Review of Current Franciscan Literature

"Literatura Franciscana" Selecciones de Franciscanismo 19, no. 55, fasc. 1 (1990): 143–55 Translated by Anthony Will, O.F.M.Cap.

V. Redondo, O.F.M.Conv., De profesión hermano. Francisco de Asís, Ediciones Paulinas (Madrid, 1989).

This is a biography of St. Francis, written in the first person. It is directed mainly to youth. Francis tells about his changing fortunes and the more important moments of his life. He talks about the reasons and ideals underlying them. By writing in the first person, the author is obliged to be very concrete in the words he places in Francis's mouth and in his description of the events that shaped Francis's life. As a result, the telling of the life of the Poverello is lively, energetic, precise and forceful. Perhaps the best thing we can say about this work is that it can easily be read in one sitting. This book can arouse in youth an enthusiasm to become more deeply acquainted with Francis after this first encounter with him. Our most sincere felicitations to the author.—Fr. Sebastián López, O.F.M.

U. Occhialini, O.F.M., Con Francesco alla Porziuncola, Porziuncola (Assisi, 1989).

The author of the Mirror of Perfection has left us a hymn about the Portiuncula, of which these are a few stanzas: "Once long abandoned, fallen into ruin, / Francis restored it to its former honor; / Of the three churches which the holy father / Raised with his own hands, this is best and dearest. / This place our father chose for his own dwelling. / Here in stern penance clad his limbs in sack-cloth, / Subdued his body and its errant passions, / Made it obedient to the spirit's bidding. / This holy temple God chose as the birthplace / Of the Friars Minor, humble, poor, and joyful, / While the example of the holy father / Drew a great army, walking in his footsteps. / Here for the tonsure of her golden tresses / Came the sweet virgin Clare, the spouse of Jesus, / Casting behind her all the pomps and pleasures / Loved by the worldly, and embracing penance. / Here did the orders of the friars and ladies / Spring into being, born of one fair mother / Mary most holy, who in her new offspring / Gave to the world new patterns of her First-born." This hymn provides the subject matter for this work of Occhialini. He intends to help us deepen our understanding of "the experience of grace and faith lived by Francis and his followers in the Portiuncula." The author doesn't consider the possible historico-critical questions suggested by what took place at St. Mary of the Angels and its surroundings. Starting from the events to which the hermitage of St. Mary of the Angels was witness, he is interested mainly in leading the reader directly into the experiences of Francis, his followers, and of Clare. The writings of Francis and his biographers serve as guides and pathfinders. Each chapter manifests some of the fundamental themes of the evangelical experiences of Francis, with an elegance of style, appropriateness of content, unction and Franciscan simplicity. This is a book without great pretensions, but it makes its points well.—Fr. Sebastián López, O.F.M.

G.M. Polidoro, Salmi per la pace, Porziuncola (Assisi, 1989).

—. Pace con il creato.

-----...e io vi dico pace.

Three pamphlets on peace, beautifully presented. The first is a small breviary of prayers for peace. It is made up of seven psalms taken from the psalter. They center on peace. Each one has an introduction, a commentary, and a prayer for peace. The second booklet offers what the authors call a Christian discourse on ecology. They proclaim what according to them intimately connects peace with creation, namely, the relationship between humankind and creation, filled with Christian meaning, respect for the place, and the importance of each thing in the cosmos, love and concern for each thing as a word from the love of God, from Whom we have received them all. Finally, they say that what we are looking for is that garden that Francis wanted reserved in each friary as the reflection of the beauty of the Father Creator. The third pamphlet attempts to deepen the meaning of the word "peace." It explains what Christianity has understood as peace, and what it has offered as the way to peace. This booklet ends by indicating what Christianity's offer of peace demands and imposes.—Fr. Sebastián López, O.F.M.

J.M. Gasol, F. Raurell, and V. Serra, Rupert M. de Manresa, pensador en temps de crisi (1869–1939), Estudios Franciscanos (Barcelona, 1989).

