

Review of Current Franciscan Literature

"Literatura Franciscana"

Selecciones de Franciscanismo 20, no. 58, fasc. 1 (1991): 143-54

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

Several authors: "Francescanesimo e cultura universitaria [Franciscanism and University Culture]," *Atti del XVI Convegno Internazionale, Assisi, 13-14-15 ottobre 1988* (Assisi and Perugia: Società Internazionale di Studi Francescani, 1990), 177 pp.

This volume contains the proceedings of the Sixteenth International Congress of Franciscan Studies, held in Assisi, October 13-15, 1988. The subject of the conference was "Franciscanism and University Culture in the Thirteenth and Fourteenth Centuries." The speakers and the titles of their talks are the following: Jacques Paul, "Pauvreté et science théologique [Poverty and Theological Knowledge (translation in this issue of *Greyfriars Review*)]," pp. 27-66; Antonio Rigon, "S. Antonio e la cultura universitaria nell'Ordine francescano delle origini [St. Anthony and University Culture at the Beginning of the Franciscan Order]," pp. 67-92; Mariano d'Alatri, "L'istanza della cultura per gli ecclesiastici nella 'Cronica' di fra Salimbene [The Expectation of Culture in Church Officials in the 'Chronicle' of Br. Salimbene,]" pp. 93-111; David Burr, "Olivi, the 'Lectura super Apocalypsim' and Franciscan Exegetical Tradition," pp. 113-35; Jacques Guy Bougerol, "Saint Bonaventure de Bagnoregio homme de culture [St. Bonaventure of Bagnoregio: A Man of Culture,]" pp. 137-56; Giorgio Cracco, "Conclusione," pp. 157-68.

Several authors: "San Francesco e il francescanesimo nella letteratura italiana dal Rinascimento al Romanticismo [St. Francis and Franciscanism in the Italian Literature of the Renaissance and the Romantic Periods]," *Atti del Convegno Nazionale: Assisi, 18-20 maggio 1989*, ed. S. Pasquazi, Accademia Properziana del Subasio (Rome: Bulzoni Ed., 1990), 440 pp.

Several authors: *Le fraternite medievali di Assisi, linee storiche e testi statuari [Assisi's Medieval Fraternities: Historical Lines and Statutory Texts]* (Assisi, Accademia Properziana del Subasio: 1989), 424 pp.

Several authors: *Maria nella riflessione cristiana e nella spiritualità francescana [Mary in Christian Reflection and Franciscan Spirituality]* (Vicenza: LIEF, 1990), 186 pp.

Andrés Martín, M: "Trayectoria espiritual de san Pedro de Alcántara (1499-1562) [The Spiritual Journey of St. Peter of Alcantara]," in *Verdad y Vida* 48 (1990): 401-21.

Balzanelli, M.: *Il nuovo Cantico di Francesco [The New Canticle of Francis]* (Naples: Assn. Culturale GIFRA, 1990), 2d ed., 71 pp.

Beckhäuser, O.F.M., A.: *Comentário espiritual à Regra da Ordem Franciscana Secular [A Spiritual Commentary on the Rule of the Secular Franciscan Order]* (Petrópolis: Vozes/Cefepal, 1990), 142 pp.

Beguin, O.F.M., Pierre, "Las Fuentes Franciscanas: Su estudio y acogida en los últimos veinticinco años [The Franciscan Sources: Their Study and Acceptance in the Last Twenty-five Years]," in *Cuadernos Franciscanos*, nos. 91-92 (1990): 449-55.

Bernardino de Armellada, O.F.M.Cap., "San Buenaventura, ¿un san Francisco metido a filósofo? La filosofía de S. Buenaventura según Camilo Bérubé [St. Bonaventure, A Saint Francis Turned Philosopher?: The Philosophy of St. Bonaventure according to Camilo Bérubé]," in *Collectanea Franciscana* 60 (1990): 429-57.

Bianchi, E., "Francesco, uomo di Dio [Francis, Man of God]," in *Forma Sororum* 27 (1990): 285-93.

This is a sermon that was delivered in the Cathedral of Turin. Francis wanted to live the Gospel radically, in the communion of the church, as a man of peace in the company of other human beings.

