuns in the most ancient convents such as Santa Lucia in Foligno or Santa Maria di Monteluca in Perugia still today remind scholars of the old *beghine*.⁷

THE SPECIFIC CASE OF SANTA LUCIA IN FOLIGNO

In the convent of Santa Lucia in Foligno, two women exemplify the kind of female activity characteristic of the fifteenth-century monasteries: Sister Caterina Guarnieri of Osimo and Battista Malatesta of Montefeltro, who changed her name to Sister Hyeronima. We know of their existence thanks to the chronicle of the monastery, whose main author was Caterina Guarnieri. The chronicle of the monastery is contained in a manuscript now located in the Archives of the *Curia Generale, Ordine dei Frati Minori* in Rome, codex A 23, dated at the beginning of sixteenth century. Giovanni Boccali revealed the existence of this codex at the International Convention, *Clara claris praeclara*, November 20-22, 2003 in S.

⁷ Jacques Dalarun and Fabio Zinelli refer to the previous establishment upon which the convent of St. Lucia was organized as a "sorte de beguinage," some kind of beguine community. "Le manuscrit des sœurs de Santa Lucia de Foligno," I. Notice, *Studi medievali*, 46 (2005): 117-67.

Maria degli Angeli, Assisi.⁸ From the handwriting it is evident that the manuscript was written by one person only. It is not in good condition, thus reading it is somewhat difficult.

Sister Caterina Guarnieri was in charge of the chronicle at the Monastery of Santa Lucia and was the first copyist to document the events at the monastery from 1425 to 1536. She was the daughter of Stefano Guarnieri da Osimo, chancellor of Perugia in 1466-1488. We know from her father's testament in 1484 that Caterina Guarnieri was the twelfth child among five brothers and eight sisters.⁹ She died in 1547. The chronicle continues by the hand of Sister Antonia, the scribe who worked as a copyist after Caterina's death.

Sister Antonia also writes the eulogy for Caterina:

Caterina was a good woman because of her family and her virtue; she is remembered for her saintly life and had an important position at the convent. She was abbess for three years and wrote numerous works for her sisters whom she loved greatly.¹⁰

Caterina does not seem to have been more than a copyist;¹¹ however, without doubt she contributed with excellence to

⁸ Giovanni Boccali, "Leggenda in rima su S.Chiara d'Assisi," *Frate Francesco*, 71 (2005): 389-414.

⁹ Her father's Testament is in U. Nicolini, "Stefano Guarnieri da Osimo, cancelliere di Perugia dal 1466 al 1488," *L'Umanesimo Umbro, Atti del IX Convegno di Studi Umbri* (Gubbio, 1974): 324-29.

¹⁰ Paraphrased from the Saint Lucia Chronicle's eulogy written by Sister Antonia: "L'ultimo di' de marzo (1547) mori la matre sora Caterina da Ozimo, donna da bene de sangue e de virtù, e veramente d'essee hauta a memoria per le sue virtù e sancta vita ... Epsa matre scripse el libro de Melchiade e quello de Hierusalem, e io sora Antonia, ci la adiutai; e multe altre cose à scripture per consolatione de le sore, ad le quale epsa matre portava grandissima carità e amore. Fo vicaria nove anni e tre anni fo abbatissa, poi Dio la menò alla gloria beata a remunerarla de le sue buone opere [...]" Giovanni Boccali, "Legenda in rima su S.Chiara d'Assisi nel cod. A 23 dell'Archivio della Curia generale dei Frati Minori in Roma," *Frate Francesco*, 71 (2005): 389-414, 390.

¹¹ J. Dalarun and F. Zinelli "Poésie et théologie à Santa Lucia de Foligno. Sur une laude de Battista de Montefeltro," *Caterina Vigri. La santa e la città*, Atti del Convegno Bologna, Nov. 13-15, 2002: 19-43.

the intellectual ferment of the new humanistic culture that was developing in parallel with a more organized monastic life. Looking at her family situation it can be argued that entering the convent might not have been her personal choice. She had eight sisters: how many of them were able to have a suitable marriage particularly after their father's death? With the escalating discrimination against lay communities, the only decent alternative to marriage was the regular convent and it was, indeed, the best solution in a woman's destiny. An intellectually gifted woman could prefer entering the convent where she had the chance to exercise her talent as that opportunity was available to her nowhere else; universities were exclusively male territory. Religiosity was part of the deal. Being a pervasive force in society, religion was automatically drawn into daily life without necessarily meaning or implying a deep belief in everything that was preached by the Church.

We do not have a record of what happened to the whole Guarnieri family, but we know that out of nine girls three became nuns. Caterina entered Santa Lucia in Foligno in 1489, Gerolama, Caterina's older sister, joined the nuns at St. Maria di Monteluca in Perugia and so did Susanna, the younger sister, right after the father's death in 1494. To believe that they entered the convent exclusively because of a religious vocation would be a narrow, partial view of the women's actual position in Italian fifteenth-century society. Taking into account the growing control upon women's communities as well as the rampant authority in the hand of the Inquisition – at any time ready with accusations of heresy – the idea that the activity at Saint Lucia, as in many other convents flourishing in Italy, could have as its main inspiration a “profound spiritual need” (*profonde exigence spirituelle*)¹² sounds quite unrealistic. By the same token the beautiful description of the nuns' life given by Mario Sensi is colored by poetic imagination more than by historical reality. As Sensi rightly

¹² Jacques Dalarun and Fabio Zinelli, “Le manuscrit des sœurs de Santa Lucia de Foligno,” I. Notice, *Studi medievali*, 46 (2005): 117-67 +VII fig., 27.

observes, since there is no documentation, we know nothing of the internal convent life. But, having made this disclaimer, he goes on to describe the nuns' inner experience:

characterized by hard penance, mysticism and by Franciscan peace. [...] Submitted to their spiritual directors these religious women searched only for a silent asceticism and a life of poverty. [...] Their ideal was to follow on the way indicated by Saint Chiara [...]¹³

Certainly the description paints the image of what the Church wished, and still today wishes, to be and not necessarily what really was.

The general direction in fifteenth century Italian society was to create more monasteries and thereby avoid the awkward situation in which a woman would find herself without a man. A demonstration of this trend is in a later document written by a notary from Bologna around 1550. The notary Giovanni Boccaferro addressed a *Discorso sopra il governo delle monache* (*Discourse on the discipline for nuns*) to the bishop of Bologna, Giovanni Campeggi, in order to take a position against an ecclesiastic reformation that had the tendency to eliminate the economic and social reasons for the existence of monasteries. Boccaferro argues that this would be dangerous for the social stability and explains the absolute necessity of feminine convent life for various reasons strictly connected to demographic, social and economic problems. He affirms convincingly that monasteries are the "only remedy for women who cannot get married." This was an opinion shared by the majority of citizens. Boccaferro's

¹³ Mario Sensi explains: "Anche per la scarsità della documentazione, è stata invece finora poco studiata la loro vita interna, caratterizzata da aspre penitenze, da slanci mistici e soprattutto da una francescana serenità.[...] Docili alla guida dei loro direttori spirituali queste religiose altro non cercavano che l'ascesi riservata e pauperistica. Loro ideale fu quello di ripercorrere la strada di Chiara d'Assisi [...]" This citation is taken from Jacques Dalarun and Fabio Zinelli, "Le manuscrit des sœurs de Santa Lucia de Foligno," I. Notice, *Studi medievali*, 46, (117-67 +VII fig.): 147.

strong conviction represents the apex of a long process already evident during the fifteenth century manifested in the increased importance and growing number of feminine convents connected to the Franciscan movement of the *Osservanza*.¹⁴ It was also a confirmation of the usefulness of the previous beguine movement that had first recognized and found a solution for women's social need. The old beguine community was now transformed and institutionalized in conformity with an imposed religious structure becoming ever stricter as time brought increasing challenge to the Church's authority. The earlier beguine establishments were mostly composed of women trying to fight an unkind social reality, sharing their work, mostly labor, in order to survive. A community of laywomen had a more democratic goal compared to that of the fifteenth century's monasteries populated primarily by wealthy and well-educated women. Their motivation in entering the convent might have been similar to the beguines' need for a community, because they also found themselves without a role in their society. The difference, though, consisted in having the support of their powerful families. Their wealth allowed for more freedom and communication with the exterior world. As a consequence they had the opportunity to use their good education at the service of the community, as Caterina Guarnieri did, recording the events at the monastery. Or they could be dedicated to learning and creative literary activity, as Battista Malatesta of Montefeltro did in following the particular interest of the time, which coincided with the new cultural movement of humanism.

MONASTIC SCHOLARSHIP

In Santa Lucia in Foligno, Battista Malatesta of Montefeltro distinguished herself among the most learned for knowl-

¹⁴ “[...] essi monasterii debbono esser il ridotto di quelle che maritar non puonsi,” Gabriella Zarri, “Monasteri femminili e città,” *Storia d'Italia. La chiesa e il potere politico*, Annali v. 9 (Torino: Einaudi Editore, 1986): 359-429, 361-63.

edge and creativity. She was mentioned and praised for her many talents by Sister Caterina in her *Ricordanze*, the chronicle of St. Lucia's Monastery. Battista was born in 1384 and married Galeazzo Malatesta, lord of Pesaro, in 1406. She entered Santa Lucia in 1444 or 1445 and took the name of Sister Hyeronima. Battista Malatesta, a wealthy sixty-three year old lady with a good marriage behind her and whose family inheritance could afford to pay for her new residence, used the convent as a place for a protected retirement. Her husband Galeazzo Malatesta was still alive but probably too busy being at war as most noble men of the time.¹⁵ Soon her daughter, Elisabetta, who had lost her husband, Pier Gentile Varano, Lord of Camerino, in one of the many local wars and whose social position was affected by her recent widowhood, joined her. Elisabetta also brought to the convent her daughter, Costanza Varano, who was probably too young to make her own decision, but was in a difficult social situation because she had just lost her father. Clearly the convent represented a safe haven for women who did not have men's protection. Contrary to the old beguines, however, they needed to be wealthy in order to pay for their security. Battista Malatesta found refuge at Santa Lucia together with her two female relatives and stayed until her death in 1448. As customary, she left a will which benefitted the monastery.

Hyeronima was very learned in humanistic culture; she wrote Latin orations and Italian poems, leaving at her death letters and poetry in Latin and Italian, some still unedited. She must have done most of her work before entering the convent because she did not live long afterwards. Caterina Osimo never met her because she joined the convent in 1488, forty years after Hyeronima died in 1448, but certainly her fame was still alive among the other sisters from whom Caterina could gather information for her chronicle. According to Caterina, Hyeronima *era docta in ogni scientia liberale*

¹⁵ According to other sources Galeazzo Malatesta was already dead when Battista entered the convent. Luciano Canonici, *Santa Lucia di Foligno. Storia di un monastero e di un ideale* (S. Maria degli Angeli: Edizioni Portiuncola, 1974), 64.

et maxime in stroligia, et havea grande cervello di componere et rimare laude ... (“... she was learned in every liberal science especially in astrology, and she was very talented in composing rhymed *laude ...*”). Coming from the noble family of the counts of Montefeltro and destined to a marriage with Malatesta, another noble and very powerful family, Hyeronima lived in a privileged situation, open to the possibility of developing her intellectual interest. Her remarkable creative talent was also praised by Leonardo Bruni Aretino, a well-known humanist scholar, who, in a long letter in Latin, qualified her as “a very learned woman.”¹⁶ Bruni wrote his letter between 1423 and 1426, before Battista entered the convent; he advised the lady to read classical Latin authors. He was obviously concerned that she should learn what is most proper for a woman. Thus, for example, she should give priority to religious literature and moral writings while she would not need to practice the rhetorical art of speaking in public that, just as the art of war, was not destined for women. As Jacques Dalarun comments, we do not know whether Battista followed all of Bruni’s advice.¹⁷ But certainly in her letters she did practice public discourse and participated in the political life of her time. She also excelled in astrology which, like the other sciences, Bruni did not consider necessary for women. Besides her communication with Bruni, Battista had an intellectual relationship with her father-in-law, Malatesta I Senatore of Pesaro, a learned man with whom Battista exchanged poems and correspondence.

In the manuscript under consideration, codex A 23 in Rome, only one poem has a clearly stated authorship attributed to Hyeronima Battista. The title is: *Laude devota delli dolori mentali del Signore, composta da Madonna Hyeronima da Pesaro, sora del Monastero de Sancta Lucia de Fuligni*. Dalarun and Zinelli have studied this *laude* and commented

¹⁶ Giovanni Boccali, “Leggenda in rima su S. Chiara d’Assisi,” *Frate Francesco*, 71 (2005): 389-414, 399.

¹⁷ J. Dalarun and F. Zinelli, “Poésie et théologie à Santa Lucia de Foligno. Sur une laude de Battista de Montefeltro,” *Caterina Vigri. La santa e la città, Atti del Convegno Bologna* (Nov. 13-15, 2002): 19-43, 29-32.

on it. Another *laude* dedicated to Santa Chiara of Assisi, also in the same manuscript, does not have a clear attribution. At the beginning of the manuscript Caterina acknowledges the author of Chiara's *Legenda: una sora del monastero de Sancta Lucia*, (a sister at the monastery of Saint Lucia). She does not specify the name, but Giovanni Boccali attributed without hesitation the *Legenda* to Sister Hyeronima. Unfortunately, we can never, or rarely, be sure of a manuscript's original author. In fact, Jacques Dalarun noticed incongruities in the manuscript and cast doubt on the attribution to Hyeronima. Dalarun argues that in the manuscript located in the Archive of the *Curia Generale, Ordine dei Frati Minori* in Rome, only one *laude*, the one just mentioned, is clearly the work of Battista. The situation is complicated by the fact that the manuscript contains writings from other authors such as Bonaventura and Caterina Vigri. The two *laude*, the one clearly attributed to Battista and the *Legenda* of Santa Chiara are not together in the manuscript and actually seem to belong to two different pamphlets only later placed in the same codex. According to Dalarun the only good argument for attributing the *Legenda* to Battista is in another codex, the manuscript of Pesaro, in which, however, only a part of the *Legenda* is said to belong to Battista.¹⁸ Dalarun is in the process of clarifying the *Legenda's* authorship and we are waiting with bated breath.

The *Legenda* is an invocation and a prayer in Old Italian, with the description of a few traits of Chiara's life. It consists of 62 octaves and one quatrain. Caterina Guarnieri introduces the *laude*: *Incomenza la legenda della gloriosa sancta Chiara composta in rima da una sora del Monasterio de Sancta Lucia de Fulignj* (Here starts the story of the glorious Saint Chiara composed in rhyme by a sister at the Monastery of Saint Lucia in Foligno). The most prevalent theme in the poem is the theme of *light* with much wordplay with the name *Chiara* (Clare). The Italian proper name *Chiara* is also a feminine adjective and means *light* corresponding to

¹⁸ Pesaro, Biblioteca Oliveriana, 454, II (XVII – XVIII centuries), ff.44r-45v.

the English adjective *clear*; whereas the English noun *light* translates in Italian as *luce* or *lume*. The Italian *chiarissima luce* is a *very clear light*.

In a significant parallel the major characteristic in Dante's *Cantica* of *Paradiso* is precisely the light that pervades the paradisiacal environment and becomes ever more resplendent and clear as Dante ascends to experience divine glory. God is supernatural Light. With the most extraordinary talent Dante infuses light in every word that describes his Paradise. Thus, the reader also receives light and a sense of Dante's divine inspiration. For an Italian reader the perception of light in Dante's Paradise is indeed the most salient experience that distinguishes this *Cantica* from the other two, *Inferno* and *Purgatorio*: this is a quality of Dante's poetic genius that is almost completely lost even in the best English translation. The author of the *Legenda* seems to be aware and sensitive to Dante's expression of light and we find in her poem the same effort for composing words as clusters of light whenever she describes Clare's divine illumination. The many words associated with the theme of light are without doubt a mannerism inspired by Dante's superior poetic strength. The striking resemblances to Dante's style are from both the *Commedia* and the *Vita Nova*. In one of the octaves (number 8) the poetess convincingly paraphrases Dante's verses in the *Vita Nova* (I, XXI) illustrating the noble demeanor of Beatrice appearing as supreme love among ordinary men. She applies the same image to Clare.

The author uses other *topoi* popular in Franciscan hagiography, e.g. the comparison of Clare to a plant grown out of Francis's spirituality – a plant (*pianta*) producing a *fragrant flower* (*aulente fiore*) – the mention of Clare's virginity, obligatory requirement for sanctity, and her mother's prophecy that she will give birth to an extraordinary holy woman. Also in octave 51 there is a reference to *I Fioretti* with which the writer reports words taken from Francis's preaching on the square of Montefeltro, Battista's birthplace.¹⁹ This might be

¹⁹ Caroli Ernesto, "Biografie di San Francesco. I Fioretti; Considerazioni sulle Stimmate," *Fonti Francescane* (Padova: Editrici Francescane, 2004):

a small element in favor of Battista's authorship. However, the poetic imitation of Dante is most important because it reinforces the idea and demonstrates the fact that the author was a woman extremely well learned and with an unusual literary knowledge.

As highlighted in the following octaves the words she uses in order to impress images of light in the reader's mind are the following: *splendore* (splendor, brilliance, brightness), *chiaro splendore* (clear splendor, brilliance), *splendida* (magnificent, splendid), *splendente*, *scintillante/scintillando* (shining), *stella* (star), *lucido splendore* (shiny splendor), *luce splendida e serena* (splendid and serene light), *(il)luminato* (enlightened), *divinamente viva rosa* (divinely alive or vivid rose), *gloriosa luce chiara* (glorious bright light). She repeats them in different and new combinations practically saturating the whole poem; but more than any single word the pervasive style of the poem lights up the spirit. In the same way Dante opens the door of Paradise and shows to the perceptive reader a glimpse of divine light.

1. Jo prego quella **vergene**
pura et bella

Che è matre del mio creatore
Che doni gratia alla mia
mente fella

Ch'io possa dir de quello
aulente fiore

Et parlar possa io de quella
Stella

Che a tucto el mondo venduto
ha **splendore**

Ciò è ch'io possa dir de quella
pianta

Che tenne vita evangelicha
sancta.

1. I pray that **pure and**
beautiful Virgin

who is mother of my creator
so she might grace my feeble
mind

so I could sing of that
fragrant flower

and speak of that **star**
who gave **splendor** to the
whole World

that is I could say of that
plant

having had an evangelical
saintly life.

1234. Boccali makes reference of it in "Leggenda in rima su S. Chiara d'Assisi," *Frate Francesco*, 71 (2005): 389-414, 400.

2. Et questa fo la **sposa del
Signiore**
Che **sancta Chiara** per nome
è chiamata
Et fo de **vita** si **chiaro
splendore**
Che molta gente per le' s'è
salvata
Et tanto piacque al suo
redenptore
Che in cielo et in terra l'à
glorificata

Tucta s'alegra la corte **divina**
Della sua **luce splendida et
serena**

4. Jnanze che nascesse **el
nobil fiore**
**Alla sua matre fo da Dio
mostrato**
como seria **si lucido
splendore**
**che tucto el mondo ne seria
luminato**

et quando ebbe inteso tal
tenore
fo tucto el suo cor lectificato
tornô a casa alegra con gran
festa

et parturl la matre benedecta

6. Questa **splendente stella
in Asese**
Nacque de stirpe degna et
generosa
jn puerile età mostrô palese
esser **divinamente viva rosa**
onde mirabil cosa
pareva a chi sua vita
contemplava
et ben considerava
Sempre habitare Dio nella
sua mente

2. This has been our **Lord's
lady**
called with the name of **Saint
Clare**
and she had **a life** of such **a
clear brilliance**
that many people through her
were saved
and so much she was liked by
her Redeemer
in the sky and on the earth he
glorified her

The whole **divine** court
rejoices
for her **splendid and serene
light**

4. Before the **noble flower**
was born
**to her mother by God was
shown**
she would be such **a shiny
brightness**
**the entire world would be
enlightened**
and when she had understood
the news
her heart had been full of
happiness
she went home with joy and
celebration
and gave birth the blessed
mother

6. This **shiny star** in Assisi
was born from noble and
generous descent
already as a child showed she
was a **divinely vivid rose**
thus a wonderful thing
seemed to whom admired her
life
and regarded
how always God lived in her
mind

The Cord, 60.2 (2010)

In forma dunque di **candida rosa**
mi si mostrava la milizia santa
che nel suo sangue Cristo fece **sposa**;

Le facce tutte avean di **fiamma viva**

ché la luce divina è penetrante
per l'universo secondo ch'è degno,
sì che nulla le puote essere ostante.

O trina **luce** che 'n unica **stella**
scintillando a lor vista, sì li appaga!

Dante. *Paradiso* · Canto XXXI v.1-29

8. Et ben che como tesoro
nascoso
Jnfra la gente non se
demostrava

pure come piacque al suo
dolce sposo
ogni omo la sua vita
laudava

et era lo suo nome si
chiaroso
che resplendeva dove non
andava
siché ogni gente de lei
diceva

8. And although like a hidden
treasure
among people she did not
show herself
as it was agreeable to her
sweet Lord
every man would praise her
life
and her name was so bright
that would shine wherever
she was going
for every person would say
of her
that she looked like a
divine girl

Como figliola divina pareva.

Negli occhi porta la mia donna Amore,
per che **si fa gentil ciò ch'ella mira**;
ov'ella passa, ogn'om ver lei si gira,
e cui saluta fa tremar lo core,
si che, bassando il viso, tutto smore,
e d'ogni suo difetto allor sospira:
fugge dinanzi a lei superbia ed ira.

Dante *Vita Nova* I, XXI

30. Et poiché da Francesco fo
adornata

**Chiara splendente luna fra
le stelle**

**Jn verso a sole piglia sua
tornata**

Acompagnata da quel
fraticelli

Jn sancto Angiolo de Panzzo
fo entrata

Dove piantò li primi
germoncelli

Jncomenzando II cum gran
fervore

la vita sancta del nostro
Segniore.

