

Review of Current Franciscan Literature
Selecciones de Franciscanismo, 17 (May – August
1988):300–15

Das Neves, O.F.M., Manuel Carreira. *Francisco de Assis, Profeta de Paz*.
Lisbon: 1987.

Today, people around the world are preoccupied with peace. For this reason, attention is paid to people who have made a contribution toward peace. One of these is Francis of Assisi. After the World Day of Prayer for Peace, promoted by John Paul II and celebrated in Assisi on 27 October 1986, the image of the Poverello as a prophet of peace has been enhanced. It is Francis of Assisi, the herald of peace, who is the focus of the doctoral thesis published in the *Antonium*, of which this book is an extract. This is not the first time the theme of peace in the Christian experience of Francis has been approached under its many aspects; but never has it been approached to the extent of this present work. In seven chapters, the following issues unfold: The peace-culture of the Middle Ages, peace in the socio-political structure of Assisi, the new peace plan, the interpretation of the primitive biographies, Francis as peace-maker, the prophetic personality of St. Francis, and his actual message.

A selected bibliography on this theme completes the work. The author's exposition shows very clearly that the peace of which Francis proclaimed himself a herald is the peace which is God Himself, which is born of God and which God gives in the embrace of His covenant. It is peace of heart, which offers us conversion and salvation from God through Jesus' way of patience and service. It is the peace which we have with others in the untiring exercise of fraternity and service to all people and all creatures. It is socio-political peace, which, although not sought directly as an objective, is influenced by forgiveness and patience. The author offers us an excellent panoramic exposition of the theme of peace and activity for peace in the writings and biographies of Francis.

Father Sebastián López, O.F.M.

Quaglia, O.F.M., Armando. *Le Regola francescana. Lettura storico-esegetica*.
Assisi: Porziuncola, 1987.

Few authors are more proficient concerning the Franciscan Rule than Father Armando Quaglia. Since defending his doctoral thesis *L'originalità della Regola francescana* at the Catholic University of Milan in 1941, his

Doctor and Marian Doctor. On 5 July 1634, Pope Urban VIII prohibited the veneration of servants of God who until that date had not enjoyed veneration from time immemorial. All through the centuries the canonization process has remained alive, proving that John Duns Scotus had been venerated from that date. Father Esser has studied five of these processes: that of Cologne (1706 to 1707); two of Nola (1709 to 1711, and 1905 to 1906); that of Genoa (1904 to 1905); and that of Rome (1918). The two processes of Nola indicate his veneration from time immemorial. Those of Cologne and Genoa were to the contrary. That of Rome did not reach a conclusion. Then Father Esser studies the tomb of the Venerable Duns Scotus in Cologne, the transfer of the mortal remains of the Servant of God, and the recognition given repeatedly to his relics. Father Esser emphasizes the atmosphere of devotion that has always surrounded the tomb, experienced by innumerable visitors who have venerated him from the beginning. With this same logic we should interpret the visit that John Paul II made on 15 November 1980, when he prayed on his knees before the remains of Duns Scotus. In two historical works, Father D'Andrea studies the devotion to Duns Scotus in Campania and especially in Nola. Finally, Father Esser gives a progress report on the cause of beatification. He underlines that the previous study of Scotus's doctrines (something unusual to the investigation of long-standing devotion to him) has been an incentive to the critical edition of his writings and the examination of his teaching, with evident positive results.

Gómez, Álvarez J., C.M.F. "Los laicos in la Iglesia: Las Terceras Órdenes," in *Verdad y Vida*, 46 (1988):7-29.

A study of the origin and development of Third Orders, in particular that of St. Francis. The author begins by describing the antecedents of the Franciscan movement, the religious awakening of the laity in the eleventh and twelfth centuries, and the transformation of society that had become lay in that period, although Canon Law was slow to recognize the changes that were occurring. Then he centers on St. Francis and his works, specifically: "St. Francis of Assisi: The man who retained in himself the aspirations of laymen of his time," and "The Third Orders: An ingenious idea of St. Francis."

van Asseldonk, O.F.M.Cap., Optatus. *Riforme e divisioni nell'Ordine francescano*, in *Laurentianum*, 28 (1987):406-423.

A critical-historical note about Dunstan Nimmo's book *Reform and Division in the Medieval Franciscan Order, from St. Francis until the Foundation of the Capuchins*. [For an English translation, see "Reform and Division in the Medieval Franciscan Order: A Critical-Historical Note," *Greyfriars Review*, 3, no. 1 (April 1989) - Editor.]

