# Review of Current Franciscan Literature

"Literatura franciscana"

Selecciones de Franciscanismo 20, no. 60, fasc. 3 (1991): 467–78

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

Accrocca, F.: "Francesco de'Assisi, la sofferenza, la Scrittura: Contributo alla 'questione francescana" ["Francis of Assisi, Suffering, Scripture: Contribution to the 'Franciscan Question"], in Collectanea Franciscana 61 (1991): 5–21

The analysis of Second Celano 105, and Legend of Perugia 79, confirms the thesis maintained by Raoul Manselli in his book: Nos qui cum eo fuimus, published in Rome in 1980.

- Amigo Vallejo, O.F.M., C.: "Franciscanismo y nueva evangelización" ["Franciscanism and the New Evangelization"], in *Verdad y Vida* 49 (1991): 7–31.
- Ara, O.F.M.Cap., S.: "¿La Fraternidad Franciscana, instituto de vida religiosa?" ["Franciscan Fraternity, an Institute of Religious Life?"] in Estudios Franciscanos 92 (1991): 335–81.

"What we question and propose concerns Franciscan fraternity as it appeared in the thirteenth century. We ask whether Franciscan fraternity can really be a religious institute today. In other words, we ask whether the vaue of fraternity can be lived, and whether such a spiritual heritage can be concretized today, in light of the norms of the current Code of Canon Law, which itself is a rupture with and an overcoming of years of stagnation and a practical expession of an ecclesiology and of a church also renewed.... For the purpose of formulating a correct response, we propose a series of questions, which we develop in three parts: the past, the present, and the future of the Franciscan fraternity, as an ecclesial instutition or an institute of consecrated life" (pp. 335–36).

- Archivo Ibero-Americano 50 (1990), 1286 pp.: Actas del III Congreso Internacional sobre "Los Franciscos en el Nuevo Mundo (Siglo 17)" ["Proceedings of the Third Inernational Congress on the Franciscans in the New World (14th Century)"]. These minutes have been published in book form by Deimos publishers in Madrid, 1991.
- Bartoli, Marco: "Povertà come privilegio" ["Poverty as Privilege"], in Forma Sororum 28 (1991): 66-71.

These are notes on the long struggle carried on by St. Clare in trying to obtain from the pope the privilege of living without any property.

- Bazarra, O.F.M.Cap., C.: "Lectura franciscana de la realidad actual de América Latina desde la hermenéutica de la vida religiosa" ["A Franciscan Reading of the Current Reality of Latin America from the Perspective of Religious Life"], in *Cuadernos franciscanos*, no. 93 (1991): 20–28.
- ——. "Espiritualidad de los pobres en la documentación capuchina" ["Spirituality of the Poor in Capuchin Documents"] in Cuad. franc., no. 94 (1991): 126–35.
  - This is a study of the plenary councils of the Capuchin Order and the Capuchin assemblies held in Latin America during the 1970s and 1980s.
- Benedikt von Canfield, O.F.M.Cap.: Regel der Vollkommenheit [Rule of Perfection], trans. and commentaries by Werner-Egon Gross (Werl in Westphalia: Dietrich-Coelde-Verlag, 1989), 255 pp.

This is a German translation of Benedict of Canfield's main work, his Rule of Perfection. Born in an Anglican family in 1562, Benedict converted in 1585 in London and later joined the Capuchins in France. Before the three parts of the official edition came out between 1608 and 1610, his Rule of Perfection was widely disseminated by hand-written copies and clandestine editions. Benedict is the father of the seventeenth-century Capuchin school of spirituality. His work enjoyed great influence among the Spirituals of that century. In 1689 it was put on the Index more because of the bad use the Quietists made of it, rather than because of its content. His teaching centers on the will of God. The secret for spiritual progress is the total acceptance of the will of God, which in accord with the way and degree that we know it is divided into exterior (active way), interior (contemplative way) and essential (supereminent way). Benedict's work continues to attract attention. We now have the critical edition of this work done by J. Orcibal in Paris, 1982.

