

**Light of Assisi  
The Story of Saint Clare**

**by Sr. Margaret Carney, OSF**

A Study Guide for Secular Franciscans  
(among others)

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Palm Sunday and the feast of St. Ludovico da Casoria, OFM

This document is a study and discussion guide for the book *Light of Assisi*, by Sr. Margaret Carney, OSF (Franciscan Media, Cincinnati, OH, 2021). It was written for a year long, ongoing formation program for St. Joseph Cupertino Fraternity in Bessemer, Alabama. It is specifically intended for use by Secular Franciscans as part of their ongoing formation. It can also be used for a personal guided reading and reflection. We are happy to share it with our brothers and sisters in St. Francis.

For the ongoing formation program we divided the book into eight parts, each consisting of three chapters. The first session is an introductory session prior to beginning the book. For each session we have included a number of supplementary readings drawn from the writings of St. Clare, St. Francis, and the early biographers. These readings were chosen because we felt that they highlighted some aspect of the chapters being read. All readings are taken from *Francis of Assisi, Early Documents* (Vol 1-3, Regis Armstrong, Wayne Hellmann, William Short, ed., New City Press, New York, 2001) and from *Clare of Assisi, Early Documents* (Regis Armstrong, ed., New City Press, New York, 2006). The text of these works can be accessed online at the Franciscan Tradition website:

<https://digitalcollections.franciscantradition.org/collection/Francis%20and%20Clare%20of%20Assisi.%20Early%20Documents>

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For ease of copying, each session has been placed on separate pages.

## Session 1

\* Supplemental Reading: The Testament of St. Clare, 37-39, 56-60

*Therefore, I, Clare, a handmaid of Christ and of the poor sisters of the Monastery of San Damiano, although unworthy, and the little plant of the holy father, reflect together with my sisters on so lofty a profession and the command of such a father. We are aware in others of the frailty that we feared in ourselves after the passing of our holy father Francis, who was our pillar, our only consolation after God, and our support. Time and again we willingly bound ourselves to our Lady, most holy Poverty, that after my death, the sisters, those present and those to come, would never in any way turn away from her....*

*I admonish and exhort in the Lord Jesus Christ all my sisters, both those present and those to come, to strive always to imitate the way of holy simplicity, humility and poverty and also the integrity of our holy way of living, as we were taught from the beginning of our conversion by Christ and by our blessed father Francis. From them, not by any merits of ours but solely out of the largesse of His mercy and grace, the Father of mercies has spread the fragrance of good reputation, both among those who are far away as well as those who are near. And loving one another with the love of Christ, may you demonstrate without in your deeds the love you have within so that, compelled by such an example, the sisters may always grow in the love of God and in mutual charity.*

\* Questions to discuss before the video

1. What is one thing you already know about St. Clare?
2. As we go through this formation program, what is one thing you would like to learn about St. Clare?

\* Watch the video *St. Clare of Assisi and the Poor Clares (Vision Video)*

<https://youtu.be/8sHma-mWITg?si=PukFqtYc56t2Z7gT>

\* Questions to discuss after the video

1. What is one thing that really struck you as you watched the video?
2. How did the role of St. Clare in the Franciscan family change after the death of St. Francis?
3. What do you think the experience of living in cloister means to the Poor Clares? How does it help them live the vision of St. Clare?

## Session 2

\* Reading from *Light of Assisi: The Story of St. Clare*: Chapters 1-3, pp. 3-24

\* Supplemental Reading: *The Legend of St. Clare*, Chapter 3, 1-6

*Hearing of the then celebrated name of Francis  
who, like a new man,  
was renewing with new virtues  
the way of perfection forgotten by the world,  
she was moved by the Father of the spirits  
—Whose initiatives each one had already accepted  
although in different ways—  
and immediately desired to see and hear him.  
No less did he desire to see and speak with her,  
impressed by the widespread fame of so gracious a young lady,  
so that, in some way,  
he, who was totally longing for spoil  
and who had come to depopulate the kingdom of the world,  
would be also able to wrest this noble spoil from the evil world,  
and win her for his Lord.  
He visited her and she more frequently him, moderating the  
times of their visits so that this divine pursuit could be perceived  
by anyone nor objected to by gossip. For, with only one  
close companion accompanying her, the young girl, leaving her  
paternal home, frequented the clandestine meetings with the  
man of God, whose words seemed in her to be on fire and  
whose deeds were seen to be beyond human.  
The Father Francis encouraged her to despise the world,  
showing her by his living speech  
how dry the hope of the world was  
and how deceptive its beauty.  
He whispered in her ears of a sweet espousal with Christ,  
persuading her to preserve the pearl of her virginal purity  
for that blessed Spouse Whom Love made man.*

\* Discussion questions

1. Select one passage that really struck you and come prepared to share this passage and the reason that it affected you.