Basetti-Sani, O.F.M., Giulio, "San Francesco, i Musulmani e la Verna," in *Vita Minorum*, 30 (1988):56-67.

The author reconstructs the visit of Francis to the Egyptian sultan. He discusses the relationship with the Muslims and underlines the parallelism between the ordinance proposed by Muhammad in his time to Christian theologians, and the proposal of Francis to the Muslim theologians; and also the parallelism between the nocturnal journey of Muhammad and the vision of the seraph that Francis had at La Verna. The article is informative also on the current dialogue between Christians and Muslims.

Bessa, P.P. "Uma Leitura do 'Cântico das criaturas'," in *Vozes* [Petrópolis, Brazil], 80/8 (1986):12-18.

Boni, O.F.M., A. "Incidenza del rinnovamento mariologico conciliare nella legislazione e nella pietà dei Frati Minori," in *Marianum* 45 (1983):505-28.

Examples of Marian renewal in the legislation and piety of the Friars Minor after the Second Vatican Council. Reviewing this work, F. Iozzelli writes in *Archivum Franciscanum Historicum* (1987, p. 186): Through the centuries the Order of Friars Minor has always been concerned with keeping alive the Marian spirituality of St. Francis in its liturgy and law. For this reason the General Chapter of Narbonne established a formula of religious profession in which the brother made a commitment to God and a promise to the Virgin Mary to observe his Rule. In 1533 the General Chapter of Salamanca ordained that every Saturday the Office and the Mass of the Immaculate Conception be celebrated. In 1645 the General Chapter of Toledo chose the Immaculate Conception as the Patroness of the Friars Minor and commanded under obedience all the ministers provincial to order their brothers to celebrate the Feast of the Immaculate Conception with the solemnity and rites proper to patronal feasts. On 10 July 1944 the ministers general of the three Franciscan families asked and obtained permission from the Congregation of Rites to celebrate with a proper Mass and Office the feast of the Virgin under the title Queen of the Order of Friars Minor. After Vatican II, the new legislation of the Order proposed once more to the brothers its traditional Marian patrimony - "A patrimony that sedulously promotes theological studies without excluding the mystical and filial piety expressed in the Rosary of the Seven Joys of the Blessed Mother." An example of the council's Mariological renewal is noted especially in the new passage in the Constitutions, articles 177 or 160, where the directive is given to teach the novices "to live more deeply the Paschal mystery by an active celebration of the liturgy and to participate more closely in the mysteries of the church under the guidance of the Blessed Mother." Father Boni stresses that this text is important

because in the ecclesiology of Vatican II the doctrine of the Virgin as Mother of the Church totally restores the thinking of the church comprised in the profession of vows: Religious, like Mary, are those who say yes to God's plan. In article 26, the 1987 Constitutions state that the brothers should have a special devotion to the Virgin Mary in the mystery of her Immaculate Conception ("the Virgin made church"); that they should express and promote Marian devotion with practices that are Franciscan; and that they should follow the example of the patroness of the order who called herself the handmaid of the Lord. The most recent Capuchin Constitutions use similar terms.

Bórmida, O.F.M.Cap., J., "La Admonición V de san Francisco: Los crucificados como imagen de Dios," in *Cuadernos Franciscanos* 80 (1987):17-23.

An analysis of vocabulary. The structure of the text. The text in a semiotic framework. Conclusion.

Calvo, O.F.M., G. "Presencia de Maria en la vida y misión de la Orden franciscana," in *Maria en los Institutos religiosos* (various authors), Madrid: Instituto Teológico de Vida Religiosa, 1988.

The author briefly examines the presence of Mary in the life and thoughts of St. Francis and in the beginnings of the order. For this he refers to the writings of St. Francis and the earliest biographies. He emphasizes the presence of Lady Poverty in the spirituality of the Poverello, and he compiles Clare's testimonies in reference to this. He also dwells on the protection of Mary and her intercession in the work of Francis and on the concept of "mothers" of Christ.

Capponi, O.F.M.Cap., D.V., "Lineas generales para la formación de los religiosos capuchinos acerca de la Orden Franciscana Seglar," in *Cuadernos Franciscanos*, 80 (1987):56-63.

A Franciscan view of our history. Basic Secular Franciscan principles. New focus in the formation of Secular Franciscans. Franciscan methodology. The present role of the spiritual assistant in the fraternity of the Secular Franciscan Order. Conclusion: Francis, yesterday and today.

Carrozzo, O.F.M., A.M., "La misión franciscana y el anuncio de la palabra," in *Cuadernos Franciscanos* 81 (1988):29-33.