- Bérubé, O.F.M.Cap., C.: "Guillaume de Saint-Thierry source de la pensée franciscaine" ["William of Saint-Thierrey: Source of Franciscan Thought"], in CF 61 (1991): 117–48.
- Bey, O.F.M., Horts von der, "Der Herr gebe dir den Frieden!": Eine franziskanische Friedenstheologie ["The Lord Give You Peace": A Franciscan Theology of Peace"] (Werl in Westphalia: Dietrich-Coelde-Verlag, 1990), 148 pp.

The great changes that have taken place in the years 1989 and 1990 seem to have slowed down the peace movements. Nevertheless, for the author, a peace activist, it is an opportune time to theologize more profoundly on the bases and goals of the peace movements. He tries to do so in this book. In each of the seven parts of the book, which are so many concrete steps toward his objective, the author analyzes the Franciscan sources, especially the writings of St. Francis. He does so in the context of the times in which they were written but with an emphasis as to what they can bring to a contemporary theology of peace. In the past, the Francis family, including the Secular Franciscan Order, contributed greatly to the pacifiction of society. Today the followers of Francis should continue that tradition. They should do so by personally living evangelical peace and by projecting peace

into society. The author shows that the movement for peace will be enriched greatly if Franciscan spirituality becomes its evangelical leaven.

- Boni, O.F.M., A.: "Le Costituzioni Generali OFM nella loro dimensione di ordine biblico, teologico e giuridico" ["The General Constitutions of the Order of Friars Minor in Their Biblical, Theological and Juridical Dimensions"] in Vita Minorum 33 (1991): 219–33.
- Bosco, B.: "L'immagine di san Francesco e del francescanesimo nelle fonti postbonaventuriane: La 'Legenda Perusina'" ["The Image of St. Francis and Franciscanism in the Bonaventurean Sources"] in *AnalTOR* 22 (1991): 3–190.

This is a study of the entire text of the Legend of Perugia. Its purpose is to verify the agreement of its parts with the various other texts of the official and unofficial sources. Chapter 2 is dedicted to the LP. Chapter 3, which is the longest, examines each one of the 120 numbers of the LP and compares them with other editions of LP and with parallel passages in other sources. In chapter 4 the author describes the image of Francis and Franciscanism, which he draws out of his considerations in the previous chapter. The study closes with an epilogue, a bibliography, and an index of names.

- Cayota, M.: "500 años de utopía indio-franciscana" ["500 Years of Indio-Franciscan Utopia"], in *Cuad. franc.*, no. 93 (1991): 50–55.
- Chiara Teresa di Gesù Bambino, O.S.C., "Il segreto della gioia" ["The Secret of Joy"], in Forma Sororum 27 (1990): 350-56.

These are a Poor Clare's personal reflections on joy in tune with the spiritual experience of Francis and Clare of Assisi.

Cuesta Nozal, L.: "La Regla de la Tercera Orden de san Francisco" ["The Rule of the Third Order of St. Francis"], in *Pastor Bonus* (internal bulletin of the Capuchin Third Order Religious of Our Lady of Sorrows) 39 (1990): 193–239.

The topics discussed in this article are: Francis of Assisi, the legislator; the Third Order of Penance; the various Rules of the Third Order of St. Francis; toward the renewal of the Rule; commentary on the Rule. The Rule discussed here is the Rule of the Third Order Regular, approved by John Paul II on December 8, 1982. See the text in Sel. Fran. 37 (1984): 7ff.

- D'Alatri, O.F.M.Cap., Mariano: "Origin of the Rule of Nicholas IV: Historical Aspects," in *Greyfriars Review* 4, no. 3 (1990): 107–18.