"Bibliographia franciscana varia [Franciscan Bibliography]," in *Franciscana* 45 (1990): 169-220.

This list contains 681 Franciscan studies published in 1989 in various languages. On pages 145 to 167 there are forty-three articles noted about the Friars Minor in the Low Countries, with a resumé of each article.

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 from Biblical, Theological and Juridical Perspectives]," in *Vita Minorum* 33 (1991): 43-50; 147-58.

Börner, E.: "Das Umfeld der Pönitentenregel [The Context of the Rule of the Penitents]," in *Wissenschaft und Weisheit* 53 (1990): 106-41.

The context of the Rule of the penitents. The penitential movement, the lay movements before St. Francis. The text and a commentary on *Memoriale propositi*, a papal document issued for the sisters and brothers of penance (1228). The relationships between the Rule of the penitents and the Franciscan movement.

Bossut, A.: *Le mythe de saint François dans les poésies francophones du début du XX^e Siècle [The Myth of St. Francis in French Poetry at the Beginning of the Twentieth Century]* (Naples: Scientifche Italiane, 1989), 305 pp.

Causse, M.: "Un inédit de Paul Sabatier: Texte critique de la Légende des Trois Compagnons [An Unedited Word of Paul Sabatier: Critical Text of the Legend of the Three Companions]," in *Archivum Franciscanum Historicum* 83 (1990): 568-586.

Cerafogli, O.F.M., G.: "Redemptoris Missio' e S. Francesco [Redemptoris Missio' and St. Francis]," in *Frate Francesco* 58 (1991): 6-16.

Chiarello, O.F.M., S.: *Filatelia e Francescanismo [Stamp Collecting and Franciscanism]*, with color photos; vol. 3: *La Madonna e i Francescani [Our Lady and the Franciscans]* (Vicenza: LIEF, 1990), 268 pp.

Copeau, J.: *Le Petit Pauvre [The Little Poor One]* (Paris: Ed. Franciscaines, 1990).

A play in six acts.

Cremaschi, O.S.C., C.G.: "S. Agnese di Boemia," in *Vita Minorum* 33 (1991): 163-75.

Del Zotto, O.F.M., C.: "Il dialogo universale di Francesco d'Assisi, pratica di pacificazione [The Universal Dialogue of Francis of Assisi, the Practice of Peacemaking]," in *Antoniano* 65 (1990): 495-532.

The word of Christ, Who is the perfect human, was the source of Francis's inexhaustible capacity for dialog. The exercise of dialogue as the practice of peacemaking.

Durán, J.: *La Veritable Alegria segons sant Francesc: Teologia espiritual del text "La veritable alegria" [True Joy according to St. Francis: The Spiritual Theology of the Text "True Joy"]* (Barcelona: Ed. Facultat de Teologia, 1990), 159 pp.

Duranti, S.: *La canzone di Chiara [The Song of Clare]* (Assisi: Porziuncola, 1990), 146 pp.

Elker, J.: *Francesco. Un Santo, un Sentiero, una Storia. Itinerario artistico-spirituale alla ricerca di Francesco d'Assisi*

Francis: a Saint, a Path, a History. An Artistic, Spiritual Journey in Search of Francis of Assisi (Milan: Gian Marco Bragadin Ed., 1989), 160 pp.

Esser, O.F.M., Kajetan: "De la corrección (Adm 22 de san Francisco) [On Correction]," in *Selecciones de Franciscanismo* no. 57 (1990): 418-24.

Evangile aujourd'hui, no. 147 (1990): 1-75: *François déconcertant [A Disconcerting Francis]*.

Number 147 of this magazine is dedicated to the consideration of various embarrassing aspects or facets of the life and personality of St. Francis: W.C. Van Dijk, O.F.M.Cap., "François et sa famille [Francis and His Family]," pp. 4-15; F. de Beer, O.F.M., "François et l'argent [Francis and Money]," pp. 16-23; N. Granger, "François et les femmes [Francis and Women]," pp. 24-28; G. Guitton, O.F.M., "François et son corps Francis and His Body," pp. 29-40; A. Ménard, O.F.M.Cap., "Les envies, les humeurs et les variations de François [Desires, Moods, and Changes in Francis]," pp. 41-48; D. Vorreux, O.F.M., "François, taquinant le hasard [Francis, Playing with Chance]," pp. 49-56; A. Collot, O.F.M., "Regards sombres de François [The Sad Gaze of Francis]," pp. 57-70; G. Guillerm, O.F.M., "La Madone des soleils couchants. Sur une fresque de Lorenzetti [Our Lady of the Setting Sun: On a Fresco by Lorenzetti]," pp. 71-75.