The community as bearers of the message. Preaching and life-style. The contemplative background of the mission. Proclaiming the word from experience. Proclaiming the word of the Lord. Preaching our own history.

"Carta de Gubbio 1981," in *Verdad y Vida* 45 (1987):261-64.

An open letter to the participants of the International Seminar "Terra Mater," at Gubbio, September 1982, so that the example and message of St. Francis will lead to a better quality of life of society and its atmosphere.

Casas, O.F.M., V., "El Evangelio de san Francisco: Pobreza y alegría," in *Verdad y Vida* 45 (1987):417-42.

A conference published in the XL Semana Española de Misionología, Burgos [Spain], 20-24 July 1987. The theme was: "The missionary dimension of religious life." It begins with these words: "To approach Francis of Assisi and the Franciscan movement which he founded is to experience the joy of the Gospel, once a person embraces and pays attention to it, lives it and puts it into action, announces and proclaims it." Then it develops the theme from the words and deeds of the Poverello. The conclusion states among other things: "There is indeed a growing longing everywhere for a new, more human society. The conspicuous way in which Francis and his brothers had to live in fraternity was certainly their principal pastoral service to the church and the world: They were sent as brothers and to be brothers. Their life-style in fraternity can be a sign for our world today, which is anxious for fellowship. To give witness to life in fraternity has been and will continue to be the contribution of Franciscanism to believers and non-believers in the rebuilding of the church and humanity. To bear witness to our life in fraternity is the best way to evangelize. Our style of ministry is to evangelize from a fraternity of Lesser Brothers, simple, open, peaceful and poor. . . . A poor life, despoiled, free from all property, is a service to Gospel peace: *Opus paupertatis pax* ('Peace is the job of poverty'). Francis and his brothers considered themselves free from the reaction of the rich. In other words, Franciscans would become caretakers of the poor. For this, they did not seek to speak for those who had no voice; they neither made alliances with the powerful nor set up plans to liberate the poor. The life-style that Francis and his brothers chose and lived was one of solidarity with the dispossessed, with servants. . . . They chose to love, speak up for and defend the oppressed, to suffer with them and to solicit the conversion of the oppressor. The poor show us how unjust we are, and at the same time they show the love that God has for us. Francis followed Christ who was poor, and because of this he himself became poor. . . . The world does not give peace, even though it says it does. Francis tells us in all truth that by having less, you have more joy, and you are happier."

Cervera, O.F.M., D., "El futuro de la Orden Franciscana Seglar desde hoy," in *Verdad y Vida* 46 (1988):125-42.

The author develops three points: a positive attitude of Secular Franciscans toward Vatican II; guidelines for Secular Franciscan renewal; and in synthesis, the future of the Secular Franciscan Order.

D'Alatri, O.F.M.Cap., M., "I compagni di san Francesco d'Assisi," in *L'Italia Francescana* 63 (1988):13-18.

The author proposes to examine the significance of the Three Companions in St. Francis's life and in his orders, and in the beginning and development of the primitive fraternity. No doubt these Companions had much greater importance, personality, initiative, and so forth, than has been attributed to them. The same thing happens to them that happens when the sun comes out: The stars are eclipsed, but they continue to be there.

Devos, S.J., P., "Olympios des Kellia et Saint François d'Assise," in *Analecta Bollandiana* 103 (1985):233-42.

According to Father Péano's brief description in *Archivum Franciscanum Historicum* (1987, p. 289), Father Devos calls attention to the similarity of the behavior of Abbot Olympios and St. Francis. He mentions an episode that relates in almost the same words the life of both: their struggle against a temptation of the flesh. Father Péano cites the text of Apothegm 572 and Second Celano 117, indicating coincidences and divergencies. In the case of the abbot, mention is made of two balls of clay, which represent the spouse and daughter; in the case of Francis, mention is made of seven balls of snow, which represent the spouse, two sons, two daughters and two servants. Both men asked themselves what to do to clothe and support these people, so the questions and answers are alike. Did the Franciscan biographer know the episode of the Egyptian monk? The probability is very slight, says the author, although the example is found in medieval literature. He also comments on the same episode mentioned in Bonaventure's *Major Life* (V 4). This curious analogy, which has not been given any attention, must be examined in all its details.

Devos, S.J., P., "Saint Macaire le Grand et saint François d'Assise," in *Analecta Bollandiana* 104 (1986):221-30.