This is a book compiled by three authors with obvious esteem for their subject: the life, work, and thought of Father Rupert M. of Manresa, a Catalonian Capuchin, on the occasion of the fiftieth anniversary of his death. V. Serra begins with a biographical sketch of Father Rupert (pp. 11–24). At the end of the book, this same author transcribes a collection of unpublished letters written to Father Rupert by Joseph Carner and Guerau de Liost (pp. 137–53). To them he adds an anthology of texts by Father Rupert himself. In the main part of the book, Raurell presents Father Rupert as a biblical scholar. He does so

in two chapters (pp. 27–110). In the first, he expounds and evaluates "the state of biblical exegesis between 1900 and 1940," the time that embraces the development and work of Father Rupert. He gives a rather detailed account of the groups from Montserrat and the Catalonian Bible Foundation, which promoted the restoration of biblical studies in Catalonia. In the second chapter Raurell concentrates on the critical presentation of the Song of Solomon, a work of Father Rupert that was interrupted in 1936 and left in galley proofs for correction. Lastly, J.M. Gasol writes a sketch of Father Rupert as a humanist and learned man (pp. 111–33). This book is a worthy tribute to Father Rupert of Manresa. It amplifies and concretizes his teaching. It can give rise to new writings and investigations. It merits interest and esteem.—Sister M. Victoria Triviño, O.S.C.

R.J. Armstrong, O.F.M.Cap., "Pope Gregory IX's View of the Saint, Francis of Assisi," in *AnalTOR*. 21 (1989): 261–89; and *Lau* 25 (1984): 385–414.

[Also published in *Greyfriars Review* 4, no. 1 (1990): 75–100—Editor]. Reviewed in *Sel. Fran.* no. 40 (1985): 155.

T. Bargiel, O.F.M.Cap., "L'iniziazione nella primitiva fraternità francescana," in *Lau* 30 (1989): 264–321.

In line with Vatican II, which invited a return to the original inspiration of religious institutes and fidelity to the spirit and intentions of their founders, the author of this article tries to verify the original Franciscan contribution in the area of initiation into religious life. The study consists of two parts. In the first, he examines the practice of Francis and the primitive fraternity in regard to the formation of candidates to Franciscan life. He writes about the social roots of the first companions of Francis, the motives for their vocations, recruitment by the first brothers, reception of candidates, admission to the fraternity, and conditions for admission. In the second part he analyzes the text of the *Rule*, both the *Later* and *Earlier*, insofar as they touch the problem of initiation into the Franciscan way of life.

"Bibliographia franciscana varia," in *Franciscana* 44 (1989): 185-237.

This bibliography contains 724 entries of Franciscan studies published in 1988 in various languages. Pages 159 to 183 cite fifty-eight references to publications regarding the Friars Minor in the Low Countries, with a brief resumé of the content of each work.

M. Bigaroni, O.F.M., "San Damiano-Assisi: The First Church of St. Francis," in *Franciscan Studies* 47 (1987): 45–97.

Original Italian text in Atti Accademia Properziana del Subasio-Assisi, no. 7 (1983): 49–87. The church (or chapel) of San Damiano was

very important in the life St. Francis and of St. Clare. It continues to draw the attention of historians and devotees of Franciscanism. The author studies what has been conserved of the ancient chapel and what was restored by Francis. How Francis found it. A new hypothesis about the ancient structure of San Damiano. The dormitory of St. Clare. The extent of Francis's intervention. A clue for pursuing the investigation. Thirteen pen-sketches are included.

G. Boccali, O.F.M., "Testamento e benedizione di S. Chiara. Nuovo codice latino," in AFH 82 (1989): 273–305.

This is a new critical edition of the *Testament* and *Blessing* of St. Clare. It describes the manuscripts on which it is based, namely, those of Brussels, Madrid, Messina, Uppsala and Urbino, together with the text of Luke Wadding. It is a Latin edition, with an examination of the variant readings.

A. Boni, O.F.M., "L'Ordine dei Frati Minori nella clericalità delle sue origini," in *Ant* 64 (1989): 540–586.

This is an historical and juridical investigation. The author directs his main attention to the Franciscan sources that refer directly or indirectly to the clerical character of the origins of the order. He examines them in the historical and juridical context of their time. He develops the following themes in four chapters: clericalism of the order, in the Franciscan sources that seem to affirm it directly or indirectly; the term "cleric" and the multiplicity of its meaning in the canonical tradition previous to St. Francis; the juridical dimension of the concept "ministerial cleric" in that same tradition; the reinterpretation of Franciscan sources in the light of the conclusions of the two previous chapters. Since the Later Rule confirmed by the Apostolic See corrects the Earlier Rule (chapter 17), one must conclude that the Apostolic See, in establishing the Order of Friars Minor, did not wish to establish a clerical or lay order but simply an apostolic order in which the brothers, clerical and lay, together assumed the mandate to preach conversion to the Gospel.

