

Review of Current Franciscan Literature

“Literatura Franciscana”

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Translated by Anthony Will, O.F.M. Cap.

Armstrong, R.J., O.F.M.Cap., “Starting Points: Images of Women in the Letters of Clare,” *Collectanea Franciscana* 62 (1992) 63-100.

In this article the author studies the profiles of three women: Saint Agnes, virgin and martyr, Rachel of the bible, and the Virgin Mary, as they appear in the four letters Clare of Assisi wrote to Agnes of Prague. Words like cling, embrace, adornment, and the spousal imagery suggest points of entry into the richness of Clare’s spirituality as revealed in her letters to Agnes. Noting how she modeled herself after the passionate love of her namesake, Agnes the martyr, Clare encourages Agnes in her passionate embracing of poverty. Basing herself on the meaning of the name Rachel, Clare urges Agnes to remain faithful to her first love for the poor Christ. The image of Mary, pregnant and virgin, suggests the marvelous symbolic expressions that reveal the deep understanding of the gospel enjoyed by the Poor Ladies living a cloistered life. The author concludes his article with some observations regarding the influence Clare had on Francis, as seen through the prisms and theological language of a few modern theologians, Rahner, Dulles, Tracy, and Cooke.

Bazarra, C., O.F.M.Cap., “Francis the Teacher,” *Cuadernos Franciscanos* 26 (1992) 130-136.

The author stresses the importance of mercy in the teaching of Francis as a fruit of his own experience of conversion. He concludes that mercy penetrates and runs through the entire course of Franciscan teaching, from beginning to end. Mercy is intertwined with humility, pardon, joy, peace, and hope.

Carreira, M., O.F.M., *Saint Francis, Prophet of Peace and Ecology*, Petropolis, Ed. Vozes, 18 pp.

Coll, J.L., O.F.M., “Contemplation and Evangelization in Franciscan Life,” *Selecciones de Franciscanismo*, 62 (1992) 285-295.

In this article the author develops his subject, contemplation and evangelization in franciscan life, as mirrored in the General Constitutions of the Order of Friars Minor. He adds some concrete applications of it in the life of the brothers and a bibliography referring to his argumentation.

Chavero, F., O.F.M., "A New Adam'. The Typological Meaning of Adam in St. Bonaventure (LegMajor V)" *Verdad y Vida* 50 (1992) 137-171.

The author analyzes the meaning of the text of *Legenda Maior* V 12. St. Bonaventure avails himself of a typology rooted in patristic and medieval tradition and presents Francis in this text as the man (*vir hierarchicus*) in whom, by the purifying and healing action of grace, the original human condition has been recovered and in whom, converted into a new creature in Jesus Christ, all the gifts lost in Adam are recovered. The author develops the study of this Bonaventuran thesis by delineating it within the context of the spiritual theology of St. Bonaventure (and his vision of Francis), the whole of chapter 5 of *Legenda Maior* and the pre-Bonaventuran hagiography (Cel 1,2, and 3). He concludes with the words, "Chapter 5 of *Legenda Major* is a part of Bonaventure's theology of grace, and what can be called a prolongation of it, his spiritual theology," p. 171.

Duranti, S., *Francesco ci Parla [Francis Speaks to Us]*, Assisi, Ed. Porziuncula (1992) 250pp.

Esser, K., O.F.M., "De la virtud que ahuyenta el vicio (Admonición 27 de San Francisco) [How virtue drives out vice (Admonition 27 of St. Francis. The first part)]" *Selecciones de Franciscanismo* 62 (1992) 296-306. A translation from the German.

Evangile Aujourd'hui 155 (1992):

Simonnin, P. O.F.M., "Qu'entend-on par évangélisation? [What is meant by evangelization?]", 3-8; Hubaut, M., O.F.M., "Pourquoi la mission? [Why Mission?]", 9-18; Caminade, J. "Relativisme et indifférentisme aujourd'hui [Relativism and Indifferentism Today]", 19-22; Chiagne, H., O.F.M., "Pas d'Évangile sans espérance [No Gospel without Hope]", 23-34; Auberger, J.B., O.F.M., "Saint François et l'annonce de l'Évangile [St. Francis and the Proclamation of the Gospel]", 35-43; Granger, N., "L'annonce invisible de l'Évangile [The Invisible Proclamation of the Gospel]", 45-50; Robinot, L., O.F.M.Cap., "La joie d'annonce l'Évangile [The Joyful Proclamation of the Gospel]", 51-56; Guitton, G., O.F.M., "L'évangélisation...des lieux inattendus... [Evangelization ... from unexpected places]", 57-66; Guillerm, G., O.F.M., "Par où passes-tu, Bonne Nouvelle? [Which Way are You Going, Good News]", 67-71.

