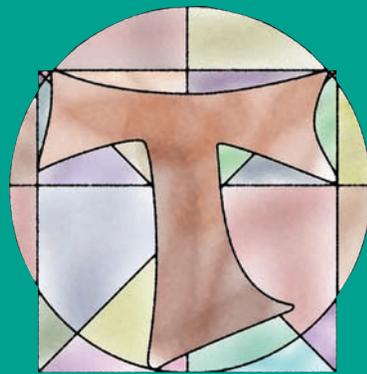
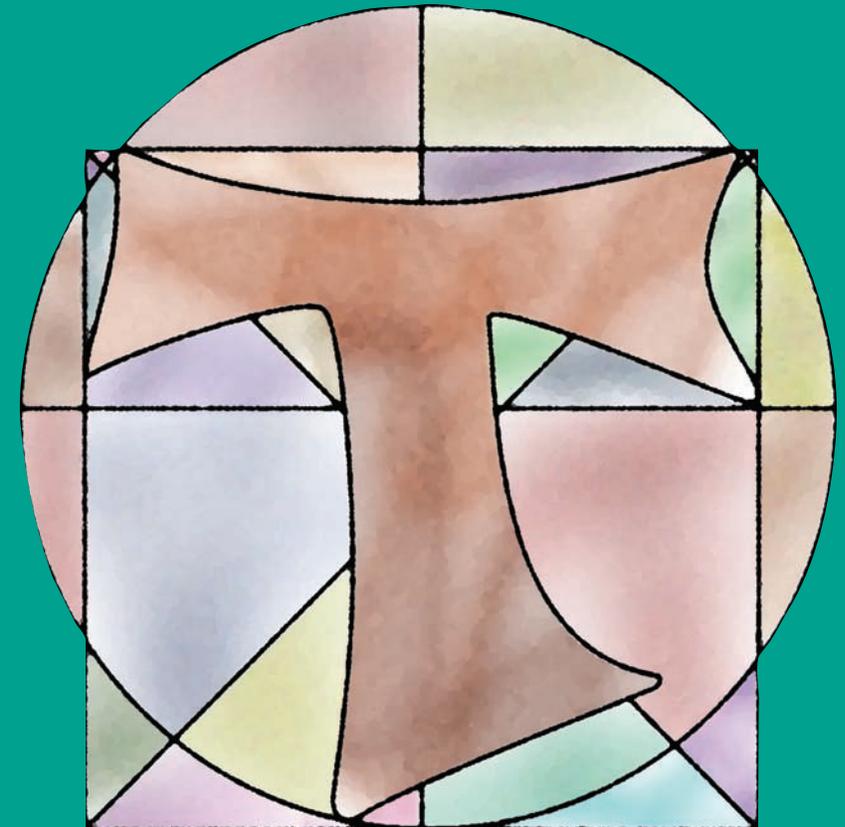


The AFCU Journal:
A FRANCISCAN PERSPECTIVE
ON HIGHER EDUCATION

January 2007/Volume 4, Number 1



The AFCU Journal: A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION January 2007/Volume 4, Number 1 ASSOCIATION OF FRANCISCAN COLLEGES AND UNIVERSITIES

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The AFCU Journal: A Franciscan Perspective on Higher Education

History and Mission

On October 3, 2001, the Board of Directors of the Association of Franciscan Colleges and Universities approved a proposal for an annual journal to feature the peer reviewed research and writings of faculty and administrators of their institutions. The purposes of the AFCU journal are:

- To strengthen the vision of Catholic higher education in the Franciscan tradition
- To connect all the discrete disciplines to a Franciscan philosophy and heritage
- To encourage an interdisciplinary and multidisciplinary approach to research and reflection from the Franciscan school of today
- To provide motivation for reflection on the breadth and depth of scholarship emanating from Franciscan institutions of higher learning.

It is hoped that this publication will offer an incentive to faculty and staff to reflect upon the distinct character of a Franciscan institution of higher education.

The publication of the journal is guided by a small editorial board and assisted by contact persons within each of the AFCU institutions. The views expressed in the articles are attributed to the authors and not to the member institutions. Permission to reprint articles should be directed to: *Editor, The AFCU Journal, Neumann College, One Neumann Drive, Aston, PA 19014.*

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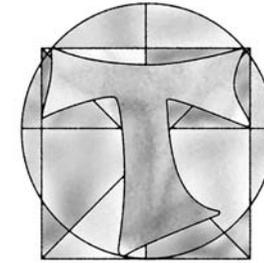
Assistance with this issue was provided by the following Neumann College personnel: Sr. Mary Kathryn Dougherty and Sr. Margaret Oman.

Submission of Manuscripts

Faculty, staff, and administrators from AFCU institutions are invited to submit articles related to the Franciscan perspective on higher education. Articles should be approximately 4,000 to 7,000 words in length. Shorter articles describing unique programs and "best practices" and original poetry are also welcome. Please use Microsoft Word and cite works in the text and the reference list in the style of the *Publication Manual of the American Psychological Association*, 5th edition (APA style). When citing Franciscan sources, please consult *Francis of Assisi: Early Documents*. Include a separate cover page with the name of the author/s, title and affiliations, and all contact information (address, telephone, and e-mail). Do not include identification on the pages of the article. Articles may be e-mailed to hutchisp@neumann.edu. If mailed, please send a disk and two hard copies of the article or poem to: *Editor, The AFCU Journal, Neumann College, One Neumann Drive, Aston, PA 19014.* Articles and poems will be reviewed and selected by the AFCU editorial board.

The AFCU Journal: A Franciscan Perspective on Higher Education is published annually by the Association of Franciscan Colleges and Universities. Each member institution receives five copies of the journal. Non-members may subscribe to the Journal for an annual rate of \$10. Additional copies of the journal may be purchased by members and non-members at the following rate:

1-49 copies	\$4/copy plus postage
50-99 copies	\$3.50/copy plus postage
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The AFCU Journal: A Franciscan Perspective on Higher Education
is indexed in the MLA International Bibliography.

Cover: AFCU logo created by Sherry Rudzitis '01
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Designed and printed by Valley Press, Inc., Bala Cynwyd, Pennsylvania

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From the Chair

The Association of Franciscan Colleges and Universities is a community rich in potential. The legend of St. Francis of Assisi describing an ideal Franciscan points to how distinct traits add up to a perspective greater than the sum of its parts. That opportunity in our religious communities also exists in our educational endeavors.

As a new year begins, this Journal is timely food for thought. I appreciate the contributors' efforts, and in particular the work of Sr. Patricia Hutchison, OSF, in her ministry as Editor.

And as I scan the table of contents of this volume, Sr. Mary Beth Ingham's conference address comes to mind. She noted the nature of relationships in the curriculum: including relating curriculum to student experiences outside the classroom.

My last introduction pointed to a responsibility to "institutionalize" service. The immediate impetus may be to build a "service office." Perhaps, too, Franciscan aspects are brought into a first-year course, wherein the Canticle is studied. The intellectual all-stars — Bonaventure, Bacon, Scotus — are shared among Franciscans and religious scholars, and brought out for special events with special guests.

Yet, the primary setting of higher education is the degree curriculum. The Franciscan perspective of relationship invites us not only to build a special office, or construct a course or a lecture, but to infuse a setting related to the profession a student plans to pursue.

Many students already work in their chosen fields. Therefore, let those to whom the Lord gives the grace to work, work faithfully and devotedly.

Studying with faculty in their discipline, then engaging in related service/work, and reflecting on Franciscan values as part of the process, students hopefully may choose to become life-long advocates for the poor by integrating insights of St. Francis into their professions. Be they accountants or attorneys, managers or scribes, there is precedent in the Gospel.

The curriculum invitation beckons discernment and integration of essential elements. Since teaching includes a process of lifelong learning, the relationship of a professor teaching Franciscan values and a student learning them offers access for both.

Other campus activities enriching higher education gain deeper meaning when students learn practical values that demonstrate our mission at Franciscan colleges and universities: a mission inclusive of all of our fields of study.

Sincerely,

Kevin E. Mackin, OFM
Chair, AFCU Board of Directors
President, Siena College

From the Editor

In June 2006, 150 representatives from 16 colleges and universities participated in the second biennial conference sponsored by the AFCU. This conference, *Academies in Conversation*, aimed to deepen the understanding of the Franciscan Intellectual Tradition and its implications and applications within the curriculum and in all aspects of campus life. With a desire to extend the experience of the conference to colleagues in AFCU institutions, the editorial board invited participants to share their presentations for publication. As a result of the generous response to this invitation, this issue includes a special conference section.

The section opens with the welcome address in which Father William Beaudin, OFM, chaplain of Siena College, positioned the conference in light of three essential questions: "Who are we?; Where are we going?; and Who will go with us?" In her keynote presentation, Sr. Mary Beth Ingham, CSJ, suggests that Franciscan education might be viewed as "a personal invitation into an 'ever widening circle of meaning.'" Sr. Mary Beth offers excellent reflective questions related to the purpose of education, to the needs of society, and to the transcendent values integral to the Catholic and Franciscan traditions. In addition, Sr. Mary Beth reflects on the integrated vision of John Duns Scotus as an alternative to the fragmentation of life and meaning characteristic of the present time. Father Michael Blastic invites consideration of the question "What is the Franciscan difference for our colleges and universities?" Father Blastic proposes that each institution will need to discover its own answer to this question in light of its unique story considered against the backdrop of the lived experience of Francis and Clare and their early followers.

In the second part of the conference segment, several speakers share abridged versions of their presentations and seminars. Mary Schreiner of Alvernia College reflects on the faculty's role in supporting students' spiritual journeys. Eileen Flanagan and Sr. Suzanne Mayer of Neumann College share their applications to undergraduate and graduate courses of a hermeneutic approach to St. Francis developed by Marilyn Hammond. The process of developing a faculty evaluation instrument consistent with Franciscan values is the focus of an article by Patricia Schmakel and her colleagues at Lourdes College. Paula Scraba recounts the use of the *Build With Living Stones* study program as the foundation for faculty and staff development efforts and a course introducing students to the Franciscan tradition. Gail Corso explains how a partnership with Franciscans International led undergraduate students to a deeper interest in research and understanding of injustices experienced by their brothers and sisters throughout the world. Michael Perry, OFM offers additional ways in which Franciscans International is hoping to partner with staff and students in AFCU institutions in order to promote solidarity and enhance human dignity. With the intention of providing an opportunity for students to experience international study in the places made sacred by Francis and Clare

of Assisi and their followers, Michael Chiariello of St. Bonaventure University introduces and invites participation in the Franciscan Heritage Program in Perugia, Italy.

The conference section closes with a brief summary of several seminar and roundtable experiences related to meeting the needs of commuting students; implementing international study and service programs; incorporating Franciscan values with athletics; promoting genuine care for creation; deepening service learning in the Franciscan tradition; and developing distinctively Franciscan core curricula. Finally, Bryce Johnson provides a somewhat humorous reflection on how the conference helped deepen his insight into his role as a faculty member in a college which calls itself Catholic in the Franciscan tradition.

In addition to a focus on the AFCU conference, this issue of the journal includes two “best practice” articles. Maryellen Gilroy from Siena College shares how the entire Student Affairs division benefited from their institution’s efforts to establish a “recruiting for mission” protocol. Dr. Gilroy also offers practical suggestions for ensuring that present and future employees understand and embrace the Catholic and Franciscan mission. In the second “best practice” article, Barbara Spies describes how she used academic service learning to connect Franciscan values with a course in oral communication. The article also highlights the benefits of service learning as perceived by students. Kevin Godfrey continues the focus on service within AFCU institutions and invites colleges and universities to consider their role in cultivating in students *leadership for service*. Due to the extent of engagement in service within the various institutions, this series will conclude in the next issue.

Poems by Pam Clements of Siena College invite contemplation and awe in the face of mortality and nature’s diversity. Sr. Ingrid Peterson shares her own expertise as a Clare scholar through a review of the recently released *Clare of Assisi: Early Documents*, edited by Regis Armstrong, OFM Cap. Ivan Gobry’s *Saint Francis of Assisi* is reviewed by Sr. Marian Maskulak. As always, we are grateful to Father Murray Bodo and Barbara Wuest for guiding the selection of poetry, and to Kevin Godfrey for coordinating our book review section.

The hope of the AFCU Editorial Board is that this journal will serve the needs of the members of our colleges and universities. We invite your feedback, suggestions, and critiques of this issue. We also welcome your ideas. We are very anxious to ensure that this journal is truly of service to you, our readers!

Patricia Hutchison, OSF
Chair, Editorial Board

Getting the Questions in the Right Order: Welcome Address to the 2006 AFCU Symposium

WILLIAM BEAUDIN, OFM
Siena College • Loudonville, NY
wbeaudin@siena.edu

Several years ago, my then four-year-old niece surprised her father one morning by asking: “Daddy, how do I know my life isn’t just a dream?” After my brother stopped choking on his cornflakes, he collected himself sufficiently to pose a counter-question — the standard dodge when an adult doesn’t have an answer to a child’s question. My brother said, “Sarah, how can your life be just a dream? You’re awake, aren’t you?” Sarah said: “Please, Daddy, I’m not stupid. I know I’m awake. But what if we’re all characters in someone else’s dream?” At which point my brother suggested that, perhaps, Sarah should pursue this line of questioning with Uncle Bill who had studied philosophy in college and who was used to thinking deep thoughts.

Two weeks ago, that same niece graduated from high school. For the past year, like any other bright, articulate, well-rounded senior with good grades and enviable SAT scores, Sarah has been courted by a dizzying array of academic institutions: public and private universities, large and small colleges, religiously affiliated and non-sectarian colleges, technology schools and those that stress the liberal arts, urban campuses and suburban campuses and campuses like St. Bonaventure’s, which, while not located at the absolute end of the universe, nevertheless offer a lovely view of it. Through their promotional literature, their recruitment pitches, their on-campus tours and admissions programs, each of these institutions attempted more or less successfully to answer for Sarah certain basic questions. They are the questions which have preoccupied any of us who have ever served on a college committee charged with revising a mission statement or devising a strategic plan. They are the questions that will engage us over the next few days and beyond. And what are those questions?

Now . . . you have the questions that every academic institution must seek to answer for itself and for every student, faculty member, administrator, or staff person it seeks to attract.

*Who are we?
Where are we going?
And who will go with us?*

Howard Thurman, the former dean of Boston University’s Marsh Chapel, was talking to the author, Sam Keen, one day. Keen had been baring his soul to Thurman, telling him that, after a failed marriage, he was currently involved with a woman half his age and that this relationship was on the rocks. Thurman said to his friend: “Sam . . . there are two ques-

tions a man must ask himself: The first is ‘Where am I going?’ and the second is ‘Who will go with me?’ If you ever get these questions in the wrong order you are in trouble” (Keen, 1991). Thurman’s questions are excellent, but I would add a third, even more basic one: Who am I? Now, put them in the plural, and you have the questions that every academic institution must seek to answer for itself and for every student, faculty member, administrator, or staff person it seeks to attract. Who are we? Where are we going? And who will go with us? Tough questions, fundamental questions and, as Howard Thurman stressed, it’s terribly important to get them in the right order.

Who are we? As members of the Association of Franciscan Colleges and Universities, presumably the schools we represent would identify themselves as Franciscan institutions and most, if not all, would call themselves Catholic. But what do these designations mean? For some, the operational definition of “Franciscan” means little more than that, in our daily dealings with one another, we should play “nice.” To others, “Franciscan” is a convenient shibboleth to be brandished whenever some budget negotiation, hiring decision, or disciplinary action doesn’t go their way. How often have we heard this expression of righteous indignation from a disgruntled student or disappointed colleague: “But I thought this was a **Franciscan** school?” For them, Franciscan identity can readily be reduced to the question: WWSFD — “What would St. Francis do?” accompanied by the self-serving answer: “Why, obviously, St. Francis would agree with my assessment, share my perspective, and support *my* proposal over against the other side’s venal and cretinous opposition.” And what does it mean for our colleges and universities to call themselves “Catholic?” To be sure, it means inviting nasty letters and irate e-mails from the self-appointed guardians of orthodoxy on both the right and the left: from those whose ideal of Catholic higher education is a Roman seminary as well as those for whom the mere mention of the word “Catholic” constitutes a threat to academic freedom.

Of course, there are others on our campuses who readily embrace Catholic and Franciscan identity for far more substantive reasons. They see Catholicism and its unique Franciscan expression as a “many-splendored thing,” a dynamic intellectual tradition which has been at home in the university for as long as there have been universities. They are well aware that the Catholic and Franciscan intellectual tradition has nurtured many of the greatest philosophers, theologians, scientists, social reformers, poets, novelists, artists and musicians that the world has ever known. They realize that this tradition prizes the role of critical thinking, encourages the creative impulses of the human person, and is fully committed to the creation of a just society, one that is shaped by a deep and abiding concern for the common good of all people, but especially the poorest and most vulnerable among us. They know that, from its beginnings, this tradition has been global in scope and multi-cultural in expression. It has valued the mutually enlightening conversation between religious experience

and human reason, between faith and culture, and between the practical demands of making a living and the ethical demands of living a good life. They are convinced that who and what we are as Catholic and Franciscan colleges and universities isn’t something to apologize for or soft-pedal. It’s something to celebrate and promote, in part because our tradition is both rich and relevant, and because it constitutes our unique contribution to diversity in American higher education.

Our answer to the first question, who are we? will shape our answers to the second, where are we going? No doubt, those answers will be conditioned by the unique histories, personalities, demographics, and academic strengths of our respective institutions. There are no “one size fits all” solutions to the problems of strategic planning. The specifics of where we are going will vary from one Franciscan college or university to another, although it is the goal of this conference that we learn from one another’s encounters with the question. But regardless of our differences, I, for one, would hope that we’re heading in the same general direction: toward greater ownership of our heritage; to a deeper reflection upon the Catholic and Franciscan intellectual tradition; toward a more consistent engagement of that tradition in the day-to-day life of our colleges and universities. Taking seriously our religious identity will require all our institutions to devote time, energy, and financial resources to bringing that identity to bear on what we do both inside and outside the classroom. It will challenge us to become more intentional and more creative in weaving the Catholic and Franciscan intellectual tradition into our curricula, our programs for first-year students, our capstone experiences for seniors, our orientations for new students, staff, teachers, and administrators, our approach to residence life, as well as the research of our faculty. Consistently and persistently asking how our Franciscan and Catholic identity might transform our campuses can give us a new sense of purpose and a new sense of direction, can fire our fervor and guide our discernment of where, precisely, we are going in the future.