  The original Italian text can be found in *AnalTOR* 20 (1988): 93–107.
- Danielián, O.F.M.Cap., J.: "Ecología, paz y oración (Hacia un nuevo estilo de vida)" ["Ecology, Peace and Prayer (Toward a New Lifestyle")], in *Cuad. franc.*, no. 94 (1991): 120-25.

Reflection on some texts of J. Ratzinger and John Paul II in which they speak about ecology, peace and prayer, emphasize the need for a new life-style, and propose St. Francis of Assisi as a model. The article indictes elements of this new life-style as found in St. Francis.

- Esser, O.F.M., Kajetan: "De la (verdadera) humilidad: Admonición 23 de san Francisco" ["On (True) Humility: Admonition XXIII of St. Francis"], in Sel. Fran., no. 58 (1991): 88-94.
- Fajdek, O.F.M., B.: "La necessità dello studio nell'Ordine Francescano secondo san Bonaventura" ["The Necessity of Study in the Franciscan Order according to St. Bonaventure"], in Vita Minorum 33 (1991): 437-47.
- Flood, O.F.M., David: Francesco d'Assisi e il Movimento francescano ["Francis of Assisi and the Franciscan Movement"] (Padua: Messaggero, 1991), 218 pp.
- ——, "La condizione dell povertá: Una lettura del 'Sacrum Commercium" ["The Condition of Poverty: A Reading of the 'Sacrum Commercium"], in *Vita Minorum* 33 (1991): 333–41, 463–73.
- Franciscan General Chapter of 1991: "La Orden y la evangelización hoy," ["The Order and Evangelization Today"], in Selecciones de Franciscanismo, no. 59 (1991): 243-50.
- Franciscan Ministers General: Chiara d'Assisi donna nuova ["Clare of Assisi: A Modern Lady"].

Encyclical letter of the Franciscan Ministers General addressed to the Poor Clares and all the other cloistered Franciscan women religious. It was issued in anticipation of the eighth centenary of the birth of St. Clare (1193–1993), and published in *Commentarium OFMConv* 88 (1991): 223–69.

The celebration fo this centenary will begin on August 11, 1993, and end on October 5, 1994. This letter, dated May 19, 1991, is divided into four parts: Lady Clare, Clare a Christian woman, Clare a faithful woman, Faithful to Clare in our times.

- Godet, Jean-François: "Clare the Woman, as Seen in Her Writings," Greyfriars Review 4, no. 3 (1990): 7-30.
  - The original French text appeared in Laurentianum 31 (1990): 148-75.
- ——, "A New Look at Clare's Gospel Plan of Life," in *Greyfriars Review* 5, Suppl. (1991): 1–84.

The original Italian text is in Vita Minorum 27 (1985): 198–301. See a short review in Sel. Fran., no. 42 (1985): 494.

- Grau, O.F.M., Engelbert: "Parole di esortazione 'Audite poverelle' di san Francesco" ["Words of Exhortation: The 'Audite, Poverelle' of St. Francis"], in Forma Sororum 28 (1991): 82-101.
  - The original German article appeared in Franziskanische Studien 72 (1990): 47–69. It develops the following points: The Canticle of Exhortation in the sources and in Franciscan literature. The manuscript tradition of the Exhortation. Problems of text and form. The critical text. Questions regarding authenticity.
- Hamer, O.P., J.J.: "La fraternidad y la minoridad, características de la vocación evangélica del Hermano Menor" ["Fraternity and Minor-

ity, Characteristics of the Evangelical Vocation of the Friar Minor"], in Sel. Fran., no. 59 (1991): 171–78.

Talk given to the O.F.M. General Chapter of 1991.

Iammarrone, O.F.M.Conv., G.: "Gesù Cristo nell spiritualità di S. Francesco d'Assisi" ["Jesus Christ in the Spirituality of St. Francis of Assisi"], in *Miscellanea francescana* 91 1991): 23–88.