Flood, O.F.M., David, *Poverty's Condition: A Reading of the Sacrum Commercium* (Chicago: Haversack, 1990), 58 pp.

Flood, O.F.M., David, and Calogeras, A.: *For People: An Introduction to Franciscan Life* (Chicago: Haversack, 1990), 238 pp.

Fraternità di ritiro e di contemplazione nell'Ordine [The Ritiro Fraternity and of Contemplation in the Order]: Sussidi di riflessione, 2 (Rome: Curia Generale dei Frati Minori Cappuccini, 1990), 47 pp.

Freeman, G.P.: "'Supra montem'. Die Regel für die Pönitenten von Papst Nikolaus IV (1289) ['Supra montem.' Pope Nicholas IV's Rule for the Penitents]," in *Wiss. Weish.* 53 (1990): 142-56.

The Bull of Nicholas IV, *Supra montem*, Rule of the penitents. The *Supra montem* and the *Memoriale propositi*. The reception given the Rule. Circumstances of its confirmation. The demands of the parties interested in the Rule. The penitents: fraternities in the cities, groups of pious women. The significance of the Bull *Supra montem*.

I giovani e Francesco d'Assisi. Sondaggio d'opinione [Young People and Francis of Assisi. Probing their Opinion] (Assisi: Centro Nazionale di Orientamento Vocazionale O.F.M.Conv., 1990), 128 pp.

Goffen, R.: *Spirituality in Conflict: Saint Francis and Giotto's Bardi Chapel* (Pennsylvania and London: Pennsylvania State University Press, 1988), 143pp, with illustrations.

Hennig, Ch, *Umbrien [Umbria]* (Badenweiler: Oase Verlag, 1990), with illustrations and maps. 288 pp.

Iriarte, O.F.M.Cap., Lázaro: "Testi del Nuovo Testamento particolarmente cari a san Francesco [New Testament Texts Particularly Dear to St. Francis]," in *Forma Sororum* 27 (1990): 269-84.

The original Italian text can also be found in *Laurentianum* 19 (1978): 261-74, and in *Temi di vita francescana* (Rome, 1987), pp. 51-66. Spanish version is in *Sel. Fran.* nos. 25-26 (1980): 137-50.

Jansen, O.F.M., A.: "Het gebed voor de Gekruisigde [The Prayer before the Crucifix]," in *Franciscaans Leven* 74 (1991): 17-27.

Reflections on St. Francis's prayer before the crucifix of San Damiano.

Jeannet, O.S.C., C.P.: *Santa Chiara d'Assisi* (Padua: Ed. Messaggero, 1990), 253 pp.

This is a historical novel on the life of St. Clare, translated from the French.

Johnson, T.: *Iste pauper clamavit. Saint Bonaventure's Mendicant Theology of Prayer* (Frankfurt, Bern and New York: Peter Lang, 1990), 270 pp.

Kremer, O.F.M., S.: "Presentación de la 'Ratio Formationis Franciscanae' [Presentation of the 'Plan of Franciscan Formation']" in *Sel. Fran.* no. 57 (1990): 335-47.

Clarifications from a perspective of Canon Law. The meaning of the word *ratio* in general. The concept of Franciscan formation. Remarks about the structure of the plan.

Lambertini, R.: *Apologia e crescita dell'identità francescana [Justification for and Growth of Franciscan Identity] (1255-1279)* (Rome: Istituto Storico Italiano per i Medio Evo, 1990), 198 pp.

Lang, J.: *Die grossen Ordensgründer Benedikt — Dominikus — Franziskus — Ignatius [The Great Founders of Orders: Benedict, Dominic, Francis, and Ignatius]* (Freiburg, Basel and Vienna: Herder, 1990), 224 pp.