According to Father Péano's brief review in *Archivum Franciscanum Historicum* (1987, p. 557), the author indicates two statements, relatively parallel, in the biographies of Macarius the Great [of Alexandria] and St. Francis of Assisi. The acts suggest certain analogies but nothing else. The first statement, taken from a Coptic text, deals with the progress in virtue

of the Egyptian monk Macarius, who was visited by a cherub on the top of a mountain and invited to be nailed to the cross of Christ, and to be crucified, as a monk should, by the practice of the virtues. The author draws a parallel with the stigmatization of St. Francis on Mount La Verna according to First Celano. There are coincidences in both biographies, but their contexts are very different. The second comparison is less convincing, since it treats of the simple presence of a wolf that barks at the Lord, imploring his food. This incident in Macarius's life makes one think of the wolf of Gubbio, according to the *Acta*, chapter 35 (Flor. 21). However, the similarity is reduced simply to the animal's presence. The author concludes by asserting that both incidents are not similar enough for us to talk about them, but that it is a good idea to make them known.

Dozzi, O.F.M.Cap., Dino, "La sequela nel capitolo XXII della 'Regola non bollata'," in *Laurentianum* 28 (1987):213-85.

This work is only one part of the thesis that the author defended at the Pontifical Biblical Institute under the title: "*Haec est vita evangelii Jesu Christi.*" *El evangelio como vida en la 'Regla no bulada' de Francisco de Asís*. The author indicates that the whole thesis will be published soon. The portion that we shall now review consists of a brief introduction to the theme and structure of the Earlier Rule, chapter 22, in two broad parts. In the first (pp. 216-254), he makes a detailed analysis of each number, dwelling on words and phrases that are especially meaningful. He divides the text of the Earlier Rule, chapter 22, into four parts: Numbers 1-8: evaluation and careful selection; numbers 9-25: keeping the word; numbers 26-40: remaining in Christ; numbers 41-55: seeing the glory of the Father. In the second part (pp. 254-85), which shows the significance of the following of Christ in chapter 22 of the Earlier Rule, he proceeds gradually and poses the question for four answers. The first three offer meanings that are important but complementary: the pursuit of Christ, the path of faith, the reality of the new Covenant, and the continuation of the revelation. The fourth tries to express the deeper and global meaning of the following of Christ, that is, following Christ and becoming more and more like Him. "Chapter 22 presents the following of Christ as progressively becoming like Christ, and it suggests the idea of the Incarnation of Christ as continuing in the life of the brothers" (p. 285).

García Matarranz, F., "El franciscanismo en 'El nombre de la rosa,'" in *Estudios Franciscanos* 88 (1987):243-76.

The author examines the presence of the Franciscan movement, especially in a discussion concerning poverty, in the novel of U. Eco, *El nombre de la rosa*. In *Selecciones de Franciscanismo*, 47 (1987):326, we have commented on another work of the same author dealing with the same

theme. It was also published in *Estudios Franciscanos* 88 (1987):47-57. Here he discusses the theme at greater length, although he repeats some parts of his earlier work. We see Franciscan history reflected three ways: through Ubertino, through the events in which he was involved, and through the abbot who picks up the thread of history beginning with the Chapter of Perugia in 1322. The author analyzes the sources that U. Eco utilized, which are the Franciscan documents of that era. He offers two brief citations from the novel and from the Franciscan sources used by Eco.

García Oro, O.F.M., J., "El Franciscanismo hispano de la Edad Media," in *Verdad y Vida* 45 (1987):207-49.

Toward a historiographic lecture of Hispanic Franciscanism. The Hispanic church of that time, a frontier church. The springtime of Franciscanism in Spain: Pilgrims and hermits. The friars, the papal militia under Gregory IX. Birth of the Franciscan provinces in Spain. The fourteenth and fifteenth centuries: conventualized life and its risks. The medieval physiognomy of Hispanic Franciscanism.

Garvey, O.F.M., C., "Sobre raíces entrecruzadas y fuentes enturbiadas," in *Cuadernos Franciscanos*, 80 (1987):23-32.

Commentaries on the return to the sources and the problems of the Franciscan sources. Francis, not immune to contradictions, started a movement that soon got out of hand. The role of St. Bonaventure. Conclusions and possibilities for today.

Hubaut, O.F.M., M., "François et Claire contemplent le mystère de Marie," in *Evangelie Aujourd'hui* 137 (1988):5-16.

The author develops the following points: Mary is the woman from whom God received our frail humanity; living the Gospel in Mary's shadow; the unending fecundity of Mary; along the path of life in the company of Mary.