Finally, who will go with us? Here, I would like to put certain misconceptions to rest. Enhancing the Franciscan and Catholic character of our colleges and universities doesn’t mean that we sacrifice *professionalism* for the sake of *confessionalism*. It doesn’t mean that we cease to be equal

. . . without intellectual, cultural, and religious diversity, our institutions would cease to be Franciscan or Catholic, since, by definition, Catholic means “universal,” “global,” “of the whole,” and almost from its inception, the Franciscan movement has been diverse, multi-lingual, multi-cultural, and in dialogue with different religious traditions.

opportunity employers. It doesn't mean that we abandon the canons of academic freedom, or that we neglect our much needed diversity initiatives, or that we proselytize our students and administer theological litmus tests to our faculty. The task of promoting the Franciscan and Catholic identity of our respective institutions is NOT the exclusive domain of professed Franciscans anymore than it is the exclusive domain of professed Catholics. Indeed, without intellectual, cultural, and religious diversity, our institutions would cease to be Franciscan or Catholic, since, by definition, Catholic means "universal," "global," "of the whole," and almost from its inception, the Franciscan movement has been diverse, multi-lingual, multi-cultural, and in dialogue with different religious traditions.

With that said, however, it is crucial for any institution to "hire for mission." Writing a mission statement that speaks of Catholic identity and

*How can you contribute to this community?
How can you enrich this community with your professional skills, your research interests, your way of relating to people, your commitment to service, your sensitivity to the religious dimensions of human existence, your concern for questions of meaning and moral value?*

Franciscan values and then declining to recruit those who are supportive of that identity and receptive to those values is, to paraphrase James Burtchaell, a little like working on the menu, but refusing to hire a cook (Burtchaell, 1998). There needs to be an on-going conversation with prospective faculty, staff, and administrators about our institutional identity. One would hope that conversation were more substantive than the recent exchange between a vice-president at one academic institution and the faculty candidate he was interviewing. The vice-president said: "As you know, St. So and So's is a Catholic college." The candidate replied: "That's O.K. I guess I can live with it"— as if religious identity were the ideological equivalent of diabetes or colitis. The issue with the women and men who come to work on our campuses shouldn't be: "Can you live with the fact that we are a

Franciscan and Catholic academic community?" The issue should be: "How can you contribute to this community? How can you enrich this community with your professional skills, your research interests, your way of relating to people, your commitment to service, your sensitivity to the religious dimensions of human existence, your concern for questions of meaning and moral value?" The answer to the question: "who will go with us?" **isn't**: let's pray for a bumper crop of Franciscan vocations or hire only Catholics. The answer, it seems to me, is that we recruit, hire, orient, and cultivate a critical mass of women and men from various backgrounds and traditions who are attracted to our schools precisely because of who

we are, precisely because they value our mission and share in our values, and because they are willing to commit themselves to enriching the life of our colleges and universities even as they are enriched, personally and professionally, by our Franciscan and Catholic tradition.¹

It is my enviable task to welcome you to this symposium and to frame the questions around which it has been prepared. That task would be decidedly *un*enviable if I were required to answer those questions definitively. However, through the good efforts and collective wisdom of our presenters, event planners, and participants, I am confident that at least *some* answers will surface in the days ahead. I am also convinced that if we return to our respective institutions and continue to wrestle with these questions, then the option of spending four, formative years of their lives in a vibrant, Franciscan and Catholic academic community will be a reality for my niece's generation of college students, and not "just a dream."

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Footnotes

- ¹ Anyone who has read Peter Steinfels's *A People Adrift*, particularly the 4th chapter on "Catholic Institutions and Catholic Identity," will recognize my debt to his sober approach to the question.

Responding from the Tradition: Franciscan Universities in the Third Millennium

MARY BETH INGHAM, CSJ

Loyola Marymount University • Los Angeles, CA
mingham@lmu.edu

I am very grateful for the invitation to speak with you about some of the challenges facing universities today and the particular significance of the Franciscan Intellectual Tradition at this moment in history. In our work as educators, it is important to be able to identify both what the “signs of the times” tell us about our age, but also what our spiritual and intellectual traditions can bring to our world.

Introduction: A Question of Terminology

In the years since the publication of *Ex Corde Ecclesiae*, Catholic colleges and universities have pursued a sustained and intentional conversation about their identity, both as academic institutions and as places of higher learning within the Catholic tradition. For many of our colleagues in public institutions, the term “Catholic university” is itself an oxymoron. They would find problematic much of what will be considered during this conference. Their concerns *might* be justified if there were only one standard for a university: that is, the 19th century German research institution. Were these universities the only model, we would be hard pressed to answer their critique and to defend an understanding of academic freedom that does not place faith or spirituality in brackets as it engages in intellectual reflection.

We belong to a university tradition that is inspired and informed by spiritual and intellectual intuitions and goals; one whose ideal of learning is not at odds with the genuine human questions that deal with meaning, transcendence and God.

As we attempt to answer the compelling and foundational questions raised last night by Bill Beaudin, OFM: *Who are we? Where are we going? Who will go with us?*, we have (fortunately) another, older model for our reflection: the model offered by the medieval university. We belong to a university tradition that is inspired and informed by spiritual and intellectual intuitions and goals; one whose ideal of learning is not at odds with the genuine human questions that deal with meaning, transcendence and God. This tradition saw all learning as a formative and transformative experience. It was eminently practical without losing the conceptual dimension of solid intellectual reflection, both analytic and synthetic. The liberal arts were seen to be critical tools, not only for the development of a profession and the advancement of one’s career, but for personal liberation: they truly “liberate” the individual from the false fears and con-

straints of the everyday world. Today, the “career driven” perspective on education (especially in this country and in our own student expectations) can cloud our ability to see clearly who we claim to be and what it is we seek to do. So, as a backdrop to my thoughts today, I would like to make clear that it is this *medieval university tradition*, home to the great Franciscan, Dominican and Augustinian masters, which can (and perhaps should) be our model as we reflect together on Catholic higher education today.

In the brief time before us, I would like to suggest that we might fruitfully understand Franciscan education as a **personal invitation to enter into an “ever widening circle of meaning.”** The *personal invitation* is essential, since persons and relationships are at the heart of the Christian vision of the world. The *circle imagery* has deep roots in the tradition, particularly in the writings of Bonaventure. It represents the *inclusivity* and *integration* that are hallmarks of the spiritual-intellectual Franciscan vision. Finally, the centrality of *meaning* and living a life that is meaningful draw together the way in which intellectual pursuits are spiritual in nature. Education, for us, is not merely a door to a great career. It is a door to human transformation and conversion. I invite you to reflect with me during the next hour on the metaphor of “the open circle” and upon the value of the Franciscan tradition in the university setting. I am convinced that institutions like those represented here today are particularly well suited to respond effectively to the challenge of this time: the fragmentation of life and meaning brought about in part by technological and scientific advances, but also fueled by social, economic, religious and political upheavals around the world. It is in this present moment that we as educators seek to bring the wealth of resources, intellectual as well as spiritual, of critical reflection and academic rigor, to our students, to the problems of our society and our world today.

Building upon the rich tradition of thinkers like Alexander of Hales, Roger Bacon, Bonaventure, Duns Scotus and William of Ockham, the mission of a Franciscan university points toward greater integration and expansion of the educational experience, a richer response to the world around us, and a renewed worldview for our time. My remarks will be organized around the metaphor of an open circle according to three modes. First, openness to a teleological vision of education; second, openness to the critical needs of society. Finally, I will consider in greater depth the openness to the deepest values of transcendence that are integral to the Catholic and Franciscan Intellectual Tradition in the thought of John Duns Scotus.

Because this conference is practical in its intent, I will address each mode of openness with an anecdote from my own experience as an educator, as an administrator and as a scholar of the Franciscan tradition. I will speak first about the nature of relationships at the university, second the particular value of assessment for those of us working in Catholic insti-

tutions, and finally, about how the Franciscan intellectual tradition is suited to this moment in history.

The University as “Open Circle”: Three Modes of Openness

The Nature of Relationships in the Curriculum

You can always count on a philosopher to notice how things fit together, and how, in that fitting together, meaning emerges. When I speak of the nature of relationships, I do not necessarily mean how people at the university relate to one another (though this is extremely important, and may very well emerge as a consequence of the sorts of relationships I am speaking of). When I speak of relationships, I mean the relationships within the curriculum, among the disciplines, the colleges, the faculties, and with student experiences outside the classroom. I am speaking of the university as an organic whole, a living system, a dynamic academic community.

Let me begin with my own experience of developing a course. In my freshman course on Human Nature, I have chosen to organize the content around the students’ term paper. In their paper I ask the students to articulate and critically defend their own philosophy of life. I give them a very strict structure to follow, but allow them to choose their theme and develop their own arguments. Over the years, I have come to adjust what happens in the syllabus and in class meetings, in order to facilitate the real goal of the course: the students’ philosophical explorations of their own life. Each class period is designed in light of the ultimate goal of helping them better articulate and critically defend their own philosophical position; the sequence of themes within the semester is designed to follow the methodology of the argumentation in their paper; the texts are chosen because of the way they model and support the philosophical skill needed at that moment in the course. The final papers are in fact the demonstration of what students have learned in the course, but these papers are not “work products” independent of the course in its deepest structure, sequence and scope. In addition, students are not alienated from their papers.

Students write the paper in three stages, each adding to the earlier format but also with the opportunity to correct and revise earlier versions. The final paper holds a cumulative “punch” that the earlier versions do not. The whole at the end represents an experience that is greater than the sum of the parts. This assignment has enabled me to see my own course in a process of continual development: a circle that opens a bit further each semester. Over the years, I have adjusted the syllabus in light of how well a given text or a given sequence of discussions would promote and inform the goals I have set for the students. I make use of linear as well as circular, reflective and reflexive discussions, to assist them in completing the paper. This sort of example illustrates how a teleological or goal based approach can strengthen reciprocal relationships within the course.

One thing I have discovered in developing this course is the way in which my assignment offers a performative affirmation of the value of a life of philosophical reflection. It extends the content of my course into the students’ lives and it is an authentic piece of assessment for it demonstrates what the students have learned and what they are able to do by the end of the semester. In the final exam, one essay question asks the students to reflect on their own philosophical journey during the semester and to state how they have grown and deepened their understanding from their first version to their final paper. This sort of question is not a satisfaction survey, nor is it merely “self-reporting.” It in fact demonstrates the values of self-reflection and articulation: values that our entire educational endeavor seeks to develop in our students across the curriculum.

Taking this example, let us consider how it might inform broader reflection on the students’ educational experience. At a critical point in my teaching, I shifted my attention from the philosophers we read to the activity of philosophical reflection on the part of the students. Rather than try to come up with paper topics to fit the books on the syllabus, I re-organized the syllabus to promote the writing of the philosophy of life paper. This shift was teleological: toward the goal understood not as outcome, but as the fruit of an entire semester of reading, reflection, and analysis. The shift resulted in a transformation of my course, in a transformation and integration of student experience and in an opening of the circle of reflection to something beyond the 150 minutes of class time per week.

As I experienced in my own class, what would happen to our curriculum and to our way of understanding what we are doing if we shifted our focus to the students’ experience, conceived most broadly? What if we at our institutions asked the same question I asked myself in this course: What do we want the students to be able to do on the very last day? During the final semester? This sort of approach opens the circle of discussion beyond a “core curriculum” model to what I like to call a “core educational” model. It opens the conversation to include other units on our campuses: Campus Ministry, Student Life, Centers for Justice and Social Concern, athletics, etc. It therefore promotes the integration of “curricular” and “co-curricular” activities. This is not merely a type of “service learning” model. It transcends, contextualizes and integrates such educational experiences. It gives birth to a new (or renewed) vision of learning.

We might reflect on the following questions: What if we view the entire

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curriculum (or the core curriculum) as I have viewed my course? What if we imagined the end or goal of our students' experience as a cumulative one, where each element fits together to form an integrative and transformative experience? How might we go about promoting such an experience? How might we assess it?

The Importance of Assessment

During my three years in administration, I had the opportunity to work with the core curriculum committee in attempting to assess student experience of the core. We devised a seminar that would come at the end of a student's four year experience that would bring together the mission of the university, the skills and knowledge of a particular discipline (academic major), and real world situations. The goal of the seminar was to provide a transformative experience for our students: intellectually and personally. We constructed the syllabus around the Ballona wetlands, an area of natural beauty quite near the university. Recently a major housing development was completed (the Playa Vista project) with a small civic community right in the center of what was formerly wetlands and in one part a native American burial site. We offered students the possibility of forming small interdisciplinary teams and gave them the freedom to create and produce their own project that integrated values, skills, knowledge and a particular problem. In addition to the goal of educational and personal transformation, we also wanted to know how well our current students could take responsibility for their own education, how well we have helped them learn to work across disciplines, how well they could function on their own. The course itself would be an assessment of the current core experience. It would tell us what we need to do earlier in their academic career with us, in order for our students to be ready to participate in this seminar. And all of this so that they might be ready to leave the university prepared for the complex world they would enter after graduation.

The experience was very rich. Student projects exceeded our expectations, in creativity and inventiveness. Student initiative was harder to see, and the students themselves (especially the honors students) complained that we did not give them enough structure to do what they had to do. It is clear to us that we need to develop earlier experiences of such interdisciplinary, team-based learning to prepare students for such a final, capstone or culminating experience.

What is valuable in this example is the way in which the key elements of the senior seminar flowed from the mission of the university. We did not have to make the case that action beyond the university was part of a student's career development, or that ecology was a trendy topic. These aspects belong to the mission of a Catholic university. Action for justice in the world is part of our educational mission as a Jesuit and Marymount University. Appropriate stewardship of the world's resources, appropriate

use of the goods of the earth, belongs to the intellectual and spiritual tradition of Christianity.

The principles of assessment, so off-putting for many of us, took on new meaning as we used the measurement tools in the service of our mission. We tailored the tools to our needs; the tail did not wag the dog. We had questions we wanted to answer. We could only do this together through sustained and critical reflection. A major learning for us was, once again, the identification of a broader conceptual category: the core educational experience, beyond the core curriculum.

So again, we might consider the question of assessment as introducing an open circle for reflection: What is the central question we would like to know about our students and their experience of the mission of our university through the core curriculum? How might we devise a way to measure or answer this question authentically? How might our efforts build upon what our curriculum already offers? What is the next step?

We know that the sort of teleological shifts I have described, both in my course and in our pilot seminar, are integral to the Catholic intellectual traditions at work in many universities. This approach takes as central the key elements of the tradition: the integration of intellectual with spiritual, the role of reason and faith, and the sacramental view of reality. For Franciscan universities, reflection on the expression "Catholic university" is fed by a rich intellectual and spiritual heritage, thankfully in many fields of endeavor (not just philosophy and theology). Because of this rich intellectual tradition, Franciscan reflection on the curriculum can focus not only on the teaching of the magisterium (in a course on Catholic Social Teaching for example), on doctrinal education (in a basic Theology course), or to the Church's moral positions (issues of war and peace, death penalty or sexual teaching in an ethics course). These aspects, while an important part of our educational mission, do not exhaust the intellectual resources available within the tradition. Franciscan reflection on the curriculum can move beyond the content of theology and philosophy courses to ground a way of seeing the world and living in it. Such a shift could have implications for every level of university life.

The Centrality of the Franciscan Intellectual Tradition

In my own work on John Duns Scotus, a Franciscan Friar of the late 13th and early 14th century, I have come to discover the unique Franciscan way of integrating the life of the mind with the heart of the Gospel. This way involves the centrality of Beauty and the primacy of the aesthetic. We know that Beauty and the human experience of love are central spiritual insights for Francis and his followers. In addition, the texts of the great Franciscan masters show that the attraction to beauty, in the world and as God, is the ground both for their intellectual search for the truth and for their efforts to promote a more just world. A Franciscan educational model ought to reflect this same aesthetic commitment in a variety of

forms: in course content, in pedagogy, in the so called “extra-curricular activities,” in the life of the university at every level. This is a compelling educational challenge, one that is sorely needed today. Indeed, as Hans Urs von Balthasar (1989) has so perceptively argued, when a culture loses its sense of beauty, the loss of truth and goodness cannot be far behind.

Important thinkers who belonged to the Franciscan intellectual tradition (men like Alexander of Hales and Bonaventure, as well as Scotus) brought a new vision of what it means to be human, what it means to be rational, what it means to be a follower of Jesus in a world of rich religious traditions. This vision was **inclusive**, grounded upon the recognition of divine goodness and the beauty of the created order. It was also **critical** of the injustices of the day and of the way in which current practice did not promote the Reign of God. The vision was **prophetic** in the way it went beyond the contemporary certainty of “what everybody knows.” Finally, the vision was **practical**, insofar as it looked first to ways of acting differently in order to promote different ways of thinking.

There are three ways that Scotus, as one representative of the Catholic Franciscan Intellectual Tradition, can help move the conversation forward in order to discover or *recover* alternate ways of thinking about what it means to be fully human in our technologically biased world. First, the tradition embraces an optimistic philosophical anthropology (or vision of the human person) that is, consequently, inclusive and multicultural in its approach. Second, it offers a sacramental view of meaning that plays upon the aesthetic nature of rational reflection. Finally, and as a consequence, the tradition embraces and affirms the relationship between reason and faith (or the intellectual and spiritual domains). In this way Scotus offers something for the philosopher, something for the theologian and something for the core educational experience at the university. I will say just a word about each one of these areas. (For a fuller development of these points, see my *Scotus for Dunces: An Introduction to the Subtle Doctor*, St. Bonaventure: Franciscan Institute Publications, 2003.)

For the philosopher: The affirmation of human dignity

Scotus’s vision of the human person was radically optimistic. We can see this in three areas: his argument for the Incarnation, his theory of “thisness” or *haecceitas*, and the rationality of love. Scotus offers an explanation for the incarnation that is independent of human sinfulness. Had Adam and Eve never sinned, he argues, God would still have become flesh, because the goal of creation was the sharing of divine life with all that exists, and in particular, with human persons. The Incarnation is the greatest work of God, not dependent upon human fallenness, but dependent upon the divine purpose before the foundation of the world. As a result, human nature is not understood by Scotus as primarily sinful, but rather primarily loved and created by God. The affirmation of human dignity depends upon this. The ultimate glory intended by God at the moment of

creation is achieved at that moment in history when one person, Jesus, unites two natures, divine and human. At that moment, the fullest realization of God’s plan was achieved.

Scotus develops his position on individual dignity when he discusses the principle of individuation. Anyone familiar with the poetry of Jesuit Gerard Manley Hopkins knows his attention to the particular and to the “thisness” of each being. (See for example, in the poem *As Kingfishers Catch Fire*, “what I do is me, for this I came.”) Not many know that he was profoundly inspired by Scotus and the Franciscan tradition on this point. *Haecceity* is also especially attractive to postmodern thinkers. For Scotus, *haecceity*, the thisness of each individual, is both sacred and unrepeatable. My *haec* can never be cloned, even when everything else about me is. Several postmodern thinkers interpret Scotus’s position of this irreplaceable singularity as an ultimate affirmation of the subject and the ultimate exaltation of the individual. But this is to take a particular aspect out of an overall vision and misrepresent it. For Scotus, my *haecceity* is my personal gift from a loving God, and does not exist as the ultimate of the universe. I am a member of reality that, as an ordered whole, is dependent upon the creative act of a loving, personal God.