51. Fo questa **gloriosa luce
chiara**

de obbedientia *serva deputata*

Al lei **verginità** fo sempre cara
et fu per lei **humilità** mostrata

De **stricta povertà** fo sempre
avara

Et mai volse de lei esser
privata

**lei tre voti amò con tanto
affecto**

**che ogni pena per lor pareo
dilecto.**

30. Because she was adorned
by Francis

**Clare shining moon among
the stars**

Toward the sun she goes

accompanied by the friars
in Saint Angelo of Panzo she
entered

where she planted the first
tender shoots

beginning with great fervor
the saintly life of our Lord

51. **This glorious bright light**
committed servant of

obedience
always loved **virginity**

and gave example of **humility**
never wanted to give up

poverty
never wanted to be without it

**she loved dearly the three
vows**

**so much that any penance
seemed a pleasure**

Francesco preaching at the castle of Montefeltro, birthplace
of Hyeronima: *Tanto è bene quel ch'io aspetto, che ogni pena mi
è diletto.*

I Fioretti – Considerazioni sulle stimmate, 1

Tracing the process of the transformation of women's
communities from the beguine movement to fifteenth century
regular convents, it becomes evident that the old beguines left
no history behind or perhaps just scattered information. In
Italy, more than in other countries – e.g. Flanders or France
– they were mostly illiterate, very poor and probably too busy
trying to survive to find respite in any intellectual activity.
When these communities of laywomen were restructured

and increasingly controlled by the Church their environment changed dramatically. Together with stricter religious rules, wealth and material wellbeing entered the convent's life allowing for the leisure of literary creativity. Perhaps we will never know for sure to whom we owe the *Legenda* of Santa Chiara, but no matter who is the author the composition is an admirable example of feminine poetic inspiration from an age and a place, the convent, in which wealthy and noble women could afford to tell a story. If Battista Malatesta is the poetess, her verses show cultural awareness of religious themes and at the same time reveal an in-depth literary knowledge that would have been foreign to other well-educated nuns not particularly learned in literary production. Dalarun points out that Battista's work deals exclusively with religious subjects but, in contrast, her poetry is completely in tune with contemporary literary courtly rhetoric. There is very little in Battista's writing resembling the primitive *laude* in Jacopone da Todi's style, still popular in the fifteenth century as shown in Caterina Vigri's poems.²⁰ This could be a point in favor for the attribution of the *Legenda* to Sister Hyeronima. The *Legenda* of Saint Chiara is a beautiful poem with a clear influence from Dante's style. For this reason alone we would be inclined to prefer the attribution to Battista, considering her sophisticated knowledge of the famous influential poems of her time. However, there might be other more compelling factors for a different interpretation as argued by Jacques Dalarun.

The examples of poetry given here are just a taste of the learned activity exercised by women at the Monastery of

²⁰ J. Dalarun and F. Zinelli, "Poésie et théologie à Santa Lucia de Foligno. Sur une *laude* de Battista de Montefeltro," *Caterina Vigri. La santa e la città*: 19-43, 32: "Il est d'autant plus remarquable que sa production poétique traite exclusivement de matière sacrée [...]. Mais à l'inverse [...] la poétique mise en œuvre est résolument celle de la grande rhétorique courtoise. On ne trouve guère trace, dans ses œuvres, de la syntaxe et des figures de la *laude* primitive. Il y subsiste fort peu, par exemple, de la manière d'un Jacopone de Todi dont le succès est pourtant encore vif au XV siècle en particulier dans le milieu franciscains, comme en témoignent les *laudes*, plus archaïsantes de Caterina Vigri."

Santa Lucia during the fifteenth century. Besides Caterina Guarnieri and Battista Malatesta there were others who contributed to the fame of the convent. In the nineteenth century Foligno's historian Faloci-Pulignani remembers the peculiarity of Santa Lucia, a real cultural center in which many women could practice their talent. From the monastery they could disseminate their knowledge and interests to similar centers in other Italian cities such as Messina, L'Aquila, Bologna, Mantova, Ferrara, all taken by the intellectual ferment of the time. However, the convent of Monteluca in Perugia was indeed the closest in spirit to the sisters of Santa Lucia. An active exchange of ideas and literary production between their *scriptoria* guaranteed to both convents an important role in the development of humanistic culture. Feloci-Pulignani reminds us of the presence in Santa Lucia of many well-educated, noble young girls from the best families of central Italy. Once in the monastery, besides daily prayers and manual work, they continued to practice their love for literature. They sang poetry in Italian, Greek and Latin, wrote letters and chronicles, composed books, nourishing their knowledge with the study of classics and pursuing intellectual relations outside the convent with many learned men of their time.²¹

From the old *beghine* of lay communities to the enterprising wealthy nuns of later monasteries, women found their way through social discrimination. They were capable of surviving marginalization by using and reversing to their advantage the same religious establishment that was relentlessly persecuting them. Were they really religious, devoted women, committed to a profound spiritual life? Many more findings of documents, chronicles and manuscripts will probably continue to puzzle our postmodern minds creating new questions and challenging our present awareness of the ever-changing shape of history.

²¹ Canonici, 85-86.

VOCATIONS AND CHAUCER

JOHN STACHURA

Is reading Chaucer an obstacle to vocations to Franciscan ministry? Since sociologists offer many explanations for the current dearth of vocations, can it be true that Chaucer's tales about friars may be another factor that turns young people away from a commitment to Franciscan ministry? Geoffrey Chaucer described friars in ways that contradict the workings of grace. Speaking for almost all critics who reviewed the depiction of medieval friars in the Chaucerian canon, Arnold Williams said: "Considering the concrete realization of the religious spirit, the Friar is its utter negation."¹ Lest an otherwise charming medieval writer lead us into confusion, an examination of the way he depicted friars is warranted. My essay recommends a cogent study of his background.

Professor Williams' indictment, indeed, is a gross misstatement. Almost all literary critics, however, have based their criticism of the friars in literature on the fiction that the Antifraternal Tradition developed almost 750 years ago. Applying material taken from medieval fiction, critics of literature passed judgment on the real friars by treating fictional episodes as factual history. Fiction was made to prevail as fact; medieval literature's ridicule of the friar became commonplace.

Reading stories about the friars in literature requires discernment. Chaucer sketched an all-purpose caricature of a friar as a lovable rascal in the "Prologue" to *The Canterbury*

¹ "Chaucer's Friars," *Speculum*, Vol. 28, no.3 (July 1953): 499-513.

Tales. The friar in *The Summoner's Tale* was a hopeless victim of his own out-of-balance application of zealous ministry. Repeating the rhetoric of spirituality, he was a symbol of greed gone wild. It was a tale that enemies of the friars relished. *The Friar's Tale* celebrated a religious leader who demonstrated the example of St. Francis of Assisi. Depending on prayer, he humbly begged for the grace to foster faith and love.

In history, the antifraternality scandal dimmed the prospects of the friars. Beginning as a university quarrel, antifraternality resonated throughout the medieval world and in local politics. Good will between the secular and the regular clergy had all but disappeared because so-called upstart friars and stalwart clergymen were locked in scandalous disagreement. In Paris, 1256, a secular priest and the foremost master of sacred scripture of his day, William of Saint-Amour, published a tract whose tenets proposed the annulment of the Orders of Friars. His treatise was titled *De Periculis Novissimorum Temporum* (*The Dangers of the End Times*). He sought the approval of Pope Alexander IV and Louis IX, king of France. His treatise has had profound influence on Chaucer, Langland, and all other medieval English writers.²

Comprised of the foremost scholastics of the Church, the University of Paris attracted many bright students. The masters developed scholarship, and the students matured in their understanding of the great truths of the Catholic Faith. The faculty included notable friars: St. Bonaventure, St. Albert the Great, St. Thomas Aquinas and master teachers like friars Roger Bacon, Alexander of Hales, and John Duns Scotus. Recent studies hint that the illustrious bishop, Robert Grosseteste, teacher of Franciscans at Oxford, was a student in Paris at this time. Nevertheless, antifraternality evolved. It dominated the attention of educated people and soon envenomed the western world.

A type of anticlericalism, antifraternality treated the friars with ridicule. Its spokesman was William of Saint-Amour.

² John Moorman, *A History of the Franciscan Order* (Chicago: Franciscan Herald Press, 1988), Chapters 13 and 27.

We may find his name confusing; he was no saint. Critics credit his name simply as William. Friars called to faculty positions at the University stepped into a power struggle. Since their classes were popular, they requested permission to instruct more sections. The secular clergy were opposed to what they thought was a friar take-over. Secular clergy, guardians of the deposit of faith, spoke for the magisterium. In charge of the curriculum, they were responsible for preserving the faith and keeping catholic dogma free from contamination. In their view no change was possible.

During the development of the university system the secular clergy had developed certain privileges. In Paris, clerical chairs and traditional sources of clerical income were threatened by the popularity of the friars and the simplicity inherent in their practice of the vow of poverty. For men wishing to make something out of their lives, a Franciscan vocation was deemed very significant: future lawyers, priests, and professors flocked to this awesome religious life.

The clerical faculty at Paris connected the friars with disturbing signs of an apocalypse. William published a response to the prophecy posted by the abbot of a Benedictine Monastery in Italy. Abbot Joachim predicted that with the beginning of the Third Age – the Age of the Holy Spirit, expected to begin in 1260, based on two passages from the Book of Revelation – the structure of the church would be unnecessary as the faithful would have direct contact with God. A half-century later, Franciscan Gerard of Borgo San Donnino, following the teachings of Abbot Joachim, proclaimed the Franciscans the prophets of the new world order. The abbot's prediction contained notable errors, and Gerard's preaching became an embarrassment to the Order. Franciscan superiors applied vigorous efforts to counteract it. But the linkage of Joachim's prophecy with the friars was just the fodder the enemies of the friars wanted. Friars, according to Saint-Amour, were those pseudo-ministers who, according to their interpretation of St. Paul, would undermine the Church and bring about the Anti-Christ.

William attacked the friars for practicing avarice in their methods of begging and for presuming to reach above their

estate. Could mere beggars run the Church? Many friars were like St. Francis: humble, uneducated, unsophisticated. William framed the Friars in biblical symbols that became stock material in literature and in preaching. He portrayed them with contempt, labeling them pretentious and money-mad pseudo-ministers. William published forty-two theses to prove from scripture that these pseudo-ministers, a.k.a. friars, spelled hypocrisy. William affirmed that friars were anti-types to symbols of biblical pretence. He centered his condemnation of the friars on the criteria of first-century A.D. biblical religious ministers: the hypocritical rabbis, scribes, and Pharisees whom Christ condemned in the octuplex woes of Matthew 23:1-28: “Woe to you, scribes and Pharisees, hypocrites,” etc. He set the friars up as straw men and then destroyed them with biblical citations. His militancy was impressive.³

William had litigated a point of law concerning the very institution of mendicant orders before the Pope, charging that the Church had erred when it sanctioned the mendicant orders just fifty years earlier. To be approved, a religious institute must demonstrate a solid financial foundation. The total financial foundation of the four mendicant orders was zero, and friars expected to support themselves from alms. Also manifest was the concern that the Pope had ruled beyond the current understanding of papal infallibility. Joachimism repudiated Christ’s redeeming ministry in the expectation of a new world order. A debate pitted Thomas Aquinas versus William. You knew who would lose. The secular master avoided deference to the appeal of St. Francis, an inspiration to an army of followers. He ignored the significance of the fresco that Giotto painted to illustrate the dream which Innocent III experienced – a little man dressed as a peasant, holding a model of the Church upright with his shoulder. A friar was keeping it from teetering.

³ William of Saint-Amour, *De periculis novissimorum temporum*, tran., ed. and introduction by G. Geltner, Dallas Medieval Texts and Translations (Leuven: Peeters Publishers, 2008), 1-22.

William never called his scholastic colleagues friars. To him they were want-to-be ministers. The friars' so-called scandalous activities turned them into pseudo-ministers, he said, who deserved Christ's anathema. However, the friars had been serving the Church well; they comprised the first line of attack against heresies and disorders. The papacy and the royalty favored their position. After six years of debate in Paris, the Pope brought closure. He ordered that William's publication be burned and its author excommunicated. Louis IX, recently returned from Saracen captivity, exiled the professor. Having acquired the coveted status of martyrdom, William was the toast of his students. They admired his leadership and celebrated him in tavern songs.

As a *universitas*, schoolmen in Paris considered themselves entirely capable of making decisions and resolving school business. A pamphlet war debated the legitimacy of the mendicant orders. Was the vow of poverty a way to achieve holiness? Concerning the apocalypse, the secular faculty charged the friars with heresy because the so-called new order would abrogate Christ's teachings and his sacrifice on the Cross. Eventually the controversy led to the execution by fire of four Franciscan friars condemned by John XXII. The bitterness of the struggle gradually diminished as some masters from the secular ranks came over and took up the Dominican or the Franciscan habit. Politics prevailed over spirituality: the friars saw that God's work truly must be their own. And so, the blessings of the three Franciscan Orders have prevailed for over 800 years.

Saint-Amour's allegations, however, supplied juicy items of fiction to the best selling book of the Middle Ages: *Le Roman de la Rose*, a medieval romance that illustrated the effects of love and distrust. Copies of this novel-length poem by De Meun were being transcribed even in the monasteries, as witness the plot of the sensational book and film of the recent twentieth century: *The Name of the Rose*. De Meun affirmed his intention in the closing lines of his fiction. He intended to apprise his readers of the corruption of trust in society. The poem was so popular that Chaucer, ever the astute businessman, eagerly translated it into English. The

identity of the allegorical agent of deception was made out to be a friar because a woodcut depicting deception revealed a person wearing the robes of a Dominican friar, one associated with infamous roles in the Inquisition. The allegory was aptly named *Faux Semblant*, a figure regarded as an image of the deceit.

The poem has nothing to do with friars. *Faux Semblant* was the name of a symbol that satirized hypocrisy. In a confessional expose, he described himself as the villain of the piece. Adapting the allegory, Chaucer created the Pardoner. The original symbols taken from Matthew 23 were made to satirize deceit identified with the friars. To make sure the point was established, Gui de Nori, a Benedictine monk, composed some ninety lines condemning so-called despicable friars. He inserted his complaints into his copies of the transcription which later was used by Chaucer.⁴ Venality associated with the friars was set in stone.

CHAUCER'S FRIAR

Reading like a confessional, Chaucer's imaginary interview of the Friar depicted him as a lovable rascal. Chaucer created an Everyfriar. Friar Huberd's characterization was fictionalized in an allegory that repeated major flaws about friars that William had condemned 200 years earlier.⁵ Not a real person, Friar Huberd served to personify everything that could be deceitful about a friar's ministry. Antifraternal allegations supplied the data from which Chaucer created his exposition. Items which he satirized indicated his familiarity with complaints that he had derived from traditional sources. Were any of the descriptors Chaucer used based on his eye-witness account? It seems that finished product was meant to be taken as an introduction to a real person.

⁴ Sylvia Huot, *'Le Roman de la Rose' and Its Medieval Readers* (New York: Cambridge University Press, 1993), 14-39.

⁵ Geoffrey Chaucer, *The Riverside Chaucer*, Third Edition (Oxford: Oxford University Press, 1987).

Skillful as he was, he added irony and verisimilitude to various allegations he derived from estate literature, complaint literature, and iconography. To stock conventions he added his own commonplace observations preserved in the anti-fraternal tradition. With allegory based on traditional stock conventions, Chaucer produced a composite, flat, cardboard friar whose personal foibles were played for amusement. This symbolic Friar thought that life was all about him; he presented the sum total of satire by inflation. Allegory owed its comprehension to the emblematic iconography depicted on church walls and in cathedral windows, and Chaucer's friar emerged as an emblem of misguided ministry.

Chaucer produced a classical evaluation of the medieval friar, one that perfected William's allegation: friars pretend to be holy. "By feigning sanctity, they render themselves suitable for deceiving others. The devil," he continued, "observing he cannot prevail, sends false friars who, under a religious habit, pervert the faith. No one harms the Church of God more than one who acts perversely while bearing the name of sanctity of an Order."⁶ Chaucer's friar did not uphold the sanctity of our Order.

The typical friar was "wanton."⁷ This term served Chaucer's thesis. It indicated the Friar was out of control; he was unprincipled. He was made to demonstrate his idea that religious life was not worth all that trouble. Why should he hold fast to the words of the Rule? His belief was opposite to what Mark 3:20-21 said of Jesus: "He was out of His head." Chaucer pictured the Friar as one who talks too much, who thought it was all about him. He put on airs talking to women. He seduced many of them, and then he had to pay for the weddings he arranged for them. He sought the company of the rich and famous, the sleek widows and wives. He was a very popular confessor. He forgave any sin as long as the sinner gave him money. He was easy with penances. Money, not contrition, was evidence of the sinner's remorse because the Friar would see the pain the sinner felt in his pocket-

⁶ Geltner, 71.

⁷ Chaucer, General Prologue, 208-69.

book. His own pockets were filled with pins and token gifts for the ladies; singing for them also made him a big hit. He was effeminate, but he had the profile of a champion. He was a regular at all the bars, and he had an "in" with innkeepers. He avoided lepers: they had nothing to give him except a disease. He ingratiated himself with upper class people from whom he collected enough money to be hailed "best beggar in the house." He would have to be out of his head to do what Christ expected. When he walked around, people would think he was the pope, his double-worsted habit was neatly pressed. He did not wear a threadbare coat like a poor student and on "love days" he lorded over everybody. Even if a widow had only one shoe, he would come away with a donation, so convincing was his act of holiness and sincerity. His lisp made him the darling of pretension and piety, acting like a puppy. When he finished preaching, his eyes would sparkle like stars in the crisp night air. He got everything that he wanted out of life, being "wanton." He did not practice what he learned during his formation. He showed what goes on in a Friar's head.

The Summoner's Tale described one day in the life of a Carmelite friar, the leader of a begging team. Simply recording the activities of a begging friar, the narrator, an archrival of the friar, disclosed the tenets of the secular clergy. Having first established a scatological tone, he told his tale objectively and realistically in an omniscient third person viewpoint. He demonstrated the first thesis which William had promulgated (8). Having obtained control over the wife and her household, the friar failed to get anything out of her husband. Desperate, he was subjected to a profound humiliation.

In factual history, the lower estates of society, the simple people, the real *minores* valued the saving ministry that the friars brought to them. Chaucer preserved this notion in *The Friar's Tale*. Carolly Erickson observed: "Mendicants clearly held a firm and in many ways a positive place in the popular

imagination.” This is a fact which no historian of the Franciscans in this period can afford to ignore.”⁸

With prayer and example, friars in history served the people well. With the observance this year of 800 years of ministry, it is evident that the real friars got it right. In foreign missions and here at home, they give counsel, sanctifying, teaching, and giving examples of how Christ wanted his mission to be continued. Their first stories appeared in a collection called *Il Fioretti*, published about a century after the secular clergy initiated their dispute with the friars in Paris. After Chaucer, all classical English writers of literature – Shakespeare, Byron, Browning, Chesterton, et al – celebrate the heroic accomplishments which friars bring to ministry. Writers of classical English literature have continued to tell the stories of the friars. Their harvest is great.

William died in disgrace, but Chaucer played it straight. He wrote a retraction of his “unknowing errors” and extended an apology. His projection of the friar type is formidable. But is Chaucer a cause of the decline in vocations?

Indeed, many eyes are watching us Franciscans. With grace and study, with confidence, we take our places and play out our part in the divine comedy that unfolds around us. Literature is expected to mirror what Franciscans have come to do. While we have time, let us do good.

⁸ Carolly Erickson, “The Fourteenth-Century Franciscans and Their Critics, II: Poverty, Jurisdiction, and Internal Change,” *Franciscan Studies*, 36 (1976): 108-47.

OFS/SFO¹:
WHENCE WE CAME – WHERE ARE WE GOING?

FRANCESCO CHIAPPELLI, O.F.S.

Tourists in Poggibonsi are few and far between. Overshadowed by San Gimignano sitting on its majestic hill a few miles to the West, by the “pearl” of Southern Tuscany, Siena, and by the splendor of Florence about an hour away by highway to the North, what can Poggibonsi brag about, except that it is one of several furniture-making centers of Central Italy? Oh, it sits in the heart of the Chianti valley – but who, in his right mind, would go to Poggibonsi for a wine tasting expedition? Like everything else, however, we must look deeper. The fox told the Little Prince his secret: “what is essential is invisible to the eyes, one sees truly only with the heart”² and, at least for us Secular Franciscans, it is possible that the humble town of Poggibonsi may well become an important pilgrimage destination.

... SHOULD SAFFRON BE THE FLOWER OF OUR ORDER?

Tradition has it that James the Greater, Apostle of Christ, evangelized the Moors up to and including the Iberian territories, which today we commonly refer to as Spain and Portugal. Whether he accessed these lands from the South, via Morocco and the Strait of Gibraltar, or from the North, via

¹ “OFSs” stands for the international denomination of our Order: *Ordo Franciscanus Saecularis* – rendered in the USA as Secular Franciscan Order, SFO.

² Antoine de Saint-Exupéry, *Le Petit Prince* (Hertfordshire, UK: Wordsworth Editions Limited, 1995).

France and the Pyrenean mountain range remains unclear. What is recorded tradition is that St. James died and rests in Compostella, hence the name of this city, Santiago de Compostella. Throughout the earliest centuries of Christianity into the Middle Ages, and even today, pilgrims have traveled to Compostella to pay honor to St. James. The route of this pilgrimage is so ancient and entrenched into the European landscape that the tracing of this major medieval thoroughfare can still be recognized today.

The pilgrims entered the Via Francigena at the southern tip of Italy after crossing the sea from Jerusalem, and traveling to Rome and through Southern Tuscany. There, the road took a westward bend just south of Florence towards the valley of Empoli and Fucecchio leading the travelers to Lucca. Following a northward bend toward the southern coast of France, the road continued toward the French-Spanish mountain divide, and ended in Compostella. Of course, this main artery had many intersections, loops and tangents, and was used a great deal for pilgrims and non-pilgrims alike. It served as a main road for commerce, general travel, as well as warfare.