Franciscaans Leven 4, 75 (1992)

Vanden Goorbergh, E., O.S.C., "Een lofwaardige ruil. Een structuur-analyse van de Eerste brief van Clara van Assisi aan Agnes van Praag," 145-166;

Jansen, A., O.F.M., "Lofzang op de deugden II," 167-182; Reijsbergen, R., "Beeld en deelvorming van Sint Franciscus en Sint Clara. Richtlijnen voor een logisch en meditatief onderzoek," 183-192.

Grieco, G., O.F.M.Conv., *Francesco ritorna per le strade del mondo [Francis Returns on the Worlds Streets]*, Naples, Centro Liturgico Franciscano (1991), 212pp.

Henri de Sainte-Marie, OSB, "Presence of the Benedictine Rule in the Rule of Saint Clare," *Greyfriars Review* 6 (1992) 49-65.

The original French article is in *Archivum Franciscanum Historicum* 82 (1989) 3-20.

Herranz, J., O.F.M., "The option for the poor and working for peace and ecology in Franciscan evangelization," *The Social Dimension of Evangelization*. Chapter IV of Justice and Peace. November 1991, Alcobendas (Uladrid), Inter-franciscan Commission for Justice, Peace, and Safeguarding of Creation, pp. 28-44.

The author frames his argumentation within Francis's plan of life as it is formulated in his writings and biography, and as it is restated today in the normative and inspirational texts of the Franciscan movement: the Rules of the Third Order Regular, Secular Franciscans, General Constitutions of the First Order.

Iammarrone, G., O.F.M.Conv., "Contributo francescano all'elaborazione di una spiritualità cristiana contemporanea [The Franciscan Contribution to the Development of a Contemporary Christian Spirituality]" *Miscellanea Francescana* 92 (1992) 3-32.

The author indicates some of the contributions that the life of the Spirit lived and elaborated theologically by Franciscans can and should make to contemporary Christian spirituality. In the first part of this article, the author explains how he understands Christian spirituality, culture, contemporary humanity and Franciscan spirituality. In the second part, he writes about examples of culture that today are generalized (like secularization, etc) and that are emerging (like the "New Age," "the awakening of religion," etc). In the third, he brings together Franciscan spirituality and the examples discussed, and points out what contributions can result.

Lehmann, L., O.F.M.Cap., "Preparación para la celebración de la liturgia de las horas 'Las Alabanzas que se han de decir a todas las horas'[Preparation for the celebration of the Liturgy of the Hours. 'The Praises to Be Said at All the Hours']" *Selecciones de Franciscanismo* 62 (1992) 163-176. Translation from the German.

Lehmann, L., O.F.M.Cap., "Franciscano, el santo del encuentro [Francis, Saint of the Encounter]," *Selecciones de Franciscanismo* 62 (1992) 239-242. Translation from the German.

Lehmann, L., O.F.M.Cap., "Principles of Franciscan Mission," *Greyfriars Review* 6(1992) 1-35.

The original German is in *Laurentianum* 26 (1985) 311-360.

Lopez, S., O.F.M., "La Palabra del Señor en la experiencia cristiana de Francisco y Clara [The Word of the Lord in the Christian experience of Francis and Clare]" *Selecciones de Franciscanismo* 62 (1992) 243-269.

The author develops his subject in three parts. In the first, he discusses the biblical references found in the writings of Francis and Clare, the most significant texts, literary critique of them, and the influence which the Word of the Lord had in some of their main experiences. In the second, he writes about Francis's and Clare's appreciation of the Word of God. In the third, he offers a theological and spiritual reflection on the matters previously explained. He also includes some outlines for individual or group study.

Mailleux, R., O.F.M., "La minoridad en la Regla y en las Constituciones Generales, [Minority in the Rule and the General Constitutions]," *Selecciones de Franciscanismo*, 62 (1992) 195-212.

The original Italian article is in *La Minorita Francescana*. Proceedings of the course on Permanent Formation. Conference of Ministers Provincial of the Friars Minor of Italy. Rome, 1987, pp. 19-40.

Manselli, R. "Gesture as Sermon in St. Francis of Assisi," *Greyfriars Review* 6 (1992) 37-48.

The original Italian article in *Collectanea Franciscana* 51 (1981) 5-16.