2. How would you describe the social status of the families of Francis and Clare in modern terms? What was the same, and what was different, between Assisi in the 12th century and now?
3. Given the social status of Clare's family, what did they intend for Clare? Had she done this, could she still have been a good Christian who embraced the fullness of the gospels?
4. In the meetings between Clare and Francis, what was Clare looking for, and what did she find in Francis? What was Francis looking for, and what did he find in Clare?

### Session 3

\* Reading from *Light of Assisi: The Story of St. Clare*: Chapters 4-6, pp. 25-37

\* Supplemental Reading: The Testament of St. Clare, 24-33

*After the most high heavenly Father saw fit in mercy and grace to enlighten my heart that I might do penance according to the example and teaching of our most blessed father Francis, a short while after his conversion, I, together with a few sisters who the Lord had given me after my own conversion, willingly promised him obedience, as the Lord gave us the light of His grace through his wonderful life and teaching. When the blessed Francis saw, however, that, although we were physically weak and frail, we did not shirk deprivation, poverty, hard work, trial, or the shame or contempt of the world--rather, we considered them as great delights, as he had frequently examined us according to the example of the saints and his brothers, he greatly rejoiced in the Lord. And moved by pity for us, he bound himself, both personally and through his religion, always to have the same loving care and special solicitude for us as for his own brothers.*

*And thus, by the will of God and our most blessed father Francis, we went to dwell in the Church of San Damiano, where, in a little while, the Lord, through his mercy and grace, made our number increase so that what the Lord had foretold through his saint would be fulfilled. In fact, before this we had stayed in another place, but only for a little while...Afterwards he wrote a form of life for us, especially that we would always persevere in holy poverty.*

\* Supplemental Reading: Thomas of Celano, Remembrance of the Desire of a Soul, Chapter 155

*The virgins of Christ  
had begun to gather in that place [San Damiano],  
assembled from diverse regions of the world,  
professing the greatest perfection  
in the observance of the highest poverty  
and the beauty of every virtue...*

*The saint [Francis] recognized that they were marked  
with many signs of the highest perfection,  
and that they were ready to bear any loss  
and undergo any labor for Christ  
and did not ever want to turn aside  
from the holy commandments.*

\* Discussion questions

1. Select one passage that really struck you and come prepared to share this passage and the reason that it affected you.

2. Sts. Francis and Clare decided that Clare should leave the world and enter religious life on Palm Sunday. What is the symbolism of this feast? How do Clare's actions tie into Holy Week? What does this tell us about our own professions?
3. St. Clare spent a few weeks or months living in the hospice of the *Bizzoche*<sup>1</sup>, but left to live in San Damiano; the *Legend of St. Clare* says that at this hospice, "her mind was not at peace." Why do you think Clare moved? What was she looking for that she found at San Damiano?
4. Why do you think St. Clare and her first sisters faced "the shame and contempt of the world?" At the same time, what was drawing women to join St. Clare, since she did not go out and preach as Francis and the first brothers did? How do we draw men and women to our order?

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<sup>1</sup> Pronounced "bi-ZO-kay"

## Session 4

\* Reading from *Light of Assisi: The Story of St. Clare*: Chapters 7-9, pp. 39-55

\* Supplemental Reading: The Earlier Rule, Chapter VI

*Let no one be called "Prior," but let everyone in general be called a lesser brother. Let one wash the feet of the other.*

\* Supplemental Reading: The Process of Canonization of St. Clare, 11

*She [Sister Pacifica] also said that when she [Clare] was so sick that she could not get up from bed, she had herself raised to sit up and be supported by some cushions behind her back. She spun thread so from her work she made corporals and altar linens for almost all the churches of the plains and hills around Assisi. Asked how she knew these things, she replied that she saw her spinning. When the cloth was made and the sisters had sewn it, it was hand delivered by the brothers to those churches and give to the priests who came there.*