About twenty miles away from Lucca, travelers could make a short left toward the hills, and arrive in the comfortable city-state of Pistoia, which stood strategically at the opening of the Apennine mountain range – its name comes from two Etruscan words: pist-oros, opening/door to the mountain – which opened the way to Bologna, and central and northern Italy. Bishop Atto brought to Pistoia a relic of St. James in 1137, and St. James (San Iacopo) has been the patron saint of Pistoia ever since. Therefore, Pistoia was a welcome resting place for the pilgrims along their trip.

Between the cities of Florence and Siena in southern Tuscany, a region renowned from ancient times for its charm, the fairness of its sun and wind exposure, and the excellence of its Chianti wine, the *Via Francigena* crossed the Chianti region, and a particular loop in the road could take the travelers either this or that way. On the one hand, one could go up the steeper hill toward fortified San Gimignano. On the other, pilgrims could go through the gentler hill called after

the Bonizzi family. Both routes eventually converged again, and continued toward Empoli.

This particular hill (*poggio*, in Italian) was considered among the fairest particularly because of the fragrance of the fields of saffron flowers that covered it. Indeed, the harvest and commerce of this spice was the busiest and happiest activity on that hill and its surroundings, and the most profitable in that it involved not only culinary commerce, but also textile and the arts as saffron pollen is also used in the development and production of colors.

The name Bonizzi is unclear in its origin, but is certainly vulgate for the Latin *Bonitium*, which carries the root *bonum* (=good). Whether the name derived from the goodness of the hill, and then was attached to the family, or whether the family, or a family member, was recognized as particularly benevolent, and thus surnamed, will remain a mystery. What is clear is that starting in the mid 1100s, this particular hill was known as the hill of the Bonizzi (*poggio de' Bonizzi*). Eventually, by contraction, the name became Poggio Bonizzi, or Poggi' Bonizzio. The family name actually contracted to Bonsi as well, and soon that hill, a few stone throws from Siena, was recognized as Poggibonsi.

The Bonsi family was a most respectable and respected sienese family. Following the victory of Florence over the city-states in Tuscany, including Lucca, Pistoia and Siena, it came to form its first Parliament in the late 1400s. Messer Domenico Bonsi, doctor of Law, not only was one of the first elected members of this illustrious Chamber, which would eventually open the road to the Medici dynasty, but was actually the first Prime Minister of Florence. His son, Giovanni, an ordained Franciscan friar, became Bishop of Béziers, France, with the name Jean de Bonsi (or Bonzy) in 1598, and Cardinal in 1611. Cardinal Jean was the granduncle of another French Cardinal, His Excellency Pierre de Bonzi, almoner to Maria Theresa, queen of France and consort to the Sun-King, Louis XIV.

Pilgrims could rest and be secure in Poggi' Bonizzio because it had been astutely constructed as a fortified agglomeration around and encircling five small villages scattered

on the hill. The correct denomination of the locality ought to have been Borgo Maturi, its original nucleus, and was so named until about 1170. But, travelers preferred to stay in the conglomerate that offered more amenities for commerce, and more protection and safety, rather than the original nuclear hamlet. They sought the hills of the Bonizzi, rather than its historical and originally fortified core of the Maturi. Borgo Maturi fell into disuse as the name of the locality, and Poggibonsi prevailed.

Guido Guerra of the noble family of the Counts Guidi of Tuscany initiated the building of the podium Bonizi in 1155 about the old castle of Maturi. A document dated 1075 suggests that the original castle may have been completed by one Bonizio Gastaldo de' Maturi. A notary document dated 28-29 March 1156, describes that the Church, through its representative Fr. Ranieri, exchanged with Guido Guerra, Count of Tuscany "una petia de terram que habeo e tengo in monte qui dicitur bonizi ..." (a parcel of land that I have and own on the hill called bonizi) to build this fortified conglomerate for the benefit of merchants and travelers.

Poggibonsi thus became established as a place of commerce centered on the economy, we would say today, of the *Crocus sativus*, the saffron flower. Both the strength and the fundamental weakness of this town stood in its pride and independence from San Gimignano and from Siena. It grew in reputation and in riches, and it was acrimoniously attacked and destroyed by both its neighbors. Thrice sacked and thrice re-built, eventually with the assistance and under the protectorate of Lozenzo the Magnificent Poggibonsi attained peace and stability some three hundred years later.

Poggibonsi was a nascent and flourishing place of textile business and exchange when Pietro di Bernardone of Assisi, Francis's father, established himself in the business. He had traveled there often for saffron commerce, and had taken his young son, Francis,³ along as he hoped that Francis would

³ Francis was born Giovanni "francese" di Bernardone about September 1182 in a building still visible in Assisi, which stands behind the convent of S. Francesco Piccolino.

one day follow him in his trade. It was customary in reputable families that the son continued the trade of the father, lest he be dishonored in shame and ridicule. Besides, it was practical to have a young and dedicated trainee grow into the most trusted right-hand man, and eventually into the provider of one's old age. It was presumably on one of these trips that Francis met the son of one of his father's suppliers.

We know little of this supplier except that his name was Modesto, and that he probably originally came from Lucca, or its surroundings, and, as such, was recognized as "of the region of Lucca," the Lucchesia. As almost always occurred in these times, the son took over his father's appellation.⁴ This was done generally with the Latin genitive to signify "son of," or with the prefix "of" (di, e.g., Di Modesto), or by taking the father's nickname as one's name, such as Lucchesio di Modesto (or Modesti).

LUCCHESIO MODESTI

Lucchesio Modesti (or Modestini in some documents, Italian diminutive of Modesti meaning "smaller Modesto") was actually born in Gaggiano in the valley of the Elsa river near Siena in 1181. Gaggiano today is nothing but a fraction of Poggibonsi. The only apparent reason Gaggiano is still on the map today is because it houses the large winery Melini, about half way between Poggibonsi and Castellina in Chianti.

It is said that Lucchesio spent several of his formative years as a young man fighting local warfares. These were acrimonious times of infighting between the supporters of the Pope, the Guelfs, named after the Welf family of the Dukes of Bavaria, and the supporters of the Emperor, the Ghibellines, a name derived from the latinization of the Waiblingen castle that belonged to the family Hohenstaufen, of the dynasty of the Dukes of Swabia. A local family feud escalated into a ma-

⁴ In the case of Francis, he actually took on his mother's, Giovanna Pica (often referred to as donna Pica or Monna Pica), whose French origin (*francese*, in Italian) led to the nickname Francesco, which eventually came to signify his name.

major political discord and the resulting armed conflict tore medieval Europe apart for decades. Francis was involved in the conflict of the faction called the Grifo from Perugia against the Guelfs of the Leone faction, which were based in neighboring Assisi. Lucchesio also joined the Guelf faction, the minority of the neighborhoods (*contrade*, in Italian) within Siena, which was predominantly Ghibelline and supported by Emperor Frederick II. The Sienese Guelfs were strongly defended by Florence, the stronghold of the Guelfs in Tuscany. Within a few decades, this situation led to the massacre of the battle of Montaperti (4 September 1260), just outside of Siena,⁵ where the Tuscan Guelfs were annihilated, albeit only temporarily.

When Lucchesio returned home in the early 1210s, he took the route opposite to that which Francis chose, and took on his father's business. He married the daughter of

⁵ Siena, the victor, engaged in city-wide festivities and celebrations, which soon were commemorated on a yearly basis: the fact that the city had been divided down the middle, that factions had acrimoniously fought and battled, that one side, one neighborhood, one *contrada* won, and that the celebration of victory of the one *contrada* soon spread over the city such that the entire city celebrated. This event, rather than being represented as a crude fight, became manifest more elegantly as a horse race across the city, with each horse representing one *contrada*. The race was named the Palio, for the name of banner symbolizing victory that was given to the rider of the winning horse. When, eventually, Florence regained its supremacy and established its dominance over Siena and the rest of Tuscany, the war between Guelfs and Ghibellines was relegated to the history books. The Palio became a race commemorating the *contrade's* pride in their artisanship and craftsmanship. To this date, on each 2nd of July and 16th of August, Siena holds the festivities of the Palio. Ten of the now seventeen city's *contrade* are randomly selected to participate. Each *contrada* has its own banner that symbolizes a different quality and a different professional guild. Complicated alliances and distrust characterize the relations between the various guilds. On the day of the Palio, each *contrada* meets in its own church, and sends forth its cast of medieval banner-handlers. When the race begins, all is permitted and riders are often seen using their whips on opposing riders, especially as the race crosses the enemy *contrada*. All in all, today's Palio symbolizes quite well the extent to which the city was torn when the war between Guelfs and Ghibellines prevailed.

Bencivenni di Buono dei Segni,⁶ a good and honest woman of virtue and well-respected, the Good Lady as she was called (*bona donna*). For many years, Lucchesio and Bonadonna were entirely and solely concerned with material riches, business success, and enterprise. His reputation was that of an arrogant and avaricious man, and his spouse had a similar disposition. They had no children, and the focus of their lives was their personal material welfare.

Within a decade, Lucchesio and Bonadonna began to realize the foolishness of their endeavor, and to reform their lives. They transformed and re-directed their ambitions, and became increasingly better known and respected for their works of mercy. They performed many religious obligations regularly and with piety, attended the sick in hospitals, and received strangers hospitably into their house. They sold the business, and divided the gain among the poor. They retained for themselves only so much as they would need barely to live.

FRANCIS'S VISIT

Following the May 1219 second General Chapter of the followers of Francis, which about 5,000 brothers attended, Francis left Italy at the port of Ancona on 21 June to evangelize the Saracens. He was taken prisoner by the infidels, and was led to the Sultan. The brothers heard of his capture, and feared for his death. But, in fact, the Sultan received him with great courtesy. Francis was eventually freed, and hurried back to Italy because of mounting troubles among the brothers during his absence. He is said to have re-entered Italy through Venice, and to have traveled south toward Bologna, Florence, Siena, Perugia to arrive in Assisi sometime in late 1220 or early 1221.

⁶ The family relationship between Bonadonna, daughter of Bencivenni di Buono dei Segni, and Cardinal Ugolino dei Conti Segni is unclear based on the documents at hand.

Tradition tells us that one day in spring in 1220, Francis arrived in Poggibonsi. He sought his old acquaintance, Lucchesio. He and his wife warmly welcomed Francis into their home. Francis greatly rejoiced to find their ways so altered for the better. Lucchesio and Bonadonna, who had, of course, heard about the blessed activities of Francis, asked for instructions for themselves, so that they might lead a life in the world, but not of the world, in a manner that would be pleasing to God.

As Lucchesio and Bonadonna asserted their desire to follow Francis's way, Francis instructed them that it was not in God's will that every one should leave their loved ones and families to join his Order. He told them that years before, in Cannara, a few miles from Assisi, while he was preaching one day, he was distracted by some unruly swallows. When he rebuked the swallows, they immediately became quiet and seemingly attentive to his sermon. That had so stricken the men and women of Cannara, that they sought to join him. Just as all the swallows put aside their "bird business" to allow Francis to preach, the people of Cannara wanted to set aside their secular pursuits, their hopes, dreams, aspirations, and even their families to join Francis in living the gospel. Francis told them that it was not possible for them to relinquish their secular responsibilities, but promised that he would pray and meditate to find a solution to their query.

The story continues that the only thing Francis felt he could do was to provide them with a Rule of Life, a set of regulations that would help them to order and "to form" their lives. He called it the "form of life" (*forma di vita* in Italian), and designed especially for them, lay people who were not free to leave everything and become a friar or a sister.

As tradition goes, Lucchesio put on the simple gray garment, and applied himself to advance rapidly toward perfect holiness. He practiced penitential austerity, often fasted on bread and water, slept on the hard floor, and bore God constantly in his heart. His and Bonadonna's generosity to the poor knew no bounds: for example, one day, as there was not even a loaf of bread for him and his spouse, a poor man came and asked for food. Lucchesio asked Bonadonna to look in

the pantry, for he trusted in Him who had multiplied a few loaves for the benefit of thousands, and she found the pantry filled with bread.

When the epidemic of the *morbis gallicus*⁷ (the French disease) struck Siena and Poggibonsi about 1250, Lucchesio went out with his laden donkey, to bring assistance to the sick. One day, legend has it, as he carried a sick man to his home on his shoulders, a young man asked him mockingly, “what poor devil is that you are carrying there on your back?” Lucchesio replied calmly. “I am carrying my Lord Jesus Christ.” At once, the legend tells us, the young man’s face became distorted, he cried out fearfully, and was dumb. Contritely he cast himself on his knees before Lucchesio, who restored his speech by means of the sign of the Cross. Bonadonna fell ill with the fever from which she died after devoutly receiving the holy sacraments. Lucchesio passed away on April 28, 1260.

Lucchesio and Bonadonna had dedicated their Franciscan life to piety and charity. Both had lived in obedience, chastity and poverty, and thus established the beginning of the Third Order of Saint Francis, which many in Poggibonsi and its surroundings, embraced. Among the many Lucchesio guided in following the way of Francis, Davanzato of Poggibonsi (circa 1185-1295) also joined the Third Order of Francis, and entered the priesthood. As Lucchesio is our model of the Third Order Secular Franciscan, Davanzato is our model of the first ordained Third Order Franciscan prelate.

FROM SOLET ANNUERE TO SUPRA MONTEM AND BEYOND

It was the year following his visit to Lucchesio, at the latest in 1221, that Francis composed the rule for our Order. He called it the Order of the Brethren of Penance (*Ordo Fratres de Poenitentia*). It eventually was also called the Third Order

⁷ The “French disease,” variously called the “Spanish Fever,” the “Italian ailment,” etc., would be fully characterized and renamed by Hieronymus Fracastorius (Girolamo Fracastoro, 1478-1553) in his *Syphilis sive morbus gallicus* (Syphilis or the French Disease).

of Francis, or the Order of Tertiaries, in relation to the other two Orders: the Order of Friars Minor – the First Order, and the Poor Clares – the Second Order (... *tres ordines hic ordinat: primumque Fratrum nominat Minorum: pauperumque fit Dominarum medius: sed Poenitentium tertius*).

Francis lived at a time of tremendous religious upheaval, a period of renewal that was experienced in the social world around him. A variety of spiritual movements emerged and were led to interpret the authenticity of the religious experience against the supreme measure of Christ and his disciples. For example, the Umiliati, the humbled, were secular men and women bound in a fraternity founded by St. John of Meda (circa 1100-1159) in 1134, which encouraged them to live in poverty, mortification and sacrifice, and to combat the gnostic heresy of the catarrhs (Greek, “pure ones”), who argued that the world was split along lines of matter and spirit, good and evil, and that they could save themselves by purifying themselves through chastity and poverty. The Catarrhs were acrimoniously fought by Pope Innocent III (circa 1160-1216). In a few centuries the Umiliati, too, would degenerate and eventually be suppressed by Pope Pius V in 1571.

Francis and his companions, in contrast to the Umiliati, sought first and foremost obedience to the Church. They compared their lives and their itinerant apostolate with the model of evangelical life and the inspiration of Gospel living, as the Umiliati. But, unlike them, Francis and his followers were always concerned with being in accord with the Pope and sought ecclesiastical approbation and direction. Francis obtained unwritten approbation of his simple (first) rule, the *forma di vita*, from Pope Innocent III (1198-1216), a text composed ad hoc for the guidance of his first companions.

Francis edited, amended and completed his second Rule, the *Regula Bullata* during a retreat at Fonte Colombo in the valley of Rieti. He submitted his rule for papal approval and confirmation in writing. Pope Honorius III (1216-1227), who had succeeded Pope Innocent in 1216, confirmed the Rule in his Bull *Solet annuere* on the 29th of November 1223. To this day, this Rule of the Friars Minor is the one professed throughout the whole First Order of St. Francis.

Because Francis's Third Order, the Brothers of Penance, was meant as a sort of middle state between the First or Second religious Orders, and the world, it was designed for those who, wishing to follow in the saint's footsteps, were debarred by marriage or other ties from entering either the religious modes of life. Therefore, the Rule had to be modified.

Whereas there has been historically some difference of opinion as to how much of the original Rule was actually composed by Francis, its authenticity has withstood the test of time and history. First of all, Francis himself wrote the first draft of his *forma di vita* for the penitents: he wrote the First (1215) and later the Second (1221) Letter to All the Faithful. The *Menoriale propositi* (1221) of Cardinal Ugolino dei Conti Segni (about 1155-1241), who was Papal Legate for Lombardy and Tuscany, further confirms this, and was approved by Pope Honorius. In his *Significatum est* (16 December 1221), Honorius III confirmed and affirmed the Franciscan movement and its ecclesial character, and this affirmation was repeated by the same pope in his letter to all the bishops of Italy on December 1, 1225.

Francis's biographers and writers further affirmed and confirmed with certainty the direct paternity of Francis of the Rule of the Third Order. Thomas of Celano (*First Life of St. Francis*, 1228/29); Julian of Speyer (*Officium rhythmicum*, 1231/32); Pseudo-Abrincese (*Legenda versificata*, 1232/33); Julian of Speyer (*Vita*, 1232/35); St. Bonaventure (*Major Life of St. Francis*, 1260/63); the *Anonymous of Perugia* (1266/70); the *Legenda monacensis* (1275); and Bernard of Bessa (*Liber de laudibus*, 1276), among others, all asserted that. It is now the official position of the Church, as stated in the encyclical letter *Sacra propediem*, (January 6, 1921), by Pope Benedict XV that "from the testimony of the sources one can deduce from the evidence that St. Francis was the true founder of the Third Order in the same way that he was of the First and the Second, and thus, without doubt he was their wise legislator ..."

Undoubtedly, Francis himself, in his *Testament* (1226), established the spiritual statement on the perfect observance of the Rule. Cardinal Ugolino, as soon he was elected

The Cord, 60.2 (2010)

Pope Gregory IX (1227-1241), declared that the Church did not oblige the Order of Friars Minor to follow the Rule *ad litteram*. Nevertheless, he, as subsequent Popes would, blessed and encouraged those who chose to observe this life. Several indulgences⁸ were granted to Secular Franciscans over the centuries, starting with Pope Gregory.

PAPAL SUPPORT

At the General Chapter of the Order of 1239, in Rome, and under the personal presidency of Gregory IX, brother Elias of Cortona (circa 1180-1253) was deposed in favor of Albert of Pisa (circa 1170-1239) the former provincial of England, and the first priest to be elected Minister General, a moderate Observant of the Rule. Nevertheless, Pope Gregory, in no uncertain terms, vigorously confirmed the spiritual direction of the Franciscan penitents in his back-to-back bulls *Detestanda* (21 May 1227), and *Nimis patenter* on (26 May 1227). Further in his *Caput draconis* (1228), Gregory IX decidedly confirmed again the authenticity of the Rule to Francis, as unequivocal *huius ordinis institutor* (founder of this order), as did his successor, Innocent IV (1243-1254).

Pope Innocent is perhaps best remembered not only for having fled the Papal States under threat from the Emperor, Frederick II, but also for having called the first Council of Lyons (1244-1245) with the chief political purpose of deposing Frederick. In addition the Council was to endeavor so

... that the church, through the salutary counsel of the faithful and their fruitful help, may have the dignity of its proper position; that assistance may speedily

⁸ Indulgences, in the Roman Catholic Church, refer to the pardon of temporal punishment due a sin that has been sacramentally absolved. That is to say, an indulgence is a declaration by the Church that those who say certain prayers or do good deeds will have some or all of their punishment for sin committed remitted in purgatory. Indulgences are obtained and applied only as God wills – as the Church voices God’s will. Obtaining an indulgence for another living person is disallowed by canon law. See Appendix for additional information on indulgences.

be brought to the unhappy crisis in the holy Land and the sufferings of the eastern empire; that a remedy may be found against the Tartars and other enemies of the faith and persecutors of the Christian people; further, for the issue between the church and the emperor ...

In 1247, at the General Chapter of Lyons, where Pope Innocent IV was still residing, a stricter Observant, John of Parma (1247-1257) was elected General Minister. John of Parma enjoyed the favor of both Pope Innocent and his successor, Pope Alexander IV (1254-1261), Rinaldo dei Conti Segni, nephew of Cardinal Ugolino.

John of Parma greatly increased the influence of the Franciscan Order, particularly in regard to the academic activity of the brothers. Franciscan theology was taught in Franciscan houses as well as at the best universities of Europe, including Paris and London. Bonaventure completed his bachelor's degree in 1248 and began lecturing on the Bible the same year. "Although the date of his inception as master of theology is debated, there is considerable evidence to indicate that he functioned as regent master at the school of the Franciscans at Paris from 1254 to 1257."⁹ That very year, Bonaventure succeeded John of Parma as General Minister, and followed much, albeit not all of John's views. He generally supported the Observants, or the "Spiritualists" as they now were commonly called. Bonaventure was charged, at the General Chapter of Narbonne in 1260, to write a biography of the Seraphic Father, a task he completed during the short reign of the French Pope, Jacques Pantaléon, Urban IV (1261-1264). It was to be officially authorized as the only approved biography of the founder of the Order at the General Chapter of Pisa in 1263. Pope Clement IV (1265-1268) sought to appoint Bonaventure Bishop of York, but he con-

⁹ Zachary Hayes, "Bonaventure Mystery of the Triune God," in *The History of Franciscan Theology*, ed. Kenan B. Osborne (St. Bonaventure, NY: The Franciscan Institute, 1994), 40.

vinced the Pope otherwise on the grounds that he needed to tend the Franciscan flock.

Following Pope Clement's death and over three years of political disputes, the College of Cardinals elected Teobaldo Visconti, archdeacon of Liege, who was neither a Cardinal nor an ordained priest, to the papacy with the name of Gregory X (1271-1276). Gregory received the tiara from Cardinal Giovanni Gaetani Orsini, who would eventually become Pope Nicholas III (1277-1280), succeeding Pope John XXI's brief reign (1276-1277). In 1273, Pope Gregory elevated Bonaventure to Cardinal. His exemplary humility is recounted in this traditional historical clip: when presented with a Cardinal's hat, Bonaventure is reputed to have said: "... hang it over there on the tree until I finish doing the dishes! ..."