This is a historico-theological and Christological study of the writings of St. Francis. In his study the author also takes into account the modern literature on the subject. He develops these points: the centrality of Christ in Francis's quest; the Christological imagery and titles used by Francis in his own relationship with Christ; Francis's Christological perspective: Christ is the revelation of God's love and the way to divine love for humankind.

Iriarte, O.F.M.Cap., Lázaro: "Clara de Asís en la tipología hagiográfica femenina" ["Clare of Assisi: Her Place in Female Hagiography"], in Sel. Fran., no. 59 (1991): 264–98.

The original Spanish article is in Lau 23 (1988): 416-61. lEnglish translation in Greyfriars Review 3, no. 2 (1989): 173-206.]

- Jansen, O.F.M.Cap., T: "Conventuali, osservanti, cappuccini: tre correnti da un'unica fonte" ["Conventuals, Observants, Capuchins: Three Streams from One Source"], in CF 61 (1991): 177–207.
- Larra, O.F.M.Conv., L.E.: "Aspectos escatológicos en los escritos de san Francisco de Asís" ["Eschatological Concepts in the Writings of St. Francis"], in *Miscelánea Comillas* 49 (1991): 99–156.

This work proposes to bring out the expression of hope that can be traced in the writings of St. Francis. First, the author studies the eschatological structure and content of some writings: the Office of the Passion 6, the Canticle of Brother Sun, the Testament. Then he endeavors to concretize his goal and that to which Francis's thought turns regarding hope: final salvation, the history of salvation, the last things. Thirdly, he explains certain attitudes or actionsthat embody eschatological hope: the life of penance, the seeking of poverty, the Eucharist in its eschatological dimension. Finally, he speaks about the presuppositions, bases and keys to the eschatology found in the writings of Francis. He concludes by bringing together the more importat data from the texts he has analyzed to outline the eschatology of Francis.

Lehmann, O.F.M.Cap., Leonhard: "En busca del sentido: La Oración de S. Francisco ante el Crucifijo de San Damián" ["In Search of Its Meaning: The Prayer of St. Francis before the Crucifix of San Damiano"], in Sel. Fran., no. 58 (1991): 65-76.

This is a translation from German.

... "El 'Salmo Navideño' de san Francisco (OfP 15)" ["The Christmas Psalm of St. Francis (Office of the Passion 15)"], in Sel. Fran., n. 59 (1991): 251-63.

The original German article was published in *Geist und Leben* 63 (1990): 5–15.

"L'esprit franciscain," ["The Franciscan Spirit"], in Évangile Aujourd'hui, no. 151 (1991): 1-74

The expression "Franciscan spirit" is commonly used today to indicte a life-style, a way of thinking, being and acting, a whole panoply of virtues and qualities. But what really is the Franciscan spirit? The articles published here try to respond to that question. Some descriptively, some more reflectively: J.J. Buirette, O.F.M., Simplicité ... Coeur ... Joie, pp. 3–16; N. Granger, Joindre le geste et la parole, pp. 17–22; A. Ménard, O.F.M.Cap., François-le-Bricoleur, pp. 23–32; J.B. Auberger, O.F.M., Jongleurs de Dieu, pp. 33–43; H. Chaigne, O.F.M., François à la découverte de la pauvreté, pp. 46–64; A. Ciceri, O.F.M., Un exemple d'originalité franciscain: 1R 22, pp. 65–71; L. Mathieu, O.F.M., Peut-on parler de spiritualité franciscaine?, pp. 72–74.

- López, O.F.M., Sebastián: "Lectura teológica de la Carta II de santa Clara" ["A Theological Reading of the Second Letter of St. Clare"], in Sel. Fran., n. 59 (1991): 299–320.
- Mailleux, O.F.M., R.: "François d'Assise, évangélisateur et homme de paix" ["Francis of Assisi: Evangelizer and Man of Peace"], in A Meeting of Friars from Eastern and Central Europe (Rome, 1990), pp. 25-46.