\* Supplemental Reading: The Legend of St. Clare, 12b

*She never shirked any familial chores, to such an extent that she very often washed the hands of the sister, assisted those who were seated at table, and waited on those who were eating. Rarely would she give an order, instead she would do things spontaneously, preferring rather to do things herself than to order her sisters. She herself washed the commodes of the sick; she herself, with that noble spirit of hers, cleansed them, not running away from their filth nor shrinking from their stench. She frequently and reverently washed the feet of the serving sisters who returned from outside and, after washing them, kissed them.*

\* Supplemental Reading: Rule and Form of Life of Cardinal Hugolino, 4

*Therefore, after abandoning and despising the vanity of the world, it is proper and becoming all who have resolved and hold to your religion to observe this law of life and discipline, and remain enclosed the whole time of their life. After they have entered the enclosure of this religion and assumed the religious habit, they should never be granted any permission or faculty to leave this enclosure, unless perhaps some are transferred to another place to plant or build up this same religion.*

\* Discussion questions

1. Select one passage that really struck you and come prepared to share this passage and the reason that it affected you.
2. The rapid expansion of the Friars, missionary trips to other countries in Europe and the Holy Land, and implementing the new requirements of the Lateran Council clearly took up a lot of time for Francis and his brothers. How do you think this impacted the relationship between them and Clare and her sisters?

3. Cardinal Hugolino was made the protector of Clare and of other newly forming communities of women religious. He clearly had a great love and respect for Clare, but do you think he understood her vision of the gospel life? How do you think his proposed rule clashed with her understanding of what God was calling her to do?
  
4. In particular, Clare strongly resisted adopting the title of Abbess? Why do you think Cardinal Hugolino wanted her to take this title? Why do you think Francis wanted her to take the title, even though he refused the title of Prior for himself and his brothers?

## Session 5

\* Reading from *Light of Assisi: The Story of St. Clare*: Chapters 10-12, pp. 57-73

\* Supplemental Reading: The Earlier Rule, Chapter XII

*Wherever they may be or may go, let all the brothers avoid evil glances and association with women. No one may counsel them, travel alone with them or eat out of the same dish with them. When giving penance or some spiritual advice, let priests speak with them in a becoming way. Absolutely no woman may be received to obedience by any brother, but after spiritual advice has been given to her, let do penance wherever she wants.*

*Let us all keep close watch over ourselves and keep all our members clean, for the Lord says: Whoever looks at a woman with lust has already committed adultery with her in his heart; and the Apostle: Do you not know that your members are a temple of the Holy Spirit? Therefore, whoever violates God's temple, God will destroy.*

\* Supplemental Reading: Second Life of St. Francis by Celano, CLV

*Therefore, he firmly promised them [St. Clare and her sisters] and others who professed poverty in a similar way of life, that he and his brothers would perpetually offer them help and advice. And he carried this out carefully as long as he lived, and when he was close to death he commanded it to be carried out without fail always, saying that one and the same Spirit had led the brothers and those little poor ladies out of this world.*

\* Supplemental Reading: Canticle of Exhortation for the Ladies of San Damiano by St. Francis

*Listen, little poor ones called by the Lord,  
who have come together from many parts and provinces  
Live always in truth, that you may die in obedience.  
Do not look at the life without, for that of the Spirit is better.  
I beg you out of great love, to use with discernment the alms the Lord gives you.  
Those weighed down by sickness  
and the others wearied because of them, all of you bear it in peace.  
For you will sell this fatigue at a very high price  
and each one will be crowned queen in heaven with the Virgin Mary.*

\* Supplemental Reading:

\* Discussion questions

1. Select one passage that really struck you and come prepared to share this passage and the reason that it affected you.

2. Why was it so important to Francis, and later to Clare, to have papal approval for their rules of life? How should their views shape our own attitude towards the Rule given to us by Pope Paul VI?
3. Recall that in the early days, both before and after Clare entered religious life, she and Francis would meet frequently. Why do you think Francis stopped visiting Clare and her sisters, to the point that he would not allow a visit even as he was dying, which greatly distressed all the sisters in San Damiano? How did this affect Clare and her sisters? How did this affect Francis and his brothers?
4. In the *Canticle of Creatures*, Francis makes an indirect reference to Clare, calling the stars "clarite" (clear). How does this canticle relate to the *Canticle of Exhortation* that he wrote for the sisters at the same time?
5. With the death of Francis, a new era opened in the life of Clare and in the lives of the friars. At this moment, how do you think Clare saw her relation with the friars, and how do you think the friars viewed her and her sisters?