Bonaventure assisted Pope Gregory in preparing for the second Council of Lyons, which was designed in part to heal the schism between the Eastern and the Roman Churches, to free the Holy Land from the infidels, and to restore Church discipline. In the context of the Order, measures were to be taken against extreme Spirituals who threatened a schism within the Order and renunciation of allegiance. During the fourth session of the Council (6 July 1274), the reunification of the Greek and Roman Church was entertained. Bonaventure spoke with his customary eloquence. Under still questioned circumstances, he fell ill that very evening, and died of a stomach ailment following a week-long agony.

The successor of Bonaventure, Jerome Masci of Ascoli (1274-79), had carried a successful mission as a papal delegate to Constantinople to invite the participation of the Orthodox church to the Council in 1272. He would later become the first Franciscan Pope, Nicholas IV (1288-1292). The question of poverty in the Order was at the center of Jerome's tenure. He helped draft a document that incorporated the reasonable demands of the Spirituals, and that eventually was approved by Pope Nicholas III (*Exiit qui seminat*, 14 August 1279).

The bull was also well received by Bonagratia Fielci of S. Giovanni in Persiceto (1279-83), Jerome's successor as the General Minister of the Order. Jerome had been forced

to relinquish his charge of leading the Franciscan Order because of his elevation to Cardinal of Santa Pudenziana by Pope Nicholas III (1278). His successor, Pope Martin V (1281-1285) then named him Bishop of Palestrina in 1281. Upon the death of Pope Honorius IV (1285-1287), an 11-month Conclave was held and led to the election of the 22nd of February 1288, where Jerome was elevated to the papacy.

At the General Chapter of Milan of 1285, Arlotto da Prato (1285-1287) was elected General Minister. But, at the next Chapter in Montpellier (1287), Matteo da Aquasparta (1240-1302), one of the Franciscan masters of Paris, was elected General Minister. Pope Nicholas elevated him to Cardinal in 1289, and Raymond Godefroy replaced him as General Minister.

Pope Nicholas was an ardent defender of the Franciscan Order. He re-wrote and confirmed the Rule of the Tertiaries so strongly that some have suggested, with little strength in their argument, that our Rule should be attributed not to St. Francis but to Nicholas IV. In his bull (19 August 1289, *Supra montem*), formulated 63 years after the death of Francis, the 192nd Pope and the first Franciscan Pope approved and affirmed the Rule of the Tertiaries of Francis under the title *The Approbation of the Third Rule of the Brothers and Sisters of the Third Order instituted by Bl. Francis*, for seculars living in their own homes, called Tertiaries. The bull also asserted without the shadow of a doubt that Francis of Assisi was the “Institutor” of the “Order of Penance.” On Good Friday, April 4, 1292, Pope Nicholas IV died.

Supra montem was later confirmed and re-affirmed by several of Pope Nicholas’s successors. Suffice to mention that Pope Clement V re-affirmed the observance of the Rule in *Exivi de paradiso* (May 6, 1312). Pope John XXII defended against a heretical misinterpretation of papal authority in regards to declarations of his predecessors on the Rule in *Quia quorundam* (November 10, 1324). Pope Innocent XI declared the unmitigated observance of the Rule in *Sollicitudo pastoralis* (November 20, 1679). Pope Leo XIII revised the Rule of the Third Order of St. Francis in *Misericors Dei Filius* (May 30, 1883). Pope Benedict XV dedicated his Encyclical

The Cord, 60.2 (2010)

(*Sacra propediem*) to the Third Order of St. Francis (January 6, 1921). Pope Pius XI reformed the Constitution of the Rule of the Third Order Regular in *Rerum condicio* (October 4, 1927). In our lifetime, Pope Paul VI (1963-1978) promulgated the Rule of Life for the Third Order Secular (*Ordo Franciscanus Saecularis*, OFS) in *Seraphicus Patriarcha* (The Rule of the Secular Franciscan Order) (24 June 1978), one of his very last proclamations. Pope John Paul II, in his *Ex Corde Ecclesiae* (8 October 1998) exhorted Catholic universities in general and Franciscan centers of teaching and learning in particular to be open to the evolution of human cultures, to be "... aware that human culture is open to Revelation and transcendence, is also a primary and privileged place for a fruitful dialogue between the Gospel and culture ..."

WHERE DO WE, SECULAR FRANCISCANS, GO FROM HERE INTO THE REALITIES OF THE TWENTY-FIRST CENTURY?

It is clearly in the context of *Seraphicus patriarcha* and of *Ex Corde Ecclesiae* that we must interpret our Rule as Secular Franciscans. In particular Chapter 4 of The Rule and Life of the Secular Franciscans ought to be lived as "to observe the Gospel of our Lord Jesus Christ by following the example of St. Francis of Assisi who made Christ the inspiration and the center of his life with God and people. Christ, the gift of the Father's love, is the way to him, the truth into which the Holy Spirit leads us, and the life which he has come to give abundantly. *Secular Franciscans should devote themselves especially to careful reading of the gospel, going from gospel to life and life to gospel.*" (emphasis added).

This process requires, as in past centuries, a daily reformation of our lives. We must take heart at what Lucchesio did, and how he dedicated his life to accompanying Francis in the footsteps of Christ in obedience, chastity and poverty. Poverty need not be the absence of any and all possessions, the old *sine proprio* stance. Poverty is best seen as poverty of spirit, and acceptance of God's will with the innocence of a little child. Poverty is mirrored in this phrase taught to us

by Christ himself when addressing the Father, *fiat voluntas tua* (Thy will be done). May this be our light when we face the darkness of daily encumbrances.

As when Francis established our Order, we are in the world today and must deal with its current issues and problems, but at the same time strive daily not to be of this world. Then as now, temptations are many: the spirit must remain strong as we hold on to our profession, and it must dominate and overcome the weaknesses of the mind and of the body.

Regardless of the times, we Secular Franciscans are in the trenches, the first line of battle – we carry the flag of the Franciscan spirit wherever we go today, whatever we do, and in whichever and all of life's situations, as Lucchesio did in the mid 1200s. We act in Franciscan love, for love and through love. Our heart burns in love of Christ, and through this love, contagious as it is, we bring peace and good things (*pax et bonum*) to all around us.

Now as then, we implore the Virgin Mary's intercession that our actions may always be pure of heart and intention. We intone the phrase of the *Stabat Mater*,¹⁰ which is such a crystalline reflection of our Franciscan vocation, as it says *fac ut ardeat cor meum in amando Christum Deum, ut sibi complaceam* (let my heart be ardent in love for Christ God, so that I may please him).

Through this action in the reality of the world today – what ever it might be: ecology, family, work, social justice, meditation and prayer, theology – we shine in the love of Christ through our adherence to the way of life, the *forma di vita* Francis dictated for us. We bring this joy, this exuberant joy of life, of prayer, of being to all around us. And all know

¹⁰ The *Stabat Mater* is an ancient prayer and hymn, whose authorship was once attributed to Jacopone da Todi (1230-1306; Jacopo Benedetti di Todi), a Secular Franciscan, married to Vanna di Guidone, a lawyer and a poet. Vanna died in 1268, and Jacopo entered the First Order in 1278. Because of his strong stance for the Spirituals, he was imprisoned. He acknowledged his error, and accepted his five-year imprisonment as penance. He spent the last three years giving himself completely to spirituality, and to writing, including the *Stabat Mater*. The hymn soon found its way from Franciscan houses into those of other religious Orders.

that we are Franciscans, not so much for the Tau cross that we wear, but for the Franciscan charism that we share.

The most difficult part of the living the Rule is not so much reading our prayers, meditating, or going on Franciscan retreats or to Fraternity meetings. The most arduous domain of our life as Secular Franciscans is acting upon our promise to live a Franciscan life. This is the direction we must take as an Order in the 21st Century: back to Lucchesio's example of Franciscan action in love, acceptance and welcoming, and charity.

To achieve this goal is not a simple matter, and we must rely, I propose, on the teachings and the examples of the great Franciscans who have preceded us: Pope Nicholas IV, Bonaventure, Lucchesio, Francis himself. In the readings of Bonaventure, for example, may we find inspiration and theological structure upon which to build our individual spiritual life. For example, it may be advisable to consider engaging, during initial as well as ongoing formation, as well as in the process of formation of the secular Spiritual Assistants, in the month-long Franciscan spiritual exercises,¹¹ proposed by D. Faccin, O.F.M., and based on Bonaventure's theology of our ascent in spirituality as guided by the purgative, the illuminative, and the unitive processes.

In conclusion, our history tells us how it is that Poggibonsi represents the birthplace, as it were, of our Secular Franciscan Order. It was in Poggibonsi, which probably was then still called Borgo Maturi, that Lucchesio, who had taken as his name his father's nickname but who was probably not baptized as such, and his wife Bonadonna, whose real name we do not know for sure, became the first members of the Order of Penance, which later came to be called the Third Order, (and then Secular Franciscan Order). Obedient to Francis, they wore a modest and simple dress, and a cord with five knots in it to represent the five wounds of Christ. Francis prescribed verbally certain pious exercises,

¹¹ D. Faccin, *Spiritual Exercises According to Saint Bonaventure*, trans. Fr. Owen Anthony Colligan, O.F.M. (St. Bonaventure, NY: The Franciscan Institute, 1955), 1-367.

and prayers, which they followed until such time as he composed the Rule. We are an integral part of this tradition.

As it was Lucchesio's and his immediate successors' role to introduce the Order of the Brothers of Penance to the men and women of Poggibonsi and beyond in the acrimonious reality of the medieval world, so it is that we are called to launch the secular Franciscan Order into the complexities of the world that surrounds us in the 21st Century.

It may be a pleasant pilgrimage, I submit, for us Seculars, on our way to La Verna and Assisi, to stop at Poggibonsi. As we sip a sublime glass of Chianti wine on the piazza of the church of San Lucchese in Poggibonsi, may we meditate upon the fact that we too, as Lucchesio, have promised to follow Francis in the footsteps of Christ by carefully reading the Gospel, going from the Gospel to life and from life to the Gospel. And under the warm Tuscan sun, in the gentle breeze of this hill, we may close our eyes and thank God and Francis for being able to smell the fragrance of the saffron every God-given day of our Secular Franciscan life.

NOTE ON INDULGENCES

A plenary indulgence ("the remission of the entire temporal punishment due to sin so that no further expiation is required in Purgatory") is available to Secular Franciscans on the day of their admission and of their profession, and at the conclusion of an official visitation' as well as on:

- the feast-days of the Immaculate Conception of the Blessed Virgin Mary (December 8);
- Saint Francis of Assisi (October 4);
- Saint Louis, King (August 25);
- Saint Elizabeth of Hungary (November 17);
- Blessed Lucchesius (April 28);
- Saint Clare of Assisi (August 11);
- Saint Margaret of Cortona (May 16);
- all the Saints of the Three Orders of Saint Francis (November 29).

(granted to the Secular Franciscan Order in 1972, by Pope Paul VI)

“LEAVE IT THERE A MOMENT”

Leave it there a moment,
He said, as he poured the water out
From the basin
Until I am finished here
With the dishes
And he grinned
As he looked up into their faces
Brother cellarer will take it amiss
If we Paris intellectuals
Will not do our share
He may not know much
Of the allegorical, tropological, and anagogical
But he knows full well
The Apostle's counsel
Let him who will not work, not eat
And I have eaten well
Here, with my brothers
Then he stood, and stretched,
And as he dried his hands
On the rough wool of his habit
The rising wind pushed gently past him
And moving through the trees,
With their green-leaved branches,
Caught the tassels and cords and red silken hat
And lifted it up into the sky
Where the setting sun
Turned it into flame.

Sean Edward Kinsella, Ph.D.

Dancing Francis

Aroused by a love that was deep within,
Francis's heart and his soul did a giant spin.
The love in his heart, so great it was
That he danced with joy, just because ...

"God loves me so,
I pine for him.
And play for him on my violin."
The words come quickly from his heart
They praise and glorify like a gentle lark.

The work of God's hand
In creatures great and small,
Together with Francis praised
God for all.
The joy of Francis and all creation
Was truly a melody of adoration,
Joining with angels in heaven's choir
Praising their God with a newfound fire.

Francis danced and he leaped in a frenzy of love
And joined with all of Heaven's saints above.
They danced and they sang
Before God's all-seeing eyes,

And God smiled with a love that was realized
By a symphony of his creatures in heaven and earth,
That his Son's death on the cross was one of great worth.
For Francis's lifestyle, a model was he
As he imitated the Lord and Savior
With a heart open and free.

Benedicta Dega, F.S.S.J.

RHODE ISLAND'S FORGOTTEN CAPUCHINS

FRED ARSENAULT, S.F.O.

The New England Academy of Torah now occupies the century-old red-brick building at 262 Blackstone Boulevard, on the east side of Providence, Rhode Island. In the stairwell leading to the second floor, a large window, stained in brilliant yellow, clearly suggests the intertwined hands of Christ and Francis, arising from the stigmatic fire. The window is the only evidence of an early Franciscan presence in Providence. It connects this building to the Capuchins from England who lived and served in Rhode Island for over four decades.

The last of the English friars died in 1968 and the generation who knew them has gone. Thus, their story, not to mention their contribution to the Diocese of Providence and their part in our American Franciscan heritage, has largely been lost.

FINDING A HOME

Capuchin Franciscans were established in the United States during the mid-nineteenth century. By the 1890s, friars from the English Capuchin province of St. Lawrence were also laboring throughout the northeast between New York and New England. Parish priests of growing urban parishes desired missions and programs of spiritual renewal, despite the misgivings of some bishops. They willingly provided food and lodging to the wandering preaching bands

in return for their services. In 1897 the English friars approached the Bishop of Providence, Matthew Harkins, for a house of rest and prayer when not engaged in mission work. The request was denied.

By the early 1920s, more friars came to the United States. The need for a home to observe regular community prayer and fraternal living became a priority. The Archbishop of New York, Cardinal Patrick Hayes, thought highly of their work, and would have granted any petition for residence. Yet, the friars chose Providence. Bishop William Hickey, consecrated in 1921, set education and spiritual development as high priorities within the diocese and approved a Capuchin foundation.

In 1926, Father Nicholas Higgins and two companions took temporary quarters in the southern part of Providence at a property known as St. Gabriel's Hostel. Soon, with the arrival of three more friar priests and a lay brother, the community had more than doubled by early winter 1927.

By spring the friars moved to Cranston, near St. Paul's church, one of the more important parishes in the diocese. The local newspaper took notice: "The brown habit of the Capuchins is already a familiar sight on Providence streets. It has been their age-long tradition to identify themselves with the interests of the people and to help on, to the utmost of their power, the work of the secular clergy." A week earlier the same newspaper touted: "Two of the fathers are graduates of Oxford and are already eagerly sought by great universities here as lecturers, and have filled engagements at Yale, Wellesley, University of Pennsylvania and other centers of culture."¹ That summer Father Dunstan Dobbins conducted a program in Psychology in New York City, while Fathers Barry and Ashford gave retreats. The normal transfer of friars between England and the United States kept the number of priests between five and eight at any given time.

By the mid-1930s, Bishop Francis P. Keough, who succeeded Bishop Hickey in 1934, gave the friars permission

¹ *The Providence Journal*, June 11, 1927, 18; June 4, 1927, 16.

to purchase land adjacent to their property and construct a new friary, complete with a chapel. Given the economic depression, the friars looked for a less costly solution. At about the same time, a former private hospital, known as the John W. Keefe Surgery, on the East Side of Providence, at 262 Blackstone Boulevard became available. Keefe had been a leading Catholic layman within the diocese and the hospital, which he founded in 1915, closed after his death in 1933.² The neighborhood, far from the busy streets and crowded department stores of downtown Providence, was a perfect location and atmosphere for a permanent friary in Providence.

The building had a spacious interior and wide, bright corridors. The hospital rooms were converted into cells to house eighteen to twenty friars. The medical and nursing equipment were sent to the missions. During the renovations, the friars discovered a lingering anti-Catholic bias in the neighborhood. Apparently, a bigoted non-Catholic circulated a petition to block the friars' coming to the East Side of Providence. Only ten individuals signed, and neither the housing authorities nor the mayor, who was a Catholic, heard the case.³ On November 4, 1938, Bishop Francis Keough joined the seven priests and one lay brother to bless and dedicate the friary under the patronage Saint Francis of Assisi.

THREE NOTABLE FRIARS

Several of the friars already possessed scholarly reputations within American academic circles, and they were called upon to lecture at Yale, Wellesley and the University of Pennsylvania.

Leo Rowlands, Cyprian Truss and Kevin Harrison, were among the more colorful of the friars, and engendered great

² F. Arsenault, "Dr. Keefe and his Surgery," *Medicine and Health, RI*, 91, April 4, 2008, 115-17.

³ "New Friary of English Capuchin Province Opened in Providence, R.I., U.S.A.," *Franciscan Annals*, October 1938: 301.

affection from the people within and beyond the Diocese of Providence. Father Leo Rowlands, an accomplished musician and composer, came to Rhode Island while the friars were still living in Cranston. As a British soldier during World War I, he became a prisoner of war in 1916, and his musical talent may have saved his life. His German captors discovered his considerable musical talent and were delighted to have him play numerous Beethoven sonatas. In return, he was given used cigarette stubs for himself and his fellow prisoners. After the war, he studied piano and music composition at the Royal Academy of Music, prior to entering the Capuchins in 1920.

In addition to a busy preaching schedule, Father Rowlands distinguished himself in music circles throughout the state. He is known as a pioneer of Catholic music in the Diocese of Providence.⁴ He had a major part in the establishment of the Gregorian School of Music, and founded the Catholic Choral Society of Providence during early 1935. He gave frequent piano recitals, often in duets with the former Brown University professor Arthur Hitchcock.

In 1936, as a tribute to the 300th anniversary of the founding of Rhode Island, Father Rowlands wrote "Narragansett Bay," which was debuted by the Providence Symphony Orchestra, and played throughout the state by the WPA Orchestra. He conducted the Rhode Island Concert Orchestra in the premier of his "Francis of Assisi." The glowing review in the local newspaper noted:

In depicting the life of St. Francis, Fr. Rowlands has drawn upon very old church music and has woven it with contrasting themes into an effective tonal design, not hesitating to be modern in rhythms and harmonization when the occasion suits.

Father Rowlands returned to England in 1952. When President John F. Kennedy died, he dedicated a musical

⁴ *Providence Visitor*, June 3, 1966, 2.

score to the memory of the slain president, and a mutual friend forwarded it to Mrs. Kennedy. She sent the priest a thank you note and a photograph of her late husband. Father Rowlands died in 1968.

Father Cyprian Truss was likewise a war veteran, serving four years in the Royal Flying Corps in France, becoming a flight commander. Anecdotal evidence holds that he witnessed the shooting down over France of Manfred von Richthofen – the famous Red Baron – on April 21, 1918.

After the war, he taught English and history at a Catholic school in Liverpool and became a Capuchin in 1922. Ordained in 1930, Father Truss came to Providence in 1935, and traveled extensively throughout the United States and Canada. Since he was an eloquent speaker, religious, social and civic groups widely sought his services.

Father Truss began a fifteen-minute radio program on June 7, 1943. “From the Pilot’s Seat” aired each Monday evening on a local station and became popular among Rhode Island’s Catholic families. It offered spiritual insights and encouragement that was especially helpful for the nation during the war years. He signed off each program with “Keep on the Beam,” a navigational reference from his flying days.

He became an American citizen in 1944, and the judge invited him to address his fellow naturalized Americans: “Don’t let’s live on America. Merely to take something from a country and to give nothing in return is a parasitic sort of existence.”⁵ He died of a sudden heart attack while visiting in Springfield, Massachusetts, in December 1966.

The last English friar in Providence, Father Kevin Harrison, embodied the spirit of all the English friars who lived in the city. He “annoyed” his father by giving up a lucrative future in the family engineering firm to become a Capuchin priest.⁶ Also ordained in 1930, his dynamic leadership and deep spirituality were such that he became novice master

⁵ *Providence Visitor*, December 2, 1966, 15.

⁶ Father Harrison came from substantial wealth. His family owned the company responsible for the construction of the famous floating docks used in the Normandy invasion during World War II.

before working with the poor in London's East End. During the Second World War, he served as a Royal Air Force chaplain serving the airmen of Bomber Command and then in western Asia. He arrived in Providence just before Christmas 1951 and quickly earned a reputation as a popular preacher and spiritual director throughout the diocese. Fr. Harrison assisted Bishop McVinney with the establishment of the Brothers of Our Lady of Providence, a new order to assist diocesan priests.

Kevin Harrison was perhaps the most loved of all the Capuchins in Providence. He saw the natural world in what he called "Francis-fashion," where land and sky, plants and animals lead to a joyful and reverent love of the Creator. Entire families loved his visits and he befriended men and women whom society considers marginal.

On the last morning of his life, March 6, 1968, Father Harrison was visiting the children of St. Rose of Lima School in Warwick, about ten miles south of Providence. "Father Kevin will soon go away with the bunny rabbits and the little birdies," he told them. That evening, after offering Mass, he took his usual evening walk, when he was struck by a hit-and-run driver. He died instantly.⁷

Hundreds of people came to St. Francis Friary to pay their last respects to Father Harrison. On the evening of his funeral, as frost began to form over the freshly shoveled earth on the deserted gravesite on the chilly hill overlooking Narragansett Bay, thirty-five young people in the village of Pascoag, who had often hiked with Father Kevin, retraced the route on which they had accompanied him. Some carried torches to light their path. The local newspaper wrote: "It was their parting tribute to a friend who had walked in and out of their lives, shedding illumination to the youths with his every step."

⁷ See F. Arsenault, *The History of St. Rose of Lima and St. Clement Parish*. Unpublished manuscript in the "Warwick Collection," Warwick Public Library.

DIFFICULT YEARS

The Second World War limited transatlantic travel and communication with the provincial headquarters in England. No additional friars were available in England, and the nine priests in Rhode Island were stretched thin. To make things worse, communication with Capuchin Headquarters in Rome became difficult and the lines of authority were unclear. The Capuchin General Minister then appointed Father Benno Aichinger of St. Joseph Province headquartered in Detroit, Michigan, as Commissary General for the Capuchins in North America. For three and one-half years, the English friars in Providence were under his jurisdiction.