This is the same article that was translated into Spanish and published in Sel. Fran., no. 57 (1990): 425–44. In the second volume of that issue entitled Translations, it was published in Italian under the title Francesco d'Assisi, evangelizatore e uomo di pace (pp. 19–39); in Spanish: Francisco de Asís, evangelizatory hombre de paz (pp. 76–97); in German: Franziskus von Assisi, Künder des Evangeliums und Mann des Friedens (pp. 111–34); in English: Francis of Assisi, Evangelizer and Man of Peace (pp. 149–69).

- Marie-Aimée of Christ, O.S.C.: Regards sur Claire d'Assise [Gazing upon Clare of Assisi] (Strasbourg: du Signe, 1991), 96 pp.
- ——. "Chiara e i Papi" ["Clare and the Popes"], in Vita Minorum 33 (1991): 343–65.

This is an article about St. Clare's relationship with the popes contemporary with her. At the same time it traces the general lines of her spirituality within the context of her times.

[A] Meeting of Friars from Eastern and Central Europe (Rome, 1990), 240 pp. Also volume 2 with the same title and its complement: Translations, 200 pp.

The O.F.M. Minister General called together thirty-six brothers from the Franciscan provinces of Eastern and Central Europe. After living under Communist regimes for forty years, these friars met in Rome, September 24 to 30, 1990. The first volume under this title is made up of the minutes of that meeting. They include the recent history of those provinces, the life and activity of their members, the situation at present, and prospects for the future. It also includes a conference delivered by Father Mailleux in French: "Francis of Assisi, Evangelizer and Man of Peace." See Sel. Fran., no. 57 (1990): 425–44, and two more talks given by Father Fernando Uribe in Spanish on chapters 4 and 5 of the General Constitutions of the Order of Friars Minor. Representatives from the Vatican Curia and the Offices of

Evangelization and of Justice and Peace of the O.F.M. General Curia also spoke at this meeting. The texts of their talks are included in tis volume. In volume 2 (*Translations*), the principal documents are translated into Italian, Spanish, German, Russian and English.

Merino, O.F.M., J.A.: "Humanismo Franciscano e Ecologia" ["Franciscan Humanism and Ecology"], in *Itinerarium* 37 (1991): 183–213; in Italian, "Umanesimo Francescano ed ecologia," in *Vita Minorum* 33 (1991): 323–32, 449–62.

This is the text of a conference delivered in Montevideo in December 1989. It has been translated from Spanish into Portuguese and Italian. See the Spanish text in *Cuad. franc.*, nos. 91–92 (1990): 499–512.

- Micó, O.F.M.Cap., J.: "Seguir la humilidad y pobreza de nuestro Señor Jesucristo' (1R9,1): La pobreza franciscana" ["To Follow the Humility and the Poverty of Our Lord Jesus Christ' (RegNB IX 1): Franciscan Poverty"], in Sel. Fran., no. 58 (1991): 3-44.
- Morales, O.F.M., F.: "Evangelización franciscana en América a cinco siglos de su inicio" ["Franciscan Evangelization in America Five Centuries after its Initiation"], in Sel. Fran., no. 59 (1991): 200–22; and in Cuad. franc., no. 95 (1991): 150–61.

This is a conference given at the O.F.M. General Chapter in 1991.

- Muller, R.: "Una nueva génesis de nuestro planeta en el espíritu de san Francisco" ["A New Genesis for Our Planet in Accord with the Spirit of St. Francis"], in Sel. Fran., no. 58 (1991): 45–54.