## Session 6

\* Reading from *Light of Assisi: The Story of St. Clare*: Intermission, Chapters 13-15, pp. 75-92.

\* Supplemental Reading: The Earlier Rule, Chapter VIII

*The Lord teaches in the Gospel: Watch, beware of all malice and greed. Guard yourselves against the anxieties of this world and the cares of this life.*

*Let none of the brothers, therefore, wherever he may be or go, carry, receive, or have received in any way coin or money, whether for clothing, books, or payment for some kind of work--indeed, not for any reason unless for an evident need of the sick brothers; because we should not think of coin or money having any greater usefulness than stone.*

\* Supplemental Reading: The Privilege of Poverty of Pope Gregory IX (1228)

*As is evident, you have renounced the desire for all temporal things, desiring to dedicate yourselves to the Lord alone. Because of this, since you have sold all things and given them to the poor, you propose to not receive any possessions whatsoever, clinging in all things to the footprints of Him, the Way, the Truth, and the Life Who, for our sake, was made poor. Nor does a lack of possessions frighten you from a proposal of this sort; for the left hand of the heavenly Spouse is under your head to support the weakness of your body, which you have placed under the law of your soul through an ordered charity.*

\* Supplemental Reading: An Umbrian Choir Legend

*Thus, although many saw the signs in his hands and feet, while the friend of the Crucified lived in the flesh, no one was able to see the wound in his side, except Brother Elias who, because of the special love the saint had for him, put the saint's tunic on him one time and gave him his own in exchange.....*

*[St. Francis said:] I bless you, son [Br. Elias], in all and through all. You took my burdens on your shoulders and courageously met the needs of the brothers. And just as the Most High has increased and preserved them in your hands, so too upon you and in you, I bless them all. May God, the king of all, bless you in heaven and on earth. I bless you as I can and more than I can, and I cannot may the One who can do all things, do in you. May God remember your work and labors and may a place be reserved for you among the rewards of the just. May you receive every blessing you desire and may your every worthy request be fulfilled.*

\* Discussion questions

1. Select one passage that really struck you and come prepared to share this passage and the reason that it affected you.
2. Of all the disagreements Clare had with Cardinal Hugolino (who became Pope Gregory) over the rule he wanted to impose on all groups of women religious, the one which Clare

pressed the hardest was poverty. Why do you think Clare chose this point to hold fast, even as she compromised on so many others? Why do you think Pope Gregory finally relented on this point?

3. When the sisters of St. Clare came to Prague in 1233, eleven women quickly joined their order, soon followed by Agnes, sister of the king. What did these women see in the sisters that attracted them to follow the life Clare proposed? What first attracted us to the Franciscan way of life? What do we show to the world to attract others to our way of life?
4. Agnes of Prague was an extremely wealthy woman, who used her wealth to build a great church, hospital, and convent for her sisters. Elias of Cortona was tasked by the Pope with raising the money to build the basilica of St. Francis in Assisi, a monumental and expensive task. How do you think they balanced these tasks against their commitment to a life of poverty? What lessons do they have for us as we deal with the tensions between our own call to poverty and the needs of our secular lives?

## Session 7

\* Reading from *Light of Assisi: The Story of St. Clare*, Chapters 16-18, pp. 93-108.

\* Supplemental Reading: *The Little Flowers of St. Francis*, Chapter 33

*One time among others the Holy Father went to her at the monastery to hear her speak of heavenly and divine things; and as they were speaking together about various things, Saint Clare had the tables prepared and bread placed on them, so that the Holy Father might bless it. So, when their spiritual conversation was finished, Saint Clare knelt down with great reverence, and asked him to be kind enough to bless the bread placed on the table. The Holy Father replied: "My most faithful Sister Clare, I want you to bless this bread, and make over it the sign of the most holy Cross, to which you have given your whole self." And St. Clare said: "Most Holy Father, forgive me, because I would be worthy of the greatest rebuke if in front of the Vicar of Christ I, who am a vile little woman, should presume to give such a blessing." And the pope replied: "So that this may not be attributed to presumption but to the merit of obedience, I command you under holy obedience to make the sign of the most holy cross over this bread and bless it in the name of God." Then Saint Clare, as a true daughter of obedience, vey devoutly blessed that bread with the sign of the most holy Cross of Christ. An amazing thing happened! Immediately the sign of the Cross appeared, beautifully cut into each loaf.*