In light of and as a consequence of this dignity, Scotus enhances and expands his understanding of natural human gifts: thinking and loving. He is not content with a single model for cognition that most medievals accepted. This model was inherited from Aristotle and involved visual types of knowing, with higher and higher acts of self awareness. While he was not content with this model, Scotus did not reject it. He simply suggested it was too narrow and that it is not the only way the human mind has access to reality. He offered another rational modality, more direct and in some ways, more holistic. Understanding is more like *hearing* than seeing something. When I hear something, I am surrounded by the reality that I know. It is really, Scotus explains, like listening to music. This fuller, more holistic act foreshadows our experience at the moment of the beatific vision, where God’s self-revelation to us will be complete. In the meantime, it is an act that we experience from time to time, so intricate that we often do not recognize it. But even though rarely recognized, it is still a part of our cognitive capacity, with its natural dignity given by God.

When he turns to the dignity of human love, Scotus also expands and enhances our natural ability. He gives the human will (the source of love as well as freedom) two distinct metaphysical desires: an affection for self and an affection for justice. The affection for self is not selfish; it does focus on me, however, and on my own wellbeing. The affection for justice is focused on doing the right thing, loving in the right way, being a good person. Scotus takes great pains to show that the two affections are not at odds with each other; nor are they in conflict. Moral living is not the triumph of justice over the self; my goal in life is not to destroy myself and my deepest desires for happiness in order to be pleasing to God. Rather,

the moral journey is one of right loving, of trying to love the things of the world as they deserve and to love God above all. Moral development involves the art of loving. It requires the balance of the two affections in any moral choice. Moral education is like a juggling act: training the student to balance the moral affections in light of particular situations, with all their complexity and intricacy.

When Scotus brings together rationality and freedom within human choice in the will, he does so by means of the highest human act: loving the good for itself alone. His re-configuration of rationality around loving (rather than knowing) is literally a “sea-change” from both modernity and post modernity. Where postmodernity rejects Enlightenment notions of intellectual rationality in order to embrace love (and thus its irrationality), Scotus rejects the modern and postmodern identification of rationality with the intellect in order to recast it in terms of ordered loving and the centrality of beauty. His approach is profoundly Augustinian and belongs to all major voices of the Franciscan intellectual tradition. It is the Franciscan way of integrating human affectivity into rationality; it gives us a way to speak of the rational power of our emotions as manifestations of our connection to the world.

How might these foundational insights about human nature and dignity play a more central critical and prophetic role in student education? How might the Scotist affirmation of human goodness and uniqueness inform coursework in ethics, in education, in psychology, in business? How do broader and more inclusive styles of teaching and learning enrich the curriculum? How might the Franciscan commitment to all persons, including and most especially the vulnerable, offer a critical and prophetic vantage point from which to analyze economic, social and political situations?

For the theologian: A sacramental vision of meaning

Scotus’s sacramental approach is informed by an artistic vision of the dynamic relationship between the divine artist and creation as the work of art. According to this vision, God creates all out of love. Divine love sustains and guides all beings toward the ultimate experience of communion. Divine desire has but one goal: to share the life of the Trinity (an opening circle) with all, and most especially with us as free rational agents. All reality expresses this desire. The psalms are most eloquent here: “The heavens declare the glory of God.” Salvation history tells the story in words. Creation tells it through the language of beauty. Reality is manifold in its expression; understanding it and decoding it far exceed the competence of any one discipline. The only way fully to appreciate and understand the nature of reality is the way of multiple disciplines and multiple modes of approach.

For Scotus, the journey of understanding is an ever widening circle into meaning, involving both the centrality of artistic rational freedom as a per-

fection of divine action and the value of multiple perspectives. In its sacramental dimension, the natural world presents itself, not as something to be grasped by the human mind or dominated by human control, but as a work of intricate beauty to be admired and reflected upon. Reality is shot through with creativity and freedom, from the first moment of divine choice to create this particular world to the smallest activity of human free willing. Scotus’s discussion of freedom throughout his texts (often misinterpreted as arbitrary or dangerous) actually follows from his sacramental/artistic vision that exalts the generous liberality of divine and human goodness. He regularly returns to examples taken from art and from artistic creativity: the artist, the artisan, the musician, the lute-player. God is presented as the artist whose fully developed creative activity is radically free in the way a trained artist is radically free in the creation of the work of art. As any artist knows, such radical freedom is neither random nor unreflective: it expresses artistic integrity and identity. In the case of God, this notion of the integrity of freedom refers not just to the act of creation, but also to divine conserving love: to that dimension of divine life (love) that remains constant and steadfast, whatever the human response. In this fidelity, God’s love and freedom challenge our own.

This is not all. God is also understood as the delighted listener of the music performed by the created order and, indeed, by the human heart. When we love in an ordered way, not guided by our own personal needs and desires alone, but guided by our understanding of what the situation or person needs, then God is pleased. In addition, when we do this out of love for God, God’s response is sheer delight. Scotus likens God to the listener of music, delighted by the harmony of the performance and particularly delighted by the intention of the performer, who is bringing all his best gifts to bear on this singular moment in time, and doing it out of love. The moral agent, like the trained artist, both experiences deep satisfaction in the work of art and promotes beauty in the world around her.

This broadly sacramental and aesthetic vision has transcendent implications. First and foremost, beauty is not identified as a subjective experience of personal preference. It is not in the eye of the beholder. Rather, beauty is a transcendent attribute of being that unifies truth and goodness, the mind and the heart. Like Augustine and Bonaventure before him, Scotus draws upon the Platonic tradition where beauty is an objective and transcendent reality, whose rational analysis never loses the dynamic of attraction and love. Divine beauty draws and fulfills human longing at multiple levels, integrates human desire, and informs rational choice. To recognize God as ultimate Beauty and as ultimate Artist and Creator of beauty is to grasp our human vocation to be artists and creators of beauty.

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In our moral lives, we have an incarnational vocation to imitate divine creativity within the temporal order, and to bring forth beauty in situations where conditions and materials are not always perfect.

Second, the sacramental, artistic vision affirms the foundational moral insight: the possibility of conversion. The ability of an individual to turn his life around, to move in another, better direction, to stop harmful behavior depends upon a moment of self-control, where the person is (as it were) immobile in the presence of external circumstances. Like the dancer balanced on toe-tip, the person is poised to act. Here is that still point, the center of rational action, that exquisitely brief moment of self-awareness and self-possession. This is what Scotus means by rational freedom.

Again we can ask such questions as these: How is education at our institutions aesthetic and sacramental? How central is the daily experience of beauty and creativity for faculty and students? What models for innovative coursework exist? How do we reward educational risks, especially creative risks in pedagogy? How do all these spiritual insights influence the everyday decisions made on this campus?

For the overall educational experience: The intellectual as spiritual

Scotus's optimistic anthropology and his aesthetic sacramental vision are both grounded on the deepest conviction of the Franciscan Intellectual Tradition: that the intellectual journey is an ongoing *Itinerarium*, a continuously opening circle, and a profoundly spiritual journey to God. This is ultimately a spiritual conviction that the natural human desire to understand reality and to love the highest good for itself alone is the expression of human transcendence. This transcendent capacity is perfected in love for the highest and most perfect good, understood by religious traditions as God, and by Christianity as a Trinity of Persons. Scotus follows the insight traced out by Augustine's *Confessions*, where the exercise of human loving, even when misdirected, is part of the deeper exercise of understanding, itself the rational road to the discovery of divine Beauty and, ultimately, to complete human happiness.

Scotus's philosophical and theological considerations on human dignity and the transforming power of ordered loving are centered on the person of Jesus Christ and how, in his humanity, he models for us our own destiny. All the perfections enjoyed by Jesus in his human nature belong to us in our human nature. We are naturally capable of the ultimate goal of the human journey: union and communion with a loving God. This means that, according to Scotus, we will need no special light or supernatural help in heaven for our encounter and communion with God. As for Francis himself, Jesus is the icon for our reflection. In his humanity we see our own human goodness and potential.

The beauty of reality, understood sacramentally, challenges our modern sensibilities to recognize the transcendent dimension as the spiritual

vocation of each person. John Duns Scotus brings together love, rationality and freedom in a vision of the whole. This whole is such that it transcends any one perspective or point of view. It is both the sum of them and more than the sum of them. At a practical level of education, this reveals the value of an interdisciplinary curriculum to the multiple ways of approaching reality. An inclusive pedagogy is required, for the whole far exceeds any single cultural or intellectual vantage point. This also moves us beyond the classroom as we consider student experience. It is Beauty, as rich and manifold, that attracts and finalizes the human experience of rationality. It is divine beauty that continues to inspire and inform the human journey of love. Scotus, like many Franciscan thinkers, affirms the centrality of beauty as the best vantage point from which to reflect upon the God who has brought us into being and to imitate this God in our daily actions.

We are fortunate today that educational theorists emphasize the variety of learning styles and modes of approach to content in the classroom. This fits nicely into the Franciscan vision of a world whose beauty far exceeds any one discipline and which requires **multiple approaches, multiple methodologies, and multiple experiences** in order to educate the whole human person, whose fullest development testifies to the glory of God. We can again ask ourselves: How interdisciplinary and rich is the current student experience? What more can be done? What is the dominant teaching style? How do faculty collaborate and cooperate in developing new and creative experiences for the students? How are such efforts (even when they fail) celebrated and rewarded? How has your small student-faculty ratio enabled you to provide innovative and creative learning opportunities for the students?

Conclusions: A Franciscan Response for our Time

As we stand at the dawn of the new millennium, are there not ways to promote a fuller spiritual-intellectual vision of the human person and of the deepest human aspirations? Can we not help re-define the expression "Catholic university" as not only an open circle, but as a dynamic, opening circle? This is, precisely, where I believe a Franciscan university can play a vital role in the birthing of a new worldview. It is precisely insofar as thinkers of the Franciscan tradition understand intellectual pursuits as 1) spiritual, 2) self-transcending, and 3) self-transforming activities, with beauty and charity at the center, that the intellectual legacy of the institution can be transformative of our society and of our world. This points toward a discussion, not simply about the content of coursework in an established curriculum, or even about strengthening current ties among academic disciplines. It is a discussion about the possibility of an integrative educational experience informed by a teleological perspective and framed by self-transcending and self-transforming activities, in the class-

room and beyond. It is an opening circle: a conversation for all levels of the institution.

In his commitment to beauty, to rational freedom and to the dignity of the created, contingent order, Scotus is both informed by and helps to inform the Franciscan spiritual and intellectual traditions. This tradition as a whole supports continuous reflection upon the human person as both *imago Dei* but, more importantly, *imago Christi*. It sustains a moral aesthetic viewed as a spiritual participation in the rational order of love that creates and conserves all that exists. Such an enhanced model of rationality, an aesthetic moral theory and the spiritual vision upon which both are founded provide fruitful ways to reconsider contemporary assumptions about what it means to be human, what it means to be rational, and what it means to participate in divine life. The ongoing human journey, in the Franciscan tradition, is a dynamic intellectual-spiritual journey of openness founded upon the recognition and experience of beauty. It is a self-correcting journey based upon continuous reflection and conversion toward better and better ways of understanding self, the world and God. This recognition leads to the discovery of divine artistic freedom and love as the source of all that is. This discovery gives birth to the deepest human desire to respond freely with a love that is both gratitude and charity.

Let me leave you with a well-known image for God, found most notably in the writings of Bonaventure: God is that circle whose center is everywhere and whose circumference is nowhere. May all our educational endeavors, particularly those at Franciscan universities, continue to invite and introduce students into the expanding dynamic of personal transcendence: that ever widening circle of meaning that is our human vocation.

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The Franciscan Difference: What Makes a Catholic University/College Franciscan?

MICHAEL W. BLASTIC, OFM
St. Bonaventure University • St. Bonaventure, NY
mblastic@sbu.edu

The title given to my brief reflections this morning is really an oxymoron! In the first place, there exists no accepted univocal definition of “Franciscan,” but only the reality of many different kinds of Franciscans. So, is it even possible to speak of *the* Franciscan difference? The history of the first Franciscan Order alone, of which there are at least three versions in existence today, gives ample witness to the difficulty of attempting to identify what it is that makes one Franciscan to begin with. More than sixty years ago now, the founder of the Franciscan Institute, Philotheus Boehner (1942), argued in a paper titled the “Spirit of Franciscan Philosophy,” that there was not a single philosophical or theological Franciscan school — rather, there were different Franciscan schools of philosophy and theology — one need simply to compare Bonaventure with Ockham to recognize the truth of his claim. Yet we use the term Franciscan as if everyone recognizes and agrees upon what it means. Each of our institutions represented at this symposium are self-identified as Franciscan. Yet, the sponsoring communities and their institutions represent diverse embodiments of the Franciscan reality. It would seem then that it is much more accurate to speak of “the Franciscan *differences!*”

Whether or not we would all agree on what Franciscan represents, our presence at this symposium is adequate proof that educators in Franciscan institutions are committed to engaging this tradition in a sincere and visible way because of what it represents. Even a quick perusal of the seminar program indicates that attempts are being made at every level of our educational communities to engage this Franciscan reality in a distinctive and unique manner — there are seminars on the Franciscan tradition itself, the curriculum, student life, and mission. Our mission statements attempt to articulate the Franciscan dimension of the institution by identifying values that, at least ideally if not in reality, motivate and direct the efforts of the entire academic community. Our own mission statement at St. Bonaventure University identifies its core values as discovery, community, and individual worth. And in a more general statement of Franciscan values on our web page you can find the following values listed: investigation and wonder, knowledge and love, reflection and wisdom, and understanding and humility, each of which is derived from Bonaventure’s *Itinerarium*. Yet these values in themselves really say nothing distinct or unique about the Franciscan tradition because values are abstractions from praxis, from life. Almost any intellectual community could subscribe to these values, and most Catholic intellectual communi-

ties, be they Jesuit, Sulpician, Vincentian or Diocesan, would have no problem articulating their mission employing these same listed values. In fact, Loyola Chicago and St. Louis University would include these values

First and foremost, Franciscanism is a way of life, a praxis. Reflecting on our experience today from our own location in history, society and the church, in the light of the life of the early brothers and sisters provides a starting point for naming our Franciscan differences.

under the heading of Ignatian Humanism! But even more pointedly, among the values our institutions do choose to identify as Franciscan, where are poverty and minority, the two most distinctive Franciscan practices that exist? Obviously, it would be difficult to sell an education in our society today that would promise to produce persons that socially identify with the poor and marginalized. But I would argue that if there is a Franciscan difference, it would have to be located somewhere within these dimensions of Franciscan experience.

Bonaventure's theological vision is described as Franciscan not primarily because he embodied Franciscan values, but because his vision emerged from a serious reflection on the experience of Francis of Assisi as that was available to him in Paris in the 1250s and 1260s. Using the philosophical

and theological tools of the Christian tradition, he attempted then to make sense of his own Franciscan life in that particular context. Bonaventure's Franciscan theological vision was different because he began with the experience of Francis, that is, that pattern of commitments and practices that characterized Francis's own fraternal experience,¹ and he moved from that to his own experience as a Franciscan intellectual in Paris in the thirteenth century. Whether one agrees or not with the concrete understanding of Franciscanism articulated by Bonaventure, he did take seriously his Franciscan experience. Thus it seems that to begin speaking about a Franciscan difference entails that we begin at the beginning of the Franciscan experience, with the lives of Francis and Clare, and the brothers and sisters. First and foremost, Franciscanism is a way of life, a praxis. Reflecting on our experience today from our own location in history, society and the church, in the light of the life of the early brothers and sisters provides a starting point for naming our Franciscan differences.

My reflection on the early Franciscan experience focuses on three events in the life of Francis identified by his early biographers: conversion, mission, and self-understanding in terms of the lepers, the cross at San Damiano, and the event of the stigmata. Without repeating that information in great detail, let me first summarize the import of those three events in terms of coming to some understanding of what makes Franciscans different.² And then second, I will attempt to apply this Franciscan

experience to a description of a Catholic university provided by Michael J. Buckley, S.J. (1998).

The Early Franciscan Experience

In his *Testament*, Francis identified his conversion with the experience of being led by God among the lepers. For Francis, this was first and foremost an experience of social dislocation, given that he was socialized by the communal values of Assisi to identify lepers as of no value and even as non-human. The leper represented the total antithesis of what it meant to be human for the commune of Assisi which held that prosperity, power, *figura*, and value identified what was useful to the purpose of the commune, focused exclusively as it was on increasing and protecting the wealth of its citizens so that they could enjoy the good life. God led Francis to the lepers and enabled him to see them in a different way than did the commune. He saw them now for the first time as poor, suffering human beings. Francis felt himself to be at home with the lepers, so he renounced his position, his wealth and his social status, leaving Assisi to live with the lepers. As Francis speaks of this experience in his *Testament*, this was the result of the bitter becoming sweet. Francis thus, does not understand or experience his conversion as a religious process of making himself better for God in the ascetic tradition. Rather, Francis experienced conversion as a different way of seeing the world resulting in a different way of living in the world. This is the beginning of fraternity, of brotherhood and sisterhood that so characterizes Franciscan living — we are all brothers and sisters, sons and daughters of the same God.

At San Damiano Francis came to a clearer understanding of what his conversion implied. His mission, as he perceived that to be spoken from the cross there, was to rebuild God's house (not a church!), as a place where everyone, where all men and women, brothers and sisters, could flourish as human beings as God intended. The early Franciscans came to experience that human flourishing was facilitated in two ways. First, through poverty, which promoted the exchange of all the good things God has given with creation and which God intended to provide for the needs of all. Honest work provided for the needs of the day for the worker and those unable to work, like the lepers and the sick, and taking only what was necessary for the day would ensure that there would be enough to go around for everyone. As Francis put it in his own words, "We desired nothing more. . . . We were simple and subject to all" (Test 17, 19). Second, as described in chapter fourteen of the *Earlier Rule*, the brothers went about the world as agents of God's peace, taking nothing for their journey, but open to receive whatever would be offered. They stayed in the homes of those who would welcome them, and in exchange, the brothers witnessed to God's purpose by sharing life with them. As David Flood (1984) put it so well, "the brothers sat down to table and got into people's lives."³ Through this sharing of life on both the economic and direct personal level, the

brothers engaged in honest conversation as a way of life, a term derived from the monastic commitment of *sancta conversatio*, but taken out of the monastery and embodied in a way of life in the world.