J.J. Buirette, O.F.M., "Francisco, hijo do la Iglesia," in Sel. Fran., no. 54 (1989): 371-89.

For historians, the relationship between Francis and the church was paradoxical. Some of them cite tensions and misunderstandings. Others indicate that his total communion with the institutional church prevailed without much friction. The author gives human reasons for the attachment of Francis to the church, but above all, he explains Francis's indefectible adherence to the church with reasons that are mystical and theological.

C. Cadderi, "Santa Agnese di Praga," in Frate Francesco 56, no. 3 (1989): 21-29.

This is a small biography of the recently-canonized Agnes of Prague (or of Bohemia).

V. Casas, O.F.M., "La experiencia fundante de Francisco de Asís y sus hermanos," in Sel. Fran., no. 54 (1989): 429–44.

The original text was published in *Verdad y Vida* 46 (1988): 417–34. What was the experience that changed the life of Francis and from which flowed his plan of life? To live according to the holy Gospel. His fascination with a truly absolute God. The following of Christ, our brother. Men who were poor, minor, obedient, brothers. "Francis of Assisi established a pure form of the Gospel as it is lived... What is permanently central is that the vocation of Francis and his brothers was born principally from a profound spiritual, mystical experience, namely: God is the Absolute, and our entire being has its definitive and ultimate reference in Him."

A. Collot, O.F.M., "Saint François et sa peine de tous les jours," in Evangile Aujourd'hui no. 144 (1989): 31-41.

Beneath his enthusiasm and joy of life, Francis had to cope with a delicate nervous system. His anxieties included the absence of his father, the doubts about what manner of life he should adopt, his obsession with those poorer than himself, and opposition by the detractors of his ideal. All of that depressed him. But through a wise alchemy he knew how to sublimate these afflictions: he transformed them into confident and profound joy.

J. Danielián, O.F.M.Cap., "Hacia una contemplación sin reduccionismos," in *Cuadernos Franciscanos*, no. 87 (1989): 193–204.

"The objective of this reflection is to make a new attempt to clarify the terms used so much today: contemplation and Franciscan contemplation. My intention, therefore, is to single out some helpful applications for contemplation and life. I seek to understand what makes up contemplation—its content and its different forms."

L. DiFonzo, O.F.M.Conv., "Santità Serafica. Santi, Beati e Venerabili dei tre Ordini Francescani, 1209–1989," in *Miscellanea Francescana* 89 (1989): 137–237.

First the author explains the characteristics, the technique and methodology of this work. He follows the catalog of the saints, blessed and venerable of the Franciscan family from 1209 to 1989, in its three orders and different branches. There are 427 entries, and 47 other references to Servants of God. Entries are made in chronological order. Some statistics are added. Each entry contains a sketch of each person.

Kajetan Esser, O.F.M., "El religioso vano y locuaz (Adm 21)," in Sel. Fran., 54 (1989): 449–55.

Meditative reflections on the Admonition 21 of St. Francis.

B. Giordani, O.F.M. "Educazione ai valori nella spiritualità francescana," in *Vita Minorum* 30 (1989): 413–24.

The dynamism of values. Values in religious formation. Values in the life of Francis: confidence in the human person, dynamic outlook on the human psyche, sane realism, longing for transcendence.

E. Grau, O.F.M., "Zur Geschichte der Entstehung des franziskanischen III Ordens," in Vita Fratrum 26 (1989): 3-17.

This is an article on the history of the birth of the Franciscan Third Order and its development until the papal Bull of Pope Nicholas IV, Supra montem, in 1289. New investigations concerning the history of the Third Order. The Third Order and St. Francis: Is Francis the sole founder of the Third Order? According to the primitive sources, what rule did Francis give the Third Order?