In December 1943, the Bishop gave the friars permission to open a novitiate in Providence, which was then moved to Milton, Massachusetts. Unfortunately, the English province didn't attract many American candidates and the expense of maintaining houses in Providence and Milton further compromised fiscal resources, which were already strained. In England, extensive shortages and damage to friary buildings from German bombardment required considerable financial support from the friars in Rhode Island.

A restructuring of the Capuchin Order in the United States led to the end of the British presence in the Rhode Island. By 1950, the American province of St. Joseph became almost unmanageable and it became clear that the province should be divided. Two years later, the General Minister realigned the Capuchin provinces in the United States, to form St. Mary's Province, covering New York and New England. The English provincial agreed to have St. Mary's Province absorb the friary on Blackstone Boulevard and the novitiate in Milton; and the English friars at both houses were given the option of returning to England, or remaining in the United States as "guests" of the new Capuchin province.

Although the decision was "tough to swallow," according to an American friar familiar with the situation, the Americans of St. Mary's province understood the situation and, to their credit, made every effort to include the English friars in

their community life. Seven English friars chose to remain in Providence. In any event, the official presence of the English Capuchins in Rhode Island ended when the friars of Saint Mary's province established the friary on Blackstone Boulevard as their provincial headquarters in 1952.

IN MEMORIAM

In the priest's section of St. Ann's Cemetery in Cranston, Rhode Island, a bishop's monument over-shadows the ground-level marker of Father Kevin Harrison. The Franciscan symbolism is obvious. Minority impels the followers of St. Francis to be little in their own estimation, while they remain ever close to the Church, obedient to its teaching and zealous for its mission for the salvation of souls.

The Capuchins from England, however, have left a marvelous living legend. In 1933, while the friars were still in Cranston, Father George Scott became spiritual director of the newly formed Third Order fraternity, the first in Rhode Island. Seventy-five years later, through many changes, Holy Spirit Fraternity continues in a suburban parish, with a resurgence of interest and new vocations. For some time the fraternity was under the spiritual care of the Friars Minor, but now it is part of the Solanus Casey Region, within the Capuchin family.

The story of the English Capuchins in Rhode Island may appear insignificant in the larger scheme of American Franciscan history. Yet, we know that they filled a need at the time for preaching parish missions and providing spiritual guidance for both the laity and clergy. It was common for parish priests to come by the friary for Confession; and Father Kevin Harrison, for example, assisted in the development of a new community of brothers within the diocese of Providence.

These Franciscans lived the spirit of St. Francis of Assisi. They lived simply. Their rooms within the friary were neither large nor well adorned. The friar priests were often on the

road preaching retreats or parish missions, yet they returned home to a strict religious observance and community life, in the manner of St. Francis and the earliest friars.

In 1968 an editorial in the *Providence Visitor* observed that Father Kevin Harrison's death "heralds the closing of an age." The truth is that the existence of the English friars in Rhode Island is all but forgotten, yet their spirit remains in the Secular Franciscans of Holy Spirit Fraternity, who promote days of recollection with Franciscan themes. Thus, like the English friars who lived in Rhode Island and following the example of St. Francis, they continue to repair the Church one soul at a time.

CLARE'S REJECTED LOVER

RAPHAEL BONANNO, O.F.M.

Interest in Clare has grown quite a bit over the last decades for many reasons: scholar interest, multiple new books, recent discoveries, all contribute to a renewed fascination with Clare by the Franciscan family through the anniversaries of her birth (1194) and death (1253). One detail that gets lost in the general picture but nevertheless was an important part of her life-decision was the question of Clare's rejected lover. Perhaps there were several men who sought her hand due to her nobility, beauty, great virtue, love for the poor and, therefore, her eminent marriageability. But the early sources reveal only one, a certain Lord Ranieri di Bernardo of Assisi. First of all, we shall examine his poignant testimony in the process of canonization and then look at various modern authors on Clare to see what they have to say about this man.

THE PROCESS OF CLARE'S CANONIZATION

Two months after the death of Clare on August 11, 1253, the pope, Innocent IV, asked the bishop of Spoleto to set up a commission to inquire into the life, works and sanctity of Clare of Assisi to determine whether she was a saint. The commission was composed of Bartholomew, bishop of Spoleto, his archdeacon, Leonardo of Spoleto, Jacobo, the archpriest of Trevi, brothers Leo and Angelo of the Lesser Brothers, (close friends of Francis and Clare), brother Mark, the chaplain of the monastery, and a notary – seven people

in total. On November 24, 1253 they went to San Damiano and, under oath, interviewed thirteen of the sisters who had known or lived with Clare. On November 28 of the same year, the commission visited a witness in the infirmary and another sister, Benedetta, the new Abbess of San Damiano, who spoke in the name of the community of nuns. That same day the tribunal moved to the newly refurbished Sao Paolo Church in Assisi where they heard witnesses from the laity: four men and one woman. One of these men, the eighteenth witness, was Lord Ranieri di Bernardo of Assisi.¹

THE EIGHTEENTH WITNESS

Lord Ranieri di Bernardo of Assisi said under oath that he did not doubt the holiness of Saint Clare of holy memory, nor that she is a saint in heaven. If it were doubted by anyone, then it should not be believed about anyone else. Moreover, it seemed to him more likely that our faith should be valueless [than to doubt her sanctity].²

In comparison to the other witnesses, this is a strong, almost emotional, affirmation of Clare's holiness and saintliness. While the others, the sisters who lived with Clare, tender their testimony timidly but sincerely before this intimidating tribunal of important churchmen, Lord Ranieri declares forthrightly that he harbors no doubt at all about the Lady Saint Clare. (The Church forbids calling a person a saint before the official canonization by the pope.) He continues:

Because the witness knew lady Clare when she was a young girl in her father's house, [he said] she was

¹ For background on the commission, see Regis Armstrong's *Clare of Assisi: Early Documents The Lady*, revised ed. and tran. (New York: New City Press, 2006), 139-40.

² For Lord Ranieri's testimony, see Armstrong, 193-94.

a virgin, and from the very beginning of her life, had begun to pay attention to deeds of holiness as if she had been made holy in her mother's womb.

Lord Ranieri had known Clare for a long, long time, since her youth. She was about sixty years old when she died a few months previous to this testimony. So Lord Ranieri is at least as old as she. He testifies that she was "a virgin" and "from the beginning of her life, had begun ... deeds of holiness." Then he adds the curious reference: "as if she had been made holy in her mother's womb." This may be a reference to the Immaculate Conception of the Virgin Mary, a belief – but not a dogma – in the thirteenth century. Or it can be a reference to John the Baptist who was sanctified in his mother's womb by the presence of his Lord Jesus at the visitation of Mary and Elizabeth. Or it may be a re-affirmation of a testimony in the same vein by a previous witness.³ At the very least, this is a singularly high compliment paid the Lady Clare by the Lord Ranieri. He continues:

Because she had a beautiful face, a husband was considered for her. Many of her relatives begged her to accept them as a husband, but she never wanted to consent. Since the witness himself had many times asked her to be willing to consent to this, she did not even want to hear him; moreover, she preached to him of despising the world.

Asked how he knew the things mentioned, he replied: "... because his wife was a relative of Lady Clare and since the witness conversed confidentially with her in her house and saw her good deeds."⁴

This is the key text that proves that Lord Ranieri was Clare's rejected lover. He says, and is the only witness to do so, that she "had a beautiful face." He is enraptured by her

³ See the seventeenth witness, the Lady Bona, in Armstrong, 192.

⁴ Armstrong, 193-94.

beauty and years later, still remembers her beauty, not only of her face but also of her deeds.

Then he mentions that Clare's relatives, probably second cousins and beyond, begged her to marry them but she refused them all. He finally admits that he himself "many times" had asked her to be willing to marry him, "she did not even want to hear him." She had obviously made up her mind already that her only spouse would be the Lord Jesus Christ. Moreover, recognizing the good intentions and heart of Lord Ranieri, she urged him, too, to "despise the world" and enter a monastery as she was planning to do. They would be of one heart and one mind but in union with Christ, not in matrimony. Rejected by Clare, the Lord Ranieri married one of her cousins. Rejected lovers often do that in order to stay in some proximity to their first love. When asked how he knew these things, the witness answered that he had "conversed confidentially with her (Clare) in her house and saw her good deeds." He was a suitor, not secret but open, known to her family and admitted to their home and hospitality. In other words, the Offreduccio family considered him a good match for Clare. Her refusal to marry him convinces the Lord Ranieri that Clare really loved Jesus more than she loved him and the rest of her life was a proof of that. He continues:

Asked what good deeds she did, he replied she fasted, prayed and willingly gave as many alms as she could. When she was sitting with those in the house, she always spoke of the things of God.⁵

This is the young Clare that the Lord Ranieri knew personally and "confidentially" previous to her San Damiano experience. He was attracted to her not only by her "beautiful face" but also by the quality of her life as seen in her prayers, fasting and almsgiving and her speaking often of "the things of God" with those in the house, her relatives and servants. He adds:

⁵ Armstrong, 194.

As quickly as possible, she had her hair cut by Saint Francis. When her relatives wanted to take her from San Paolo and bring her back to Assisi, they could in no way persuade her, because she did not want to go. She showed them her tonsured head. Thus they let her stay.⁶

After Clare refused so many suitors, including the witness, she had to make a more definite choice in the other direction. She was under the spiritual direction of the bishop Dom Guido II of Assisi. At the age of eighteen on Palm Sunday night, March 18, 1212, she fled her ancestral home to the Portiuncula where Francis cut her hair, a sign of consecration to the Lord Jesus. In the latest full-length film on Francis by Michele Soavi, "Francesco,"(2002), her father Favarone blames Francis for stealing her away but Francis humbly says that it is the Lord Jesus she has chosen, not himself. It is a poignant scene because it shows the great love of the father for his daughter and how difficult it was for him to let her go.

It was probably equally difficult for Ranieri to let her go. In fact, his affirmations about Clare are so strong that it is clear he still loves her, even after her death, and he probably loved her for the whole of her life, even though he married another woman and had a family. He continues:

Lady Clare was of the most noble (families) of the city of Assisi, on both her father's and mother's side. Asked how he knew these things, he replied it was public knowledge throughout the area.⁷

He recognized her lineage of nobility from both her father and mother. In the next paragraph he recognizes her nobility of soul as well and how it touched her followers.

⁶ Armstrong, 194.

⁷ Armstrong, 194.

The witness also said, when Lady Clare went to stay in San Damiano, since she was holy, she thus taught her daughters to serve God in holiness as is seen today in her daughters.⁸

“Today” in the context means November, 1253. The Lord Ranieri is giving still another argument for Clare’s saintliness based on her life for forty-one years in San Damiano. Thus he corroborates the other witnesses from her convent, the nuns who had lived with her for so long. The reputation of San Damiano must have been quite good at this time because Ranieri attributes it directly to Clare’s holy influence. He goes on:

It was firmly believed by all the citizens (that) the monastery (of San Damiano) was protected and the city liberated from the enemy through the prayers and merits of Lady Clare.⁹

This is the only miracle that Ranieri refers to in his evaluation of Clare. It is the Saracen attack against the San Damiano convent and Clare’s prayer to save her community and the city from them. She held up the ciborium with the Eucharist in the window or doorway of the convent and the strange force scared off the Saracens who fled from the place. It is curious that the Lord Ranieri mentions only this miracle. For him her personal qualities, that he knew so well and for which he loved her so dearly, were proof enough of her saintliness, coupled with her dramatic choice of the Lord Jesus as spouse and king over himself. He finishes his testimony thus:

Asked how long it was that Saint Clare entered Religion, he replied that it was more than forty years ago.¹⁰

⁸ Armstrong, 194.

⁹ Armstrong, 194.

¹⁰ Armstrong, 194.

Ranieri had followed the career of Clare since his wedding proposal four decades before. He has heard what the people, priests and prelates have said about her spiritual growth and leadership. He heard about the movement of women joining her and how it expanded to more than a hundred monasteries following her way of life during her lifetime throughout Italy and beyond. He knew of the pope's visit two days before her death and was most probably present at the papal funeral Mass for Clare. Among the twenty testimonies of the process for canonization, his is unique as Clare's rejected lover. Forty years or more had passed since that fateful choice in their youth but he loved her still. The tribunal could not help but notice it and the notary who recorded his words so carefully also probably perceived it.

MODERN AUTHORS ON CLARE'S REJECTED LOVER

There are several modern authors on Clare who base themselves on the best and earliest sources available. We will examine only a few.

The first is Sr. Margaret Carney, O.S.F., who wrote the book *The First Franciscan Woman*.¹¹ She writes:

Another witness, Lord Ranieri di Bernardo of Assisi, whose wife was a relative of Clare (Proc. XVIII: 2), echoed Bona's sentiments. His important contribution was admission of his own proposal of marriage that had been met not just with a refusal, but with Clare's admonition to him to despise the world (Proc. XVIII: 2). He listed her good deeds as fasting, praying, and giving alms. Her conversations in the household were spiritual (Proc. XVIII: 3).¹²

¹¹ Margaret Carney, O.S.F., *The First Franciscan Woman Clare of Assisi and Her Form of Life* (Quincy, IL: Franciscan Press, 1993), 30.

¹² Carney, 30.

Carney does not present the full testimony but selects the salient features, the first of which reveals Lord Ranieri as Clare's rejected lover.

Another author is Sr. Ingrid Peterson, O.S.F. in her work *Clare of Assisi: a Biographical Study*.¹³ She mentions Ranieri, son of Bernard of Assisi eight times and she goes into some detail about Clare's relationship with Ranieri.¹⁴

Lord Ranieri begged Clare to marry him, but Clare refused. She belonged to God alone. Ranieri testified that Clare had a beautiful face, and many noble men – strong Lombard warriors – begged her to marry them. Perhaps some of Clare's suitors coaxed her with lavish promises: jewels for the day of her marriage, a castle, an estate, a manor, many servants, expensive gowns made from Eastern fabrics, knights to protect her. Again, Lord Ranieri begged Clare to marry him, but Clare refused. Clare's answer to Ranieri was not the one the Offreduccio householders wanted Clare to give. Over and over again, they told Clare she must marry magnificently according to her nobility....The part of Clare that belonged to God was everything: her body and soul. She could not give her body to a husband. Ranieri did not seem to want to understand. It appears that he could not forget the beauty of her face, for more than forty years later, at the time of the process of the canonization, he mentioned Clare's beauty in connection with his marriage proposal. Lord Ranieri tells his own story of his longing for Clare, like a persistent courtly lover, possessed by the beauty of the woman he loved and resolute in his desire for her. In this courtship scene in Clare's life, Lord Ranieri is like the hero in the medieval legend of Tristan, whose life is barren without the beauty of Isolde and the love

¹³ Ingrid Peterson, O.S.F., *Clare of Assisi: a Biographical Study* (Quincy, IL: Franciscan Press, 1993), 19, 69, 85-88, 126, 165, 269, 314, 353.

¹⁴ Peterson, 85-88.

which alone ennobles a knight; Clare was the unattainable woman.¹⁵

Peterson goes on about the enticements Ranieri had to offer Clare but she refused them all and even exhorted him to refuse them as well and “despise the world.” Finally Peterson writes; “There were things about Clare that did not fit Lord Ranieri’s vision. There were things about Ranieri that did not fit Clare’s vision, too.”¹⁶ No wonder they never married. Yet he kept a love and respect for her for forty years. We have no mention of him on Clare’s side and in her writings. There is an oblique reference in Clare’s first letter to Agnes of Bohemia (1LAg, n.5). Clare praises her for refusing to marry the Holy Roman Emperor Frederick II and rejecting the “magnificence and honor and dignity of the world.”¹⁷ As Peterson comments,

Agnes turned down a place in history as Queen [and Empress] of the Holy Roman Empire. While Agnes’s rejection of Frederick had greater political significance than Clare’s rejection of Lord Ranieri, Clare understood what it meant to refuse marriage and to be resolute in having chosen virginity.¹⁸

In Clare’s same letter to Agnes (1LAg 7) she writes: “Thus you took a spouse of a more noble lineage, Who will keep Your virginity ever unspotted and unsullied, the Lord Jesus Christ.”¹⁹

Peterson concludes her main remarks about the Clare-Ranieri relationship with these words: “Lord Ranieri eventually courted and married one of the other women in Clare’s house, perhaps one who was not such a head-strong woman.”²⁰ He

¹⁵ Peterson, 86.

¹⁶ Peterson, 87.

¹⁷ Peterson, 165.

¹⁸ Peterson, 165.

¹⁹ Peterson, 165.

²⁰ Peterson, 88.

probably loved Clare for those very qualities and thought she would make a good wife and worthy mother to his children.

Another biographer of Clare is Marco Bartoli and his book is titled *Chiara una donna tra silenzio e memoria*.²¹ He basically dwells on one aspect of Ranieri's witness, viz. Clare's beauty. Bartoli says it is not by chance that Clare's beauty is noticed by a male suitor for her hand. Her sisters in the convent never mention this quality.²² Bartoli discusses the marriage customs of the time and shows how a woman may not choose her husband but she was always free to refuse one or all suitors.²³ Women normally married between fourteen and eighteen years of age in the thirteenth century. So Clare at eighteen had to choose her life direction soon. If not with Ranieri, then with whom? She chose to give herself totally to Christ in love and poverty, imitating as a woman what Francis of Assisi had already done in his life. It was Palm Sunday at night in the Portiuncula, in the year 1212.

CONCLUSION

The Lord Ranieri was Clare's rejected lover. His importance was that he helped her to reach her momentous vocational decision. He at first must have been bitterly disappointed, as rejected lovers usually are. But as he watched her life develop according to her choice and God's will for her, he must have realized with all humility that she had chosen the better part. He also probably realized as an old man in his sixties that Clare as the object of his first and undying love was certainly far more worthy of it than he had ever hoped or dreamed as a youth. He had loved a saint in the making without knowing it. One can only imagine what thoughts and feelings went through his mind and heart as he assisted at

²¹ Marco Bartoli, *Chiara una donna tra silenzio e memoria* (Milano: Edizioni San Paolo, 2001), "Ranieri," 48-50.

²² Bartoli, 48.

²³ Bartoli, 50.

Raphael Bonnano

the glorious celebration of Clare's canonization less than two years after the canonical process was finished.²⁴

Ortulana

Mother gardened:
three of us bloomed
under her caring hand,
first I, then Kate, then Bee.

Little plants, we grew
transplanting ourselves
to a simpler plot,
mostly kitchen fare.

Mother came to see
our new seedlings,
decided to make ours
her lot, too.

And we flourished,
raising herbs and hands
that healed the sick
together.

Felicity Dorsett, O.S.F.

²⁴ Clare was canonized on August 25, 1255 by the pope Alexander IV who had been cardinal protector to the Friars Minor and to the Poor Ladies.

FRANCISCAN CONTRIBUTIONS TO WORKER JUSTICE

BRIAN JORDAN, O.F.M.

This presentation was the first of a series of lectures on Franciscan themes in light of the 800th Anniversary of the Rule. The theme of worker justice has been operative among the Franciscans from the early years of the Order till the present. We will begin first with a brief historical framework to trace the Franciscan tradition in this area. Finally we will address how our tradition connects with conditions in the twenty-first century.

I. EARLY FRANCISCAN RESOURCES (1209-1494)

The setting in late twelfth century medieval Italy was both fascinating and fertile. Fascinating in the sense that the omnipresent agrarian economy was about to interact/exchange with a new mercantile economy. The population was growing rapidly both in medieval Europe and Italy. Thus the basic economic formula of supply and demand was in place. There was great demand for both goods and workers to sell and transport those goods. The supply of goods was delivered by the merchants who hired workers. The supply for workers was met by a new system of organizing workers into trade guilds.

The trade guilds began in medieval southern Europe in the early twelfth century. The trade guilds promoted the social, religious and professional interests of its members.

It enriched the social life of members by sponsoring yearly banquets, aided members struck by disaster and helped immediate family members with financial support in case one of its members became sick or died. The religious life of the guild's members was characterized by devotion to their patron saint. In addition, charitable works, such as distribution of food and clothing to the poor, building and endowment of hospitals, etc. were carried out in the name of the guild's members.

The guild sought to uphold high standards of the particular art or trade with which it was associated. They maintained peace among members, protected them from unfair competition from within and without the guild and arranged for the proper training of apprentices by establishing a system of master craftsmen who oversaw the apprentice's development in the craft. To prevent unfair competition, the guild fixed hours of labor, methods of selling, prices, and even the output of the masters. Foreigners were characteristically not allowed to practice the trade without the guild's permission. Guilds also had profound political influence in many thirteenth century towns in Italy – Perugia and Assisi, to mention only two.

Although the medieval Catholic Church did not create the guilds nor directly influence their policies, the Church did provide spiritual guidance for many of the guilds. The early Franciscans were involved with the guilds. Church teaching by many clergy and religious influenced the guilds' efforts to aid their members in hardship and after death to guarantee dependents a decent living, to provide opportunity for leisure and worship, to suppress ruthless competition and to support works of public charity. Franciscan involvement with the working class developed with the order and led them to base their emphasis on worker justice on their Christian values.

Francis of Assisi

Francis was the son and prospective heir to a wealthy cloth merchant, Pietro Bernardone. He grew up fully aware of the influence of the trade guilds. He was prudent in business and he enjoyed the benefit of material wealth as well as his peers. It was during his gradual conversion experience that he realized his call to prayer and poverty.

After receiving papal approbation for his form of life, he and his brothers chose to live out their gospel way of life among the poor and the marginalized.

Expansion and Development of the Order of Friars Minor

The spirit of the Rule of 1209 was inspiring, meaningful and pervasive with simplicity. As the Order grew, the Franciscans exerted an increasing influence on the trade guilds. Tensions among guild members were often reconciled by friars who served as spiritual advisors. Not only did they serve the poor and working class, they developed strategies in service to the economic system in place at the time. Luigi Pacioli, O.F.M. is known as the “Father of Accounting” for his development of a system of journals and ledgers to standardize accounting of assets, liabilities, capital, income and expense accounts. In use for four centuries, Pacioli’s system still influences twenty-first century accounting.