Matanic, A., O.F.M., "Istanza apostolica nell'esperienza e negli scritti di Santa Chiara? [Apostolic Insistence in the Experience and Writings of Saint Clare?]," *Frate Francesco* 59 (1992) 6-16.

The author proposes a response to the question, "Did the apostolate, perhaps conceived differently, form a part of St. Clare's and her first followers' way of life?" To find an answer he looks into the writings and biographies of Clare and a certain pontifical document that pertains to his subject. He divides his article into three parts: Clare's zealous faith in good example, her desire for martyrdom (accomplished by penance), and the apostolic fruitfulness of prayer. He concludes by responding affirmatively to the question. St. Clare was convinced that she held a concrete place in the apostolic task of the church. That was the meaning Clare gave to virginity and maternity in the church, a spiritual fecundity that was made

real through the apostolate of good example, penance, and prayer understood as the *opus Dei* in support of the *opus animarum*.

Matura, T., O.F.M., Meditación sobre el "Cantico del hermano sol," [A Meditation on the "Canticle of Brother Sun"], *Selecciones de Franciscanismo* 62 (1992) 177-180. The original French in *Garrigues* 35 (1991) 40-44.

Mico, J., O.F.M.Cap., "Los hermanos vayan por el mundo. El apostolado franciscano [That the Brothers go about the world. The Franciscan Apostolate]," *Selecciones de Franciscanismo* 62 (1992) 213-238.

After giving a panoramic survey of the apostolate in the Middle Ages, the author gives a broad overview of the two apostolates of Francis and his fraternity, namely, preaching by their works and being proclaimers of the Word, all done out of poverty, minority, and itinerancy. The article ends with an extensive biographical account pertinent to his discussion.

Moser, A., O.F.M., "La ecología en una perspectiva teológico-franciscana [Ecology from a Franciscan Theological Perspective]," *Cuadernos Franciscanos* 26 (1992) 143-155.

The author argues his case in three phases. In the first, he gives a resume of the three different types of theological discussion going on regarding ecology, namely, the anthropocentric, the biocentric, and the socio-dialectical. In the second, he analyzes the ethical and technical problems that ecology gives rise to and points out ways of solving them. In the third, he specifies the tasks incumbent on the franciscan family in the enormous effort needed to create a new heaven and a new earth ("introducing to today's world the patron of ecology; showing to the world the Father of all creatures; delineating the characteristics of the new human person; denouncing sin which undermines all human relationships; overcoming of differences; the resolution of conflicts; bringing about the conscious awareness of fundamental values; evaluation of and announcement of actual successes realized; promotion of the search for alternative solutions" p. 151).

Padovese, L., O.F.M. Cap., "Clare's Tonsure: Act of Consecration or Sign of Penance?" *Greyfriars Review* 6 (1992) 67-80.

The original Italian article is in *Laurentianum* 31 (1990) 389-404.

Parenti, A., *Una scuola di preghiera. Da Francesco a Chiara d'Assisi [A School of Prayer. From Francis to Clare of Assisi]* Padua, Ed. Messaggero (1992) 205 pp.

Pennacchini, B., O.F.M., "¿Ayudar o no a quien llama a la puerta de un convento? Ensayo de lectura exegética de un texto franciscano [To help

or not to help someone who calls at the door of a convent? A trial exegetical reading of a Franciscan text],” *Selecciones de Franciscanismo* 62 (1992) 275-284.

The original Italian text in *Forma Sororum* n. 2 (1988) 78-88.

Perugini, L., O.F.M., “Nuestra misión según el Capitulo General O.F.M. [Our Mission according to the O.F.M. General Chapter],” *Cuadernos Franciscanos* 26 (1992) 164-168.

Petrone, N., O.F.M.Conv., (ed), *Fra Tommaso da Celano, storico-poeta e santo [Brother Thomas of Celano Historian, poet, and saint]* Tagliacozzo, Biblioteca Tommasiana, (1992), 157 pp.

Ribiero, A., O.F.M., Páginas Franciscanas [Franciscan Pages] Petropolis, Ed. Vozes (1992), 102 pp.

Rigon, A., “St. Anthony and University Culture in the Franciscan Order at its Origin,” *Greyfriars Review* 6(1992) 109-125.

The original Italian in Franciscanism and University Culture. Proceedings of the 16th International Convention, Assisi, 13-15 of October 1988. Assisi, International Society of Franciscan Studies, 1990, 67-92.

Rivera, E., O.F.M.Cap., “San Francisco, fuerza histórica [Saint Francis, Force in History],” *Cuadernos Franciscanos* 26 (1992) 190-192.