\* Supplemental Reading: *The Acts of the Process of Canonization*, The 2nd Witness, 8

*She also said the mother, blessed Clare, before she was sick, practiced great abstinence: the greater Lent, [the Lent of] of St. Martin, she always fasted on bread and water, except on Sundays when she drank a little wine when there was some. Three days a week, Monday, Wednesday, and Friday, she did not eat anything until that time when Saint Francis commanded her, in some way, to eat a little bit every day. Then, in order to practice obedience, she took a little bread and water. Asked how she knew this, she said she had seen her and she was present when Saint Francis made that command.*

\* Supplemental Reading: *Earlier Exhortation to the Brothers and Sisters of Penance*, 1-4

*All those who love the Lord with their whole heart, with their whole soul and mind, with their whole strength and love their neighbors as themselves, who hate their bodies with their vices and sins, who receive the Body and Blood of our Lord Jesus Christ, and who produce worthy fruits of penance.*

\* Discussion questions

1. Select one passage that really struck you and come prepared to share this passage and the reason that it affected you.
2. Three of the miracles of St. Clare involved bread: feeding the sisters, blessing the loaves before the Pope, and protecting her sisters by bringing forth the blessed sacrament (the bread of life). What do these miracles tell us about St. Clare, and what lessons do they hold for us?

3. What were the fruits of the penance performed by St. Clare? What should come forth from our own lives of prayer and penance?
4. Clare showed great concern for the education of the girls and young women living in the monastery, and for the continuing formation of her sisters. What kinds of lessons do you think she taught? What connections do you see between her practice and our own initial and ongoing formation?

Postscript: a dramatic version of the miracle of the loaf feeding all the sisters can be found at the conclusion of the movie *Chiara*, an Italian movie directed by Susanna Nichiarelli. The miracle can be found at 1:31:30. Unfortunately, I have not been able to find a reliable site to download this movie.

## Session 8

\* Reading from *Light of Assisi: The Story of St. Clare*, Chapters 19-21, pp. 109-123.

\* Supplemental Reading: *The Office of the Passion, Psalm II*

*Lord, God of my salvation, I cry day and night to you.  
Let my prayer enter into your sight; incline your ear to my prayer.  
Attend to my soul and free it; set me free because of my enemies.  
For it was you who took me out of the womb, you, my hope from my mother's breasts.  
I have been cast upon you from the womb.  
From my mother's womb you have been my God; do not depart from me.  
You know my disgrace, my confusion and my reverence.  
All those who trouble me are in your sight; my heart has expected abuse and misery.  
I looked for someone to grieve together with me and there was none,  
for someone to console me and I found none.  
God, the wicked have risen against me,  
the assembly of the powerful has sought my life; they have not placed you in their sight.  
I am numbered among those who go down into the pit.  
I have become as someone without help, cut off among the dead.  
You are my most Holy Father, my King and my God.  
Come to my aid, Lord God of my salvation.*

\* Supplemental Reading: *The Third Letter to Agnes of Prague, 12-14*

*Place your mind before the mirror of eternity!  
Place your soul in the brilliance of glory!  
Place your heart in the figure of the divine substance  
and, through contemplation,  
transform your entire being into the image  
of the Godhead Itself,  
so that you too may feel what friends feel  
in tasting the hidden sweetness  
that, from the beginning,  
God Himself has reserved for His lovers.*

\* Supplemental Reading: *The Form of Life of Pope Innocent IV, 11*

*As far as this is concerned, you may be permitted to receive, to have in common, and freely  
retain produce and possessions. A procurator--one who is prudent as well as loyal--may be had  
in every monastery of the Order to deal with these possessions in a becoming way.*

\* Supplemental Reading: *The Canticle of Exhortation for the Ladies of San Damiano*

*Listen, little poor ones called by the Lord,  
who have come together from many parts and provinces.  
Live always in truth, that you may die in obedience.  
Do not look at the life without, for that of the Spirit is better.  
I beg you out of great love, to use with discernment the alms the Lord gives you.  
Those weighed down by sickness and the others wearied because of them,  
all of you: bear it in peace.  
For you will sell this fatigue at a very high price  
and each one will be crowned queen in heaven with the Virgin Mary.*