Third, both conversion and mission as experienced by the early Franciscans, in the context of their social dislocation from the commune of Assisi, suggested a different understanding of what it meant to be human. This came to focus for Francis in the experience of the stigmata, late in his life. While Francis himself was silent about this reality, the biographers attempted to understand its meaning. Celano placed the event in the context of Francis's great physical pain and suffering. Trying to embrace and understand this difficult experience, Francis turned to the gospels, and found an answer to his dilemma in the predictions of Jesus's passion in the synoptic gospels. With this, Francis came to understand that his life would continue to entail suffering, but this enlightenment was received by Francis as "a sweetness and delight" (1 C 92), pointing back to his own conversion among the lepers where the bitter became sweet. The suffering leper embraced at the outset of his journey was all along a crucial key to Francis's own self-understanding — the servant of lepers becomes a leper himself. In the context of this new understanding on Mount LaVerna, as Celano describes the event, in the vision of God Francis saw a crucified man like a seraph, fixed to a cross (1 C 94). Unable to understand the meaning of the vision, Celano states simply that marks of the nails appeared in his hands and feet just as he had seen them before in the crucified man (1 C 94). Celano suggests that with this vision Francis comes to an experience of being human as one marked by suffering, weakness, frailty and vulnerability. This experience of being human is embodied in the *Earlier Rule*, chapter sixteen, where it is written that: "Wherever they may be, let all my brothers remember that they have given themselves and abandoned their bodies to the Lord Jesus Christ. For love of Him, they must make themselves vulnerable to their enemies . . ." (ER XVI:1-11). It follows a description of how brothers should be simple and subject before the different others, the Muslims, and show that they are Christian through their manner of living. This manner of life, this way of being human, expresses the essence of the Franciscan life, and determines the pattern of commitments (e.g., being with the lepers, the homeless, the sick and suffering) and practices (e.g., service and work, conversation, table fellowship, communal reflection on experience in chapters) that define Franciscan life.

All of this comes to expression for Celano in a rich, descriptive statement with which he introduces the last days of Francis's life:

[Francis] filled the whole world with the gospel of Christ; in the course of one day often visiting four or five towns and villages, proclaiming to every one the good news of the kingdom of God, edifying his listeners by his example as much as by his words, as **he made of his whole body a tongue** (1 C 97).

This statement is not simply a pious platitude but identifies Celano's insight into the early Franciscan movement. Francis's story as narrated by Celano suggests a pattern for Franciscan living. Francis's experience with lepers, the formation of the brotherhood, the life of the early brotherhood in its various dimensions of work, mission, ministry, etc., the brothers' contemplative awareness of the presence of God in the poor, the sick and suffering as well as in creation — all of these experiences chronicled by Celano are what effected his personal transformation. To put this more broadly, you become yourself only if you engage with others different than yourself, if you are willing to be open and vulnerable, especially with those others whom society defines as unworthy or without value. Franciscan life, the pattern of commitments and practices described in the early Franciscan writings, is first and foremost a way of being for and with others who do not count in the world's eyes.

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A Catholic, Franciscan University or College

Each of our institutions has some connection with the Catholic tradition. Whether or not we choose to involve ourselves in the same kinds of political demonstrations — concerning life issues, or war and peace, or justice, or environmental concerns, etc., — we can identify ourselves as Catholic. Lawrence Cunningham (2005) has suggested that there are at least two dimensions of the academic institution that are essential for maintaining Catholic identity. The first is engagement with the Catholic intellectual tradition, "a tradition of inquiry that, in its shorthand version, may be described as the ongoing attempt to triangulate human inquiry, human formation, and the ongoing handing down of divine revelation in creation and history" (p. 85). The second dimension is a "link between the curriculum and the Catholic world view, which would mean, in the concrete, a demonstrated concern for social justice and a commitment to the option for the poor" (p. 86). I would assume that we are in general agreement with these essential elements that distinguish Catholic higher education as an engagement of head, heart and hands with the mystery of God. In particular, attention to social justice and the poor would certainly connect with our Franciscan approach to higher education. Since this is the case, again, whence Franciscan difference?

Michael Buckley (1998) summarizes his investigation into how a university is Catholic by naming four dimensions of that identity: "through (1) the community out of which it comes and by which it is sustained; (2) the purpose that it is to serve; (3) the spirit and structure that informs it; and

(4) the serious presence of Catholic tradition and reflection as one of its most significant components” (p. 141). Using these four dimensions articulated by Buckley, let me suggest how we might approach the Franciscan difference with regard to our Franciscan institutions of higher education.

(1) The historical origin of each Franciscan educational institution is unique and particular. There is nothing in the early Franciscan experience itself that would demand involvement with educational institutions. But Franciscan response to human need probably accounts in large part for the founding stories. How, when, and why the institution came into existence within a particular Franciscan community is an important dimension of its identity. What is the founding story? And, how is the founding community present in an ongoing manner to the institution? As religious vocations of the founding community diminish how will the Franciscan presence be continued? Unless there is a dynamic experience of Franciscan life present in institutional word and deed, it will be difficult if not impossible to maintain Franciscan difference. (Of course, the presence of vowed Franciscan religious is not essential to Franciscan life! And conversely, the mere presence of vowed Franciscan religious does not automatically ensure Franciscan experience!)

(2) What is the Franciscan purpose the institution serves? Here it is not simply a matter of service to need in general. Secular institutions can provide the education necessary for finding employment. Vocational schools can offer the resources and skills necessary to become teachers, business persons, journalists, etc. And, the purpose served must be larger than simply an engagement of the Franciscan intellectual tradition, however one

might describe and approach that. Buckley suggests that the purpose of liberal education has “as its first moment the evocation of interest in the life of the intellect, the awakening of real questions, the incitement to the issues and culture of the mind”(p. 145). He suggests that students “will begin to be liberated from advertisement, television sentimentality and propaganda, from money, power, and publicity, from superficiality and banality only when they are overwhelmed with the questions within which they live-

whether these questions leave them in wonder or in doubt or in anguish” (p. 146). What are the Franciscan questions, or better still, how do Franciscans frame the questions in which we live? The uniqueness of the early Franciscans had to do with the answer they gave to the big question of what does it mean to be human. The early Franciscans answered that question with their lives, or as the *Earlier Rule* puts it, “[The brothers and sisters] must rejoice when they live among people considered of little value and looked down upon, among the poor and the powerless, the sick

The early Franciscans demonstrated that we keep life human by staying in touch with suffering while remaining open to the wonder of the good things God is doing for us.

and lepers, and the beggars by the wayside” (ER IX:2). In the aftermath of 9/11, Sharon Parks (2005) suggests that encounters with otherness are necessary for citizenship on our planet. She comments that, “When we encounter those other than our own ‘tribe’ in a manner that awakens our empathy and compassion and enlarges our sense of belonging, power, and hope, then ‘us versus them’ is transformed into ‘we’” (p. 300). The complexity of contemporary life, the pseudo-reality of the internet, the seduction of quick-fixes and escape from reality, challenge us to keep life human. The early Franciscans demonstrated that we keep life human by staying in touch with suffering while remaining open to the wonder of the good things God is doing for us. More than skills, tools, competencies, or credentials, a Franciscan education has as its purpose, above all, keeping life really human both within the institution and without in the global community through its graduates.

And, whom does our institution serve? Beyond the mission statement, who is being served by educating people who can afford a Franciscan education? This question is related to the purpose for which we exist. The purpose goes beyond skills and competencies, and suggests that a distinctive purpose of a Franciscan Academy is the service of the human community in a Franciscan manner, by staying in touch with suffering.

(3) What is the Franciscan spirit and structure that informs the academic institution? In the *Earlier Rule* the brothers contrasted their spirit with the spirit of the world (ER XVII: 9-19). The spirit of the world was identified as the spirit of the flesh that animated the Commune of Assisi, completely dedicated as it was to the consolidation of wealth and power. It judged a person by what that person could contribute to furthering the aims of that social system. If you had skills or capital or both, you were welcome. If on the other hand, you had neither wealth nor strength, you were excluded. The Franciscan spirit identified with those excluded from participation, and worked to foster human, familiar relationships among all. The spirit and structure of the early Franciscan movement was inclusive, and allowed everyone to engage in the conversation of life as brothers and sisters. A Franciscan university or college must be structured to allow every voice to participate in honest conversation around the big questions of life. Transparency, inclusivity, respect, accountability — these qualities must characterize the different dimensions of a Franciscan community at all levels, administration, student body, faculty, and staff. The product in this sense, is not a credential, but a manner of living.

(4) The Franciscan intellectual tradition is part of the larger Catholic intellectual tradition. Conversation between the two is essential, not as

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foils or adversaries, but as partners in dialogue. But in addition to the intellectual tradition, the university community needs to engage the early Franciscan movement's history, tradition and writings. As hopefully indicated in my remarks to this point, intellectual ideas and/or values are abstractions from lived experience. To maintain the integrity of Franciscan life it is not enough to rely only on Bonaventure, or Scotus, or Ockham, or even Leonardo Boff. The life of the early Franciscan brothers and sisters, their story, and their texts provides the stuff from which Franciscan difference can be identified and lived. One does not need to be an expert in early Franciscan history in order to carry on the conversation. There exist resources to help accomplish this.⁴ My point is that our intellectual tradition and values need to be informed by the context of the real lived history of the movement that gave them birth. Without engagement with the history of Franciscan origins there is a real danger of Franciscan gnosticism — that is, a reduction of what is Franciscan to ideas lacking any relationship to real experience. All Franciscan institutions, whether academic, medical, service, shelter, or ecclesial in nature, need to engage their experience with that of our early brothers and sisters.

The essential tool necessary to ensure this engagement with experience is service learning, ideally included as a required component of an institution's core curriculum. Presence to and with the suffering in our local communities and our country would provide a real experiential basis for asking and reflecting on the big questions of our day, questions that exercised the early Franciscans themselves. In this way the elderly, the sick, the homeless, the destitute and those impacted by natural disasters would not be mere statistics on a page, but real human beings who could engage the students as they prepare to enter into the world. But to be effective, this would need to involve some kind of sustained service and reflection on this experience over the period of a couple of semesters and well integrated into the core curriculum. Service to those in need, together with social analysis and/or theological reflection would become learned habits that students take with them into their lives beyond college.

Conclusion

So, what is the Franciscan difference? The Franciscan difference is different for each institution, emerging as it does from its own founding story, the ongoing presence of Franciscans living in it, the Franciscan spirit which animates it, and the quality of its conversations with the Catholic and Franciscan intellectual traditions, and all of this, in dialogue with the early Franciscan experience as that is available to us historically and textually. Above all, the Franciscan difference is connected with the manner in which our institutions respond to the big question of what does it mean to be human in a dehumanizing world, following the lead of our first Franciscan brothers and sisters, who stayed close to the suffering of their world and times. The Franciscan purpose is connected with praxis, with

patterns of commitments and practices that foster the life of the spirit as opposed to the spirit of the world.

Ultimately, each institution is responsible for articulating its Franciscan difference. And to be authentically Franciscan, one need do this in conversation with the beginning of all things Franciscan, the lived experience of Francis and Clare, and their brothers and sisters. To paraphrase Celano, the Franciscan challenge for each of our schools is to make a tongue of our academic institutions and their endeavors!

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Footnotes

- ¹ I have adapted this approach from Michael J. Buckley's definition of spirituality, "That pattern of commitments and practices and prayer is what I would call a spirituality." Cfr. Idem "Spirituality and the Incarnate God," in *Spirituality for the 21st Century: Experiencing God in the Catholic Tradition*, ed. Richard W. Miller II (Ligouri, MO: Ligouri Publications, 2006), 24.
- ² Cfr., Michael W. Blastic, "Custodians of Franciscan Households," *Review for Religious* 65:2 (2006) 118-137.
- ³ David Flood, "Assisi's Rules and People's Needs," *Franziskanische Studien* 66 (1984) 91-104. A fuller citation fleshes out his claim: ". . . [B]y chapter XIV, the brothers initiate a different set of social relations. They sit down to table and get into people's lives. The agents of the cultural change model practice a striking poverty to capture the audience's imagination and to authenticate their message. The brothers do not seek to impress others with their asceticism; they set out to share with them, in the course of which they wish them peace" p. 93.
- ⁴ E.g., Raoul Manselli, *Francis of Assisi* (Chicago: Franciscan Herald Press, 1982); Adrian House, *Francis of Assisi: A Revolutionary Life* (NY: Paulist Press, 2003).

Strategies Faculty Use to Promote Spiritual Development and Franciscan Mission

MARY B. SCHREINER, PH.D.
Alvernia College • Reading, PA

In 2004, the Higher Education Research Institute at UCLA conducted a nationwide survey entitled *The Spiritual Life of College Students: A National Study of College Students' Search for Meaning and Purpose*. Over 112,000 students who responded expressed a strong interest and

"It is essential or very important for me to seek out opportunities to grow spiritually."

concern with spiritual matters. For example, 58% of the students said, "It is essential or very important that my college encourages my personal expression of spirituality," and 51% said, "It is essential or very important for me to seek out opportunities to grow spiritually." In another study of selected universities across the country, Cherry, Deberg, and Porterfield (2001) found widespread

interest among students who wanted to explore their spirituality, whether or not the university was connected to a specific religious denomination. Clearly, college students today are not disaffected with this area of their development!

Faculty opportunity to influence spiritual development in daily connections and experiences with students seems especially paramount at campuses where course descriptions and mission statements liberally refer to "mind, body, and spirit" and "traditional Franciscan values." Consideration of how Franciscan college faculty promotes the spiritual development of students, inside and outside the classroom, prompted a survey conducted at Alvernia College during the spring of 2006. A twenty-item survey was mailed to 84 full-time faculty members; 40 faculty members responded.

Survey Results

Participants were asked to reflect on how often they might engage in certain strategies on a scale of one ("never") to five ("always"). Faculty responses suggest that they are a compassionate group of teachers, highly connected to the values inherent in what they present to students.

Faculty members engage students in Franciscan collegiality and peace-making often within their classrooms. Items with the highest overall average scores included the following:

- "I allow flexibility in fulfilling course requirements when faced with special student circumstances (illness, stress, family demands, etc.);"
- "I incorporate discussions about ethics into my courses";

- "I have class assignments and activities that require students to work cooperatively as a group"; and
- "When conflict arises in my classroom, I detour from my prepared lesson to address group dynamics."

At Alvernia College, a customary practice referred to as a "Mission Moment" is offered at the beginning of classes, meetings, and campus events, and provides a brief spiritual reflection to the group. Many faculty members' responses are affirmative to items related to the use of Mission Moments:

- "I implement a reading as a Mission Moment," and
- "I implement a prayer as a Mission Moment."

Beyond the use of Mission Moments, a high number of faculty members said:

- "I share with my students what I know about Franciscan identity," and
- "I include some mention of Alvernia's mission or motto in my syllabi."

More than one faculty member indicated that they would share more, but that they felt they had limited knowledge of what Franciscan identity means.

Service is a strong element of Franciscan spirituality, and faculty again demonstrate a high commitment to sharing this value with their students. Most highly rated were items that asked how often the faculty member says they do the following:

- "I announce service opportunities to my classes as I learn of them";
- "I tell students about service work I do beyond my employment and how it has affected me"; and
- "I am involved with campus service activities with students present."

During actual instruction, faculty members promote Franciscan mission and spirituality in many ways. The following items had average scores higher than three, suggesting a high frequency of faculty promotion:

- "I call attention to a spiritual interpretation of content I plan to present in a given class," and
- "Through small group discussion, I allow students time to process critical moral issues associated with my course."

Beyond the classroom, faculty members continue to model and influence students' spiritual development as indicated by high responses to the following items:

- "I have conversations with students about spiritual or ethical matters on an individual basis outside of class time," and

- “I practice environmentally-friendly habits that are evident to my students.”

Two faculty members commented that they believed they practice “environmentally-friendly habits,” but that their students may or may not be aware of these habits.

Discussion

In painting a picture of Alvernia College faculty members as vibrant practitioners of the Gospel message, this survey has served its purpose. Faculty strategies are widespread and diverse in promoting the Franciscan mission and encourage spiritual development in students. Further discussion and research is necessary on some sensitive, difficult, and possibly unanswerable questions:

- Do faculty members feel pressured to implement these types of efforts? Should mission-related practices be optional or required elements of employment at a Franciscan university?
- Do students value these efforts? Tolerate them? View them as a nuisance? Find them offensive?
- How can we measure the impact of these efforts on students?

Other campuses embracing the Franciscan tradition may also want to explore their own practices, and wrestle with these questions. As one faculty member commented, “Your questions made me think and gave me some ideas for things I could easily do but hadn’t considered.” Perhaps, then, this survey produced fruit, and “Franciscan academies in conversation” must continue!

For further information on survey results or to receive a copy of the survey, readers are welcome to e-mail the author at mary.schreiner@alvernia.edu.

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Embedding the Franciscan Intellectual and Spiritual Tradition in Undergraduate and Graduate Courses

EILEEN FLANAGAN, PH.D. AND SUZANNE MAYER, IHM, PH.D.
Neumann College • Aston, PA

Paradigm as used in literary, theological and other disciplines carries the Middle English meaning of an example, standard or prototype. This article explains how two faculty members incorporated into their undergraduate and graduate courses one particular form of a paradigm, the hermeneutic approach to St. Francis developed by Marilyn Hammond (2004). Hammond adapts the four-fold framework of medieval biblical exegesis to provide a lens for interpreting key theological themes in the life of the saint from Assisi. To establish a method for assessing discernment in Francis and for challenging readers to their own self-assessment, Hammond utilizes the four medieval interpretive frames: literal, allegorical, moral and spiritual. In an undergraduate course, “Francis and Clare: Images of Spiritual Growth,” students examined reports of events in the lives of Francis, Clare and Bonaventure to appreciate the developing theological understanding and maturing spirituality of these saints. In a Master’s level introductory pastoral counseling course, students examined the use of the hermeneutic for interpreting Franciscan tradition in forming their pastoral identity.

Hammond utilizes the four medieval interpretive frames: literal, allegorical, moral and spiritual.

Medieval Hermeneutics

Medieval hermeneutics grew out of biblical interpretation practiced between the fifth and eleventh centuries. Exegesis involved attention to two senses of the text: the “literal” and “more than literal.” The starting point was the literal or historical sense of the text, revealed in facts, events, persons; the terminating point was the spiritual sense, comprised of all literary means to a “more than literal” understanding of the Christian meaning of the Old Testament (Schneiders, 1992, p. 13). Between the eleventh and thirteenth centuries, a fourfold approach to the prayerful study of Scripture, otherwise known as *lectio divina*, developed and can be best summarized by a famous medieval couplet: The literal sense teaches what happened; the allegorical sense what to believe; the moral sense what to do; the anagogical (spiritual) sense whither to go (p. 15). With the eleventh century founding of cathedral schools, systematic theology emerged and, by the thirteenth century, biblical study was distinct from systematic theology, with the result that “*lectio divina* and the dialectical

methods of the universities met and mutually enriched each other”(p. 16). Hammond (2004) introduces the medieval interpretative framework not for biblical exegesis but “to explicate the hermeneutic habits of Francis, which may help us recognize our own hermeneutic habits” (p. 210). Hammond accommodates the four senses for contemporary understanding and application as follows: the literal involves the historical, physical and material; allegorical includes the hidden, interior, figurative, even psychological; the moral or tropological pertains to choices and consequences; the spiritual or anagogical incorporates the mystical as relationship with God (p. 210). Hammond contends that Francis encountered examples of the fourfold hermeneutic in sermons, poetry and ballads of his day and utilized the fourfold lens in his own teaching, preaching and writing.