Rodriguez, J.L., O.F.M.Cap., “La identidad capuchina al principio de su reforma [Capuchin identity in the beginning of the reform],” *Cuadernos Franciscanos* 26 (1992) 169-179.

Sanz, J., O.F.M., “Lo femenino en la vida y espiritualidad de Francisco de Asís [The feminine in the life and spirituality of Francis of Assisi],” *Verdad y Vida* 50 (1992) 27-51.

The author analyzes both the conscious and unconscious presence of the feminine in the life and spirituality of St. Francis. First he describes the key to his argument (“creational harmony”). Then he proceeds with the feminine prototypes found in the cultural and linguistic world view of Francis. Third, he discusses the relational experience of Francis with women. He ends with the conclusion that Francis, without opportunisms or anachronisms, knew how to live with and how to be happy with the feminine. Francis recognized its limitations and its enrichments, and because of that he holds out to us both a heritage and a task.

Sanz, J., O.F.M., "Tradición contemplativa de la Iglesia: Francisco de Asís [The Contemplative Tradition in the Church: Francis of Assisi]," *Vida Religiosa* 5(1992) 346-355.

In this article the author expounds on Francis' contemplative experience. He describes the process of his conversion and highlights the four features of his contemplation: the remembering by Francis of the graces that the Lord gave him; his contemplation of God as pure gratitude; his lived experience of the divine mercy; and his fraternal celebration of all these realities with all creatures.

Schmucki, O., O.F.M.Cap., "The Third Order in the Biographies of Saint Francis," *Greyfriars Review* 6 (1992) 81-107).

The original Italian article in *Collectanea Franciscana* 43 (1973) 117-143.

Temperini, L., T.O.R., "Francesco, maestro di formazione [Francis, Master of Formation] *Analecta TOR* 22 (1992) 413-440.

The author shows how Francis became the teacher of numerous disciples because he himself was educated in the school of the gospel. Francis was a person of fresh initiative, sure of himself, capable of proposing dynamic values and models of conduct to his followers of all times. The development of these ideas is based on the writings and biographies of Francis. The author says that what is lacking is a systematic study of franciscan pedagogy, and he advocates the elaboration of one.

Triviño, Maria Victoria, *Clara de Asís ante el espejo. Historia y espiritualidad [Clare of Assisi before the Mirror. History and Spirituality]*. Ed. Paulinas, 1991, 560 pp.

The year 1993 is the eighth centenary of Saint Clare. Eight centuries have passed since the birth in Assisi of the woman who was the "little plant," faithful follower, the feminine contemplative embodiment of the charism of Francis: the following of Jesus Christ poor and crucified. Clare is a classical and influential figure, like a soft breeze, in Christian spirituality. The author is a Poor Clare who speaks and writes about the foundress of her religious community with love, admiration and gratitude. She writes about who Clare is, her significance and life then and now, and that Clare of Assisi continues to guide and accompany men and women on the path they are travelling in following Christ. The book is divided into two sections: History and Spirituality. With great skill the author leads the reader to a profound knowledge of the personality and spiritual journey of Clare of Assisi, the mirror of God, who radiates life, hope, and radicalism. Undoubtedly, this publication is an inestimable help to celebrate with some spiritual depth the eighth centenary of the birth of Clare of Assisi as a continual invitation "to fix our mind on the Mirror of Eternity."

Van Asseldonk, O., O.F.M.Cap., "Amistad entre Francisco y Clara [Friendship between Francis and Clare]," *Selecciones de Franciscanismo* 62 (1992)

181-194. The original Italian article is in *L'Italia Franciscana* 57 (1982) 525-540.

Vita Minorum n. 4 (1992):

Blundetto, C.E., OSC, "Solitudine e Fraternità [Solitude and Fraternity]," 293-305; Giraldo, R., "Il reale come germe di vita [The Real as Seed of Life]," 307-322; Vázquez, I., O.F.M., "In ricordo di P. Bernardino da Portogruaro. La monumentale edizione bilingue della *Divine Comedia*, prima impresa culturale dell'Antoniano [In remembrance of Fr. Bernardino of Portogruaro. The Monumental Bilingual Edition of the *Divine Comedy*, first educational printing of the 'Antoniano']," 323-348; Gandolphi, D. O.F.M., "La Cina, una Chiesa in cammino: apertura ed impegno [China, A Church on the Way: Opening and Commitment]," 349-369.