J. Herranz, O.F.M., "La Orden es una fraternidad," in Verdad y Vida 47 (1989): 255-70.

The General Constitutions of the Order of Friars Minor say: "The Order of Friars Minor ... is a fraternity." The author studies the significance of this definition. He divides his work into two parts. In the first he explains the definition of the order as a fraternity throughout its history. In the writings of Francis, the word religio ("institute") appears thirteen times; fraternitas ("fraternity") ten times; and ordo ("order") three times. After Francis's death, the word "order" prevailed. With the General Constitutions of 1967, the way is open to fraternity. In the second part, the author explains what it is, and what it means for the order to be a fraternity. He lists: the equality of all the brothers, the primacy of the interpersonal, authority as service, a certain relativization of structures, the interrelationships between being a fraternity and mission.

M.J. Higgins, T.O.R., "The Charisms of the Third Order Regular of Penance of St. Francis," in *AnalTOR* 21 (1989): 201–12.

In its recent process of renewal, the Third Order Regular has affirmed that the charisms that identify it as Franciscan are those of conversion, contemplation, poverty and humility. Many elements of these essential values coincide with the fundamental themes of A. Van Kaam's theory of formation spirituality. The author explains each one of these values in light of the life and writings of St. Francis, and illustrates them in relation to the teachings of A. Van Kaam.

M. Hubaut, O.F.M., "Obediencia y libertad en la Iglesia según san Francisco," in Sel. Fran., no.54 (1989): 357–70.

Original French text in *Evangile Aujourd'hui*, no. 138 (1988): 26–39. One of the greatest paradoxes in St. Francis was his ability to unite an amazing personal freedom with authentic obedience to the church. His acute sense of the mystery of the Incarnation and the sacramental realism of his faith freed him from the ideological and sectarian deviations of his time. For Christians of yesteryear and today, Francis appears as a shining example of a well-balanced person.

G. Iammarrone, O.F.M.Conv., "Possibilità, esigenza e valore di una teologia elaborata da Francescani oggi," in *MisFran* 89 (1989): 14–38.

This is a study of the meaning of "Franciscan theology" as elaborated today by Franciscans. First he explains the meaning of the expression "Franciscan theology." Then he presents the opinions of recent authors concerning the theme. In two following sections he treats of the presuppositions of a dynamic Franciscan theology and of the structural/structuring elements of Franciscan theology and its articulation.

L. Iriarte, O.F.M.Cap., "Clare of Assisi: Her Place in Female Hagiography," in *Greyfriars Review* 3 (1989): 173–206.

Original Spanish text in Laurentianum 29 (1988): 416–61. The author develops the following points: Woman in hagiography before the thirteenth century; the feminine presence in the religious ferment in the twelfth century; feminine sanctity in the Franciscan mold; Clare, the first foundress; the image that Clare has left us of herself in her writings; how Francis saw Sister Clare; how the sisters of San Damiano saw their "servant and mother"; the type of sanctity outlined in the Legend; Clare as seen by the brothers of the First Order; the divergent concept of the Community and of the Spirituals; Clare as appreciated by the Roman curia; the Bull of canonization—a typology taken from her name; Clare, another Mary, looking forward to the myth of the "conformities"; Clare in iconographic interpretation.

L.L. Ladjar, O.F.M., "Formación en el espíritu de evangelización," in Cuad. Franc. no. 87 (1989): 162-172.

This article was also published in Sel. Fran., no. 53 (1989): 226–42.

The themes include: Evangelical life and evangelization; What is evangelization for Francis? evangelization in the *General Constitutions* of the Order of Friars Minor; novitiate formation in the spirit of evangelization.

L. Lehmann, O.F.M.Cap., "Ein Psalm des hl. Franziskus für die weihnachtliche Zeit," in *Geist und Leben* 63 (1989): 5–15.

A psalm of St. Francis for Christmas time treats of Psalm 15 in Francis's Office of the Passion. The author offers some considerations on the Office and on Francis's Christmas in Greccio, together with a verse-by-verse meditative commentary on the psalm.

G. Mandelli, O.S.C., "Capitolo II delle CC.GG. dei Frati Minori," in Vita Minorum 30 (1989): 217-20; 337-42; 401-6.

This contemplative (O.S.C.) reads chapter 2 of the *General Constitutions of the Order of Friars Minor* for the friars. The spirit of prayer and devotion. The Eucharist. The Word of God.