\* Discussion questions

1. Select one passage that really struck you and come prepared to share this passage and the reason that it affected you.
2. How does meditation on the passion shape your prayer life? If the cross is a mirror, what do you see in it?
3. Clare, in writing her rule, held that poverty was paramount. What, in our rule as Secular Franciscans, do you think is the most important, that we must hold onto at all costs?
4. How do you think Clare's rule was shaped by her lived experience? What role did formation play in shaping her community? What role does initial and ongoing formation play in shaping our own community?
5. The Three Companions hoped, through their *Legend*, to share their memories of who St. Francis was, and how he lived. Is it more important for a Rule to preserve the past or to shape the future?

## Session 9

\* Reading from *Light of Assisi: The Story of St. Clare*, Chapters 22-24, Afterword, pp. 125-139.

\* Supplemental Reading: *The Form of Life of St. Clare*, 6:0-13, 7:1.-2, 10:6-7

*As I, together with my sisters, have ever been solicitous to safeguard the holy poverty which we have promised the Lord God and blessed Francis, so, too, the abbesses who shall succeed me in office and all the sisters are bound inviolably to observe it to the end, that is, by not receiving or having possession or ownership either of themselves or through an intermediary, or even anything that might reasonably be called ownership...*

*Let the sisters to whom the Lord has given the grace of working work faithfully and devotedly after the Hour of Terce at work that pertains to a virtuous and the common good. Let them do this in such a way that, while they banish idleness, the enemy of the soul, they do not extinguish the Spirit of holy prayer and devotion to which other temporal things must contribute...*

*Moreover, I admonish and exhort the sisters in the Lord Jesus Christ to beware of all pride, vainglory, envy, avarice, care and anxiety about this world, detraction and murmuring, dissension and division. Let them be always eager, however, to preserve among themselves the unity of mutual love which is the bond of perfection.*

\* Supplemental Reading: *The Papal Decree of Canonization*, 11-14 (excerpts)

*This woman was undoubtedly a very lofty and outstanding tree with far reaching branches that brought forth the sweet fruit of religion in the meadow of the Church...*

*This woman was a clear spring of the Spoleto Valley that offered a new fountain of living water for the refreshment and comfort of souls...*

*This woman was a candelabra of sanctity, shimmering brightly in the tabernacle of the Lord...*

*This woman truly planted and cultivated a vineyard of poverty in the field of faith, from which the abundant and rich fruits of salvation have been gathered...*

*This woman established in the estate of the Church a garden of humility hedged in by need of a multiplicity of things in which a great abundance of virtues flourishes...*

*This woman built in the area of religion a citadel of strict abstinence in which a vast abundance of spiritual food was administered...*

*This woman governed her monastery and within it the family entrusted to her with solicitude and prudence, in the fear and service of the Lord...*

*Her life was an instruction and a lesson to others: in this book of life, some learned the rule of living, in this mirror of life others learned to behold the paths of life.*

\* Supplemental Reading: *Letter of John Paul II for the 8th Centenary of the birth of St. Clare*, 7.

*In reality Clare's whole life was a eucharist because, like Francis, from her cloister she raised up a continual "thanksgiving" to God in her prayer, praise, supplication, intercession, weeping, offering and sacrifice. She accepted everything and offered it to the Father in union with the*

*infinite "thanks" of the only-begotten Son, the Child, the Crucified, the risen One, who lives at the right hand of the Father.*

\* Discussion questions

1. Select one passage that really struck you and come prepared to share this passage and the reason that it affected you.
2. The decree of canonization for St. Clare had many marvelous images for her. If you were to describe Clare in one word or phrase, what would you say?
3. The author describes St. Clare as belonging to "all future generations" of Franciscans. What is Clare's gift to us as Secular Franciscans? As Secular Franciscans, what legacy will we leave to future generations of Franciscans?
4. In the Afterword, the author uses the image of the Inventions of Bach to describe the relationship between St. Francis and St. Clare. How would you describe their relationship and the profound connection between them?
5. Since the beginning of this ongoing formation, how has your understanding of St. Clare changed? What do you now see in her life that you did not see before?