II. FRANCISCANS IN THE NEW WORLD (1492-1900)

When looking on the doors of the United States Capitol Building in Washington, DC one sees Franciscan friars accompanying Christopher Columbus on his second voyage to the New World. By vocation, the Franciscans were not concerned about military conquest or economic expansion but about evangelization of the Americas. Historians see the con-

quistadores as exploiters of the New World for “God, glory and gold.” While that may be true concerning the organizers of the voyages, it was not true of the friars.

The Franciscans, along with Dominicans, Augustinians and other religious orders, opened missions in the New World, especially in the area known as the contemporary United States. They were in Texas, Arizona, New Mexico, Florida and eighteen major missions in California founded by Blessed Junipero Serra.

The missions consisted of a church or chapel for public worship and farms or vineyards so converts could sustain themselves through cultivation of agricultural products. This wholistic influence of the Franciscan missions was a great contribution to both the evangelization of the Americas and a ministerial presence among working people. Workers were either taught by the friars to till the land, or they learned crafts through the tradition of the master-apprentice program originating in Europe.

One could say the missions were engaged in the importing of faith and the exporting of goods. The Franciscan missions supported work cooperatives in which sufficient income was earned to build new churches, schools, hospitals and enlarge the existing agricultural projects. During the late eighteenth and nineteenth centuries, however, attitudes changed. There was a challenge to ecclesial authority and land ownership. Eventually this led to the secularization of the missions, even though the master-apprentice system remained and eventually became the foundation of labor unions in the United States.

III. FRANCISCAN CONTRIBUTIONS TO WORKER JUSTICE TODAY (1900-PRESENT)

The Vatican responded to the rise of the Industrial Revolution with its landmark papal encyclical issued by Pope Leo XIII *Rerum novarum* (On the Condition of Labor) in 1891. This timely encyclical formally authorized and encouraged

labor unions to function and grow as a means of protecting workers' rights and emphasized the dignity of human labor. Future papal encyclicals, among them Pope John Paul II's *Laborem exercens* in 1981 and Benedict XVI's *Caritas in veritate* in 2009 also stress worker's rights, the dignity of human labor and God's gift of creation.

The rise of labor unions in the United States presented the opportunity for tremendous outreach by the Catholic Church by labor priests (many of whom were Franciscan), religious sodalities and Catholic Councils supported by local dioceses and religious orders. In the latter part of the twentieth century labor unions began a decline in the private sector. This was accompanied by a significant increase in immigrants causing a rift between native-born Americans and undocumented workers. Church leaders in the United States, aware of the dangers of a new trend of nativism, are working toward solidarity among immigrants and US labor unions. Franciscan friars, sisters and lay people are again among the agents of change in order to bring the peace of the Kingdom into the lives of those impacted by these conditions.

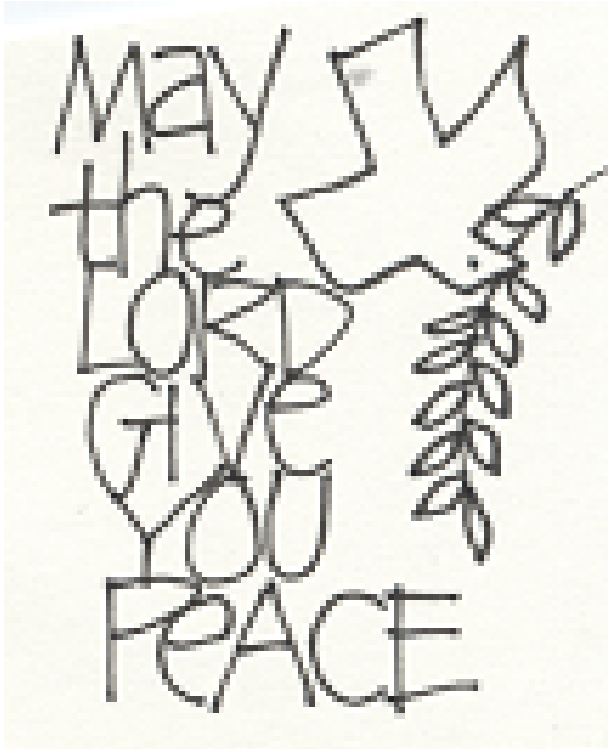
While there was also tremendous effort in a preferential option for the poor in Latin America during the latter part of the twentieth century, it would take a separate article or book to treat this topic with the justice it deserves. Leonardo Boff, and many other Franciscan pastoral ministers, strove to serve the poorest of God's people who suffer from the sinful structures which sustain the unequal distribution of the wealth of the world.

Significant, too, are the efforts of the Secular Franciscans who advocate for worker justice in the spirit of the living Franciscan tradition. Because of their unique perspective these SFOs witness to worker justice issues through parish groups and other non-profit organizations, seeking justice for all working people, immigrant or native born.

REASONS FOR HOPE

Although numbers have decreased, both in religious vocations and membership in labor unions, there are reasons to hope. Proposed legislation in the United States Congress would make it easier to organize new union membership. With appropriate voter influence, comprehensive immigration reform could provide a system for dealing with workers' rights based on innate human dignity balancing the needs of native-born and immigrant laborers. Franciscans International, based in Geneva, Switzerland, and the Franciscan Action Network based in Washington, DC, both advocate for worker justice.

In the words of St. Francis: "Let us begin ... to serve the Lord God, for up until now we have done little or nothing" (1 C 103).



TWO FAVORS

EMMETT JARRETT, T.S.S.F.

While recovering from surgery for biliary cancer last January and undergoing adjuvant chemotherapy since then, I've been keeping a journal with more than usual intentionality. This journal is called *The Cancer Journal* because the cancer I'm experiencing is a symbol of the cancer that is destroying our society. The following entries – from May 5 to May 14, 2009 – refer to my sense of being invited to share St. Francis's prayers for two "favours" on Mt. LaVerna in 1224.

TUESDAY, MAY 5

Received several articles about Francis from *The Tablet* on the occasion of the 800th anniversary of the foundation of the Order of Friars Minor. One of the articles, by Philip Hoare, on the impact of the saint on culture, quotes Gerard Manley Hopkins's poem, "The Wreck of the Deutschland," on the death of five German Franciscan nuns fleeing persecution, and identifies their fate with that of their founder. "In Hopkins words," writes Hoare, "St. Francis's stigmatic body became a landscape of Christ's love." This gets me thinking, questioning, praying about my own suffering and healing. Is my body a "landscape"?

WEDNESDAY, MAY 6

Today is my day "off" chemotherapy – the treatment comes in six cycles of twenty-eight days each: three weeks of intravenous infusions on Wednesdays, and one week off before

the next cycle – and also the day to plow my 400 square foot garden plot in the back yard. After Morning Prayer, I re-read Johannes Jorgensen’s account of Francis and the stigmata. On Mt. LaVerna he undertook a 40-day fast from the Feast of the Assumption through the Feast of St. Michael the Archangel. There Francis, Brother Leo and the others, prayed prayers associated with the Order from its beginning:

My God and my all
who are you,
sweetest Lord and God;
and who am I,
a worm and
your little servant?

We adore you, O Christ, in all your churches throughout the whole world, and we bless you, for by your holy cross you have redeemed the world.

At the beginning of his time of solitude on Mt. LaVerna, knowing that his life was drawing to a close, Francis meditated on the passion of the Lord and was inspired to ask two favors of the Lord:

O Lord Jesus Christ, two favors I beg of thee before I die. The first is, that I may, as far as it is possible, feel in my soul and in my body the suffering which thou, O gentle Jesus, sustained in thy bitter passion. And the second favor is, that I, as far as it is possible, may receive into my heart that excessive charity by which thou, the Son of God, wast inflamed, and which actuated thee willingly to suffer so much for us sinners.¹

¹ Quoted as an “old story” in Johannes Jørgensen, *Saint Francis of Assisi*, tran. T. O’Conor Sloane, (London: Longmans, Green, and Co., 1922), 298-99. Original source *Third Consideration on the Stigmata*, in Marion Habig, *English Omnibus of the Sources for the Life of St. Francis* (Chicago: Franciscan Herald Press, 1973), 1448.

THURSDAY, MAY 7

The reality is, I only have energy for one big task each day, not one and a half, or two. Learn this!

Garden plot plowed yesterday. I was given some heritage plum tomatoes which I promised to grow from seed in future. This promise presumes I'll be alive next year to do so.

In reading about Francis and the stigmata yesterday, Francis's "two favors" before he received the stigmata on Mt. LaVerna, were posed to me as a question: do I want to ask these favors of my Lord for myself?

A friend, suffering from multiple myeloma from which she has been in remission for three years, called to say it has reappeared. She had experienced a "temperature spike" last week, as I had also. She is waiting for a dangerous transplant from a yet to be identified donor. We seem to be spiritually conjoined in our current experience of cancer.

In the evening I read the passage on Francis and the stigmata to my wife. She has a hard time understanding the prayers as a question posed to me but she wants to do whatever I think I need. "Perhaps we should build you a *yurt* in the back yard and you could spend forty days there in solitude, the way Francis did on Mt. LaVerna." I explain that I am at the stage with this question that Francis was *after* his forty day fast. It's time to answer the question.

FRIDAY, MAY 8

All day yesterday I thought of the hymn "Abide with me," so often sung at funerals. This morning I woke up with the words of the final verse on my lips:

Hold thou thy cross before my closing eyes;
shine through the gloom, and point me to the skies;
heaven's morning breaks, and earth's vain shadows
flee
in life, in death, O Lord, abide with me.

Another question: Am I depressed? Am I thinking these thoughts because I have death on my mind, and am de-

pressed at the prospect of my own death? Does the question about the two favors arise from depression, or is it the genuine article, an invitation from God to embrace the passion and resurrection of Christ in my own life, in my own body, as Francis did?

While praying this morning, I realized that the two favors taken together reflect the unity of the Paschal Mystery: the suffering and death of Jesus on Good Friday, and his resurrection and glorification on Easter morning, is one single divine and human event. This is why the Great Vigil during the night that leads to Easter dawn is the Christian passover and the preeminent time for baptism. As in one action Christ suffered and died, and triumphed over death and was raised from the dead, so in one sacramental act the Christian dies with Christ – is symbolically “drowned” in the waters of the baptismal font – and rises with Christ, joining the discipleship community in sharing bread and wine, the eucharist of the body and blood of the risen Lord.

So, if like Francis I ask my Lord to feel in my soul and body the suffering he sustained, and to receive into my heart the great love which moved him to suffer for me, I am asking for a share in the Paschal Mystery – no more and no less.

The antiphon on the Benedictus at Morning Prayer today speaks to my condition:

I go now to prepare a place for you, but I shall return to take you with me, so that where I am you also may be, alleluia.

If I'm depressed, it is strange that I'm planning a garden!

Another friend called to say he has prostate cancer. Strange how, when you get cancer yourself, you begin to be aware of how many others are suffering from the same disease.

I have consulted and asked supportive prayers of several persons, quite a Franciscan thing to do. When Francis wanted to know whether he should devote himself to prayer, or preach the Gospel in the world, he asked Leo and Clare to pray for an answer as well. When the three of them heard the

same word from God, Francis happily spent his life praying and preaching.

SATURDAY, MAY 9

My wife has understood the question I posed to her the other evening. As usual, she takes her time to process these things and raises good questions. She thought I was asking for forty days of solitude to prepare for this, but I think the preparation began in December with the onset of the cancer. Without the experience of cancer, I would not have taken Francis's timing so personally – "before I die." Not that I will necessarily die soon, but the prospect of my own death is now more real to me than it was before. It's a commonplace to say that we are all dying – from birth! That's true, but until something makes it real for you, it remains an abstraction. "Before I die" – even if I don't know the exact time, perhaps especially because the time is unknown – is now a reality for me that it wasn't before. But is she right? Do I need forty days of solitude to answer this question?

SUNDAY, MAY 10

Today is the birthday (in 1886) of Karl Barth, the great German theologian of the twentieth century. I re-read his commentary on *The Epistle to the Romans* as part of my Lenten reading this year. He began work on that book after he read a manifesto (in 1914) signed by ninety-three German university professors and intellectuals, including all his liberal theology professors, in support of the Kaiser's war aims. The conclusions he came to in that book led him to be a leader of the Confessing Church movement in Germany that opposed the rise of Hitler and Nazism a generation later. In the *Barmen Declaration* which he and Dietrich Bonhoeffer and others wrote then, they said:

Jesus Christ, such as Scripture bears witness of him for us, is the one word of God that we must hear, that we must trust, and that we must obey in life and death.

MONDAY, MAY 11

The sun was fully up at 6 AM. The house faces east, so the sun rises “behind” where I am, looking out at the Cove and Stonington Harbor. How much easier it is to observe the changes in nature here than in the city! I’m going to try to make this a “quiet day.”

Was thinking of Julian of Norwich, whose feastday was last week. Like Francis, she requested an awareness of Jesus’ suffering and, later in her revelations, received it – and had second thoughts.

And in all this time of Christ’s pains I felt no pain except for Christ’s pains. Then I thought, I knew but little what pain it was that I asked for, and like a wretch I repented me, thinking that if I had known what it would be, I would have been loath to have prayed for it, for it seemed to me that my pains went beyond bodily death.

The experience of suffering may give us second thoughts, because it hurts. This is especially evident when one considers Julian’s notion that all of creation already stands in the suffering with Christ, but most of creation is unaware of it. I would be asking (if I prayed the prayer of Francis) for suffering that I – and all creation – already stands in, but are unaware of because of numbness or blindness. For Julian the awareness was sparked by her willingness to allow her experience of suffering to make her aware of Jesus’ and creation’s suffering.

The motive for asking is crucial.

TUESDAY, MAY 12

Slept late. Had a three hour reflection meeting this afternoon which was both frustrating and encouraging. More penance: a follow-up meeting on Friday.

WEDNESDAY, MAY 13

Lots of resonance in the texts of the Liturgy of the Hours this morning:

*He brought me forth into freedom,
he saved me because he loved me. (Ps. 18:20)*

*God is King over all the earth; make music for him with
all your skill, alleluia. (Easter antiphon on Ps. 47)*

*... In the same way you must consider yourselves dead
to sin but alive for God in Christ Jesus. (Romans 6:11)*

Today I begin to be alive! Today I sing “a new song” to my Lord Jesus Christ!

Chemotherapy from 9AM until 12:30 PM and then I raced home for spiritual direction. The main agenda was to consult about my discernment whether to pray the prayer of Francis for the two favors.

In my discernment I find I am not asking God for a literal wound like Francis’s stigmata. I am asking what Francis asked – to share Christ’s suffering and his love – and will accept whatever God gives me. I do not believe that God sends diseases like cancer on me or anyone else, but I do believe that such natural occurrences can become an opportunity to embrace God’s will and pray fervently “Thy will be done,” whatever form that takes. Also, a great part of the experience I’m having with this cancer is the experience of “not knowing.” I don’t know if there are more cancer cells, though there probably are, and that’s why chemotherapy is worth trying. But even at the conclusion of the treatment in September, I won’t know whether the chemo got all the cancer or not until I have it again, which seems relatively likely, whether in two months or ten years. But I simply don’t know. That is part of the “trial” for me. And finally, Francis’s prayer for the two favors is in fact a wonderful sign of the Paschal Mystery: holding the passion and resurrection of Christ – and of myself as

Emmett Jarrett

I embrace the Crucified and Risen Christ in a single event or moment of truth.

After my direction session was over my wife and I prayed Evening Prayer together and ate macaroni and cheese for supper. While she stayed downstairs and watched TV I went upstairs to finish Graham Greene's *The Power and the Glory*. I may not be a martyr, even an unwilling one, but the God I worship and serve – and who I wish to ask for Francis's "two favors" – is the same God who turns the world upside down in Greene's novels, and always in my life. The martyr, the witness to Jesus, is not the person one expects, but the failure, the "whiskey priest," the sinner. That's who this perverse God chooses to invite into his friendship.

THURSDAY, MAY 14

Today is the day I pray the prayer of Francis. Prayed the Vigil Office and Morning Prayer upstairs in this house of healing and love on the seacoast in Stonington. Psalm 57, in the Office, encouraged me to pray for the two favors of Francis:

*My heart is ready, O God, my heart is ready.
I will sing, I will sing your praise.
Awake, my soul, awake lyre and harp,
I will awake the dawn.*

*I will thank you, Lord, among the peoples,
among the nations I will praise you
for your love reaches to the heavens
and your truth to the skies.*

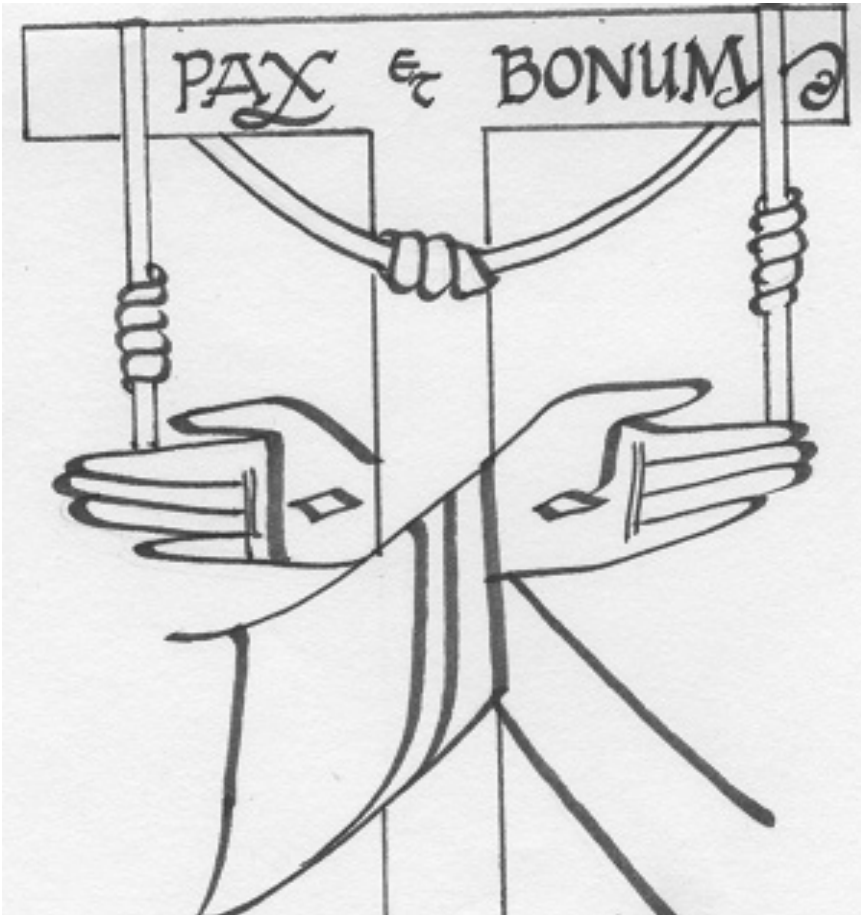
*O God, arise above the heavens;
may your glory shine on earth!*

And so I stood – before the large glass doors opening out to the sea and the sky – with hands outstretched, and prayed the prayer:

The Cord, 60.2 (2010)

O Lord Jesus Christ, two favors I beg of thee before I die. The first is, that I may, as far as it is possible, feel in my soul and in my body the suffering which thou, O gentle Jesus, sustained in thy bitter passion. And the second favor is, that I, as far as it is possible, may receive into my heart that excessive charity by which thou, the Son of God, wast inflamed, and which actuated thee willingly to suffer so much for us sinners.

That's it. It's done. Now to live the prayer and trust God for the favors, and the strength and courage to accept them when they come.



A FRANCISCAN SABBATICAL – FINDING TRUE JOY

ROSEMARY STETS, O.S.F.

In the fall of 2009, I was fortunate to enjoy a four-month sabbatical at the Franciscan Institute, St. Bonaventure University's School of Franciscan Studies, in Olean, NY. In religious and academic circles, a sabbatical is usually understood as a restful, refreshing break from the pressures and pace of ordinary life, and may include goals related to research or ministry. It is an ideal time for assessment and planning, a time to let go and let God lead, a time to recoup both physical and spiritual strength for the ongoing journey. In planning my sabbatical experience I kept all of this in mind, but as we know, plans can unfold in surprising ways that often lead to unexpected discoveries. As I prepared for my trip to Olean, I carefully packed books and materials I would need for classes and the academic project that would occupy a good portion of my time, but I also heeded the advice of friends and colleagues to include some lighter fare. A sabbatical, they reminded me, was a departure from the known, an adventure into the unknown. So I intentionally included literature that would not only serve as a resource for my academic study, but would also serve to refresh my spirit, challenge me to explore new experiences, and bring me joy.

One new literary companion was Joyce Rupp, a popular and favorite spiritual writer with whom I connected immediately while reading her book *Walk in a Relaxed Manner: Life Lessons from the Camino* (Orbis 2005). It is a narrative recounting her 36-day journey across northern Spain, al-

most 500 miles, walking the ancient path with her pilgrimage companion to the tomb of St. James the Apostle in Santiago de Compostela. She calls the journey a “transformative adventure,” filled with challenges, unfolding beauty, and profound spiritual insights which she recorded in her daily journal, the basis for the book she wrote upon her return. During my sabbatical at St. Bonaventure, walking became a routine experience of each day as I criss-crossed paths between buildings at the university, regularly visited the campus fitness center for cardio workouts, occasionally walked the peaceful trail that followed the Allegheny River at the western edge of the university campus, and frequently explored the suburban neighborhood I called home for the semester. As Joyce recorded insights and discoveries that marked her exhilarating yet arduous journey walking the Compostela in Spain, I too began faithfully recording the highlights of my own unfolding experience in a sabbatical journal that quickly filled with priceless memories and discoveries, treasures to be shared.