Le Marchand, O.F.M.Cap., R.: *Sept Portes: Vie de Frère François d'Assise [Seven Doors: Life of Brother Francis of Assisi]* (Vénissieux, 1990), 116 pp.

A life of St. Francis for youth. In his life, Francis had to open seven doors, doors that symbolize both imprisonments and liberations.

van Leeuwen, O.F.M., Bertolf: "Clare, Abbess of Penitents," in *Greyfriars Review* 4, no. 2 (1990): 73-81.

This is the English translation of the original Dutch article in *Franciscaans Leven* 69 (1986): 16-28. Clare was a penitent in her youth while still at the home of her parents, as well as after her meeting with Francis in San Damiano.

Lehmann, O.F.M.Cap., Leonhard: 1988. "Exultation and Exhortation to Penance: A Study of the Form and Content of the First Version of the Letter to the Faithful," in *Greyfriars Review* 4, no. 2 (1990): 1-33.

The English version of an original German article in *Lau* 29 (1988): 564-608. It is a study of the form and content of *1EpFid*.

———. [1989]. *Franziskus: Meister des Gebets [Francis: Master of Prayer]*.

A Dutch translation of chapter one of Lehmann's book already published in Spanish in *Sel. Fran.* 56 (1990): 163-75.

Leonori, F.: "San Francesco ed il lavoro [St. Francis and Work]," in *Frate Francesco* 58 (1991): 41-45.

Mailleux, O.F.M., R.: "Francisco de Asís, evangelizador y hombre de paz [Francis of Assisi, Evangelizer and Man of Peace]," in *Sel. Fran.* 57 (1990): 425-44.

Was Francis a violent man before his conversion? His conversion and mission. The main conflicts of the times. Some examples of Francis as a peacemaker. The secret of Francis: "Be lesser ones, and subject to all who are in the same house" (*RegNB* VII 2).

Mandelli, O.S.C., G.: "Chiara d'Assisi, donna evangelica [Clare of Assisi, A Gospel Woman]," in *Vita Minorum* 33 (1991): 67-74, 176-85.

Manselli, Raoul: "St. Bonaventure and the Clericalization of the Friars Minor," in *Greyfriars Review* 4, no. 2 (1990): 83-98.

The original article: "La clericalizzazione dei Minori e San Bonaventura" [in *San Bonaventura: Maestro di vita cristiana*, pp. 183-208, published as vol. 75 (1975) of *Miscellanea francescana*, with supplements 1 and 2 — Editor].

Mannu, M.: "Spagna Francescana: Santiago di Compostela," in *Frate Francesco* 57, no. 4 (1990): 15-26.

The story about the journey of St. Francis to Santiago of Compostela.

Mathieu, O.F.M., L.: "Est-il raisonnable de penser que Jésus-Christ concerne l'univers entier? [Is It Reasonable to Think

that Jesus Christ Concerns the Entire Universe?]" in *Evangile aujourd'hui*, no. 148 (1990): 50-57.

This is about Franciscan Christology.

Matura, O.F.M., Thaddée: *Dieu le Père très saint contemplé par François d'Assise [God the Most Holy Father Contemplated by Francis of Assisi]* (Paris: Ed. Franciscaines, 1990), 139 pp.

This is a collection of articles by Matura. Some are published; some are still unedited. They are about the following subjects: God the Father (this one gave the book its title), the church, mission and its source in the Trinity, peace, death, following in the footsteps of Christ, and the divine names.

The following have been published in *Sel. Fran.*: "Dios como Padre en los escritos de Francisco" [God as Father in the Writings of St. Francis (also in *Greyfriars Review* 1 (1987) 105-30)], no. 39 (1984): 371-405; "La Iglesia en los escritos de Francisco de Asís" [The Church in the Writings of St. Francis], no. 40 (1985): 27-44; "La paz en los escritos de san Francisco" [Peace in the Writings of St. Francis], no. 39 (1984): 361-70; "La muerte en los escritos de san Francisco" [Death in the Writings of St. Francis], no. 40 (1985): 45-48.