  Original French text in Évangile Aujourd'hui, no. 145 (1990): 61–71.
- Olgiati, O.F.M., F.: Spiritualità della vita francescana ["Spirituality of Franciscan Life"] (Milan: Biblioteca Francescana, 1990), 322 pp.
- Ossanna, O.F.M.Conv., T.F.: La fraternità appello e dono di frate Francesco ["Fraternity: Call and Gift of Brother Francis"] (Assisi: Casa Editrice Francescana, 1991), 71 pp.
- Pazzelli, T.O.R., Raffaele: "The Title of the 'Recensio Prior of the Letter to the Faithful': Clarifications regarding Codex 225 of Volterra (cod. Vo)," in *Greyfriars Review* 4, no. 3 (1990): 1–6.
  Original Italian article in *Acta TOR* 19 (1987): 241–48.
- Pompei, O.F.M.Conv., Alfonso: "Gli studi e il Carismo Minore Conventuale" ["Studies and the Minor Conventual Charism"], in *MisFran* 91 (1991): 104–20.

In the beginning, St. Francis envisioned a fraternity of apostolic life that would preach by its works. The needs of the church brought about the clericalization of the order and the need for education. The author expounds on the harmonizing of studies with the original charism that took place already in the thirteenth century.

"Ratio Formationis Franciscanae' de la Orden de Hermanos Menores (OFM)" ["Ratio Formationis Franciscanae' of the Order of Friars Minor (OFM)"], is Sel. Fran., no. 58 (1991): 95–138.

The text approved and promulgated by the O.F.M. Minister General on March 11, 1991.

Sammut, O.F.M., J.: La direzione spirituale nella vita e nell'attività apostolica dei Frati Minori (Malta: Tau, 1990), 303 pp.

This is a doctoral thesis which the author defended in Rome at the Antonianum in 1989. This edition preserves the peculiar characteristics of that type of writing. There is something new and current about the subject matter. It has not been the object of any specific, broad or profound study. Yet it responds to a need felt today in Christian life as such, as well as in religious life. The book is divided into six chapters and an extensive bibliography. In chapter 1 the author offers a comprehensive overview of the history and context into which the Franciscan experience is inserted. He entitled it: Spiritual Direction in the Tradition of the First Millennium of Christianity. He describes in broad terms the four principal traditions of spiritual direction: the ancient Eastern tradition of the desert fathers, Pacomius and St. Basil; that of the Canons Regular, beginning with Augustine; the monastic tradition begun by St. Benedict; and the eremitic. In the following chapters he discusses expressly his Franciscan theme, under the titles: The practice of spiritual direction in the evolution of the Order from its beginning to the present; the spiritual director; the function of the spiritual director; those favored for spiritual direction by the Friars Minor; the distinguishing characteristics of spiritual direction given by the Friars Minor. All these chapters are composed in the same way. The author first studies his topic as found in the writings of St. Francis, whom he considers the founder and legislator of the order on the one hand, and on the other an evangelizer and spiritual counselor. Then he examines the same topics as interpreted by the first biographers of Francis; as treated in the legislation of the order until the Code of Canon Law of 1917; and finally as found in the documents published after that Code. The book harmonizes critical, historical research and pastoral planning.

Schalück, O.F.M., H.: "Hacia el año 2000: La nueva evangelización: Contribución de los franciscanos al hoy de la Iglesia" ["Toward the Year 2000: The New Evangelization: The Franciscans' Contribution to the Church of Today"], in Sel. Fran., no. 58 (1991): 55-64; in Cuad. franc., no. 95 (1991): 143-49. The Italian text in Vita Minorum 33 (1991): 397-419.

Schlosser, Marianne: "Madre, Sorella, Sposa: Contributo alla spiritualità di santa Chiara," in Forma Sororum 27 (190): 419-435.

The original German text of this article appeared in Lau 31 (1990): 176-97 [English in Greyfriars Review 5, no. 2 (1991): 233-49]. The author weaves a triad 'Mother-Sister-Spouse' as her leimotif throughout this study of the feminism of St. Clare, based on her writings and early biographies.

Schmucki, O.F.M.Cap., Octavian: "The Illnesses of St. Francis of Assisi before His Stigmatization," in *Greyfriars Review* 4, no. 3 (190): 31-61.