Olean in Western New York, just above the Pennsylvania border, is a beautiful, mountainous region of the state, and when I arrived in late summer, I was delighted with the lovely cool weather, a refreshing change from the stifling August heat of southeastern Pennsylvania. But in mid-October, we were all surprised by a sudden lake-effect snowstorm which coated the early changing autumn foliage with white cotton, and produced whipping winds that howled around our ears like a blizzard in Minnesota. Preparing for the worst, I pulled out my winter gear, but was surprised once again when, in a quick three week transition, we saw a return of milder temperatures that characterize the warmth and beauty of Indian summer which lingered until Thanksgiving.

On a peaceful November morning, I drove to Mt. Irenaeus Retreat House, the Franciscan retreat center owned by the Franciscan Friars at St. Bonaventure, where I attended a community Mass in a rustic wood-beamed Chapel enclosed by huge windows that frame the stunning views of the surrounding mountains. In the afternoon as I walked the mountain trails, I experienced the thrill of feeding tiny, friar-tamed

sparrows which flew down from the trees and ate birdseed right from my outstretched hand. I enjoyed the deep peace of walking a stone-lined secluded labyrinth, following deer tracks in the soft moist soil, and listening for the call of wild geese in the overgrown mountain brush. At the end of the day, I sat on a balcony of the Mountain Chapel listening to the muffled sounds of the forest and absorbing the utter stillness of that sacred place, a banquet of solitude for hungry, thirsty souls. As the weeks passed and the evenings became shorter, I would frequently walk a few blocks to the hilltop of St. Elizabeth's Motherhouse, home of the Franciscan Sisters of Allegany, and watch the sun set behind the distant burnished mountain range, admiring the peaceful valley that was framed by a halo of golden light. Sometimes I would meet a neighbor's friendly and affectionate orange cat who enthusiastically greeted me with wild abandonment, and with very little encouragement, would have followed me all the way home.

Occasionally as I sat by the fireside enjoying a coffee in LaVerna Café, I would recognize some students from campus and we would start a lively conversation about classes, projects, and how we all came to be part of the Bonaventure community. I was always impressed by their dedicated work ethic, their generosity and courtesy, and particularly touched by their spiritual interests. One evening before Mass at the university church, an undergraduate student slid over a few seats to ask if I could explain what it meant to be a secular Franciscan. It reminded me that student interaction is the heart of academic ministry, and I was startled to realize that I had been drifting from this valuable connection in recent years. Like my literary companion Joyce Rupp, I began to formulate my own sabbatical lessons, reminders that life is more than developing to-do lists. I began to realign my priorities, focus on the bigger picture, and see that the whole created world is a precious gift from God, a divine visual aid that can help us understand how we were meant to live.

My next literary companion, Julia Child, was an interesting discovery inspired by the popular summer movie "Julie and Julia." After viewing the film, I was so charmed by the

vivacious and ebullient Julia (played to perfection by the talented Meryl Streep) that I decided to read her lovely memoir, *My Life in France* (Knopf, 2009), co-authored with her nephew Alex Prud'homme, in which she recounts the discovery of her calling as chef, writer, and master-teacher of the art of French cuisine. I admired Julia's exciting plunge into the cookery world after moving to France with her husband, her determination to enroll in the famous Cordon Bleu cooking school in Paris before she had even grasped the essentials of the French language, and her single-minded goal, in spite of publishing setbacks, to create a cookbook for American housewives which would introduce them to the glorious French food which had captured her heart and her senses during her sojourn in France.

Good food is a comfort in life, and there are many joys associated with preparing, cooking, and serving food in a spirit of friendly fellowship. In my current ministry I do not have this opportunity, but the sabbatical offered many such experiences. My companion and I planned menus, shopped for groceries, and shared some cooking responsibilities where I made tentative, but later more adventurous forays into Julia's world. Some may not consider a tasty Quiche the epitome of fine dining, but it warmed my heart when my friends had second helpings and asked for the recipe. The flexibility of the sabbatical schedule provided time to enjoy this dimension of life that we often take for granted – the simple act of nourishing others. It gave me joy to make a meal for someone who was not feeling well, to help prepare dinner for invited guests, and to manage the clean-up so that someone else who had cooked the meal could relax with a cup of tea once we had finished eating. I thought of Mary visiting Elizabeth in her advanced pregnancy, and I imagined the gratitude felt by this older cousin because of Mary's compassionate ministry which surely included cooking. I remember my mother's wonderful family dinners during my childhood, and how my sister today carefully prepares nourishing, healthy meals for her own family. In the gospels, do we not read that the Lord Jesus fed five thousand people when they had no food, and in a gift of sublime generosity, gave us the Eucharist, the

Bread of Life, to nourish us until the end of time. I was reminded that serving others is not a sacrifice but a privilege, that “it is in giving that we receive,” and we often receive far more than we ever expected, or even deserved. Through these small successes in the unfamiliar world of the kitchen, I grew in confidence to believe that many things are possible when we put our heart and soul into the task, and when we do it with great love.

Not surprisingly, my final literary and sabbatical companion was the brilliant and saintly academic, a giant among Franciscan friars and scholars, St. Bonaventure himself. Before the sabbatical began, I made a retreat with Andre Cirino, O.F.M. and Josef Raischl, S.F.O. using Bonaventure’s magnificent *Itinerarium mentis ad Deum – Journey of the Soul into God*. Andre and Josef have developed a Bonaventurian retreat experience with the *Journey* using their co-authored book titled *The Journey into God: a Forty-Day Retreat with Bonaventure, Francis and Clare* (St. Anthony Messenger Press, 1989). The retreat was a prelude to my studies at the university where I was able to take a course titled *Spirituality of Bonaventure*, requiring me to read many of his works and participate in lively academic lectures and discussions that unpacked these Franciscan classics. Each day was like mining pure gold, beginning with the *Itinerarium*, and closing with Bonaventure’s soaring *Legenda Major – the Major Legend of St. Francis*. The readings were a spiritual feast, but Bonaventure’s own life and his impact on the Franciscan Order became a fascinating backdrop to the writings, helping me understand not only the wondrous plan of God as it unfolds in history, but also the awesome privilege and sacred trust that is ours, as co-creators with God, of our future. I marveled at Bonaventure’s complexity: his consistent Trinitarian vision evident in all his works, his yearning for mystical prayer even as he labored with pressing administrative and scholarly responsibilities, and his clear and steadfast effort to unify the Franciscan Order in the thirteenth century by writing and promoting the official *Major Legend of St. Francis* at a time when the Order faced almost certain destruction through bitter internal divisions and clashing

spiritual ideologies. Ultimately, from Bonaventure and from Francis himself, I learned that the key spiritual insight that will carry us above every spiritual and worldly battle is to contemplate the mystery of the Cross – to fix one’s gaze on the Crucified Christ, meditate on his sufferings, understand the depths of his sacrificial love for the world, and follow in his footsteps every day.

Throughout the four-month sabbatical, I learned that everything in life is a grace. The blessings I received have enriched my life and renewed my spirit in ways beyond all telling. I have enormous respect for the recent advances in Franciscan scholarship that have given us new translations of the sources, and for contemporary scholars who have reached back into history to retrieve a clearer understanding of the Franciscan tradition so that we might more accurately follow our founders and imitate their zeal and courage in our own time. After completing the sabbatical at the Franciscan Institute, my deepest hope is that I have learned to “walk in a relaxed manner,” with my mind, soul, and body in balance, grateful for all I have been given, embracing the journey with true joy.

FRANCIS OF ASSISI: CRIME BUSTER

DAVID FLOOD, O.F.M.

Historians have not situated the Message of Recall and Exhortation, the Commonitorium, in early Franciscan history well.¹ I have proposed reading it as the early brothers' effort, with Francis the spokesperson, to encourage their worker colleagues, brothers all: the common workers and guild members called one another brothers and sisters (Message 42-44), as they still do today. (For example, the brotherhood of police.) The judges were those who settled problems that arose in the guilds (Message 28). When Francis referred to the *iugum servitutis et oboedientiae* (daily labor, Message 40), he had in mind the labor of apprentices and journeymen. There are other indications that go along with these details, and first of all the fact that workers were the people of the early Franciscans' daily life. They were the people with whom Francis could share the experience of the brotherhood. The Message is hardly a text for the merchant class.

If we divide the whole Message into an introduction (1-3) and a conclusion (86-88) and into a first (4-62) and second part (63-85), the references above have to do only with the first part. What about the second part? What is going on here? Francis is busting crime. In this second part (63-85), Francis begins by excoriating the ways of the well-to-do.

¹ Some still refer to it as "The Letter to the Faithful." Historians also do poorly with the ill-named "The Letter to the Whole Order," which, as Assisi 338 tells us, is "for a chapter," and should be called something like "Chapter Notes." If for a chapter, then, what's the problem? And it's a *vita* problem, not a theological one.

Then he tells how a dying man persisted in his blindness. The story has a moral, of course, as the Duchess said,² and Francis draws it emphatically. It is there that we find an expression that cues us in to what is going on.

Francis characterizes the poor man's sin that consigns him to eternal punishment. He calls it a criminal offense: the man dies "in criminali peccato" the Latin reads. Whereas *delictum* is the sin of an individual, *crimen* is a wrong with social consequence. The opposite of *criminaliter* (one acting against the interests of society) is *civiliter* (one who promotes the commonweal). E. Forcellini, the eighteenth century Latinist, spells this out in his *Lexicon Totius Latinitatis*.

Francis does not send the man to hell for his greed. He consigns him to eternal punishment because the man did not use his wealth to right his wrongs and succor those in need. He lost completely what he thought in his power.

Francis is drawing on the teachings of the canonists and theologians of his day. For their teaching they had been using the collection of canon law published around 1140, the *Decretum Gratiani*. Whereas the Church Fathers had discussed whether almsgiving was a work of charity or of justice, the discussion in the succeeding centuries came more and more to settle on justice. And so we find a number of pronouncements in that sense in the *Decretum*. The canonical material gathered by the compiler Gratian affirms clearly that distribution of one's superfluities is a matter of justice. Among the statements strewn throughout the collection we find the following: "No one may call his own what is common, of which if he takes more than he needs, it is obtained by violence.... The bread that you hold back belongs to the needy, the clothes you store away belong to the naked."³ In Francis's exemplum, the moribund refuses to correct his failure to pass on to the needy the goods to which they had a right.

² "Tut, tut, child!" said the Duchess. "Everything's got a moral, if only you can find it." Lewis Carroll, *Alice's Adventures in Wonderland* (New York: Dell, 1992).

³ Brian Tierney offers a few examples, including the one given here, as well as traces their story, in *The Idea of Natural Rights* (Eerdmans 1997, page 70). I add that this is where Early Rule IX 8 comes from.

This is not the sole occasion on which Francis reasons in this way. In his Message to Rulers, he makes the argument the center of his brief lines. The men with power to rule are not to let the cares of this world blind them to the demands of God's commands; if they do, they will have failed to own truly what they thought lay under their control. They can call theirs what they take and use well, and if they fail to use them well, they never owned them, they held on to them unjustly. Of course the passing things of this world are not intended for their private pleasure, while others suffer want. Instead they are to use them to aid those without. As a known argument, discussed in the schools and in Bologna in particular, in sum as the teaching of the church in his day, Francis has no need to spell the argument out in detail. We today need more detail if we are to understand. The argument lies, too, behind the declaration of the brothers in Early Rule XVII 17. There they declare that they will do their best to see to it that the good things of life do render the service for which the things have come about. They have come about for our welfare and as our service to others, and first of all to those in need.

Admonition XVIII 2 makes the argument succinctly in its application to the brother's daily life. "Blessed the servant who passes all good things on to the Lord God. For if one should hold back something for himself, he hides the money of his Lord and God within himself. What he was thinking he had would be taken from him."⁴ Francis and his broth-

⁴ Admonition XVIII 2 is different enough from XVIII 1 as to raise editorial questions about the whole collection. What were the sources drawn on to put together the collection Assisi codex 338 ascribes to Francis? – "What he thought he had..." sounds so much better, but "What he was thinking he had..." gets the timing right. The imperfect tense does not close off the action. – We have the same basic argument in Early Rule XVII 6-7. It plays a role in Admonition XXVIII as well. – In his *Voici l'Homme. Une lecture juive des Evangiles* (2008), Frederic Manns tells the story of Hillel (a Jewish teacher who died when Jesus was a child) questioning his students: "A man has a thousand dollars and gives three hundred to the needy. How much has he left?" "Seven hundred," they answer. "No," Hillel corrects them, "before God he has three hundred left, the rest having gone to his relatives." That's Francis's point, looked at another way.

ers were driven at one moment to reject public esteem by confessing that the good they did was the work of the Spirit of the Lord. As pilgrims they were sensitive to the fluidity of human existence. They could not settle into a reputation as exemplary Christians, the way rich people took the largesse of the city's economy as theirs to enjoy.

Once we identify the moral of Francis's story, once we agree that Francis is assailing, not one man's greed, but the widespread waste of what belongs to others, we can consider a few implications of his action. For example, to what degree do we have a worker voice here? We can qualify the Assisi charter of 1203 as a resolution imposed on the city by those with property. At one moment those who speak address one another and determine that their rights to their property are safe. They do not look on their possessions as the means of their Christian stewardship but as the basis of their privileged status in society. The charter speaks as the voice of those with property. The charter of 1210 declares the city's accord and ambition. It demands that the agreement between the landed families and the rising merchant class be respected. Insofar as the landed families have been brought into a common concern for Assisi's economic growth, we hear a merchant voice urging all to work well for the commune's growth and glory. In other words, the business folk of Assisi see to it that the working class continue to shoulder the burden of production, in field and workshop. In the turbulence of urban life in central Italy, as spokesman of the brotherhood, Francis promises happiness and delight to those who work well together (Message, Part One) and warns the wealthy of the dire consequences of ignoring the Christian economy (Message, Part Two). Such criticism as Francis delivers in the latter part of the Message is the natural complement to the encouragement offered the working population in the body of the Message. I'm ready to attribute a worker voice to the Message. It is the only one we hear in central Italy in those years. "We hear" today: people knew what was going on and said so. They had neither the means nor the practice to register their voices as did those who ruled and produced the city charters.

There is little mystery about where the Message voice found its tone and concern. In Chapter VII of the Early Rule, the brothers commit themselves to work. They develop a theory and practice a style of labor that justifies the hope Francis extends the working population in the Message. Not only do the brothers define their work as pleasing service; they lay it down as law that they keep busy (Early Rule VII 10-12). They did not play at working, as historians lead us to believe, for they got to know work from within the daily grind.

We cannot say that Francis uses mellow tones in criticizing the wealthy class. In that he reflects the temper of the brothers' colleagues at work. The working population knew what was going on then as well as it knows what is going on today. We have but to listen to Main Street opinion, as we weather a crisis brought on by people playing with money and consequently with worker welfare. Francis manifested an indignation at wealth and waste and, with his brothers, organized in the workers' interests.

Francis identified serious criminality in the Message and did his best to bust it. He enjoyed the support of knowledgeable brothers as he addressed the wide audience he and his brothers had developed through their working ways. It is worth drawing that out and so giving the Message, which Francis wanted copied and distributed, its place and importance in early Franciscan history.

A PERSONAL MAGNIFICAT

My being proclaims the Lord
My spirit is alive with your presence.

You have regarded this weak servant of yours
To love you without end.

For behold henceforth I can never be the same,
For I am enfolded in my God.

For he who is mighty has chosen me
as his Franciscan Bride,
Unworthy as I am. Holy is his Name.

His mercy has held me ever-close so I do not fall;
And when I have,
He has picked me up and cleared my tears.

He has shown might with his arms
and embraced my drooping spirit.
He has scattered the evil that tries to catch me.

He has cast down the mighty parts of me,
Humbling his servant and using me in spite of myself.

For behold, henceforth, my longing spirit
Will be enfleshed in my God forever and ever. Amen.

La Donna M. Pinkelman, O.S.F.

FINDING CHRIST IN THE ORDINARY

Find Christ in the ordinary.
He is in us all the time.
He is always there with arms opened.
He is always present, be aware.
He is always walking and speaking through us if we let him.

Find Christ in the Ordinary,
With your heart open,
With your ears listening,
With your eyes aglow with the Spirit,
With your legs ready to walk the extra mile

Find Christ in the ordinary,
As you work,
As you pray,
As you speak,
As you reach out.

Find Christ in the ordinary.
Be aware of his love and inspiration.
Be aware of Christ in others.
Be aware of the glowing Spirit within.
Be aware of the gentle voice calling out.

Find Christ in the ordinary.
He is there, praise his glorified body, his transforming Spirit.
Be transparent before him.
Let go, surrender, trust his goodness and love,
His many promises.

La Donna M. Pinkelman, O.S.F.

FRANCIS, ODE OF PRAISE

With arms outstretched like eagles' wings
Your prayer, Francis,
rises as your heart does sing,
Like the troubadour you were in younger days
You sing like that lover but in hymns of praise,
Melodies not heard by the human ear
Sung only for God to lovingly hear,
Your servant addresses you
in the heavens above
"Praise be to you, O God of love."

Sitting in worship
amid God's creatures ever new
Studying each with awe-filled eyes, too,
Delighting and smiling while tapping your foot
Calling flowers, trees, and all that have root,
To join you in praise
for their gifts of color bright
That make the world a rainbow of delight.

You're awed as you worship,
dear troubadour of yore,
The God who came to earth in order to restore
A friendship that was broken
in Eden's garden of old,
That God's Salvation Plan might slowly unfold.

Ever aware of the Father's great loving gift
You modeled that Lord to give us a lift,

That following the Gospel can really be
A way to be Christ-like for all to see.

You modeled Jesus with perfection true
That the Stigmata and "Another Christ"
were seen in you, too.

Your life gave witness to a new way of living
Free from all that prevents total giving.

So we honor you, Francis, for witness so true,
As you lived centuries ago with a world view,
Your followers are many who imitate your ways
Grateful to God and faithful we pray.

Benedicta Dega, F.S.S.J.





800 YEARS TO CELEBRATE

800 years of God's gracious benediction!
What are we to celebrate?

800 years of Francescos, Chiaras,
Antonios, Giles, Leos, Rufinos and Junipers!
Of Bonaventures and Dun Scotuses,
Charles and Padre Pios.
Of Elizabeths of Hungary, Agneses, Catherines,
Colettes and Roses! Of Mary Frances and Solomes!

800 years of lepers, sultans, the poor and the lonely!
800 years of bread lines, of prisons, prostitutes,
the soup kitchens
And the wayward. The sinner and the war torn!
"There for the grace of God go I"

800 years Of peacefulness in time of war
 Of love in times of cruelty
 Of forgiveness in times of hate
 Of solitude amid the crowd
 Of prayer amid the multitude
 Of joy soothing pain
 Of creation in place of destruction
 Of music instead of complaints,
 Of laughter with our tears!

For 800 years, Lord, we give you thanks and we praise you!
For: "You are our refreshment, you are our life."

For 800 years "You are enough for us,
Great and Wonderful Lord, Savior Merciful!"

Mary Cecilia Keyser, O.S.C.

BOOK REVIEW

Jean-Mohammed Ben Abd-el Jalil OFM. Wegbereiter des christlich-islamischen Dialogs by Jürgen Neitzert. [Pioneer of Christian-Islamic Dialog.] Moenchengladbach, Kuehlen Verlag, 2009. 106pp.

Jürgen Neitzert, a Franciscan of the Cologne O.F.M. province, tells us much in this slim book about a Moroccan Franciscan, Abd-el Jalil. In his justice-and-peace activities, the author became acquainted with the Turkish population in Cologne. For the past twenty-five years he has engaged in organized dialog with Islam, even to the point of learning Turkish. It is understandable that he finds a kindred spirit in Abd-el Jalil. Better still, he has drawn on archival material as well as other sources to tell us about him.

Neitzert supplies us with a great deal of information about Abd-el Jalil in his ten chapters. Abd-el Jalil was born in Fès, Morocco, in 1904. In 1925 he went to Paris for higher study. While pursuing Arabic studies as well as philosophy, he also signed on for courses at the Institut Catholique. A believing Moslem, he wanted to know more about things Christian, given his clear opposition to French rule in Morocco. He was baptized a Catholic April 7, 1928. In September 1929 he entered the Franciscan order. Abd-el Jalil remained a Moslem; he did not lay aside the religion of his family and of Islam; he understood his Christian life as a new phase on his journey before God.

Abd-el Jalil began his Islamic studies at the Sorbonne and soon (1930) published the critical edition and translation, with introduction and notes, of a text by Ayn al-Qudat, a Persian mystic of the early eleventh century (born in 1098,

or Hijri 492). While continuing his study and eventually his teaching, Abd-el Jalil lectured widely in Europe on Islam. He spoke up for a religious culture he bore in heart and mind and, a gentle man, did not hesitate to correct the misapprehensions and deformations of Islam by continental scholars. (I say a gentle man, polite and gracious, for I met him several times in the early 1960s and confirmed what I had heard.) Abd-el Jalil had his health problems. He passed through a bout of tuberculosis in the late 1930s and in 1964 underwent an operation for lung cancer. Poor health restricted his activities in his later years. He died early in 1979.

Neitzert gives due attention to the encounter between Francis of Assisi and the sultan of Egypt, al-Malik al-Kamil, in 1219. When he began at the Sorbonne, Abd-el Jalil studied under Louis Massignon and soon became friend and colleague of the well-known lay Franciscan. They both saw in Francis of Assisi the sort of open encounter with Islam which the two of them favored. They were right to do so, for the early brothers had developed a way of pursuing peace and justice that worked well. And Francis put it into practice with persuasive finesse.

About the encounter between friar and sultan, we can say that it took place. James of Vitry reported it in his fashion in a letter of March 6, 1220. I see no reason to set his reference to the incident aside. I also accord more attention than others do to the bare piece of evidence in a Sufi biography on which Massignon happened in 1953. It suggests common knowledge about a monk and the sultan in the 1220s that should be possible to confirm. As for the Franciscan narratives of the encounter, beginning with Thomas of Celano in 1228, they lack critical value. They even falsify the moment, for they would glorify the order's saint and not exemplify the movement's policy.