Undergraduate Application

One clear hermeneutic example is evident in how Francis presented the vow of poverty in his Rule (Hammond, 2004, p. 213). Hammond explains that Francis instructed the Brothers to live *literal poverty*, having no material possessions and receiving no money for the work they did. Practicing *figurative or interior poverty* meant that the Brothers were to live in humility, (*humus* meaning down to earth), true, honest and sincere. Their *moral poverty* involved compassion by which they lived in solidarity with all Brothers and in peaceful non-judgment of every other creature. Witnessing to *spiritual poverty*, they served God in poverty and humility, bringing about the kingdom of God, the fullness of life (p. 213-214). By focusing on Francis’s understanding of poverty as detailed in his Rule, students came to appreciate how the saint’s living out of this virtue/vow evolved.

The most significant use of Hammond’s fourfold hermeneutic came in her examination of Francis’s developing concept of body and the penultimate moment of receiving the stigmata. “Prior to receiving the stigmata, Francis seems to have accepted the reality of Incarnation for Christ, but not for himself . . . receiving the stigmata forced Francis to accept the indwelling of God in his own consciously despised body” (p. 220-221). This led to his conversion: from speaking of and treating his body harshly, as the despicable “Brother Ass,” to apologizing to “Brother Body” for sinning against him. By analyzing the motives behind Francis’s sometimes troubling behavior, students learned to respect his openness to change and his willingness to admit a mistake.

Throughout the undergraduate course, students applied the fourfold hermeneutic lens to Franciscan motifs beyond those suggested by Hammond, such as: knighthood and Francis’s move to nonviolence; his expanded understanding of the mandate to rebuild the church and to embrace the leper as Christ; Clare’s lifelong pursuit of the “privilege of poverty”; her following in the footsteps of “the poor crucified Jesus.”

The same interpretative approach enabled the undergraduates to appreciate how three periods of Bonaventure’s adult life corresponded to three characteristics of his teaching and writings. Focusing on the second period that covered 1257-1267, beginning with his years as Minister General of the Order (Cousins, 1978, p. 10), the students came to understand the significance of Bonaventure’s theological reflection on Francis as a type of Christ through the metaphor of the Tree of Life (Delio, 2001, p. 187-188) and on the nature of God as “the intelligible sphere whose center is everywhere and whose circumference is nowhere” (Hayes, 1999, p. 15).

In keeping with contemporary biblical scholarship, Dominic Monti invites hermeneuts “to go beyond historical-critical interpretation of texts into the deeper realm of personal, life-long, and life-enhancing commitments to the Gospel” (2005, p. ix). In an effort to discover Franciscan themes fleshed out in contemporary persons, the course invited students to interview members of First, Second and Third Orders, regular and secular. The undergraduates reported on how those Franciscans incarnated four values: creating a trustful, affirming community; reverence for all creation; peacemaking; service and compassion. In so doing, students recognized parallel struggles and beliefs between thirteenth and twenty-first centuries issues, as suggested by Joseph Chinnici, regarding human suffering, human belonging, human peace, human integrity, human transformation, the goodness of God and the goodness of being human (in Osborne, 2003, p. xi).

A culminating application of the fourfold hermeneutic in the undergraduate class related the spiritual themes of the humility of the Incarnation and the love of the Passion with components of the Franciscan Intellectual Tradition (Osborne, 2003, p. 34-41). Students reflected on Bonaventure’s images of the Tree of Life and of God as circle. As a way to appropriate these themes in their own life’s journey, some students walked an outdoor labyrinth and then drew their own labyrinths, tracing their life through the fourfold lenses. Others constructed a personal tree of life, identifying Christian virtues and values shaping their discernment. Through the course, students gained insight into their own spiritual development by hermeneutical engagement with writings by and about Francis, Clare and Bonaventure. They also recognized and articulated their desires for appropriating specific Franciscan values in their career and relational decisions.

As a way to appropriate these themes in their own life’s journey, some students walked an outdoor labyrinth and then drew their own labyrinths, tracing their life through the fourfold lenses.

Graduate Application

Graduate students in an introductory pastoral counseling course applied the same framework to the metaphor of Francis as the “holy fool.” The fool archetype follows a long line of literary and cultural figures from Hermes the ancient Greek trickster and the animal lore of Aesop’s fables to such contemporary novels as Katherine Anne Porter’s *Ship of Fools* and Graham Greene’s *The Power and the Glory*. In religious circles the image of the “holy fool” has been used to make a countercultural statement about a person or institution that stands against the world’s reality to proclaim a “new law” (Marty, 2002). Looking at Francis through the literal lens that Hammond specifies (2004), the students saw him emerge from the young aristocrat to the suffering servant. As students read about Francis’s encounter with his father and the bishop of Assisi in the town square and watched him drop his courtly robes to stand naked before the populace, they appreciated him as forever set apart, even in his bodily expression. Students understood the culmination in the physical vulnerability (able to be wounded) of the stigmata.

After hearing the voice of the crucified Christ instruct him to “Rebuild my church,” they watched Francis struggle stone by stone to transform the rubble into the walls of the oratory.

the words of Lawrence Cunningham, able “to learn from powerful lessons that came from the romance tradition,” even to his attraction to his “favorite word *cortesia* (courtesy) . . . not meaning manners, but a certain gentle way of relating to the other” (2004, p. 8). Students next considered Francis’s coming to understand his own climactic metaphor in the church at San Damiano. After hearing the voice of the crucified Christ instruct him to “Rebuild my church,” they watched Francis struggle stone by stone to transform the rubble into the walls of the oratory. Students observed Francis mature in “age and grace” as he began to realize that “the church” needing reformation and renewal is the universal church of Christianity, marred by centuries of pecuniary desires and carnal abuse.

The recognition of the gradual transformation within Francis naturally flowed to a discussion of conversion and what lies at the heart of real change. Here students looked deeply through the moral lens at what led to Francis’s complete metanoia. As they observed the layers of society in ancient Assisi and the evils that crept in with the rising *nouveau riche* and mercantile order, students also noted the shards of humanity lying outside the city walls. With the eyes of thirteenth century critics, students recognized the social outcasts, victims of wars, illness and financial ruin,

blocked from human commerce. They noticed among them the most degraded in the hordes of lepers. At the same time, students heard Francis’s own words which identified persons with leprosy as the group who provided his litmus test. For Francis, the revulsion he felt at their sight turned him from them. To come near them was transformation; to touch them was Gospel living; to embrace them was to hold Christ. Finally, his movement from “conformity” to a life spent “to reveal spiritual truths” impelled the final movement through the spiritual lens into mystery (Macauley, 2003). Here the Poverello reached into the heart of self and found God. Here the little Poor Man came to live according to a different “set of rules, a heavenly set” (Macauley, 2003).

In the final and soaring image, students see Francis, themselves and all in pastoral care as living “a life of outstretched hands . . . power abandoned in favor of love.”

In moving this medieval image to a deepening of contemporary pastoral identity and praxis, the graduate class paralleled the fourfold level of comprehending Francis as holy fool with the invitation extended by Henri Nouwen (1989) in his short book *In the Name of Jesus*. (This is more fully developed by Mayer in *AFCU Journal*, Vol. 2 no. 1, 2005). Nouwen notes that all called to Christian leadership face the temptations of “relevance in status,” of “dependence on popularity” and of “needing to be powerful, to be God.” The challenges he offers to those in ministry to hold onto truth and authenticity resound with those epitomized in the figure of the holy fool. Nouwen states that the minister today must come to realize that he/she “has nothing to offer but a vulnerable self” (p. 17); that this realization frees him/her to embrace one’s own “limited and conditional love as the gateway for the unlimited love of God” (p. 44). In the final and soaring image, students see Francis, themselves and all in pastoral care as living “a life of outstretched hands . . . power abandoned in favor of love” (p. 73).

Conclusion

Inviting undergraduate and graduate students to view Franciscan tradition through the fourfold hermeneutic accomplished a number of academic objectives. First, it met the challenge that Cunningham (2002) proposes to students of the saint of Assisi. He states that while “we could think of Francis as a kind of spiritual classic . . . we see in his life a kind of evolution in his spiritual journey in which he makes use of the ways of Christian living available to him . . . and that while Francis did do something new, his newness cannot be detached from the tradition that made his originality possible” (pp. 127-128). So students were challenged to “behold something new” (Isaiah 43:19), but to do so with academic rigor within the context of social location. Next, students were called to the

examined life by holding their own lives against some measures already manifested by one entitled a “legend,” “herald,” “practitioner of gospel perfection” and “perfect follower of Christ” (Bonaventure, in Cunningham, 2004, pp. 122-123). Finally, students were invited to make real and relevant to their own spirituality, their own value system and their own vision of future work, the tested and true Gospel way of the little man of Assisi.

For more information about the process described, please contact the authors:

*Eileen Flanagan, Neumann College, Aston PA
eflanaga@neumann.edu*

*Suzanne Mayer, ihm, Neumann College, Aston PA
mayers@neumann.edu*

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Development of a Faculty Evaluation Process In the Franciscan Tradition

PATRICIA SCHMAKEL, PH.D. & ASSOCIATES
Lourdes College • Sylvania, OH

Introduction

Lourdes College in Sylvania, OH, is a Catholic four-year institution offering liberal arts and professional degrees to 2000 students. The college was founded in 1958 under the leadership and guidance of the Sylvania Franciscan Sisters. The Sisters held most of the administrative positions at the college through the 1990s, and still have a very strong influence on the mission of the college. The Franciscan values and tradition are reflected and reinforced via initiatives from the administration and the Office of Mission and Ministry. These leaders regularly remind the faculty, staff, and students that this institution will continually strive to be “a Community of Learning, a Community of Reverence, and a Community of Service” (Lourdes College Orientation Programs, 2005, 2006).

These leaders regularly remind the faculty, staff, and students that this institution will continually strive to be “a Community of Learning, a Community of Reverence, and a Community of Service.”

Before 2005, faculty evaluation was conducted independently and inconsistently across the institution. In 2004, both Faculty Senate and the Lourdes Administrative Council (consisting of President, Academic Vice President, and Deans) identified the need for a formal and consistent evaluation process. Faculty Senate hoped for a meaningful and useful evaluation and development tool for faculty; the administration hoped for an evaluation tool as well as a method for determining and awarding merit pay to deserving faculty members.

The Search for a Franciscan-Based Tool and Process

Administration, faculty, and the sponsoring Franciscan Sisters recognized the faculty as one of the major strengths of the institution. The faculty's special qualities and talents included its diversity, its reputation for excellent and dedicated teaching, its areas of expertise, breadth of practical experience, varied approaches to service and scholarship, and its strong commitment to fulfill the mission “to develop integrated persons.” With the majority of the student body comprised of non-traditional students, these qualities and commitments fueled the college's growth in enrollment, in number and breadth of programs, and in popularity and esteem within the community it served.

With the goal to create an evaluation tool and process which would maintain and further develop the strengths of the faculty, the committee reviewed current literature on faculty evaluation philosophies, systems, and methods. The Faculty Workload and Compensation Committee, assigned the task of developing a faculty evaluation process, selected criteria, suggested by Sutton and Bergerson (2001) to guide their development of a tool and process for faculty evaluation:

- a. The system fits the mission statement of the college.
- b. The system is sensitive to differences among the disciplines.
- c. The system is sensitive to differences among individuals.

The committee agreed that skills and dispositions identified in a previously adopted document entitled *The Role of the Faculty* should become the factors for faculty evaluation. The committee recommended several updates to the initial document, to further clarify descriptions of faculty roles, behaviors, and dispositions. The Faculty Senate approved these recommendations in August, 2005.

Integrating the Evaluation Tool with the Mission of the College

The committee debated the best way to incorporate the current strengths of the faculty and Sutton and Bergerson's recommendations into the technical process of designing reliable tools and procedures for Faculty Evaluation (Arreola, 2005). It was agreed that to support a community of learning, reverence, and service as well as continue to develop a "caring, supportive, faith community," an evaluation utilizing rankings on skill sets and behavioral items would be inappropriate. The committee determined that the college mission and leadership had supported, encouraged, celebrated, and rewarded individual faculty members' unique accomplishments. These accomplishments and subsequent faculty members' development had been based on individuals' own self-leadership, self-development, and mastery-oriented approaches to teaching, service, and scholarship. In order to continue to promote and serve the mission of building a community of learning, a community of reverence, and a community of service, it would be keenly important to preserve this individualistic and self-motivated approach. After review and discussion of methods for successful self-motivation and self-development (Deci & Ryan, 1985; Nicholls, 1984), the committee adopted goal-setting as the methodology for evaluating and tracking faculty performance.

A Franciscan Approach to Introducing and Managing Change

Allowing Enough Time for Adoption

The timetables for beginning the process via the goal setting phase were set for the middle of Fall Semester during the pilot year. Faculty Senate and the Administrative Council agreed that this would allow time

for introduction to and training of both faculty and chairpersons in the use of the evaluation form. Care was taken to avoid deadlines for submitting goals and discussions with chairpersons during busy days or weeks for faculty members and chairpersons, such as midterm weeks, grading deadlines, or other administrative report deadline dates or weeks.

Both administration and Faculty Senate agreed to invest both time and effort to pre-condition and orient the faculty to the new process and to consider the first year of the implementation as the Pilot Year. The committee anticipated the need for ongoing feedback as well as continuing formation and re-formation of the process. They hoped the faculty could become more comfortable with the format and the process of college-wide faculty evaluation if they understood that this first year would be a trial of the process, with opportunity for reflection, feedback and input.

Applying Franciscan Values to the Communications Process

In ongoing recognition of the mission of the College and the strong desire to be a Franciscan-based community of reverence, community of learning, and community of service, extra care was taken in all communications previewing the Faculty Evaluation Process. Written and verbal communications were carefully worded in a collegial, supportive, and non-directive fashion. Faculty were assured repeatedly that the Faculty Senate and committee members involved in developing the process were acting in service to the whole faculty, for the development and good of individual Faculty members and the College, and were open to (*learning*) any and all feedback and dialogue about the process. The committee responded to all questions in a spirit of *reverence*, without defensiveness.

All interested faculty were invited to review the plan for the evaluation process at two Faculty Senate meetings in September. At these sessions, Senate members, administrators, the committee, and general faculty engaged in a dialogue regarding the philosophies adopted, the form to be used, and the procedure planned for Faculty Evaluation. The evaluation document and orientation to the process were presented in early October. The orientation presentation emphasized the Faculty Evaluation Process as "grounded in the mission of the college . . . valuing individual strengths, . . . and considering faculty development as an individual process." The committee also reiterated that the purpose of the evaluation process "flowed from college mission and Franciscan values, supports the call to professional growth, and encourages self reflection to seek truth and realize one's potential."

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Managing Conflict and Resistance In Service of the Franciscan Mission

Faculty members who had not been involved with the adoption of the *Role of the Faculty* document five years earlier raised a number of questions at the full faculty meeting in October, 2005. The resulting discussion and debate provided a continuous exchange of ideas and opinions for several weeks.

During this potentially contentious process, committee members strove to act and think within the Franciscan values framework of learning, reverence, and service.

During this potentially contentious process, committee members strove to act and think within the Franciscan values framework of learning, reverence, and service. Members reminded each other to consider this exchange of ideas as a dialogue within the community: a way to *learn* what would work for the faculty, model and promote respect and *reverence* for each other,

and provide *service* to the institution. In October, 2005, after a full faculty vote and approval, revisions to the *Role of the Faculty* document were completed and incorporated into the Pilot Year Evaluation Form. This completed a major step forward in the “political process of building consensus around shared values” recommended for a successful faculty evaluation process (Arreola, 2005).

Communicating and Re-Communicating the Franciscan Mission Connections

Another set of questions and dialogue revolved around the general approach selected for evaluation, goal setting by faculty members with agreement and evaluation by department chairpersons or Deans. The committee responded by explaining how the goal setting process connected to the mission and traditions of Lourdes College by “providing continuing opportunities for intellectual discovery . . . stimulating the growth of integrated persons . . . and to provide an atmosphere that nurtures a holistic approach to learning within a caring, supportive, faith community” (Lourdes College Catalog, 2005). Committee members further emphasized the strong reverence for diversity, individuality, and uniqueness by Lourdes’ faculty and students. They explained that a qualitative approach to evaluation was selected to encourage each faculty member to design their own evaluative criteria and have strong input into fashioning their own professional journey.

Encouraging the Development of a Community of Learning

Many chairpersons, who would find themselves for the first time in the role of “evaluator,” expressed concern over whether they had the skills needed for assistance with goal setting and evaluation. Administrators agreed to provide specialized training to department chairpersons in these supervisory and leadership skills.

During Faculty Orientation to the Evaluation Process, the goal setting process was explained as a way to encourage and support professional development based on the strengths and interests of each faculty member. In support of the achievement of the college mission, faculty were encouraged to set goals which were “specific, just out of reach yet realistic to achieve, requiring effort and growth, something you believe in and want to do, and including timeframes.” The process of interacting with faculty and chairpersons was intended to be collaborative, to “value and support the relationship between the faculty member and the chairperson/supervisor, . . . promote a community of reverence by acknowledging the dignity of each person and the diversity of the faculty, . . . and recognize faculty skills as shared with the college and the broader community.”

At the orientation session, faculty were given the opportunity to further process the meaning and purpose of goals in small groups. At the end of this session, many faculty members remarked that the setting of goals was not as difficult as they anticipated.

Continuing to Practice Learning, Reverence, and Service During the Pilot Year

The Lourdes Faculty Evaluation Process was implemented in October, 2005 as a pilot year program. The Faculty Senate Workload and Compensation Committee requested feedback in late February and again in May during all-faculty meetings. Faculty members were asked for specific comments regarding pluses and strengths of the evaluation process and weaknesses and needs for the process.

Faculty noted in their feedback that they believed goal setting was a good practice, useful for developing concrete personal plans for the academic year and encouraging individuals to think about three to five year plans. Many commented about the benefits of practicing focus and reflection, as well as being able to track one’s progress during the goal setting and implementation phases of the process. Another important strength was the opportunity for faculty to manage their own growth by choosing their own goals. The act of setting and then achieving goals improved motivation, increased self-determination, and provided a sense of accomplishment for individual faculty members.