Infantino, R., "Lo 'Speculum Perfectionis' nella 'questione franciscana'," in *Analecta TOR* fasc. 143, 19 (1987):411-59.

This is a two-part work dealing with the Mirror of Perfection in "The Franciscan Question," that is, the problem of the relationship of all the primitive sources that refer to St. Francis. In the first part, the author treats of Franciscan historiography from Sabatier to Manselli. The second part is more extensive, analyzing the Mirror of Perfection in comparison to some of its passages of the Compilation of Assisi, better known among us as the Legend of Perugia. Any approach to the Mirror of Perfection should begin by verifying the use that the compiler has made of the source that underlies it, namely, the Legend of Perugia. The compiler of the Mirror of Perfection

employed a sophisticated procedure, which consists in influencing the compilation by the sense of the texts it incorporated. He did this by carrying into the compilation the sense of the texts he used. However, he modified the sense with deliberately-chosen terminology; or he used fragments of the Legend of Perugia faithfully, but which subsequently took on a new meaning when used in connection with other texts. The aim of the compiler was to make a fresh presentation of the original motives of the Franciscan fraternity in accord with his fraternal-spiritual orientation, because he was convinced that around 1318 or 1320 the original fraternity had been changed into something like a real order – the permanent pattern of the founder.

Lleñ de la Viña, J. "El hombre en su entorno," in *Verdad y Vida* 45 (1987):455-87.

Comments on various aspects of present-day ecology. The last paragraph deals with ecology and the poverty of Francis of Assisi.

Mandelli, G., O.S.C. "Chiara e Maria," in *Vita Minorum* 30 (1988):17-23.

Portrays the profound devotion of Clare to Mary, based on historical sources.

Manselli, R. "Tommaso da Celano e S. Bonaventura," in *Bolletino della Deputazione di Storia Patria per l'Umbria* 81 (1984):5-24.

F. Iozzelli reviews this work in *Archivum Historicum Franciscanum* (1987, pp. 297-98). He says that the problem concerning the validity of the biographies of St. Francis by Celano and Bonaventure consists in trying to understand what was their personal vision of Francis in and for himself, considering his unique objectives and his general place in the history of the church at that time. First Celano presents Francis as Celano had seen and known him: certainly an ascetic, but also a father. That is the perfect literary picture of the saint, but he is not a clear and explicit model of religious life according to a rule. Second Celano, on the other hand, is a true and precise picture of the true Franciscan: in a succession of episodes and examples, the father and founder experiences conversion. In this way Celano follows a very precise aim: to demonstrate that St. Francis represents and lives, in himself and in his brothers, an experience that signifies a new breath of life in the church and in society. In the middle of the thirteenth century, as a result of controversy between the mendicants and the secular clergy in the University of Paris, a renewed image of Francis emerges, in a dimension and with a perspective entirely different. St. Bonaventure dedicates himself to that task. He presents St. Francis in a providential and eschatological dimension. His Major Life, through the biography of Francis, becomes a matter of conscience as to the historical

purpose of the Order of Friars Minor. At the same time the Major Life delineates a model of sanctity and a defense of the order. In effect, if St. Francis is "another Christ," how could his sons be the peril of the last days and the precursors of the antiChrist, as William of Saint-Amour alleged? In short, in the three biographies of St. Francis we find not only three important historical testimonies about the saint, but also the modification of an attitude toward him and his order. The three tell us about the times and circumstances for which they were written. See *Selecciones de Franciscanismo* 49 (1988):144-54.

Maria Amata di Cristo, O.S.C. "Francesco - Chiara e Maria," in *Forma Sororum* 24 (1987):162-85.

Abundant quotes from the writings of Francis and Clare and other primitive Francis sources. The author expounds the devotion of the saints to the Virgin Mary and her place in Francis's writings. Clare and Mary.

Martín, T.O.R., S. "Cristo en san Francisco," in *Revista de Espiritualidad* 47 (1988):65-89.

The author indicates the style and content of this article: "I want to delve into the recesses of the soul of our friend from Assisi, by using the narrative which prompted him to pronounce the most beautiful name applied to a human being - the Son of the living God. To do this, I shall reflect on three episodes at the beginning of his conversion: the night in Spoleto, the kiss of the leper, and San Damiano; and two events toward the end: Christmas in Greccio and the impression of the stigmata. Listen as Francis himself tells us what happened" (p. 66). However, the dialogues are the author's.

McMullen, P., T.O.R. "The Development of the Third Order Regular Rule," in *Analecta T.O.R.* fasc. 143, 19 (1987):365-410.