We have to set Francis's action in its Franciscan context. When the brothers set out, they rapidly arrived at a precise way of working. They did not just fit into the communal economy that was developing in Assisi and in central Italy. They made their work social, offering fellow workers attention and encouragement and the benefit of their labor. Their work saw

to their own material needs while inviting others to solidarity in a common purpose: peace, good will, happy families, not to be had without justice. That became the model of the brothers' social practice generally. Any sphere of action has its economic roots and its human promise. That is even true of preaching and praying. Francis did not hesitate to bring a proven practice of the movement into a new setting. Later he and his brothers summed it up in a little rule. We know it as Early Rule XVI. Once done with Francis's visit to al-Malik al-Kamil, Neitzert takes time to point out, with evidence, that not all Franciscans have looked on Islam in the early Franciscan way. John of Capistran not only failed as a Franciscan; he proposed a practice that saved the day and ruined the future.

Neitzert's slender book casts light on a Moroccan brother who has gone before him in Franciscan dialog with Islam. He understands well that, without Arabic, he can hardly delve into the questions raised by Abd-el Jalil's story. At the end of his study, Neitzert reports on the archival material available. He points in particular to the wide correspondence that Abd-el Jalil conducted as he pleaded for a better-informed dialogue with Islam. Neitzert's bibliography includes sources as recent as 2007. His brief study offers a sound review of Abd-el Jalil's life and labors. It certainly will serve well those who come upon the name and works of Abd-el Jalil and want to probe deeper into an early chapter of Christian dialog with Islam.

David Flood
Montreal

ABOUT OUR CONTRIBUTORS

LATIFAH TRONCELLITI is Assistant Professor in Modern Languages in the School of Arts and Sciences of St. Bonaventure University. Professor Troncelliti is also completing requirements for the MA in Franciscan Studies in the School of Franciscan Studies, St. Bonaventure University.

JOHN STACHURA is a 1953 alum of St. Bonaventure University. He has given talks at several medieval conventions on his favorite topic: *The Friar as Hero in English Literature*. A Eucharistic minister at his home parish in Baltimore, John also serves with the parish Pastoral Care Committee as counselor to the homebound and their care-givers.

FRANCESCO CHIAPPELLI, O.F.S. is Director of Formation for St. Francis Fraternity in Los Angeles, CA.

SEAN EDWARD KINSELLA, PH.D. is Assistant Professor of Theology and Philosophy in the School of Liberal Arts at Marian University, Indianapolis, IN.

FRED ARSENAULT, S.F.O. is a Secular Franciscan and belongs to Holy Spirit Fraternity in Warwick, RI, currently serving as the Formation Master. Having earned degrees in Philosophy and Medical Technology he has published articles in the journal of the Rhode Island Medical Society.

RAPHAEL BONANNO, O.F.M. is co-director of the Ministry of the Word for Holy Name province and resides in Boston. In 2006 he finished an MA at the Franciscan Institute with a focus on St. Francis and the Theology of the Body. In 2009 the Franciscan Institute published his English translation of Merlo's new history of the Order, *In the Name of St Francis*.

FELICITY DORSETT, O.S.F. is a graduate of the Franciscan Institute and a doctoral candidate at St. Louis University.

BRIAN JORDAN, O.F.M. is a labor priest and an immigration counselor for Holy Name Province. He is stationed at Holy Name of Jesus Church on West 96th Street in New York City.

EMMETT JARRETT, T.S.S.F. is a poet, husband and father, Episcopal priest and a Third Order Franciscan. After twenty-five years as a parish priest, he and his wife and two children moved to New London, Connecticut, and established St. Francis House, a Catholic Worker house of prayer, hospitality, peace and justice ministry.

ROSEMARY STETS, O.S.F. is a Bernardine Franciscan and in ministry as Vice President for Mission at Alvernia College in Reading, PA.

DAVID FLOOD, O.F.M. is a well-known scholar, respected for his work on Peter of John Olivi and the early Franciscan movement. Following his retirement from the Research Faculty at the Franciscan Institute, David returned to his home province of Montreal, Canada. His most recent book *The Daily Labor of the Early Franciscans* has just been published by Franciscan Institute Publications.

BENEDICTA DEGA, F.S.S.J. is a Franciscan Sister of St. Joseph and currently serves on the Hilbert College Board of Trustees in Buffalo.

MARY CECILIA KEYSER, O.S.C. is a member of the Poor Clare community at Wappingers Falls, NY. She is presently serving as Formation Director for the community.

LA DONNA M. PINKELMAN, O.S.F. has been a member of the Sisters of St. Francis of Sylvania since her entrance 52 years ago. In the fifty years since her profession Sister has ministered as a teacher, Director of Religious Education, in retreat work and as a hospital chaplain.

The Franciscan Symposium
May 28-30, 2010

Greed, Lust, and Power:

Franciscan Strategies for Building a More Just World

Featured Speakers:

Rev. Michael Crosby, OFM Cap

Dr. Darleen Pryds

Rev. Joseph Nangle, OFM

Rev. Vincent Cushing

In this symposium, we will be exploring how Franciscan men and women have responded to the ways that greed, lust, and power have disrupted proper relations between people in the past and in the present.

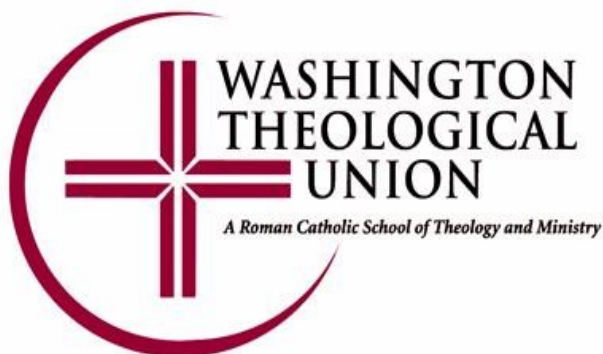
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DYING, AS A FRANCISCAN:

Approaching our *Transitus* to Eternal Life Accompanying Others on the Way to Theirs



The two poignant scenes depicted in the famous Giotto frescoes show us the dying Francis of Assisi being cared for and mourned by brothers and sisters gathered around him during the final days of his life. These beloved friends of the saint journeyed with him, preparing him for that great *transitus* which would take him from this life through death into eternal life.

Many of us within the Franciscan Family of the 21st century – friars, sisters, seculars and all those associated in any way with the Poverello of Assisi – find ourselves surrounded by those within our own communities and families who are in need of similar accompaniment and companionship as they walk the road toward the fullness of life. And each one of us, one day, will walk the same path ourselves.



Is there a particularly *Franciscan* manner of approaching our own passage to the Lord and of helping others to do the same? Are there particular elements within the Franciscan tradition – stories, symbols, rituals, and so forth – on which we can all draw to help us and others whom we accompany in this ultimate pilgrimage of the human journey? There are indeed!

On **June 17-20, 2010**, the Ninth National Franciscan Forum will explore both aspects of this journey through a series of talks and discussions led by a group of distinguished presenters, among whom will be:

Tom Nairn, O.F.M.; Mary Petrosky, F.M.M.; and Dan Sulmasy, O.F.M.

The Forum will be held on the scenic campus of Regis University in Denver, Colorado. Start making plans to be present for this signal event!

And watch for more detailed information on topics, presenters, registration and travel arrangements at

<http://Franciscaninstitute.sbu.edu> (tab: **Franciscan Forums**).

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Looking for a time and place for your annual retreat?

Consider the following at ***Saint Francis Spirituality Center ...***

Nature Retreat: “Celebrating God’s Creation” June 13th – 19th, 2010

Facilitators: Ellen Lamberjack, OSF and Paulette Schroeder, OSF

Listen, see and experience God in the breeze, the trees, the lake, and the growth of woodlands. Several hours each day will be spent in county and state parks, along waterways and/or trails where retreatants can go apart to experience God’s presence. **Suggested Donation: \$450.00 Deposit \$75.00**

Directed Retreat: Open to God’s Love..... June 27th – July 4th, 2010

Directors: Breta Gorman, RSM and Roberta Marie Doneth, OSF

Suggested Donation: \$450.00 Deposit \$50.00

Franciscan Guided Retreat September 19th – September 25th, 2010

Directors: Roberta Marie Doneth, OSF, Patricia Ann Froning, OSF, Ellen Lamberjack, OSF

You are invited to walk this six day retreat journey during which there will be a Franciscan presentation each day and a prayer/ritual you may choose to participate in at the close of the day. Three sessions of individual spiritual direction are available for those who choose it during the week. **Suggested Donation: \$350.00 Deposit \$50.00**



ST. FRANCIS
Spirituality Center

200 St. Francis Ave. Tiffin, OH 44883
419 443 1485 <http://spirituality.sfctiffin.org>
retreats@stfrancisspiritualitycenter.org

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Focusing on the lives of Francis and Clare and the insights of Bonaventure we open the universal spiritual dynamic, identify it in our own lives and apply it to the ministry of Spiritual Direction and Directed Retreats.

For further information contact:

David Connolly, OFM Cap.

Mt. Alverno Retreat Centre

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Email: david_cap@hotmail.com

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SUMMER 2010 RETREATS

WOMEN'S CONTEMPLATIVE RETREAT

...FINDING PEACE AMONG THE PIECES

Dates: June 14-18 **Time:** 4:30pm-Opening Session to Friday, after brunch

Fee: \$350 (includes program, overnights and all meals)

While these days will be spent in quiet with the opportunity for individual spiritual direction, the group will gather for prayer and a presentation each morning, and a closing ritual and conversation before dinner in the afternoon. Themes include: The gift of aging, Piecing together a Life' with Mary Ruth Broz, RSM; Embracing body, mind, and spirit' with Norma Janssen, OSF, and 'Growing strong in broken places, Welcoming the healing energy of summer with Marianne Saieg, OSF.

Silent Directed Retreat

Date: June 21-25 **Time:** 4:30pm-Opening Session Ends Friday after brunch

Fee: \$350 (includes overnights, spiritual direction, and all meals)

The Directed Retreat promises an environment that fosters prayer, silence, solitude, rest, and renewal as you experience the gift of nature on the grounds of St. Francis Woods. Each day you will have the opportunity to meet with a trained spiritual director who will serve as a guide during this sacred time. Directed retreats call for receptivity to the movements of the Spirit and are adapted to the needs and desires of each individual. **Spiritual Directors:** Mary Ruth Broz, RSM, Marianne Saieg, OSF, and Fr. Terry Johnson

**“GOSPEL MINORITY: Taking Francis’ Low Road” with
Br. John Petrikovic**

Date: July 9-July 16 **Time:** 7pm (Friday) to 11am (Friday)

Fee: \$475 (includes program, housing and all meals)

Commuter fee: \$285 (includes program and lunches)

This retreat will provide a context for and exploration of the Admonitions so that they can become a guide and a handbook for our daily lives. At times seemingly harsh, at other times seemingly benign, the Admonitions can help bring Francis’ true spirit to life for a contemporary religious who seeks to follow in the footprints of Jesus. In a polarized world where dialogue and the art of listening have taken a back seat to “talking points” and “spin,” the Admonitions can lead us back to becoming the peacemakers we are called to be as well as people who know and experience the peace that is found only in Jesus. **Facilitator:** Brother John Petrikovic (Capuchin Franciscan Friar and leader of Franciscan pilgrimages since 1999).

Franciscan Sisters of the Sacred Heart

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Fr. Eddie Fronske, OFM

JULY 25 - 30, 2010

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Br. Bill Short, OFM

OCTOBER 1 - 3, 2010

FRANCISCAN SPIRITUALITY RETREAT

Fr. Kenan Osborne, OFM

JANUARY 21 - 23, 2011



Franciscan Life Center Retreat

“On Earth as in Heaven: Participating in a World Good Enough for God”

Sunday (7 p.m.), July 18 – Saturday (12 Noon), July 24, 2010

Director: Gabriele Uhlein, OSF, Ph.D.

Grounded in the mystical roots of our Franciscan spirituality that takes the “whole” into account Sister Gabriele Uhlein will offer practical ways of cultivating a contemporary Christology that is both hope-filled and theologically sound. Using compelling images and music inspired by the Earth Charter, retreatants will explore what it means to belong, to heal and to contemplate, so as to become lovers of a soul-filled world and one another.

Inspired by the spirit of Saints Francis and Clare, this retreat is an opportunity to look at how God is still with us and present in all the day-to-day events of our lives. Our time together will be a contemplative opportunity to celebrate the incarnate sacredness of all our relationships—with our God, our earth community, our human community, our religious community—in a world good enough for God.

Presenter Sister Gabriele Uhlein is a Franciscan sister, theologian and artist. She has dedicated over 25 years to recovering and celebrating the spiritual legacy of the Christian mystics, especially of Saints Francis and Clare. Her current ministry includes transformative facilitation of community chapters and consultation for organizational development and spiritual deepening.

Cost: \$400 (includes meals and lodging).

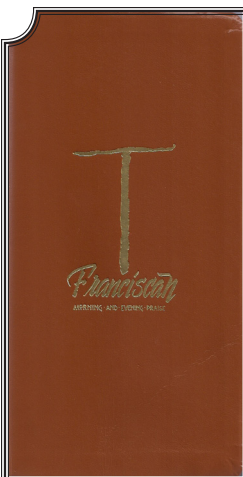
Pre-register by June 1, 2010, with a \$50 non-refundable deposit.



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For more information or to register, contact:

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The Franciscan Federation
Third Order Regular of the Sisters of Brothers of the United States
presents
Franciscan Morning and Evening Praise

This book is offered as a source for prayer and worship focused around the four Franciscan Third Order Regular values of penance or ongoing conversion, poverty, contemplation and minority. Each week of the four week Psalter is dedicated to one of these basic values.

While not an official liturgical office, *Franciscan Morning and Evening Praise*, follows the format of the Church's official prayer. The format of prayer uses two psalms and includes two readings, one Scriptural and one from Franciscan sources. The rubrics are essentially the same as found in the Church's breviary.

Franciscan Morning and Evening Praise is a one volume publication which includes:

- Proper of Seasons (Advent and the Christmas Season)
(Lent, Holy Week and the Easter Season)
- Four Week Psalter
- Proper of Saints
- Commons (Apostles, Blessed Virgin Mary, Founder/Foundress, Holy Men and Women, Married Couples, Common for the Dead, for the Dying, Common for Peace, in Thanksgiving, as well as Commons for the First Order, Second Order, and the Third Order)
- Hymns (Indexed Numerically, Alphabetically and Thematically)
- Ordo (from 2008 to 2030)
- The Rule and Life of the Brothers of Sisters of the Third Order Regular of St. Francis

Cost for members of the Franciscan Federation is \$60.00 + shipping and handling
Cost for non-members is \$65.00 + shipping and handling
To order a copy, go to the Franciscan Federation web site, www.franfed.org for a printable order form, call the office or email franfed@aol.com specifying the number for books and shipping information.
The Franciscan Federation does not accept credit cards. An invoice will be enclosed with your order for payment to: Franciscan Federation, P. O. Box 29080, Washington DC 20017



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For more information, please visit our web site www.franciscans.ac.uk
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The Franciscan International Study Centre is a unique place for study, a sabbatical and formation. It has established itself as the most popular and international destination in the English speaking world for Franciscan Studies and theology taught from within the Franciscan Intellectual Tradition.

What we offer:

Franciscan Certificate Courses:

for students wishing to deepen their understanding of St Francis, St Clare and Franciscan history, theology, spirituality and formation.

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full or part-time study alongside Franciscan students preparing for solemn profession and ordination. This course provides a broad introduction to biblical studies, canon law, liturgy and theology required for ministry in the Catholic Church.

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June 3 - 15
June 30 - July 12
July 24 - August 5
October 24 - November 4

Franciscan Pilgrimage for Educators, Administrators and Alumni of Franciscan Colleges and Universities

May 22 - June 1

Franciscan Pilgrimage to Northern California Missions

June 6 - 13

Pilgrimage to Oberammergau

May 29 - June 6

Franciscan Study Pilgrimages

July 2 - 25
September 13 - October 7

Franciscan Pilgrimages to the Holy Land

April 19 - May 3
October 25 - November 2

Franciscan Leadership Pilgrimages

September 18 - 28
October 6 - 16
October 12 - 22
October 18 - 28

Intellectual Tradition Pilgrimage Cologne, Paris and Lyon

July 7 - 18

Franciscan Study Pilgrimage Part Two: Beyond Assisi

August 20 - September 6

Pilgrim in Rome; Colosseum in the background.



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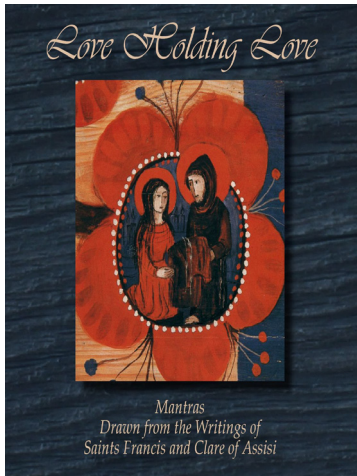
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The repetitive nature of each mantra facilitates communal singing. The mantras even lighten ordinary housework and driving through heavy traffic!

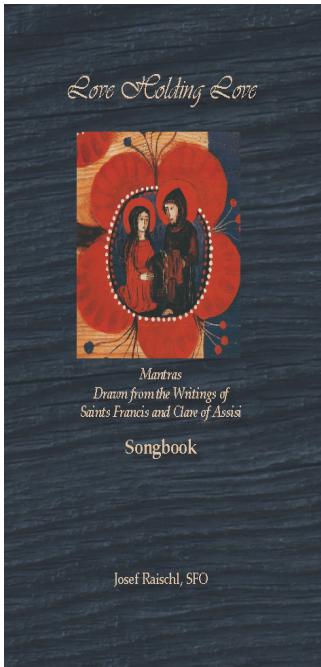
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SUMMER 2010: JUNE 28 -- JULY 30

Course Information	Instructor	Times
Weeks 1-5: June 28 - July 30		
Franciscan Movement I [3 credits; Core]	Dominic Monti, OFM	MWF 8:30-11:15
519: Early Documents: The Companions and Disciples Tradition [3 credits; Track; pre-req 518]	Jacques Dalarun, Ph.D.	MWF 1:00-3:45
546: Foundations of Franciscan Theology [3 credits; Core]	Joshua Benson, Ph.D.	MWF 1:00-3:45
560: Introduction to Franciscan and Medieval Studies [3 credits; Core]	Margaret Klotz, OSF	T-Th 8:30-11:15; W 6:45-9:30 p.m.
597: Comprehensive Exam [Core]	TBA	TBA
505: Integration Seminar [Core]	TBA	TBA
Weeks 2, 3, 4: July 5-July 23		
509 Franciscan Movement II [3 credits; Track]	Jack Clark Robinson, OFM	M-F 8:00 - 11:15
525: Writings of Francis and Clare [3 credits; Track]	Wayne Hellmann, OFM Conv.	M-F 1:00-3:45
539: Formation in the Franciscan Tradition [3 credits; Elective]	F. Edward Coughlin, OFM	M-F 1:00-3:45
557: The Franciscan Mystical Tradition [3 credits; Track]	Fr. Frank Lane, Ph.D.	M-F 1:00-3:45
559: Spirituality of Bonaventure [3 credits; Track]	Thomas McKenna, Ph.D.	M-F 8:30-11:15
566: Studies in Franciscan Paintings II: 1517 - through the 20th Century [3 credits; Elective]	David Haack, OFM	M-F 8:30-11:45
One-Week Courses: June 28 - July 2		
564-01: Gospel Living in the 21st Century [1 credit; Elective]	Ilia Delio, OSF	M-F 8:30-11:15
564-02: Franciscan and Inter-Faith Dialogue [1 credit; Elective]	Steve McMichael, OFM Conv.	M-F 1:00-3:45
General Orientation Courses: June 28 - July 9		
520: Francis: Life and Charism [2 credits]	Mary Meany, Ph.D.	M-F 8:30-11:15

**THE FRANCISCAN INSTITUTE
AT ST. BONAVENTURE UNIVERSITY**

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564-01: Gospel Living in the 21st Century

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564-02: Franciscans and Inter-Faith Dialogue

Taught by: Steve McMichael, O.F.M. Conv.

This course will focus on the Franciscan encounter with Jews, Muslims, Hindus, etc., in an historical perspective. It will cover such themes as Francis of Assisi and Muslims; the Franciscan mission to the World Religions in the Primitive Rule and in history; Vatican II and the modern principles of interreligious dialogue; and the Franciscan contribution to the world of dialogue and mission.



FORMATION ROUNDTABLE

The Franciscan Formation Round Table is an extra-curricular series of conferences, guided readings and group reflection on foundations for life and prayer as a Franciscan person. It is designed for women and men in initial formation in the Franciscan Order. The Round Table will convene for five evening sessions during the last three weeks of the summer program. Registration is separate from course registration.

Moderator: Sr. Judith Terrameo, O.S.F.

Cost: \$175 per person.

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Accompanying Others on the Way to theirs*

Sponsored by The Franciscan Institute, at Regis University in
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June 17-20, 2010

See ad page 225

The Franciscan Symposium

May 28-30, 2010

GREED, LUST, AND POWER:

FRANCISCAN STRATEGIES FOR BUILDING A MORE JUST WORLD

Washington Theological Union, Washington, DC

See ad page 224

“GOSPEL MINORITY: Taking Francis’ Low Road” with Br. John Petrikovic

Date: July 9-July 16 **Time:** 7pm (Friday) to 11am (Friday)

Fee: \$475 (includes program, housing and all meals)

Commuter fee: \$285 (includes program and lunches)

See ad page 229

“WOMEN’S CONTEMPLATIVE RETREAT ...FINDING PEACE AMONG THE PIECES

Dates: June 14-18 **Time:** 4:30pm-Opening Session
to Friday, after brunch

Fee: \$350 (includes program, overnights and all meals)

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NATURE RETREAT: “CELEBRATING GOD’S CREATION” JUNE 13TH – 19TH, 2010

Facilitators: Ellen Lamberjack, OSF
and Paulette Schroeder, OSF

Suggested Donation: \$450.00 Deposit \$75.00

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