Many faculty also expressed the desire for more measurable criteria for evaluating the achievement of goals. They noted that the lack of objective measures could lead to differences in interpretation, subjectivity, or lack of equity during the year-end review of goal achievement. Faculty commented that tying the evaluations to merit pay would be problematic due to the lack of objectively defined criteria. Several suggestions were made to define levels of goals for different faculty ranks, and to include a set of criteria which would apply to those with administrative, chairman, or advisory roles.

Many faculty gave suggestions for simplifying the evaluation form and the procedure. They also expressed the need for more training in evalua-

tion methods and the communications process between faculty and chairpersons. The Workload and Compensation Committee responded by inviting all faculty and chairpersons to participate in support and training sessions during April, 2006. As a result of these small group discussions, faculty members and chairpersons noted that they could now approach the year-end evaluation procedures with more confidence and clarity.

The complete set of detailed feedback and recommendations gathered from faculty and administration was reviewed by the committee during Summer 2006. The committee also held a forum with the Deans and Vice President to decide which recommendations to incorporate in Pilot Year Two of the Faculty Evaluation process. Subsequently, the form and process were simplified, and the changes were approved by Faculty Senate and Administration for the 2006-2007 academic year. The college entered Pilot Year Two of its Faculty Evaluation Process with the goal of continuing to use this process to fulfill the mission of the college, promote the understanding of Franciscan values, and support the growth of a community of learning, a community of reverence, and a community of service.

Note: Due to the importance of faculty evaluation in light of mission, the AFCU Journal editorial board invites member institutions to share your thoughts on this topic. Please contact Dr. Patricia Schmakel at pschmakel@lourdes.edu

The following Lourdes personnel collaborated in this presentation: J. Kujawa, J. Litten, K. Perzynski, M. Polcyn, P. Schmakel, C. Schultz, and M. Stockwell.

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Build With Living Stones: “Creating a Campus-wide Reflection”

PAULA J. SCRABA, PH.D.
Briar Cliff University • Sioux City, IA

Build with Living Stones: Formation for Franciscan Life and Work (BWLS) is a resource for studying the Franciscan heritage. Available from the Franciscan Institute at St. Bonaventure University, this work is based upon the internationally recognized *Comprehensive Course on the Franciscan Mission Charism (CCFMC)*. This series of fourteen units introduces participants to the Early Franciscan Tradition through a blend of the history of the Franciscan Movement, Franciscan Hagiography, and the Franciscan Intellectual Tradition.

Briar Cliff University, in Sioux City, Iowa, introduced BWLS as part of the campus 75th Anniversary celebration during the 2005-2006 academic year. Using a variety of presentation styles, the series served various campus audiences. It was the centerpiece for a monthly “Employees Franciscan Heritage Brown Bag Series.” This program engaged 20 employees in participation in the program for the year. The first program met once a month for 5 months, January to May 2006. Participants had outside reading assignments from the BWLS manuals. The results of the pre and post survey identified a substantial increase in awareness of the various aspects of the Franciscan Tradition for all participants. The campus community requested that the program continue in order to give other employees the opportunity to participate. For the 2006-2007 academic year, the Franciscan Strategic Plan Committee decided to increase the program to 7 months with the goal of attracting an additional 20 participants.

BWLS is also being used in an introductory course in the Franciscan tradition for students. When reading the units in BWLS, students receive study guides to complete to be used in group class discussions. Students facilitate discussion groups with the questions they generate from the material in each unit. Reflection papers, a major research paper, and an oral presentation at the end of the course — all on different aspects of BWLS — are assigned. Another aspect of the course, together with the initial readings on Francis and Clare in BWLS, invites students to develop their own stories of conversion. Students are oriented to the development of the Franciscan person by composing their philosophy of life through a comparison with *The Journey and The Dream* of Francis and Clare, supplemented with other works of Murray Bodo. Students compare their life

Another aspect of the course, together with the initial readings on Francis and Clare in BWLS, invites students to develop their own stories of conversion.

with the journey and the dream of Francis. At the end of the BWLS course students answer three questions: (1) What should I know about the Franciscan Tradition?; (2) How does the journey and dream of Francis and Clare relate to my journey and dream?; and (3) How can I become more involved in the Franciscan Movement for peace, justice and integrity of creation today? There are future plans to integrate into the curriculum a senior level course on globalization in the Franciscan perspective.

Through my research in Franciscan Studies at St. Bonaventure University, I have developed PowerPoint presentations to supplement the BWLS program. Reflecting the storytelling tradition prevalent in the time of Francis and Clare, the PowerPoint presentations enliven the *Build With Living Stones Series* by combining visual expression and the *Early Documents*. The general format is a PowerPoint presentation with focus discussion questions, small group discussion, and re-gathering for group sharing and reflections on implications for the campus community. A new dimension for the student sessions includes student-generated questions with students facilitating the small group discussions followed by a large group discussion and PowerPoint presentation.

To evaluate the impact of the various programs on campus and guide future development an evaluation instrument, in the form of a survey questionnaire- pre/post test 5 point Likert scale, is used consistently with all programs. The following areas of understanding are assessed: the conversion of St. Francis and St. Clare in the foundation of the Franciscan Movement; the major historical events and role of the companions and disciples of the Early Franciscan Movement; an understanding of the Franciscan history of peace, justice, and integrity of creation in the Franciscan Movement; the Franciscan Intellectual Tradition and the origins of Franciscan Theology and Spirituality from the religious experience of Francis and Clare of Assisi; and the ongoing Franciscan Mission. The results to date affirm that *Build With Living Stones* has been a vehicle to bring “new life” and “renewed life” to the Briar Cliff Community. The use of BWLS holds many practical implications for further reflection on the Franciscan Tradition in Higher Education today.

To obtain additional information about the use of Build with Living Stones for faculty and staff formation, and for courses for students, please contact Dr. Paula Scraba at paula.scraba@briarcliff.edu

College Students Research Select Topics for Franciscans International

GAIL S. CORSO, PH.D.

Neumann College • Aston, PA

gcorso@neumann.edu

What happens to students' writing when the audience becomes real for students' papers? Approximately 60 students from varied sections of ENG 102, a Core research and writing course, and Criminal Justice 460, the senior seminar course in the Criminal Justice program at Neumann College, gave written legal consent for their research and writing on several specific topics to be sent to Franciscans International (FI) at the United Nations in New York and in Geneva, Switzerland. The students understood that members of this advocacy group who communicate and lobby regularly for human rights and social justice would either publish their writing or integrate their research into their advocacy efforts.

This project started in response to a call for assistance by FI and a response by interested professors at Neumann College. In fall 2005, the director of the Neumann Institute for Franciscan Studies facilitated a dialogue between the Coordinator of Youth Programs for FI and the Coordinator of Writing at Neumann College, to determine possibilities for students to research FI topics of global import in their advocacy work at the United Nations. Four faculty members agreed to participate in a pilot project which involved students in researching topics suggested by FI. Faculty believed that this process linked explicitly to the mission of the College and that such focused inquiries would support dialogue about contemporary civic issues of global import. The topics for research included human trafficking, AIDS in Sub Saharan Africa, women's rights globally, United Nations Reform, immigration and migration issues, transnational corporations, and poverty. Having the students select an angle into one of these inquiries and prepare their papers for a real audience made a difference in the quality of the writing and the students' attitudes toward writing and revising. This was especially true for those students who agreed to forward their academic research and varied writing assignments to FI.

The topic that seemed to engage most of the students was human trafficking of women and children.

During spring semester 2006, the participating faculty engaged in several collaborative processes to engage the students more actively in aspects of the research and writing process. They orchestrated a field experience for a cross section of students to meet a representative of FI at the United Nations. Seeing the visual representations of poverty in the Sierra Leone installation of photographs, and hearing what the youth

coordinator of FI explained to them, moved many students to care and concern about issues of which they were unaware before this class. Raising consciousness about the scope of these problems was a major outcome of this pilot project.

The topic that seemed to engage most of the students was human trafficking of women and children. It seemed unfathomable to students that others' lives could be so dehumanized — a stark contrast to their own. Students who researched AIDS in SubSaharan Africa were distressed by the scope of the problem and the hopelessness of those about whom they researched. In each instance students asked, "What can we do to help?" Faculty who participated in this project recognized the need for varied social service projects aligning with each of these social issues because many students wanted to work toward making a difference in the lives of others. Boundaries for a typical research and writing class changed once the audience for the writing assignments became real persons with a vested interest in the research and writing about genuine problems faced by individuals and groups.

Faculty at Neumann College planned two additional shared experiences for students across all sections. Faculty showed a PBS film on the contemporary slave trade; students who researched this topic led discussions about such crimes and violations of human rights. A colleague from the Criminal Justice program delivered a two-hour lecture and discussion on human trafficking. This professor, who had delivered a similar presentation to FI, made his slideshow available to students and faculty, and shared with students how to proceed if they identified such a case of social injustice in their own communities. The professor shared with students current cases in the greater Philadelphia area of people sold into slave labor and the complexity of rescue efforts.

For 2006-2007, closer collaboration and communication with FI will be needed. Several questions need to be answered — How has the research and writing by students been used by FI? How can the research and writing be more useful for FI? Are there other kinds of writing that FI would find to be more useful than academic papers, such as annotated references, researched arguments, and Power Point presentations?

For spring semester 2007, additional faculty members have indicated that they wish to have students in their sections of ENG 102 research and write for this real audience, FI, to advocate for change. The Coordinator of Writing anticipates working more closely with the Youth Coordinator at FI for making the results of the participating students' research more accessible to others. In March 2007, a team from Neumann College will be discussing this pilot project at the national Conference on College Composition and Communication in New York City. It is hoped that this effort will expand at Neumann College and across other Franciscan colleges and universities.

Contact Dr. Corso at gcorso@neumann.edu for further information about this project.

Promoting Global Solidarity, One Student at a Time: Franciscans International at the Service of Franciscan Colleges and Universities

MICHAEL PERRY, OFM
Franciscans International

Students across the United States are placing their talents and energies at the service of the human family in order to help end violence against innocent civilian populations in Darfur (Sudan), northern Uganda, Colombia and elsewhere in the world. Other student-led movements play a powerful role in responding to the HIV and AIDS pandemic, calling on governments, the pharmaceutical manufacturers and other private sector players to provide affordable, sustainable and quality life-extending drugs and therapies for those most in need. These movements demonstrate the creative role colleges and universities play in promoting positive social change. Franciscans International, a non-governmental organization enjoying General Consultative Status at the United Nations and representing more than one million members of the Franciscan family worldwide, seeks to establish effective partnerships with Franciscan colleges and universities, tap the energy and creativity of students and faculty and strengthen its capacity to respond to forces threatening the livelihood and dignity of millions of brothers and sisters throughout the developing and developed world.

This initiative provides students an opportunity to integrate the pursuit of academic excellence with the promotion of social change.

Franciscans International (FI) is working with Franciscan colleges and universities to combat poverty, promote universal access to drugs and therapies for those living with HIV and AIDS, guarantee the protection of innocent civilians caught up in situations of conflict in Darfur, central Africa, Colombia and elsewhere, help end the trafficking in human persons and promote the dignity of women and other vulnerable groups. Recently, FI has been working with Neumann College in Aston, PA to identify contemporary social issues that might serve as action-oriented research topics for students. This initiative provides students an opportunity to integrate the pursuit of academic excellence with the promotion of social change. Siena College in Loudonville, NY is creating a partnership with FI so that the Franciscan dimensions of its mission might be advanced through justice-focused campaigns, curricular development and research projects. St. Francis University in Ft. Wayne also is exploring the possibility of a partnership with FI so that students might find ways to incarnate the values of Francis of Assisi and Catholic social teaching in their daily lives and work. These are but a few examples of the many ways that

Franciscan colleges and universities are exploring the moral dimensions of their identity and mission, and responding to urgent needs in a world that is both fractured and graced.

The colleges and universities initiative seeks to provide opportunities for students, faculty, staff and administration to engage in a process of social transformation for the benefit of those who have not experienced the promised fruits of globalization. This initiative seeks to reduce the distance between peoples by linking communities in the US with those in the developing world. It also seeks to provide tools for social analysis, mobilize students around specific issues, and encourage action-oriented research.

FI is prepared to work with student groups and faculty to develop effective methods and tools for conducting campus-wide awareness and action campaigns, and provide information on a range of critical social topics. In addition, FI will offer training programs each fall in New York City to introduce students to the United Nations system, other international organizations, human rights and advocacy groups, and local community-based groups engaged in the pursuit of a more just world system. Students, faculty and administrators from different Franciscan colleges and universities will have an opportunity to meet, exchange ideas and explore possibilities for collaboration and linkages. Additional opportunities will be provided to link students, faculty and administration in the US with their counterparts in the developing nations. FI also provides a limited number of 1-year internship opportunities to graduating students interested in working for the well-being of the poor and marginalized.

We invite Franciscan colleges and universities to enter into a partnership with FI and benefit from the experience and expertise of Franciscans around the world who are engaged in the struggle to promote human rights, ensure a more just and fair system of trade, bring peace and healing to communities scarred by years of violence, and defend the dignity of all human persons. This partnership will promote a deeper awareness of structures that dehumanize and disfigure the face of humanity; provide links for the creation of greater bonds of solidarity; and galvanize and deploy the creative energies of students, faculty, staff and administration in the pursuit of a more just and humane world.

For more information on this program, please contact Br. Michael Perry, OFM (mapfran@aol.com; 202-490-4624) or Paul Ronan (ronan@fiop.org; 202-490-4624).

The Franciscan Heritage Program at the Umbra Institute, Perugia, Italy

MICHAEL CHIARIELLO, PH.D.

St. Bonaventure University • St. Bonaventure, NY

St. Bonaventure University has developed a study abroad program in the Assisi region that focuses on the Franciscan heritage. Located at the Umbra Institute in Perugia, the capital of the Umbrian region of central Italy, the program is minutes from some of the most significant places in early Franciscan history. The Franciscan Heritage Program combines a solid academic program with the deeper experience to be gained by visiting Assisi, LaVerna, San Damiano, Portiuncula and other such venerable sites. There is no comparable semester long program that does this; therefore, St. Bonaventure University wants to make this program available to all AFCU students and faculty and seeks the active collaboration of member institutions.

The Franciscan Heritage Program is directed by Michael Chiariello, Professor of Philosophy at St. Bonaventure University. Chiariello will accompany the first cohort of students in Spring 2007, and teach a course called "The Franciscan Intellectual Tradition," an intellectual history of Franciscan philosophy and theology from the earliest days to the present with an emphasis on such leading Franciscan thinkers as Bonaventure, Duns Scotus and William of Ockham, their ancient Greek influences and their present relevance. In another course, "Francis, Clare and Their Followers," students will study the lives of the earliest Franciscans, emphasizing their moral teaching in light of such current global issues as hunger, poverty, injustice, environmental degradation, and the nature of the human person. As the program grows, other courses will be added including, "Franciscan Art and Literature," and "Franciscan Theology and Spirituality."

The idea behind the semester program is that it would offer a place where students from all the different Franciscan colleges could go and study the Franciscan heritage, as well as take typical university courses. The program will enhance the classroom experience by providing students the opportunity to walk the same paths and experience the same Umbrian countryside as Francis and Clare once did.

Plans call for the program to be offered every spring semester. Students will take a full semester's course load including Franciscan Heritage courses, Italian language and regular Umbra Institute courses.

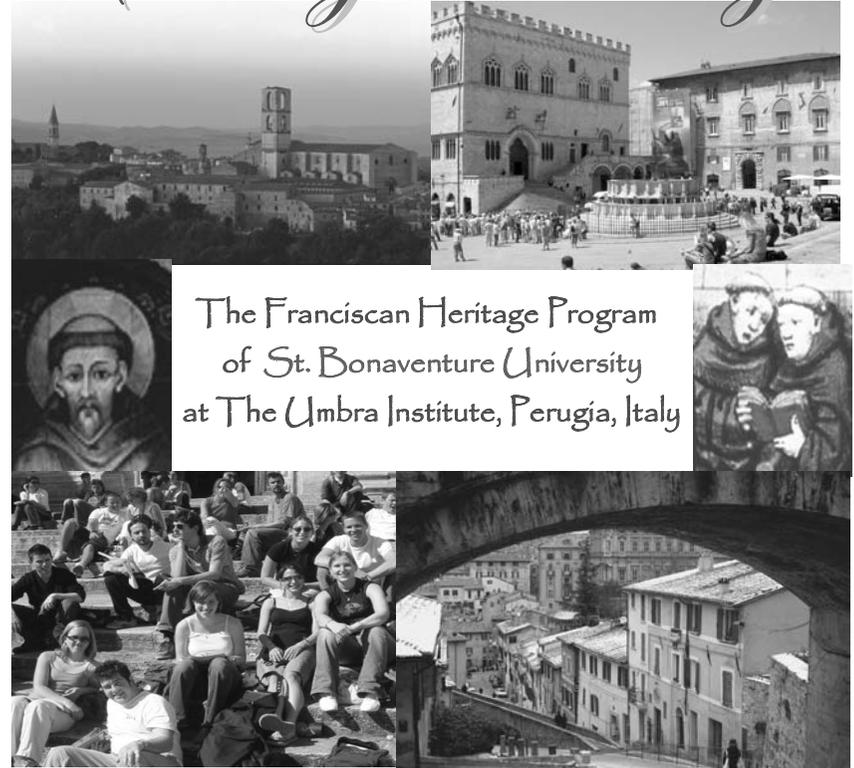
The idea behind the semester program is that it would offer a place where students from all the different Franciscan colleges could go and study the Franciscan heritage, as well as take typical university courses.

Other courses to be offered at Umbra, in the Spring '07, include Archeology, Art History, Classical Studies, Dance, Economics, English, Film and Media Studies, History, International Business, Italian Studies, Political Science, Psychology, Religious Studies, and Studio Art. All courses are taught in English except for optional advanced Italian language and culture courses. Courses are approved for credit by St. Bonaventure University which will issue a transcript upon completion of the semester.

For more information, please visit the website: www.sbu.edu/italystudy, or call or email Dr. Chiariello at 716-375-2201, or mchiarie@sbu.edu.

Spring 2008 Semester

Study in Italy



The Franciscan Heritage Program
of St. Bonaventure University
at The Umbra Institute, Perugia, Italy

Open to students at all AFCU institutions.

For more information contact: Dr. Michael Chiariello, Director

716 375 2201

mchiarie@sbu.edu

www.sbu.edu/italystudy

Applications due October 15, 2007

Seminars and Roundtables

Challenges of a Commuting Community

BROTHER THOMAS GRADY, OSF
St. Francis College, Brooklyn, NY

In a full room of participants, only two were from colleges to which the entire student body commutes daily to campus. However, even in residential colleges, there is often a large body, sometimes a majority, of commuting students. Nationwide, over 60% of students in private colleges commute. Commuting students tend to have complex lives: almost all have jobs, some have family responsibilities, they usually have limited time and money; those on student visas have added problems around housing, employment and medical coverage. They also enrich the college: they are generally motivated, they are diverse in many ways, and they have some life experience. Participants shared ideas on what kinds of events, accessible services and support systems for these students have worked on their campuses.