The author's specialty in theology is exegesis, and so he develops these subjects with the exegetical method. First he studies the terms of the subject matter. Then he gathers the pertinent quotations from the writings of St. Francis, comments on and interprets them, and ends with a synthesis and conclusions. There is no question that this way of getting acquainted with the faith-experience of Francis through this kind of a study of his writings is primary and necessary, and the author has done it with undoubted competence and fervor. However, it is not the only way. It must be complemented by other methods of study, so that the writings of St. Francis reveal all that they have to tell. Had that been done, some statements and conclusions would gain more value. — Sebastia López.

Ménard, O.F.M.Cap., A.: "Accueillir le Fils bien-aimé: François et l'Incarnation [To Welcome the Beloved Son: Francis and the Incarnation]," in *Evangile aujourd'hui*, no. 148 (1990): 3-8.

Merino, O.F.M., J.A.: "Humanismo franciscano y ecología [Franciscan Humanism and Ecology]" in *Cuadernos Franciscanos*, nos. 91-92 (1990): 499-512.

Merlo, G.G.: "Francesco d'Assisi e la sua eredità: A proposito di tre libri recente [Francis of Assisi and His Heritage: A Consideration of Three Recent Books]," in *Revista di Storia e Letteratura Religiosa* 26 (1990): 133-57.

This is a critical review of three recent books about St. Francis: R. Lambertini and A. Tabarroni, *Dopo Francesco: l'eredità difficile* [After

Francis: The Difficult Heritage] (Milan, Ed. Gruppo Abele, 1989); R.E. Balducci, *Francesco d'Assisi* (Fiesole: Ed. Cultura della Pace, 1989); F. Cardini, *Francesco d'Assisi* (Milan, A. Mondadori Ed., 1989).

Moya, O.F.M., Cornelio: *La Order Franciscana Seglar: Su naturaleza e historia. Su espiritualidad. Su organización* (Guadalajara: Jal. [Mexico], 1991), 78 pp. *English edition: The Secular Franciscan Order. Its Nature and History. Its Spirituality. Its Organization* [same publisher], 73 pp.

Father Moya, national assistant of the Secular Franciscan Order of Mexico, has published much that is useful to Secular Franciscans. After the recent approval and publication of the new *General Constitutions of the Secular Franciscan Order* on September 8, 1990, he put together this new book. He uses the question and answer format to comment precisely and simply on the *Rule* and the new *Constitutions of the Secular Franciscan Order*.

Nobile, O.F.M., M.: "Fondamentali biblici delle nuove Costituzioni Generali: Il cap. primo [Biblical Foundations of the New General Constitutions]," in *Vita Minorum* 33 (1991): 35-41.

Normant, O.F.M., J.: "Los agentes de la formación franciscana durante el período de la profesión temporal [The Agents of Franciscan Formation during the Period of Temporal Profession]," in *Sel. Fran.* 57 (1990): 375-98.

The brother during initial formation. The master of novices as companion. The fraternity in the house of formation. Relationships among the various agents. The function of the provincial fraternity. Some pedagogical aspects.

Oroz, J.: "Tres grandes testigos de la luz interior: San Agustín, san Buenaventura y J. Henry Newman [Three Great Witnesses to the Interior Light: St. Augustine, St. Bonaventure, and J. Henry Newman]," in *Augustinus* 35 (1990): 233-77, esp. pp. 251-62.

Paciocco, Roberto: "Coscienza agiografica e organizzazione territoriale: I 'Catalogi Sanctorum Fratrum Minorum' del '300 [Hagiographical Awareness and Territorial Organization: The 'Catalogues of the Saints of the Friars Minor' of the 1300's]," in *Lau* 31 (1990): 504-33.

Peixoto, O.F.M.Conv., J. and Gudynas, O.F.M., E.: "El desafío franciscano de una ciencia al servicio del pueblo [The Franciscan Challenge to Science as a Service to People]," in *Cuadernos Franciscanos*, nos. 91-92 (1990): 492-98.

Pluriformità e Individualismo: Documenti dell'Ordine interventi [Pluriformity and Individualism: Operational Documents

of the Order]. *Sussidi di riflessione*, 1 (Rome: Curia Generale dei Frati Minori Cappuccini, 1990), 65 pp.