A. Matanic, O.F.M., "Pubblicazioni recenti sulla Regola definitiva di S. Francesco d'Assisi (1223)," in *Studi Francescani* 86 (1989): 233–43.

Recently interest has been shown in the *Rule* of St. Francis confirmed by Pope Honorius III in 1223. This author examines four books published recently on the *Rule*. See *Vivere l'Alleanza*, by G. Racca, A. Quaglia, J. Garrido et al. He adds some personal reflections as the fruit of his analysis.

——. "La Madonna nell'insegnamento e nell'esperienza spirituale di S. Francesco d'Assisi," in *Archivum Franciscanum Historicum* 82 (1989): 425–40.

This article consists of three parts. The Virgin Mary in the spiritual teaching of St. Francis: a study of the saint's writings. The Virgin in the spiritual experience and life of St. Francis: a study of the primitive biographical sources. Fundamental and characteristic points in the Marian piety of St. Francis: the Mary-Jesus relationship; the Mary-Trinity relationship; the Mary-salvation relationship.

D. McLellan, O.F.M., "To Evangelize American Culture: A Franciscan Approach," in *Franciscan Studies* 47 (1987): 9–23.

The author reflects on what the Franciscans and the Franciscan charism can contribute to the evangelization of North American culture. According to some authors, the vision of work is the key to a renewal of American life and culture. The Franciscan concept of work puts the Franciscans in a favorable position to contribute to the inculturation of the Gospel in the United States.

G. Miccoli, "Francis of Assisi's Christian Proposal," in *Grey-friars Review* 3 (1989): 127-72.

Original Italian text in *Studi Medievali* 24 (1983): 17–76. The author investigates the original religious experience of Francis and the consequent fundamental features of his Christian resolve. In interpreting that experience we must distinguish how it is reflected in the writings

of the saint and how it is understood and transmitted by his biographers. Among the writings of Francis, his *Testament* has a special place because it is a summary of his religious experience. For Francis, the Incarnation implies the cross, and the cross unveils the profound meaning of the Incarnation. From the logic of the Incarnation are deduced obedience and poverty as the essential elements in the following of Christ. We must indicate Francis's obedience and submission to the Church of Rome as coordinates of this following of Christ, which in no way impeded him from vindicating all that was original and specific to his vocation.

J. Micó, O.F.M.Cap., "Hijos de Dios, hermanos de los hombres y de las demás criaturas," in *Sel. Fran.*, no. 54 (1989): 391–428.

The author develops the theme of Franciscan fraternity. He divides his work into four parts: from fraternity to order (the evolution of the group of Friars Minor in the time of Francis in the time of Francis); how Francis conceived life in fraternity; fraternity as a structure; and fraternity as an alternative. "The fraternity created by Francis historicizes one of the values of the kingdom preached by Jesus. Francis took the cultural materials that his surroundings offered him, and forged a group whose personal relationships overcame the old model. Basing themselves on the words and example of Jesus, they lived the new mode of conduct not only among themselves but in relationship with others."

A. Muñoz-Alonzo, "Franciscan Thought: Beyond Mere Words," in Greyfriars Review 3 (1989): 207–14.

Original Spanish text in Crisis 18 (1971): 7–15, and in Dios, ateismo, fe (Salamanca, 1972): 65–75. In this article entitled "Franciscan Thought: Beyond Mere Words," the author, who is a specialist in philosophy, investigates Franciscan thought and its characteristics, which are hidden under the words and language of Franciscan thinkers. He concentrates especially on St. Bonaventure.

J. Nemec, "Le origini del francescanesimo n Boemia e Moravia," in MisFran 89 (1989): 238–69.

This work consists of three parts. The first explains the origins of the Friars Minor in Bohemia and Moravia. They came to Bohemia probably around 1225 and established themselves in Prague in 1232/33. The second part is dedicated to St. Agnes of Prague. It gives her biographical data, the maturing of her religious vocation, the foundation of the double convent "Na Frantisku" of Prague, and her entry into the Order of San Damiano. The third part tells of the development of the Franciscan Order in Bohemia and Moravia.