The original French article appeared in *Medicina nei Secoli* 18 (1972): 178–57; a Spanish translation in *Sel. Fran.*, no. 47 (1987): 287–323.

Sevenhoven, O.F.M., Hans: "Er wurde einer von uns! Anwendung der Paradigmentheorie auf Fraanziskus" ["He Was One of Us! Applying the Theory of Paradigms to Francis"], in Wissenschaft und Weisheit 54 (1991): 27–43.

This is an essay on the possibility of applying to St. Francis Thomas S. Kuhn's theory of paradigms, which is an attempt to explain evolution and scientific revolutions.

Short, O.F.M., William J.: "Hagiographical Method in Reading Franciscan Sources: Stories of Francis and Creatures in Thomas of Celano's 'First Life' (58-61)," in *Greyfriars Review* 4, no. 3 (1990): 63-89.

The original English can also be found in Lau 29 (1988): 462-95.

- Stamm, O.F.M., H.M.: "L'importanza delle biblioteche dei frati minori e il loro ordinamento giuridico sino alla fine del Medioevo" ["The Importance of the Libraries of the Friars Minor and Their Juridical Status at the End of the Middle Ages"], in Revista Española de Derecho Canónico 47 (1990): 481-91.
- Synowczyk, O.F.M.Cap., K.: "L'obbedienza universale di San Francesco d'Assisi" ["The Universal Obedience of St. Francis of Assisi"], in *MisFran* 91 (1991): 89–103.

This article deals with St. Francis's obedience to people and to creatures in general. To be obedient means to listen with attention. The article develops these two points: the sources of universal obedience, and universal obedience as an expression of communion.

- Tapia, O.F.M., B.: "Lectura franciscana de la realidad actual de América Latina y del mundo" ["A Franciscan Reading of the Current Reality of Latin America and of the World"], in Cuad. franc., no. 93 1991): 3–19.
- Testi e documenti sul Terzo Ordine Francescano (sec. 13-15) [Texts and Documents Pertaining to the Franciscan Third Order] (Rome, Ed. Franciscanum, 1991), 530 pp.

With the call of the Second Vatican Council for a return to sources there was more and more a need for an affordable and manageable collection of the texts and documents concerning the Franciscan Third Order. This book seeks to respond to that need. It is a collection of the texts and documents of the 13th, 14th, and 15th centuries, which in one way or another help us know and understand the origins and development of the Third Order. A number of authors have collaborated in this work under the coordination of Father Lino Temperini. The material collected is varied because of its origin and nature. Some examples will show that. There are the two

Letters of St. Francis to the Faithful, pieces from Celano, St. Bonaventure, the Witness of the 'Anonymous of Perugia', the Fioretti, as well as Jacques de Vitry, Julian of Speyer, Henry of Avranches, Bernard of Besse, Salimbene de adam, Ubertino of Casale, Angelus of Clareno, Bartholomew of Pisa, etc. Among the juridic texts one has to note the Memoriale propositi and the Rule of Nicholas IV. There are many other texts, 31 in all. In each case the original Latin text is given with its translation into Italian. Father Temperini is the author of the general introduction to the volume as well as of many of the special introductions to the individual items. Others of the latter are written by G. Bove, A. Bartola, F. Accrocca, G. Andreozzi and A. Pediconi. The book closes with an ample index of topics and names, which is very clear and very useful.

- Theresiama, K.O.: Concept of Liberation in Francis of Assisi and Mahatma Gandhi (Mysore: University of Mysore, 1990), 178 pp.
- Tibesar, O.F.M., A.: Comienzos de los franciscanos en el Perú ["The Beginnings of the Franciscans in Peru"], Iquitos: (Centro de Estudios Teológicos de la Amazonía, 1991), 258 pp.