Polidoro, O.F.M., G.M.: 1990. Brief reflections on Francis as understood in light of his intuition of the Gospel message and of the reality in which he lived. *Francesco d'Assisi* (Assisi and St. Mary of the Angels: Ed. Porziuncola, 1990), 64 pp.

———. 1990. *Cristianesimo e ambiente* [Christianity and Environment] (Assisi and St. Mary of the Angels: Ed. Porziuncola, 1990), 48 pp.

Quaglia, O.F.M., Armando: "Sulla versificazione del Cantico di Frate Sole [Concerning the Versification of the Canticle of Brother Sun]," in *Frate Francesco* 58 (1991): 58–64.

Ramírez, Felicidad, "Francisco, eco y don [Francis, Echo and Gift]," in *Verdad y Vida* 48 (1990): 425–39.

Raurell, O.F.M.Cap., Frederic: "El 'Càntic dels Càntics' in els segles XII–XIII: Lectura de Clara d'assís [The 'Song of Songs' in the Twelfth and Thirteenth Centuries: The Reading of Clare of Assisi]," in *Estudios Franciscanos* 91 (1990): 421–559.

A historico-critical study of the influence of the Song of Songs on the writings of St. Clare, especially on her *Fourth Letter to St. Agnes of Prague*. This study is made up of three parts: 1) the interpretation of the Song of Songs in the time of St. Clare; 2) the language of the Song of Songs found in the *Fourth Letter*, which she sent to Agnes of Prague — a literary analysis; and 3) the admonitory-affective style of the *Fourth Letter*. A broad conclusion covers a feminine interpretation of the sources, women as subjects, Clare and the feminist movement of the Middle Ages, feminine religious experience and its expression, theology become poetry. This article is also published in Italian although a little less extensively in *Lau* 31 (1990): 198–309.

Rivera, O.F.M.Cap., E.: 1990. "La fenomenología, método prevalente en el acceso al alma de san Francisco [Phenomenology, the Prevailing Method Used to Gain Access to the Soul of Francis]," in *Naturaleza y Gracia* 37 (1990): 411–28.

———. 1990. "Liebe und Gewalt: Die geschichtliche Wirkung der spirituellen Kraft des hl. Franz von Assisi in der poetisch-historischen Vision Reinhold Schneiders," in *Franziskanische Studien* 72 (1990): 237–47.

A German translation of the Spanish: how the spiritual power of St. Francis animates history in the poetical-historical vision of Reinhold Schneiders, in E. Rivera: *San Francisco en la mentalidad de hoy* (Madrid: Ed. Marova, 1982), pp. 170–83.

Rotzetter, O.F.M.Cap., Anton: *Francesco d'Assisi, memoria e passione [Francis of Assisi: Memory and Passion]* (Padua: Ed. Messaggero, 1990), 160 pp.

Schmucki, O.F.M.Cap., Oktavian: 1990. "Bibliographia Camilli Bérubé [Bibliography of Camille Bérubé] 1933-1990," in *Collectanea Franciscana* 60 (1990): 709-731.

———. 1990. "Der franziskanische Bussorden im Lichte der biographischen Quellen des 13. Jahrhunderts," in *Wiss. Weish.* 53 (1990): 157-84.

This is a well-documented study of the Franciscan Order of Penance, based on the biographical sources of the thirteenth century. In the first part he analyzes the Franciscan sources in chronological order as they touch on his subject: *First Celano*, the rhythmic *Office*, the *Legend of the Three Companions*, the *Legend of Perugia*, the *Major Life*, the *Anonymous of Perugia*, etc. In the second part he tries to make a synthesis by bringing together the same expressions found in the various sources, and by highlighting certain peculiarities found in each one of the sources. Final conclusions.

———. 1960. "The Passion of Christ in the Life of St. Francis of Assisi," in *Greyfriars Review* 4, Suppl. (1990): 1-131.

The original German article "Das Leiden Christi..." was published in *CF* 30 (1960): 5-30, 129-45, 241-63, 353-97. This is a comparative study of the passion of Christ in the life of St. Francis and devotion to the passion of his time. This monograph continues to be foundational and has not yet been surpassed. It is divided into five parts: Francis's devotion to the passion according to his writings, except for the *Office of the Passion*; the passion as contemplated by Francis in his *Office of the Passion*; Francis's devotion to the passion as described in the biographical sources; the role of the passion in Francis's search for holiness; and a comparative overview of the Franciscan sources.