F. Oliver, O.F.M., "El ideal evangélico, la comunidad y proyecto formativo," in *Carthaginensia* 5 (1989): 141–57.

This is the talk delivered at the twentieth Franciscan Hispanic-Portuguese Congress on Formation and Fraternity (see the note below on F. Romero). It explains what is the Gospel ideal, which bonds the Franciscan community. Then it speaks of this ideal as the basis for formation criteria and the unifying factor in formation. Lastly, it treats of the attitudes that favor Gospel formation, and more concretely, formative activity.

R. Pazzelli, T.O.R., "Le somiglianze di idee e di fraseologia fra la Lettera ai Fedeli e la Regola non bollata come ipotesi di datazione," in *AnalTOR* 21 (1989): 213–34.

A surprising similarity of thought and phraseology exist in the [Second Version of the] Letter to the Faithful and the Earlier Rule, especially chapter 22. The pecularities of the Earlier Rule XXII suggest that it was composed in the year 1220/21, with the help of Caesar of Speyer, which could have been possible only in that year. The time of composition of Second Version of the Letter to the Faithful must be the same as that of the Earlier Rule XXII, because of the extended and outstanding identity of phraseology of the two texts. It makes it possible to think too that Caesar of Speyer was the one who had the last hand in the writing of the Letter to the Faithful. Conclusion: The final and definitive redaction of the Letter to the Faithful must be dated between May of 1220 and May of 1221.

P. Péano, O.F.M., "L'indulgence de la Portiuncule, origine et signification," in *Indulgenza nel Medioevo e perdonanza di Papa Celestino*, A. Clementi, ed., Centro Celestiniano (L'Aquila, 1987), pp. 47–59.

This is an historico-critical study. It begins by underlining both the importance of the Portiuncula in the life of Francis and the total silence of the primitive biographers in regard to the concession of the indulgence. In the beginning, the "pardon of Assisi" was known in the city and its environs. Toward the year 1260 the crowds that came to the Portiuncula to gain the indulgence were increasing in number. At that time the first testimonials regarding the indulgence were gathered. F. Bartoli included them in his *Tractatus* in 1337. By then the Portiuncula indulgence was known throughout Christianity. Toward the end of the fourteenth century, the indulgence could be gained in many other Franciscan churches.

V. Redondo, O.F.M.Conv., "El binomio 'Fraternidad-Formación' en Francisco y sus seguidores del primer momento," in Es-

tudios Franciscanos 90 (1989): 317-51.

This is a speech given at the twentieth Franciscan Hispanic-Portuguese Congress of Formation and Fraternity (see the note below on F. Romero). It consists of three parts. The first part explains the concept of fraternity, the impetus it received in the movements of the twelfth century (together with the new formative characteristics that accompanied it), and the change in pontifical policy that appeared with Innocent III. The second part studies Franciscan fraternity from the viewpoint of its various sources: fraternity as a call and invitation to conversion; a brother as gift (theology of gratitude); fraternity, born of the Gospel, is communication. It is lived in and for society and the church. The third part treats of formation in Francis and his companions: tradition and new orientation, novitiate, work, mission, studies, intervention of the hierarchy.

C. Reho, "Osservare il Santo Vangelo del nostro Signore Gesù," in Vita Minorum 30 (1989): 293–303.

A catechetical introduction to the theological and juridical content of chapter 1 of the General Constitutions of the Order of Friars Minor.

P. Romero, O.F.M., "XX congreso Franciscano Hispano-Portugués," in Carthaginensia 5 (1989): 239-46.

This is the chronicle and a commentary on the Congress held in El Vedat-Torrent (Valencia) on September 10–15, 1989, dedicated to the theme of formation and fraternity.

J. Schatzlein, O.S.F. and D.P. Sulmasy, O.F.M., "The Diagnosis of St. Francis: Evidence for Leprosy," in *Franciscan Studies* 47 (1987): 181–217.