The evolution of the new Rule of the Third Order Regular until Pope John Paul II on 8 December 1982. For the text of this Rule in two languages see *Selecciones de Franciscanismo* 37 (1984):7-29. The congresses and conventions from 1950, which worked on this theme. The Rules of the Third Order Regular since the First Version of the Letter to the Faithful, and the plans elaborated over the last ten years. In the second part the author analyzes the dynamic principles included in the new Rule which are the basis for renewal and rediscovery of the Franciscan charism of the Third Order Regular. A selected bibliography in English.

das Neves, O.F.M., M.C. "Francisco de Assis, Profeta da Paz," in *Itinerarium* 33 (1977):311-92.

Sequel of the publication of the author's doctoral thesis, the first part of which we reviewed in 48 (1987):487. In this part we find these chapters: 5 -

Francis, Mediator of Peace; 6- The Prophetic Personality of St. Francis; 7 - The Relevancy of His Message. Also a conclusion and a select biography. This work has also been published as a book, which is reviewed in this issue.

Pásztor, Edith. "St. Francis, Cardinal Hugolino, and 'The Franciscan Question'," in *Analecta T.O.R.* fasc. 143, 19 (1987):461-97.

Translated into English from the original Italian published in *Collectanea Franciscana* 46 (1976):209-39. [An English translation was also published in *Greyfriars Review* 1 (1987):1-29- Editor.] The author undertakes a double task: to understand how the personality and actions of Cardinal Hugolino during Francis's lifetime apply from the year 1230 to 1318, and to examine the mutual relationship of the primitive sources of that same period. She examines eight pertinent episodes and draws conclusions. First Celano, which was commissioned by the same Cardinal Hugolino (who became Gregory IX), was favorable to the extreme of presenting Francis simply as a person who fulfilled Hugolino's plans. Other sources, including Second Celano, portray Hugolino as an influential and benevolent man, but lacking the capacity to grasp the basic idea of Franciscanism or fully to understand its significance. With regard to "The Franciscan Question," this study describes the intimate relationships between the Legend of Perugia, the Mirror of Perfection edited by Lemmens, the Mirror of Perfection, and the Little Manuscript - sources in which we find the incidents pertaining to Francis and Hugolino, but which have variations worth noting.

Pásztor, Edith. "Filippa Mareri e Chiara d'Assisi modelli della spiritualità femminile francescana," in *L'Italia Francescana* 63 (1988):27-48.

Considers the spirituality of Philippa Mareri and her religious experience, and then compares it with that of Clare of Assisi from the viewpoint of feminine participation in the ideals of St. Francis.

Peñón, O.F.M., César A. "Dios y el hombre en los escritos de san Francisco de Asís," Part 1, in *Franciscanum* (Bogotá) 28 (1986):287-329.

The first part of this article deals with "God in Francis of Assisi." In six paragraphs the author studies these points: socio-economic facts of St. Francis's times that influenced his image of God; the Trinitarian image of God; God as All Good; some titles that Francis applied to God: most high, king, saint; the Christocentric life of Francis; and the prayer of St. Francis."Publicaties over de Minderbroeders in de Nederlanden (1986). Bibliographia franciscana varia," in *Franciscana* 42 (1987):197-270. Bulletin of Franciscan bibliography that appeared in various languages during 1986. Consists of two parts with a total of 655 entries. The first part comprises fifty-seven studies on the Friars Minor in the Netherlands, with a brief

comment on each study. The second part (numbers 58 to 655) consists of Franciscan topics in general.

Sanz Montes, O.F.M., J. "Raices laicas de la espiritualidad de san Francisco," in *Verdad y Vida* 46 (1988):87-107.

This historical work is divided into three parts: a) socio-economic roots. A new man is creator of a new society (mass movement of people, liberation from old structures, and the universalization of culture); b) ecclesial roots. A new Christian is creator of a new church (the situation of the church of that era; poverty movements, and heresies within those movements); and c) Franciscanism as a new spirituality. Its positive value: the charismatic response to a historical expectation; and its negative aspect: the clericalization of a lay institution.

Schmucki, O.F.M.Cap., Octavian. "Franziskanisches in jüngst erschienenen Arbeitsinstrumenten," in *Collectanea Franciscana* 57 (1987):225-44.

An analysis of Franciscan aspects of six publications, including the *Lexikon für Theologie und Kirche*, and the *Guia de los archivos y las bibliotecas de la Iglesia en España*.