Vita Minorum n. 5 (1992):

Blundetto, C.E. O.S.C., "Solitudine e Fraternità [Solitude and Fraternity]," 389-400; Giraldo, R., Spiritualità francescana: Apertura al reale [Franciscan Spirituality: Opening for Reality], 401-411; Pili, D. O.F.M., "Epoca Schalück primo Anno. Le 'visioni' e 'propositi' del nuovo Ministro Generale Fr. Hermann Schalück [The Schalück Era—First Year. The 'Visions' and 'Initiatives' of the New General Minister Fr. Hermann Schalück]," 413-439; Bogdan, F., O.F.M., "Gli aspetti dell'amore per Dio in S. Francesco nell'interpretazione di S. Bonaventura [The Aspects of Love of God in Saint Francis in St. Bonaventure's Interpretation]," 441-453; Zeppa, L., "Il 'Pater Noster' I" [The *Our Father* I], 455-463.

Werinhard Einhorn, J., O.F.M., "Das Große Franziskusleben des hl. Bonaventura in zwei illuminierten handschriften in Rom und Madrid [The Major Life of St. Bonaventure in both illuminated manuscripts of Rome and Madrid]," *Collectanea Franciscana* 62 (1992) 5-61.

The codex n. 1266 in the Franciscan Museum of the Capuchins in Rome contains the text of St. Bonaventure's *Legenda Maior* with 183 miniatures. It was completed in 1457, and was composed most probably by an Umbrian amanuensis, presumably in Assisi. The miniatures are recreations of originals from the early years of the 14th century which today are preserved in the Ibero-American Archives (Cardenal Cisneros, Madrid). The author's research covers the data regarding both codices. His study of the miniatures covers their figurative, architectural, and vestmental elements, the representation of plants and animals, their coloration, place and time of origin. The Roman codex contains 20 more

miniatures than the one in Madrid. It, therefore, is the richest illustrated collection about the life of St. Francis anterior to 1500.

Zudaire, J., O.F.M.Cap., "Las nuevas Constituciones de la Orden Franciscana Seglar [The New Constitutions of the Secular Franciscan Order]" *Cuadernos Franciscanos* 26 (1992) 156-163.

The Constitutions of the Secular Franciscan Order approved on September 8, 1990.

Abbreviations

I. Writings of Saint Francis

Adm	Admonitions	ExpPat	Prayer Inspired by the Our Father
BenLeo	Blessing for Brother Leo	FormViv	Form of Life for St. Clare
CantSol	Canticle of Brother Sun	LaudDei	Praises of God
CantExh	Canticle of Exhortation	LaudHor	Praises To Be Said at All the Hours
EpAnt	Letter to St. Anthony	OffPass	Office of the Passion
EpCler	Letter to the Clergy	OrCruc	Prayer before the Crucifix
1EpCust	First Letter to the Custodians	RegB	Later Rule
2EpCust	Second Letter to the Custodians	RegNB	Earlier Rule
1EpFid	First Version of the Letter to the Faithful	RegEr	Rule for Hermitages
2EpFid	Second Version of the Letter to the Faithful	SalBVM	Salutation of the Blessed Virgin Mary
EpLeo	Letter to Brother Leo	SalVirt	Salutation of the Virtues
EpMin	Letter to a Minister	Test	Testament
EpOrd	Letter to the Entire Order	TestSen	Testament Written in Siena
EpRect	Letter to the Rulers of the Peoples	UltVol	Last Will Written for St. Clare
ExhLD	Exhortation to the Praise of God	VPLaet	Dictate on True and Perfect Joy

II. Writings of Saint Clare

1LAg	First Letter to St. Agnes of Prague	LEr	Letter to Ermentrude of Bruges
2LAg	Second Letter to St. Agnes of Prague	RCl	Rule of St. Clare
3LAg	Third Letter to St. Agnes of Prague	TestCl	Testament of St. Clare
4LAg	Fourth Letter to St. Agnes of Prague	BCl	Blessing of St. Clare

III. Other Early Franciscan Sources

1Cel	First Life of St. Francis by Thomas of Celano	LM	Major Life of St. Francis by St. Bonaventure
2Cel	Second Life of St. Francis by Thomas of Celano	LMin	Minor Life of St. Francis by St. Bonaventure
3Cel	Treatise on the Miracles by Thomas of Celano	LP	Legend of Perugia
AP	Anonymous of Perugia	Proc	Acts of the Process of Canonization of St. Clare
JdV	Witness of Jacques de Vitry	SC	Sacrum commercium
L3S	Legend of the Three Companions	SP	Mirror of Perfection
LegCl	Legend of St. Clare		