This book has been translated from English. As Father Julian Heras says in the introduction, few know the Franciscan history of Peru like Father Tibesar. He has dedicted many years to research and to the study of the main resources, published and unpublished, and especially of those found in ancient Franciscan archives in Lima. This book is made up of five chapters. The first two tell about the coming of the Franciscans to Peru and the foundation of the Province of Lima. The other three over the evangelizing work of the Franciscans among the Indians in the second half of the sixteenth century, the initial difficulties they encountered in this work, the doctrinas or parishes among the Indians which enjoyed such importance, their organization and the missionary methods used by the friars in the instruction of the natives in the Christian Faith. In an appendix there are six more papers. One by Father Lino Gómez Canedo is entitled "New data concerning the origins of the Franciscan missions in Peru, 1532-1569." Over and above its intrinsic value, this book can contribute to a serene celebration of the fifth centenary of the evangelization of America. — B. Agullo.

Todisco, O.F.M.Conv., O.: "Actualidad del pensamiento franciscano" ["Present-day Franciscan thought"] in *Cuad. franc.*, no. 93 (1991): 40–49.

A Spanish translation of the original Italian. The fall of secular idols. Reason debilitated today by the insupportable burden of replacing religon. The joy of a Franciscan in the midst of immense sorrow. Franciscan awareness of the precariousness of everything human. The Franciscan metaphysics of being as gift.

Tresserras, J.: "El Tránsito, una celebración franciscana" ["The Transitus: A Franciscan Celebration"] in Verdad y Vida 49 (1991): 91–106.

The author gives a resumé in this article of one part of his doctoral thesis: La muerte de S. Francisco como celebración memorial: Análisis de la "Vita secunda" 217 de Tomás de Celano: Comparación con otras biografías ["The Death of Francis as a Memorial Celebration: Analysis of the 'Second Life'

217 of Thomas of Celano: A Comparison with Other Biographies"] (Rome, 1990).

Uribe, O.F.M., Fernando, "Constituciones Generales OFM: Presentación del capítulo IV" ["O.F.M. General Constitutions: Introduction to Chapter 4"], in A Meeting of Friars from Eastern and Central Europe (Rome, 1990), pp. 67-77.

As an introduction to chapter 4 of the General Constitutions of the Order of Friars Minor, the author expounds on the theme of Franciscan minority, its presuppositions and foundation, its specific character, its manifestation in the life of the brothers as humble and peaceful men, free and having no possessions, servants who work and opt for the poor. In volume 2 of the same book: Translations, this article is published in Italian on pp. 41–50, and in English on pp. 170–79.

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Except for the introductory part, this is the same work that was published in Sel. Fran., no. 56 (1990): 275–93, under the title: Llamados a evangelizar: Principios inspiradores de la vocación evangélica de los Hermanos Menores ["Called to Evangelize: Inspirational Principles of the Evangelical Vocation of the Friars Minor"]. In volume 2 of the same book: Translations, this article is published in Italian on pp. 51–66, and in English on pp. 180–95.

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## **Abbreviations**

#### I. Writings of Saint Francis

Adm	Admonitions	ExpPat	Prayer Inspired by the
BenLeo	Blessing for Brother Leo	FormViv	Our Father Form of Life for St. Clare
CantSol	Canticle of Brother Sun		Praises of God
CantExh EpAnt	Canticle of Exhortation Letter to St. Anthony		Praises To Be Said at All the Hours
EpCler	Letter to the Clergy	OffPass	Office of the Passion
1EpCust	First Letter to the Custodians	OrCrue	Prayer before the Crucifix
2EpCust	Second Letter to the Custodians	RegB	Later Rule
1EpFid	First Version of the	RegNB	Earlier Rule
прич	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.	RCl	Rule of St. Clare
3LAg	Agnes of Prague Third Letter to St. Agnes of Prague	TestCl BCl	Testament of St. Clare Blessing of St. Clare
4LAg	Fourth Letter to St. Agnes of Prague		

## III. Other Early Franciscan Sources

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