Spagnolo, G. "L'Esortatio ad Laudem Dei' di san Francesco," in *L'Italia Franciscana* 63 (1988):147-51.

A brief spiritual comment on each of the verses of the Exhortation to the Praise of God, after notes on its authenticity and history.

Synowczyk. "L'obbedienza a Dio nell'insegnamento e nella vita di san Francesco d'Assisi," in *L'Italia Franciscana* 63 (1988):49-72.

An analysis of the concept of obedience in St. Francis, taking obedience in its explicitly vertical dimension in reference to God. In the first part, the author explains obedience to the Spirit of God and develops these points: the terminology used by Francis to indicate the Spirit of God; the vocation of Francis and that of his first companions as obedience to the divine call; having the Spirit of the Lord and His operation in the life of the brothers. The second part deals with obedience to the Word and develops these points: the terminology used by Francis to indicate the Word of God (Word, Gospel, preaching, eloquence); obedience to the Word, sometimes understood in various ways; obedience to the Eucharist - truth intimately united to the Word.

Tapia, O.F.M., B. "Francisco, educador de hermanos," in *Cuadernos Franciscanos* 81 (1988):3-23.

Challenges in being a fraternity: identity as lesser brothers, the Gospel, various cultures. Francis, who formed the brothers. Francis, a teacher of

popular spirituality. Francis, a contemporary man: a valuable educator. Applications and conclusions for formation of our youth.

Tedeschi, C. "San Francesco e Frate pacifico nelle Fonti francescane del Duecento," in *Analecta T.O.R.*, fasc. 143, 19 (1987):499-524.

This article studies the Franciscan sources of the thirteenth century with respect to St. Francis and Brother Pacificus of the Marches, the king of poets, and also the characteristics of his spirituality.

Franciscan Themes - I: "Francisco ante Dios," in *Evangile Aujourd'hui* 136 (1987):1-88.

This entire booklet treats of God in St. Francis. Besides some brief texts, it has the following articles [whose titles we give in English - editor]: L. Mathieu, O.F.M., "God the Father," pp. 14-20; M. Hubaut, O.F.M., "Jesus Christ for St. Francis," pp. 24-35; G. Guitton, O.F.M., "The Pursuit of Christ for St. Francis," pp. 39-54; L. Robinot, O.F.M.Cap., "Francis, Seized by the Spirit," pp. 56-62; I.-E. Motte, O.F.M., "Having the Spirit of the Lord," pp. 66-77; P. Beguin, O.F.M., "A Viewpoint Consistently Trinitarian: Francis, a Devotee of the Blessed Trinity," pp. 81-88.

Franciscan Themes - II: "Francisco en la Iglesia," in *Evangile Aujourd'hui*, 138 (1988):1-80.

This monograph publishes the following works [whose titles we give in English - editor]: J.-J. Buirette, O.F.M., "Why Does Francis of Assisi Need the Church So Much?" pp. 1-4; H. Chaigne, O.F.M., "Francis of Assisi, the Eucharist and the Church," pp. 5-20; M.-D. Chenu, O.P., "The Significance of Franciscan Service to the Contemporary Church," pp. 21-25; M. Hubaut, O.F.M., "Obedience and Freedom in the Church according to St. Francis," pp. 26-39; G. Guitton, O.F.M., "The Missionary Proclamation of the Gospel," pp. 41-52; N. Granger, "The Fioretti" (commentary on that text), pp. 53-58; P. Beguin, O.F.M., "Francis, A Man Who Became Prayer," pp. 62-72; A. Ménard, O.F.M.Cap., "Francis in the Mirror of Mary," pp. 73-79.

van der Horst, O.F.M.Cap., S. "Franciscus' lofzang op Maria," in *Franciscaans Leven* 71 (1988):59-72.

Commentary on St. Francis's Salutation of the Blessed Virgin Mary, with particular reference to the relationship between Mary and the church.

Vaughn, J. and Casas, V. "La presencia evangélica en su modo de vivir," in *Vida Religiosa* 65 (1988):108-33.