To learn more about ideas shared or to network with others providing programming for commuter students, contact tgrady@stfranciscollege.edu

South Africa Service-Study Abroad Program

DR. ROSEMARY BERTOCCI
Saint Francis University, Loretto, PA

This round table discussion described Saint Francis University's "South Africa Service-Study Abroad Program" through which faculty, students, and alumni served HIV-AIDS patients in the spirit of Saint Francis of Assisi. During the pilot year, 10 students and two faculty traveled to Saint Mary's Hospital on the Mariannahill Mission, situated in KwaZulu Natal (near Durban), the epicenter of the HIV pandemic not only in South Africa, but also in the world. Because the hospital is overcrowded and unable to cope adequately with the patient load, participants from Saint Francis University joined in Saint Mary's mission to "serve the poorest of the poor in imitation of Christ," through the power of the Spirit, to ease the burdens of the Zulu people in 3 principal programs: (1) The iThemba Family Care Centre (ARV); (2) The Born to Live Programme (Prevention of Mother to Child Transmission of HIV); and (3) The Palliative Care Ward. Because there is now an outbreak of drug resistant TB in the rural areas, University faculty and students may not be able to return to Saint Mary's next year. Therefore, members of the University community are working on securing grant money for the following for

Saint Mary's Hospital: a satellite, network, and computers at outlying sites, which, as the administrators at the hospital indicated, would help tremendously.

Those interested in learning more about this project, as well as the university's programs in Honduras and Haiti should contact Dr. Bertocci at rbertocci@francis.edu

Incorporating Franciscan Values into the Athletic Program

DR. EDWARD HASTINGS
Neumann College

The presentation consisted of three parts. The first part was a summary of the findings of the national survey of 175 Catholic colleges and universities in the United States conducted by Neumann College's Center for Sport, Spirituality and Character Development on "Mission Integration into the Athletic Department." The second part was a description of how Neumann College attempts to connect Franciscan themes within its athletic department. A "Service Project Model for Student Athletes in the Franciscan Tradition" was shared as an example of this integration. The third section of the presentation included how Neumann College relates sports with spirituality and character development. This included a description of a program for Chaplains, the Captains' Leadership Program, and a "Model for a Coaches' Session on Mission Integration."

Please contact Dr. Hastings at hastinge@neumann.edu for additional information.

Care of Creation: A Campus Concern

DR. ELAINE GROSE
Neumann College

This roundtable discussion addressed several questions: As Franciscan institutions do our actions reveal our concern for the environment? Are we developing "green buildings"? Are we recycling? Are we handling our waste properly? How are we committed to environmental education in the Franciscan tradition? A full table of twelve participants shared their experiences, ideas, and hopes for campuses dedicated to the Care of Creation. Several campuses have built "green buildings" or are exploring the possibility for future buildings. Many campuses

have recycling programs for paper, plastic, aluminum, glass and batteries, although some are more successful than others. It was suggested that the key to successful recycling is having the students buy into the effort and claim it as their own project. Representatives shared what their campuses are doing to improve the environment. Examples are ride sharing, increased use of bicycles on campus, improving energy efficiency in the campus buildings, recycling, composting food wastes, converting used cooking oil to bio-fuel, and buying alternative energy (wind, solar) for their electricity needs.

To learn more, contact Dr. Grose at grosee@neumann.edu

Service Learning: Franciscan Style

BROTHER KEVIN SMITH, OSF, PH.D.
Felician College

The *Franciscan Vision: Self, Service and Society* is intended as the senior-year capstone course in the Core Curriculum at Felician College. Relying on the American concern for the rights and dignity of the individual, coupled with the Franciscan belief in the transcendent value and communal understanding of the person and the social teaching of the Catholic Church, this course seeks to foster a sense of service informed by these traditions. This course also aims to deepen civic responsibility and an understanding of the Franciscan tradition while empowering students through direct involvement with a wide array of persons, including health care workers, businesspersons, politicians, educators, clergy, social workers, children, elderly persons, physically challenged individuals, homeless persons, community leaders and public officials. Students meet weekly in a seminar setting to share their reflections on their respective off-campus experiences and to share their journal entries reflecting upon assigned readings in Catholic Social Teaching and Franciscan resources. Students also post questions arising from both their service and readings for discussion at these weekly seminars and develop and support campus-wide activities in response to perceived needs (e.g., recycling programs, prayer services, marches, environmental action, feeding the poor and homeless). Each student serves a minimum of 20 hours in approved direct service over the course of the semester.

For additional information, please email Brother Kevin Smith at smithk@felician.edu

Franciscan Values and the Core Curriculum: Three Models

DR. LANCE RICHEY, Cardinal Stritch University

DR. DAVID DiMATTIO, Clare College, St. Bonaventure University

DR. RICHARD BURNOR, Felician College

Presenters shared three different approaches to incorporating Franciscan Values into the Core curriculum. The Cardinal Stritch Franciscan Core Curriculum consists of three components. The first component is a mandatory Franciscan-infused First Year Experience course. In this three credit course, students learn about the key Franciscan values and persons associated with the university. The second component requires students to take two 3 credit courses which intentionally integrate Franciscan values. The final component, taken in the junior or senior year, is a mandatory non-credit Keystone Experience. The Keystone Experience gathers groups of 15-20 students over the course of two evenings. During the first evening, students share a meal and discuss the meaning of the Franciscan tradition in their education. At the second gathering, students share a reflective paper or creative artifact to express what their Franciscan education has meant.

Clare College is the title given to the core curriculum and the administrative unit which oversees the core program at St. Bonaventure University. Consisting of 12 interdisciplinary courses, the Clare College program provides students with a shared liberal arts and sciences foundation from the Catholic and Franciscan perspective. The first course in which all students participate is a small seminar entitled *The Intellectual Journey*. This course is built around themes from *The Mind's Journey into God* by the university's patron, St. Bonaventure. Taken in the student's final year, the University Forum, serves as the capstone course of the core curriculum. In this course, students examine a contemporary issue, such as the environment or globalization, from the perspective of several disciplines. This course includes a service learning component. Several other courses include a special focus on the Franciscan tradition.

Felician College distinguishes between its core and general education programs. Rooted in the Catholic and Franciscan liberal arts and sciences traditions, the Felician core consists of a 12-credit four course sequence taken between sophomore and senior year. The Core program is built around the themes of peacemaking, moral reasoning, pilgrimage, and service. The first course, *Culture and Diversity*, invites sophomore students to consider the multicultural dimensions of current issues in light of the Franciscan tradition. *Applied Ethical Reasoning* challenges students to consider ethical dilemmas from many viewpoints, especially the Catholic

and Franciscan. In junior year, students use the metaphor of pilgrimage as a framework to consider texts from classical Greek and Roman writers, the Judeo-Christian tradition, and the contemporary world. The Core culminates with the senior capstone course, The Franciscan Vision of Self, Service, and Society. (Please see description on page 54.)

The presenters will be happy to discuss their curricula with interested readers. Please contact them at lbrichey@stritch.edu, ddimatti@sbu.edu, and burnorr@felician.edu.

“Fitting In” with the Franciscans

BRYCE JOHNSON, PH.D.
Neumann College, Aston, PA

C ache Valley, Utah, where I grew up, is a very small, very beautiful, and very Mormon enclave nestled in the Wasatch Mountains. On the surface, my family looked like everybody else. However, just below the surface (and, truly, at our very core), my family was quite different: we were Lutherans. From an early age, I was very aware of how my faith set me apart from most of the people around me. At times this was pure self-awareness, but more often than not, it was a comprehension that was imposed by those in the majority. I eventually made my way to Virginia for college. For the next several years, my feeling of “otherness” as a product of my faith decreased. However, this changed once I arrived at Neumann College in Aston, PA. The divergence of my own faith from the majority was much milder than it had been when I was growing up, but I was aware of it nonetheless. Once again I was a member of a faith community in which I was a minority. Or so I thought.

When my wife and I moved to the Philadelphia area last year and I began teaching at Neumann in the fall of 2005, fully understanding the core values of the institution was not exactly at the top of my priority list. Rather, I was more concerned with such minutiae as my daily commute, my course schedule, learning my students’ names, and trying to figure out what in blazes “water ice” was. However, once the school year ended, I had much more time to reflect on the academic year. Now, “fitting in” seems like much more of a concern for a high school wallflower than for a reasonably well-adjusted, highly educated, and moderately handsome college professor. Yet as I reflected on the year, I pondered my role at Neumann not necessarily in terms of professor/educator/mentor, but rather as a member of a community that shared a certain set of values. I wondered how I, as a non-Catholic, fit in at an institution that espoused “Catholic Education in the Franciscan Tradition.” I wasn’t even sure what a “Franciscan” was, so I decided to do a bit of research. With these questions in mind, I decided to attend the AFCU conference at St. Bonaventure University in June 2006.

I will admit to some apprehension about attending the conference because my own preconceptions about Catholic (and subsequently, I faultily supposed, Franciscan) values is that they don’t necessarily mesh with

Perhaps the most enlightening experience I had was my exposure to the Franciscan value — and I would now call it not merely a value but a “virtue” — of “respect for others, by valuing diversity as well as ethical and scholarly questioning in pursuit of knowledge.”

my own. However, the conference opened my eyes to what it means to be a Franciscan. Perhaps the most enlightening experience I had was my exposure to the Franciscan value — and I would now call it not merely a value but a “virtue” — of “respect for others, by valuing diversity as well as ethical and scholarly questioning in pursuit of knowledge” (that’s right out of Neumann’s Core Values Statement, by the way). Here I saw people of diverse faiths — including many devout Catholics — rationally and respectfully discussing potentially touchy subjects such as the ongoing debate between Creationism and Evolution and the need for on-campus support groups for gay and lesbian students. Rather than feeling out of place and reticent to voice my opinions, I instead saw that my own values were respected and shared by many of my colleagues at Neumann and other Franciscan institutions. Not only did I see that I *did* fit in at a Franciscan institution, I understood *why*: I am a Franciscan. Now, I may not be a card-carrying member of the St. Francis fan club and I do not don the ultra-chic threads of a Sister of St. Francis, but being a Franciscan is not about outward appearances or declarations of faith. Being a Franciscan is about Integrity. It is about Service. It is about Love for all creation. It is about Excellence. It is about Social Responsibility. And it is about Stewardship of Resources. Being a Franciscan is about how one lives, not necessarily who (or what) one is.

I returned from the AFCU conference with a better sense of purpose and of my role at Neumann. This may sound like some tired cliché out of a self-help book, but I really did feel renewed. If there is one lesson that I learned at the conference it is this: you don’t have to be Catholic to be a Franciscan. I’ll even go out on a limb and state that I’m pretty sure you don’t even have to be a *Christian* to be a Franciscan. Now, maybe one of our lovely Sisters will visit my office with a truncheon and tell me otherwise (but I have a feeling that inflicting bodily harm on me would violate some sort of vow), but this is what I believe after my experience at St. Bonaventure.

Aston, Pennsylvania, is a long way from Utah, both geographically and otherwise. My apprehensions about “fitting in” are long gone. I now see my role as not merely an educator and a colleague. I now feel that I am an included member of the Franciscan community. I feel blessed to have been given the opportunity to figure this out this past summer.

Next summer, I’ll figure out water ice.

Dr. Johnson may be reached at johnsonb@neumann.edu.

Recruiting for Mission in Student Affairs at Catholic Colleges and Universities: A Case Study

MARYELLEN GILROY, Ed.D.
Siena College • Loudonville, NY
mgilroy@siena.edu

Introduction

How should administrators talk to candidates for positions in Student Affairs about the religious history, identity, and mission of their institution? How do we have a conversation about the ways student life and learning are informed by our religious traditions? Moreover, how do we explain the influence that our Franciscan and Catholic college heritage has on all the business that the institution conducts without seeming to proselytize? These are questions that the Division of Student Affairs at Siena College has had to wrestle with.

This case study describes how the Division of Student Affairs at Siena College developed a framework for communicating its institutional identity with job candidates. We believe that by recruiting for mission, we can help candidates better assess their fit with the Siena environment. Indeed, by offering this information at the beginning of the hiring process, candidates are in a better position to describe how they can contribute to Siena’s mission.

Properly conceived, recruiting for mission “opens up” rather than “closes off.” It invites individuals, regardless of their religious preferences or beliefs, to join a community with full knowledge of what that community is about.

Why “recruit for mission”?

The concept of recruiting for mission is not new. Even so, there are few models that outline the process, and fewer still that offer guidance on problems an institution should anticipate and avoid. “Recruiting for mission” does not mean that we discourage individual differences, or privilege applicants who are members of the Christian faith. This was the initial perception of many on the Student Affairs staff, however, and they expressed concern that Siena might be moving toward intolerance. The first order of business in recruiting for mission, then, is to clarify its purpose. Properly conceived, recruiting for mission “opens up” rather than “closes off.” It invites individuals, regardless of their religious preferences or beliefs, to join a community with full knowledge of what that community is about.

When an institution or division commits itself to recruiting for mission, it is essentially engaging in the process of “branding.” Women’s colleges

provide particularly good illustrations of this concept. They are clear about what sets them apart from other educational institutions, and what the benefits of teaching, learning, and working in an “all- female” environment might be. They take great pride in marketing graduates who have advanced to leadership roles in government, education, health care, business and the like.

Recruitment for mission in a Catholic context is another version of educational “branding,” a way to distinguish the opportunities Siena offers from the range of other options a potential employee may have. It is a chance to begin the dialogue with applicants about their ability to understand policy decisions grounded in a religious context, especially those decisions which may be in conflict with the candidate’s own values. Recruitment for mission is also a way to gauge how clearly an applicant understands and appreciates the defining features of the environment they may be joining. A process allowing for dialogue about being a Catholic college with an explanation of the contribution of the college’s founding religious order can help to minimize surprises once the employee begins work.

Institutional Characteristics

At the invitation of Bishop Gibbons of Albany, NY, the Franciscan Friars of the Holy Name Province opened the doors of Siena College in 1937 under the patronage of St. Bernardine of Siena, the 15th century Franciscan preacher. Siena received a provisional charter from the Board of Regents of the State of New York in 1938 and it was granted a permanent charter four years later. Originally an all male college, Siena became coeducational in 1969 and is an independent four-year liberal arts college in the Franciscan and Catholic tradition emphasizing care for the poor and marginalized, reverence for the integrity of creation, and a commitment to non-violence.

The College enrolls 2900 full-time students of whom 85% are residents. There are three schools offering 26 majors: liberal arts, science, and business. For full-time freshmen entering in 2003 the retention rate was 83% with an overall retention rate of 78% for a five-year graduation rate. There are 168 full-time faculty and the average class size is 20 with a faculty student ratio of 14:1.

The current Vice President for Student Affairs was appointed in July of 2000. The Division of Student Affairs is comprised of the following reporting areas: Dean of Students, Residential Life, Campus Programs and Student Activities, Health Services, Counseling Services, Franciscan Center for Service and Advocacy, Multicultural Affairs, Services for Students with Disabilities, and the Sr. Thea Bowman Center for Women.

The Case

In the spring of 2002, the Residential Life staff embarked on their annual job search for residence hall directors. In any given year, we seek to hire 1-2 new individuals for full-time residence hall director positions. Candidates are master’s level professionals with varied levels of training and experience in student life. We found that while many of the applicants were highly qualified for these positions, they were also unable to express why Siena appealed to them. As the Vice President for Student Affairs (VPSA), I was surprised to learn that members of the Residential Life staff who had been interviewing these applicants also struggled to explain Siena’s distinctive Franciscan and Catholic mission to applicants. Staff members agreed that Siena had a feel to it that was different from the secular institutions they knew, but they could rarely get more specific than that.

As staff members talked, I realized that we were not providing them with the tools to explain the who, the what, and the how, of a student life program informed by a particular set of values and tradition. In other words, residence life staff members were conveying to potential hires a very weak message about the identity of Siena. The staff felt that if they could explain the distinctive Franciscan and Catholic identity of Siena they could better frame questions to job applicants. The ability to articulate mission was an opportunity to engage candidates in a discussion about whether (and how) they could see themselves working productively in this environment.

I held a series of meetings with the Residential Life staff to talk about this issue and invited the College chaplain to be part of the discussions. We reached three major conclusions as a result of these meetings: 1) we needed to identify and focus on Franciscan values, a term that was used loosely and defined vaguely; 2) professional and student staff needed education on St. Francis and the Franciscan tradition if we expected them to embody these values in their work; and 3) in order to accomplish these aims, discussions would have to proceed on the divisional level. It was apparent that if members of the Student Affairs staff at Siena became conversant in Franciscan values, the culture of the Division would change.

We determined the need for some type of document to be developed for residence director candidates that focused on the Franciscan identity and values of the College. The College chaplain agreed to create a document for this purpose for the spring 2003 residence director staff recruiting cycle. This document provided an overview of Franciscan values embodied by the life of St. Francis of Assisi and clarified specifically what the generic terms “Franciscan values” and “Franciscan tradition” meant. The document also allowed us to distinguish “Franciscanism” from our Jesuit, Dominican or other counterparts.

The reaction to the document from members of the Residential Life staff affirmed its worth as an internal text for discussion by all members

of the Division. Staff members were encouraged to read the chaplain's paper (*A Persistent Memory: The Spiritual Legacy of Francis of Assisi and Siena College*) and consider how the values identified figured into the community-building nature of their work. At three additional meetings, members identified the values that had the greatest significance for them. Eventually, our discussions settled on four core tenets: diversity, optimism, respect, and service (DORS). Thus began our Student Affairs Franciscan Values Initiative, a program that has infused new life into everything from programming to strategic planning.

During the 2003 recruiting cycle, every applicant for the residence director position received a copy of the chaplain's document prior to the interview. Applicants were told that we would be expecting them to react to the document during their interview and would like them to think about what they could bring to work in residential life at Siena in light of the values. The document had an immediate and dramatic effect on the hiring process. It was clear to interviewing committees that the applicants invited to campus that year were prepared differently. "They seem to want to work at Siena because of who we are," one staff member commented. Another pointed out: "It's nice to have an interview with someone who has some sense of the place and can ask questions based on what has piqued their interest."

Equally interesting to Siena staff were the individuals who received our materials and declined a campus interview. Some simply indicated that they were not looking for a religiously affiliated institution. We concluded that this natural process of opting out was a good thing. It allowed applicants to make an informed choice rather than interviewing and accepting a position only to realize later that our mission was in conflict with their beliefs and values.