The authors of this article maintain, with due cautions and reservations, that St. Francis contracted a type of leprosy that escaped the observation of the doctors of his time. They arrive at this diagnosis through four lines of investigation. The first consists in a comparison of the descriptions of the medical signs and symptoms given by the primitive biographies of St. Francis with our actual knowledge of the natural history of illnesses. The second is a medico-historical approximation, that is, an attempt to understand the medical terms used by the primitive biographers in the same way medieval doctors understood them. The third is a paeleo-epidemiological line of inquiry and consists in applying our knowledge of the prevalence and diffusion of illnesses in the medieval Mediterranean world to what we know about the infirmities of St. Francis. The fourth is paleo- pathological in nature and tries to draw out consequences from the examination of the mortal remains of St. Francis. Finally, they discuss this diagnosis and some of

the consequences of the conclusion they arrived at. It is possible, if not probable, that St. Francis may have suffered from a type of leprosy, clinically important, called "borderline" or "tuberculoid," and that he may have died from complications related to this underlying infirmity.

O. Schmucki, O.F.M.Cap., "The Rediscovery of the Canticle of Exhortation 'Audite' of St. Francis for the Poor Ladies of San Damiano," in *Greyfriars Review* 3 (1989): 115–26.

Original German article in *Fidelis* 68 (1981): 17–30. Spanish translation in *Sel. Fran.* no. 37 (1984): 129–43. The text is of St. Francis's "Audite, poverelle," rediscovered by Boccali and published recently. The text is in the original ancient Italian; a translation is given. This article is an historical and spiritual commentary on this poetic exhortation of St. Francis, which he directed to St. Clare and her sisters at San Damiano.

L.M. Serrini, O.F.M.Conv., "Unidad y universalidad de la Orden," in Sel. Fran., no. 54 (1989): 337-56.

This is the Christmas letter of the minister general of the Friars Minor Conventual. He develops the following themes: the originality of St. Francis in his concept of fraternity; the unity of the order cannot be questioned because of its division into provinces, custodies and communities; authority, the guarantor of unity; the mentality that has to be formed; things in which it is necessary to verify a communitarian action of the order, namely, central services of the order, seminaries, formation and centers of studies, evangelization, availability for the services of the order.

C. Sersale, F.M.M., "La dimensione femminile dell'ideale francescano nella Regola e nelle nuove Costituzioni dell'Ordine dei Frati Minori alla luce di 'Mulieris Dignitatem'," in Vita Minorum 30 (1989): 221–37; 305–36; 389–400.

This is a study of three parts: 1) woman today in the light of *Mulieris Dignitatem*; 2) starting from the *Rule* and the new *General Constitutions of the Order of Friars Minor*, what configuration is given to feminine religious life in the Second the Third Orders? 3) the feminine dimension of the Franciscan ideal: Can it be proposed as a prophetic response to the exigencies of our times?

Stanislao da Campagnola, O.F.M.Cap., "L'universo e la dinamica della 'devotio' in san Francesco e in san Bonaventura," in Lau 30 (1989): 322–39.

It is not easy to comprehend the cultural reality that Franciscan spirituality presupposes, even when it is reduced to the dynamism of "devotion" understood as an affective sentiment and recollection of mind in loving colloquy with God. Nevertheless, the author tries to

specify the ground on which the genesis of Francis's sensibility was developed, which was systematized theologically by Bonaventure. He develops these points: St. Thomas and St. Bonaventure—the new function of theology and theological books; the starting point—the exploration of the exterior and interior of the human person; the main motor—the dynamic presence of God in the universe; dimensions of the interior life of the human person; the spiritual exercises, the "spiritual plays" in emulation of Wisdom.

Ch. F. Stephany, "The Meeting of Saints Francis and Dominic," in Franciscan Studies 47 (1987): 218–33.

Numerous works of art have portrayed the encounter between St. Francis and St. Dominic. Historians, however, try to determine whether such an encounter actually took place. Customarily they cite three possibilities: that the two saints were present at the Fourth Lateran Council, that Dominic was present at a General Chapter of Francis in Assisi, and that the two met in the house of Cardinal Hugolino. It is impossible to prove that Francis and Dominic knew each other personally. Nevertheless, the hagiographic narratives of both orders picked up the legend of friendship between the two founders. The author of this article gives an interpretation of the references to the meeting of the two saints as given in the Second Life of Celano and other sources. He also comments on what the study of the works of art can contribute to the question.

K. Synowczyk, O.F.M. Cap., "Il profetismo ne carisma di san Francesco d'Assisi," in *MisFran* 89 (1989): 3–13.

The theme of these reflections is prophecy in the thought and life of St. Francis. As a prophet, Francis was profoundly united to God by contemplation. He was absolutely obedient to God. Some manifestations of the prophecy of Francis and his companions were: fraternity, minority, poverty, the proclamation of the word of God.