An interview that Father Casas had with Father Vaughn, the minister general of the Order of Friars Minor, about different facets of Franciscan

life today. Here are some of Father Vaughn's views: "I believe we should bring the spirit of peace and blessing into the world, in the sense that we own nothing and do not want to dominate anyone; a spirit of Franciscan poverty that can be understood by the world of today. A spirit of this sort is a spirit of universal brotherhood, of genuine joy. . . . I believe that the Gospel presence of the friars lies in the way they live: a simple life, especially among the poor, with self-sacrificing work for all people. In a word, I am speaking of a lifestyle, a work-style. This is a Gospel presence, and to a certain degree it is evangelization. To what limit can we incorporate our religious life, our Franciscan manner of living, into the comforts that the world offers us? . . . My personal opinion is that we still have much to do, especially in the Franciscan-spiritual formation of people directing our formation programs, who have high ideals for their own formation. . . . I believe that everywhere we want to give priority both to the formation of people in our formation program and to youth who are being formed. For this reason we are conducting centers for formation and renewal. . . . Working with the Secular Franciscan Order must be a priority for every brother in the First Order, so that by collaborating with the Third Order we can better accomplish our mission of evangelization. . . . The Order's African Project continues as our preferential option today, because it is the church, through the voice of her shepherds, which calls us. . . . As lesser brothers, [we are] brothers among ourselves, brothers to everyone else. [We are] minors, not looking for power, living with simplicity, in the spirit of Franciscan poverty, sharing the lot of the poor, with their lifestyle, at least to some extent. From this experience and manner of life, we are going bring the Gospel into parishes and other apostolates; we are going to help bishops and work among the laity, especially the Secular Franciscans and similar organizations, but always as brothers and not as isolated individuals."

Vetrali, O.F.M., T. "S. Francesco ecologista: esteta o teólogo?" in *Studi Ecumenici* 5 (1987):513-27.

Is the designation of St. Francis as patron of ecologists a flight of fancy or a response to serious theological and sociological considerations? Part One speaks of St. Francis as creation's vocalist, a theme selected from the writings and biographies of the Poverello, especially chapter 23 of the First Rule and the Canticle of Brother Sun. Part Two studies the biblical roots of Francis's relationship to nature: the scriptural basis for his inspiration, which alone is the reason for his Canticle and his attitude toward nature. Part Three emphasizes how St. Francis's way of life, with its roots in the Bible and with a balance struck between the world and genuine human values, is particularly meaningful for an ecumenical, interreligious, and cultural dialogue.

Zamorano, O.F.M., S. "El capítulo VI de las nuevas Constituciones Generales O.F.M.: 'Deben enheilar tener el Espíritu del Señor y su santa operación'," in *Cuadernos Franciscanos* 81 (1988):24-28.

The structure of chapter 6. Basic concepts.

Zopetti, O.F.M., G. "Franciscanos, Plaza del ferial, 5," in *Vita Minorum* 30 (1988):75-82.

Comments on the experience of Franciscan life that some brothers of the Franciscan Province of Cantabria have been living for some years, among them Father Garrido, in Huarte (Pomplona).

La pace speranza dell'uomo, dono de Cristo. Several authors. Edited by V. Battaglia. Vicenza: LIEF, 1986.

M. Conti, among others, writes of peace of the spirit in the writings of Francis. C. del Zotto speaks of Francis's greeting: "God give you peace."

Costruttori di pace. Seminari di giustizia. Vol. 1: *La pace*. Vicenza: LIEF, 1988.

Part 4 is dedicated to "Francis of Assisi, the messenger of peace." In collaboration with G. Paludet, S. Siliberti, and O. Pontoglio.

D'Alatri, O.F.M.Cap., M. *Messaggeri e Santi seguendo S. Francesco*. Rome: Curia Generale Cappuccini, 1987.

Dozzi, O.F.M.Cap. "Haec est vita Evangelii Jesu Christi." *Il Vangelo come vita nell "Regola non bollata" di Francesco d'Assisi*.

His doctoral thesis. Rome, 1987.

Freeman, G.P. and Sevenhoven, O.F.M., H. *Der Nachlass eines Armen*. Werl in Westphalia: Dietrich-Coelde-Verlag, 1988.

Commentary on the Testament of Francis.

Garrido, O.F.M., J. *La forma di vita francescana ieri e oggi*. Padua: Messaggero, 1987. Translation from the Spanish.

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Paolazzi, C. *Lettura degli "Scritti" di Francesco d'Assisi*. Milan: O.R., 1987.

Rivi, O.F.M.Cap., P. *Le origini dell'OFS*. Risveglio religioso e coscienza del laicato nella Chiesa dei secoli XII - XIII. Il contributo di Francesco d'Assisi. Rome: Centro Nazionale OFS.

Santaner, M. *Francesco d'Assisi e di Gesù*. Padua: Messaggero, 1988. Translation from the French.

Synowczyk, K. *L'Obbedienza secondo san Francesco d'Assisi*. Alcune chiavi essenziali di lettura. Rome: Pont. Ateneo Antonianum, 1987.