———. 1982. "Mentis Silentium': Contemplation in the Early Franciscan Order," in *Greyfriars Review* 4, no. 2 (1990): 35-71.

The original French article appeared in *Fidelis* 69, no. 3 (1982): 114-52. The author continues his studies regarding the contemplative thrust of the primitive Franciscan Order. He begins this article with a general description of the life of the first brothers in the Portiuncula. Then he examines the principal elements of the contemplative thrust: the ideal of uninterrupted prayer, the separation from the world, the control of the tongue, interior silence, mortification in eating and sleeping, and manual labor. In his conclusions he explains the relationships of this Franciscan thrust toward contemplation with other anterior and contemporary spiritualities. See *Sel. Fran.*, no. 8 (1974): 170-73.

Setién, Adrián, "Francisco de Asís hermanado con la creación [Francis of Assisi, Brother with Creation]," in *Nuevo Mundo* (Caracas), no. 4 (1990): 463-76.

Stanislao da Campagnola, O.F.M.Cap.: "Francesco d'Assisi nella Valle Reatina: Il perché di una scelta [Francis of Assisi in the Rieti Valley: The Reason for a Choice]," in *Lau* 31 (1990): 415-40.

Surian, O.F.M., C.: *Restaura a minha Igreja. Textos para meditação [Restore my Church: Texts for Meditation* (Aparecida [SP]: Ed. Santuário, 1989), 144 pp.

The sub-title indicates that these are short texts for meditation. The author compares the words of the Creed of our faith and the writings of St. John the Evangelist, which are illustrated on the crucifix of San Damiano. Some who have studied this crucifix have called it a plastic catechetical representation of the whole mystery of Christ. This book is meant in particular for lay Christians who are involved in the various lay groups or lay movements.

Tabarroni, A.: "*Paupertas Christi et Apostolorum*": *L'Ideale francescano in discussione [The Poverty of Christ and the Apostles: The Franciscan Ideal in Discussion] (1322-1324)* (Rome: Istituto Storico Italiano per il Medio Evo, 1990), 129 pp.

Tapia, O.F.M., B.: "El laicado franciscano in Latinoamérica: 25 años de caminar y perspectivas para el futuro [Franciscan Laity in Latin America: 25 Years on the March and Future Prospects]," in *Cuadernos Franciscanos*, nos. 91-92 (1990): 456-68.

Triviño, O.S.C., M.V.: "Expresión y experiencia de lo religioso femenino en Clara de Asís [The Experience and Expression of Feminine Religiosity in Clare of Assisi]," in *Estudios Franciscanos* 91 (1990): 561-80.

This is a study of St. Clare's letters to Agnes of Prague. In the first part the author considers the two terms: virginity-espousals. In the second part, spiritual maternity.

Uribe, O.F.M., F.: 1990. "A todo estoy obligado a servir' (*CtaF* 2): El servicio, según los escritos de san Francisco [I Am Obligated to Serve All (*2EpFid*): Service According to the Writings of St. Francis]," in *Sel. Fran.*, no. 57 (1990): 399-413.

He studies the vocabulary related to the theme of service as found in St. Francis's writings. He then analyzes its three dimensions: the service of God, the service given to the brothers, and the relationship between service and work. He goes on to explain the Christological basis of service and ends with some proposals to put service into practice.

———. 1990. "Sean pacíficos': El pensamiento de san Francisco sobre la no-violencia ['Be Peacelovers': St. Francis's thought on non-violence]," in *Cuadernos Franciscanos*, nos. 91-92 (1990): 469-85.

He gathers together and analyzes texts found in the writings of St. Francis regarding the three themes: non-violence as a way of life; non-violence in our relationships with others; non-violence as one goes through the world.

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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	RCI	Rule of St. Clare
3LAg	Third Letter to St. Agnes of Prague	TestCI	Testament of St. Clare
4LAg	Fourth Letter to St. Agnes of Prague	BCI	Blessing of St. Clare

III. Other Early Franciscan Sources

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