B. Tapia, O.F.M., "La inserción, camino de seguimiento y de nueva evangelización in América Latina," in *Cuad. Franc.*, no. 87 (1989): 147-61.

"The analysis of religious life in Latin America allows us to propose that the dominant tendency for the next years will be 'contemplation in insertion'. Spiritual energy seems to be directed toward a contemplative presence that is evangelical and poor, and inserted among the poor. It is the actual consequence of following Jesus Christ today, after the manner of St. Francis, and in loving fidelity to our people and their evangelization." In Latin America, two things come together: challenges and hopes. Insertion is the path for following Jesus Christ. Our Franciscan living out of insertion: minority. Expectations and options.

L. Temperini, T.O.R., "The Franciscan Charism of Penance Today," in *AnalTOR* 21 (1989): 235-48.

This is a talk given at the T.O.R. General Chapter of 1989. The call to conversion is constant in the history of salvation. Francis, in his Letter to the Faithful, divides people into two categories: those who do penance and those who do not. Today there must be added another category, namely, those who talk about penance and do not do it. Then there is a clarification of some terms that refer to conversion and penance. The actuality of the charism and how we can make our identity as Franciscan penitents more operative today.

F. Uribe, O.F.M., "La 'comunión fraterna'. Principios inspiradores y dinamizadores segün las CC.GG.," in *Cuad. Franc.*, no. 87 (1989): 205–16.

"We shall try here to penetrate the significance, and above all the scope, of fraternal communion as it appears in the new *General Constitutions of the Order of Friars Minor*. First we shall identify the principles that inspire it, and secondly we shall point out the elements that energize it."

Verdad y Vida 47 (1989): Studies on Junípero Serra.

Motivated by the beatification of Junípero Serra on September 24, 1988, this publication dedicated a number of studies to him. Their authors and titles [translated] are: L. Gómez Canedo, O.F.M., "Junípero Serra, Missionary," pp. 151–68; B. Font Obrador, "Juniperian Adventures," pp. 169–91; E. Rivera, O.F.M.Cap., "Holiness and Politics in the Mission Work of Junípero Serra," pp. 193–222; M. Llinás, "Petra and Junípero Serra," pp. 223–40; S. Vicedo, O.F.M., "Junípero, the Man about Whom Much Has Been Written," pp. 241–53.

Actus Beati Francisci et sociorum eius. Nuova edizione postuma di J. Cambell, con testo dei Fioretti a fronte.

Bigaroni e G. Boccali, edd., Porziuncula (Assisi, 1988), 616 pp.

- G. Andreozzi, Storia delle Regole e delle Costituzioni dell'Ordine Francescano Secolare, Guerra (Perugia, 1988), 320 pp.
- O. van Asseldonk, O.F.M.Cap., Maria, Francesco e Chiara. Una spiritualità per domani, ed. Lau (1989), 556 pp.
- M. Hubaut, O.F.M.., Cristo notra felicità. Pregare con Francesco e Chiara d'Assisi. Translated from the French. Ed. Messaggero (Padua, 1988), 206 pp.
- J.G. Jeusset, O.F.M., Dio è cortesia. Francesco d'Assisi, il suo Ordine e l'Islam. Translated from the French. Ed. Messaggero (Padua, 1988), 192 pp.

- R. Lambertini and A. Tabarroni, Dopo Francesco: l'eredità difficile. Ed. Gruppo Abele (Turin, 1989), 169 pp.
- E. Leclerc, O.F.M., Le Cantique de créatures. Une lecture de saint François. Desclée de Brouwer (Paris, 1988), 255 pp.
- P. Luzi, Francesco d'Assisi, guida spirituale di comportamento con l'ambiente. Gribaudi (Turin, 1989), 158 pp.
- C.J. Lynch, O.F.M., ed. A Poor Man's Legacy. An Anthology of Franciscan Poverty. Franciscan Institute (St. Bonaventure, NY, 1988), 759 pp.
- D.G. Sorell, St. Francis of Assisi and Nature: Tradition and Innovation in Western Christian Attitudes towards the Environment. Oxford University Press (Oxford, 1988), 204 pp.