A Student Affairs Response to the chaplain's paper and the Values Initiative implemented was written during the summer of 2003. In order to provide further clarity of how the tradition instructs us, the Division of Student Affairs spent the 2003-04 academic year describing the kinds of behaviors that foster particular values (as well as behaviors that do not) and developed a vision statement for the Franciscan Values Initiative. These documents became the companion pieces to the chaplain's paper. Beginning with the 2004-05 recruiting cycle for residence hall directors and other positions within the division, we began to include the chaplain's paper, Student Affairs Response and Vision Statement for the Franciscan Values Initiative, in the packets that applicants received. These pieces have become the standard materials that Student Affairs staff sends to job applicants prior to on-campus interviews.

Opportunities

By undertaking an effort to articulate our identity in terms that lay individuals could understand, present staff members reflected on their own

experiences as new hires and considered what information would have better informed them about the mission of Siena College. By developing deliberate and thoughtful strategies for highlighting the Catholic mission of our institution, we helped our entire staff to develop a baseline of understanding and points of reference for the influence on our institution's identity.

A major caution here is the need for on-going conversation after the pre-employment phase in order for the institutional identity to take root in the individual and truly become a part of his or her lived experience. If it does not, the institution's efforts will be viewed as any other "slick" advertising campaign. At Siena, the Division of Student Affairs utilizes their annual summer retreat as an opportunity for further discussion and reflection on the mission of the college. This commitment to the on-going dialogue on the Franciscan and Catholic identity provides dedicated time for staff to discuss and question the lived experience of the mission on all that we do in student life.

Challenges

Staff members are bound to disagree in their interpretations of what it means to work at a Catholic college. The challenge is to develop an approach that the greatest range of staff members buys into and to create opportunities for mission-focused discussion to happen. The danger is that the "recruiting for mission" concept might be misconstrued as a form of indoctrination or a litmus test for employment. At Siena, we explicitly addressed this issue to head off such misconceptions.

Not every constituency at an institution will be ready to embrace the idea of "recruiting for mission" at the same time. For example, given the complexity of issues surrounding academic freedom and governance by college faculties, the development of a recruiting for mission approach for the hiring of faculty needs careful explanation to allay fears, dispel myths, and to determine the best way to begin an implementation process. Recruiting for mission is in no way about stifling teaching, scholarship or expression. It is, rather, an evaluative tool that even faculty can use to determine how comfortable perspective employees can be in the institution's environment.

The best analogy that I can offer here is that of living or working in a foreign country. The Peace Corps goes to great lengths as part of its training to educate new volunteers about the culture into which they will be assimilated. Peace Corps staff members discuss cultural taboos and talk to the volunteers about ways to navigate safely and productively within a new environment. Peace Corps staff also try to determine the best match of country or locale to person. Are we, as Catholic institutions of higher education really any different? We also operate within a certain institutional culture and when we choose to join that environment or culture, we

face norms and behaviors which may not be ours, but which we need to respect.

Is “recruiting for mission” in conflict with diversity?

Some would argue that by highlighting an institution’s faith based distinctiveness, some potential applicants may feel excluded. Others argue that diversity initiatives that are grounded in a Catholic — meaning universal — and founding order’s traditions are inclusive rather than exclusive of differences within the community. In fact, the truest expression of a Catholic institution supports, embraces, and celebrates universality while still being true to the mission and identity of the institution. This approach is far more integrative than the “politically correct” responses to diversity initiatives, which often appear as an addition to the institutional structure. At Catholic colleges and universities, the religious heritage of the mission provides a framework for multiculturalism that is rich and substantive in keeping with the tenets of

At Catholic colleges and universities, the religious heritage of the mission provides a framework for multiculturalism that is rich and substantive in keeping with the tenets of Catholic social teaching focusing on inclusion of all people and the dignity of each person.

Catholic social teaching focusing on inclusion of all people and the dignity of each person.

Conclusion

After instituting a “recruiting for mission” approach, we became much more appealing to applicants looking for a work experience at an institution with a Franciscan and Catholic identity. The end result was a more committed staff who, regardless of their particular faith tradition, truly embraced the mission and felt comfortable working at Siena College. Recruiting for mission is a way for an institution, or a Division, to look at these issues and articulate its identity as a Catholic college in meaningful ways with prospective job applicants. The challenge will continue to be how recruitment for mission is conceptualized, how it develops, and how it has meaning on our campuses.

Resources and Suggested Readings

- Beaudin, W. (2003). *A persistent memory: The legacy of Francis of Assisi and Siena College*. Loudonville, NY: Siena College.
- Estanek, S. (Ed.). (2002). *Understanding student affairs at Catholic colleges and universities*. Franklin, Wisconsin: Sheed and Ward.
- Schaefer Riley, N. (2005). *God on the quad*. New York: St. Martin’s Press.
- Steinfels, P. (2003). *A people adrift*. New York: Simon and Schuster.

Some best practices

In the process of its attempt to “recruit for mission,” the Division of Student Affairs at Siena College has learned much. The best place to begin the conversation with regard to “recruiting for mission” is to spend considerable time discussing the institution’s mission statement and providing examples of how the mission is exemplified in practice. This approach has an added benefit: when done well and skillfully, it permits staff to talk about the behaviors or institutional practices that seem to be in conflict with the stated mission and identity.

Next steps might include:

- *Develop a series of documents that outline the identity and mission as it relates to student affairs at your institution.* If your institution already has documents on the mission or religious tradition of the college, you may wish to adapt them for potential applicants in such a way that they specifically focus on the work of your division (in Siena’s case, this was Student Affairs).
- *Evaluate your divisional website.* What would an applicant find on your website about the institution’s values or any divisional initiatives that support the Catholic tradition? Is it clear to applicants, who are spending considerable time on your institution’s website before interviews, that the Catholic identity and founding order have an impact on the environment and culture?
- *Encourage questions on the topic of identity and fit with applicants during the interview process.* Interviewers should prepare questions specifically aimed at assessing an applicant’s understanding and appreciation for the religious tradition of the college. The questions applicants have for you can be just as critical, and they can be revealing in ways you might not expect.
- *Evaluate your new employee orientation practices.* If your institution has an orientation program for new employees, is there a component on the mission and identity of the college? If not, how is the identity of the institution discussed beyond the interview process?
- *Support on-going staff development.* How is your institutional and divisional mission statement, discussed and supported on a regular basis with your staff? This is an area that should be given careful thought and planning as a way to fully integrate and operationalize the mission and identity of the institution with employees. Staff need and often want on-going conversation of the relationship of values and institutional identity to their work. The “why” in policy development and in rationale for policies will have greater meaning.
- *Begin a trickle down effect.* Siena College is now at the point where we feel significant inroads have been made with recruiting for mission for professional positions within the Division of Student Affairs. We now also ask candidates for the student resident assistant and orientation leader’s positions to reflect on the Catholic identity and Franciscan values as part of the application process. Our goal is to make these discussions a standard part of the interviewing process for all professional and student positions within our division. If staff can comfortably articulate the identity, then it becomes a natural part of divisional culture.
- *Avoid indoctrination.* Any approach developed under the initiative of “recruiting for mission” should be reflective of your particular institutional culture. Grounding the institution’s approach in the Catholic identity and founding order’s values with examples of the practices that support this, provides a way to discuss with applicants the distinctiveness of the institution. However, it is important to encourage open communication. If the impression is that the institution is unwilling to dialogue with those of different faith traditions you will reinforce the stereotype that to be “Catholic” is to be rigid, unappreciative, and limiting.

Using Academic Service-Learning to Teach Franciscan Values

BARBARA S. SPIES, PH.D.

Cardinal Stritch University Milwaukee, WI
bsspies@stritch.edu

Parker Palmer (1998), a writer and teacher who focuses on education and spirituality, notes that, “Good teachers possess a capacity for connectedness. They are able to weave a complex web of connections among themselves, their subjects, and their students so that students can learn to weave a world for themselves” (p. 11). As I struggle to make those connections with my students, I have found academic service learning a helpful pedagogical technique. This article examines the ways in which professors might use academic service-learning in a particular course and shares the responses of one group of students to such a method of learning.

Having taught at a public institution that had a large academic service-learning program, I already knew that this method was a good one for teaching content while, at the same time, making students aware of their civic responsibilities. But, it was not until I arrived on the campus of a Franciscan university that the value of academic service-learning became evident as a vehicle for promoting the institutional mission. At Cardinal Stritch University, the new faculty orientation outlines the Franciscan values of the university: Creating a Caring Community, Showing Compassion, Reverencing All of Creation, and Making Peace. Although we are told that our courses should include a discussion of these values, I found this task to be awkward and difficult initially. While the values made sense to me personally, I could not find a smooth and effective way to bring them into the basic public speaking course that I teach. However, when the Director of Academic Service-Learning on campus asked if I used the service-learning approach in my classes, I was reminded of my previous experience with this format and thought it might be an effective means of teaching the Franciscan values.

Students in my Oral Communication course are now required to engage in academic service-learning. I removed from the syllabus three exams, calculating that the time spent preparing for the exams and taking them was relatively equivalent to the amount of time spent volunteering and reflecting on that experience. Since Oral Communication is a requirement for most programs, these students represent almost every major on campus. At the beginning of the semester students choose a non-profit agency for which they will volunteer for ten to fifteen hours for the semester. Many choose a site based on a connection with their majors. For example, an education major may volunteer in a classroom, and a theater major may connect to an inner city theater group for teens. By the second week

of the semester, students turn in a contract signed by an agency representative and themselves specifying the service they will perform. Five times during the semester students write a reflection on their service experience in connection with material discussed in class. In one of their major speeches, they discuss some aspect of their service-learning experience in connection to the topic of that speech. In applying course content to their experience, the students have a better grasp of that material. They also have some kind of “life experience” to use as examples for their speeches, which is especially important for traditional aged first year students. Finally, they have a much better understanding of and appreciation for the Franciscan values of the university.

As I reflect on the classes in which I have used academic service-learning to teach the Franciscan values, I find that the effectiveness of this method is clearly evident in the students’ stories of their experience. Also, I have found that the method helps to develop the students’ listening skills, which are important for successful oral communication. Finally, using academic-service learning is a practical way to make students aware of the needs of the people around them and how living the Franciscan values can help them to respond to these needs.

Storytelling

Margaret Carney, OSF, (2005) speaks of the importance of the application of values in the lives of students in her article, “The ‘DNA’ of Franciscan Institutions.” She notes that students “do not speak of learning [Franciscan] traits in an abstract way. They tell stories” (p. 6). She refers to experiences students recount of observing faculty living out the Franciscan values. Students receive a similar lesson from their own experience with service in the Franciscan Tradition. They come away with stories to tell.

In the Oral Communication course, the students’ stories emerge when they are asked to respond to questions not only about communication itself, but also about the Franciscan values. Students give four major speeches, one of which relates to their service. They also deliver four minor speeches, including a Franciscan Values speech. This speech calls on students to explain how they live out one of the Franciscan values by sharing an experience or an action that made them realize what they value or sharing how one of these values is vital to their vocation. The assignment for their service-learning reflection is as follows:

When I read my students’ reflections, I am convinced that they have been changed by learning the Franciscan values through academic service-learning. In fact, one of the most satisfying results of using this teaching method is that the students recognize their own growth.

Discuss how your Service Learning experience coincides with your values, especially those Franciscan Values discussed in our latest speech. What have you learned about yourself so far? How has this experience affected your understanding and empathy and your sense of community?

One student volunteered at Project Ujima, a community center that is working to reduce the number of repeat, violence-related injuries among children and teenagers. In relation to the Franciscan value of Showing Compassion, she notes:

I spend several hours every week working with students who probably don't have many positive role models in their lives. One of our goals is to communicate to them that they are important regardless of their behavior or life situation. I want all the students I work with to understand that I care about them as people and not just as students I tutor.

This same student reflects on the value of Creating a Caring Community when she writes:

Many of these children come from homes and communities in which they are not cared for. Project Ujima is meant to be a safe place where they can go and be kids. They are encouraged to be themselves without putting anyone else down.

Another student, who worked for the Police Athletic League center in Milwaukee, describes his new awareness of the need for a compassionate response to others. This awareness comes through when he writes:

The purpose of the center is to bring the youth off the streets and to give them opportunities in sports and recreation that they probably would not have had otherwise . . . I show compassion by: serving and caring for the poor, taking responsible social action, and offering unselfish service.

A theater major volunteering in an inner-city theater program notes:

I truly believe that creating a caring community is a very important Franciscan Value that these kids could really learn from and grow. Since I've been there, I have treated all the kids the same and tried to keep their attitudes positive even when they were upset or mad about something. Also, most of these kids are mad at the world for some reason or another. 90% of these kids are poor, have broken homes, or parents that don't care about them. Modjeska is the only place they can have any fun and I think it's important for them to have a community that is accepting and welcoming.

Some students gain so much that they go beyond the required hours to continue their service-learning beyond the semester. As one art education student writes:

Once I had reached the required hours, I remember [the teacher] telling me that I did not have to volunteer in her art classes anymore if I did not want to. But I realized that I wanted to keep on volunteering, and so I put in a few extra hours.

This student's experience is typical of the results I have found over two years of requiring academic service-learning. Although students are initially hesitant about putting in the time, they soon come to realize the value of the experience.

When I read my students' reflections, I am convinced that they have been changed by learning the Franciscan values through academic service-learning. In fact, one of the most satisfying results of using this teaching method is that the students recognize their own growth. One student ended the semester by saying:

Throughout my time at the Agape Community Center my values have grown stronger and I have truly learned what it is that I value. I believe in respecting all people no matter what their race or social standing. I have met many people from different cultures in my work at the community center and all of them have been respectful and nice to me. They are grateful for my time, companionship, and compassion. I value forgiveness and compassion for others as well as honesty and true friendship.

Clearly, these students do indeed "tell stories," very moving stories of personal transformation.

Listening

Lance Richey (2005), in his examination of Dietrich von Hildebrand, focuses on the importance of having a connection to that which we learn. He notes, "von Hildebrand insists that true knowledge demands not just observation, analysis and description of the world, but also a personal encounter with it" (p. 20). He goes on to explain that "true knowledge of an object arises only when we come to see it, as it were, face-to-face, without any theoretical constructs or instrumental needs intervening between the knower and the known. And this encounter, in turn, demands not only or even primarily the right intellectual training, but also the right attitude towards the object of knowledge, a willingness to listen to the world rather than to question it" (p. 21). We gain this attitude through full engagement with the course material. Faculty can connect with students in many ways, one of which is providing them the opportunity to have that personal encounter that Richey discusses. Listening to the stories they tell about their experiences with service-learning gives students such an opportunity.

While students expect the focus of the class to be on them as speakers, they actually spend most of the semester as listeners.

In the public speaking classroom we discuss the significance of listening. While students expect the focus of the class to be on them as speakers, they actually spend most of the semester as listeners. They are the captive audience for their peers. We discuss the importance of the listening process and examine it through the service-learning reflections. One student explained,

Through my active listening skills I learned a lot about [a girl at Project Ujima] and showed her that I was interested in her. If I hadn't made that effort our evening would have turned out very differently and I highly doubt that she would return next week.

Through her attention to listening skills, this student found successful communication. Another student, who visited a prison through Campus Ministry noted,

Listening is a crucial method for making a person feel important. Through good listening skills a person feels as if their opinion is important. When someone is giving his or her opinion it is crucial to listen closely to what they have to say or else the person won't feel valued.

Students share their service experiences with each other and we all gain from listening to the stories.

Practicality

My experience over the last two years has taught me that I can incorporate service-learning into the public speaking classroom with a few modifications that produce practical results for students. They apply the communication material to their reflections on service, include interesting

When students combine their faith with their learning, they are more likely to embrace a servant lifestyle.

experiential information in their speeches, and learn what it means to live the Franciscan values. There are added benefits as well. Students become connected to their community in ways that previously they had not been. Students walk away from their service situation with additional skills and experience to include in their resumes. Several students have, in recent years, used

their service-learning experience as a stepping-stone to a job with a non-profit organization that they had served as a student. The practicality of academic service-learning extends beyond the semester during which the students served.

Teachers need to think about how their information can be applied in the student's life. Zachary Hayes (2005) argues that the Franciscan Tradition leads to a practical education. He explains, "It is not knowledge for its own sake. Rather, it is knowledge related to a higher goal: the total

development of the human person's relation to God, to fellow human beings, and to the world" (p. 13). Service-learning provides opportunities for students to use their knowledge for a higher goal. Statements that students make at the end of the semester, such as, "I feel that because of this experience I am now more ready to face anything that comes my way," demonstrate the practical nature of the exercise.

Students often go into the service-learning situation believing that they are simply acting as volunteers and really will not gain from the service. Not only do those who are served gain from the Service-Learning experience, but the students who serve receive positive results as well. Dennis, Nangle, Moe-Lobeda, and Taylor (1993) note, "Francis offers us the possibility of true joy, freedom, and love extending far beyond the boundaries of the familiar and based on an experience of God's mercy" (p. 11). As the students participate in service, they express a newfound understanding of God's love. They learn what it means to live that love out in their own lives.

Conclusion

When students combine their faith with their learning, they are more likely to embrace a servant lifestyle. Dennis et al. (1993) discuss the nature of action changing one's way of life: "It is far too easy and too common to avoid allowing our newly gained insight to change the way we live. The action response component is meant to challenge us to live a deeper understanding of discipleship discovered in renewed reflection on the Franciscan tradition" (p. 4). As students develop a fuller understanding of discipleship, they live out the challenge of the Franciscan university.

The benefits of implementing academic service-learning into the classroom are many. Instructors can, without major revision to a course, incorporate an effective means of presenting Franciscan values. They can sell the idea to the students both by being matter-of-fact about the requirement and by reminding them of the benefits they will gain. Those perks include the tangible experience to place on a resume or use in an interview and the personal growth from offering their unselfish service to the community. Students gain life experience to use in that particular course, as well as other classes. They have more substance to their academic existence.

These quotations from students are but a brief sample of the positive outcomes from the academic service-learning experience. Until I had read these reflections, I was not fully convinced that I had made the right decision in requiring academic service-learning in my courses. I understood the concepts behind the program, but had not seen its full potential. Students walk away from the experience enriched. They have taken the initiative to choose an agency in which to serve, connected with a representative of that agency, and presented themselves in a manner that encouraged the interviewer to allow them to serve. They have offered their direct service or empowering actions and reflected on the meaning of that service in relation to course work and their understanding of

Franciscan values. While reluctant to begin the process, many students choose to continue their service though no longer required to do so. Consistently, students deem service-learning worthwhile, educational, and even inspirational. I encourage other professors to take the risk and incorporate academic service-learning into their courses; the practice has the potential to change both faculty and students.

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“What Are You Serving Today?”

How AFCU Member-Schools Are Helping Students Integrate the Franciscan Ideal of Service into Their Personal and Professional Lives

Part Two

KEVIN GODFREY

Alvernia College • Reading, PA

Kevin.godfrey@alvernia.edu

This article is the second part of a series begun in last year’s AFCU Journal (2005). The intention of the series is to identify how AFCU member-schools are working to assist their students to learn, understand and incorporate the Franciscan service tradition into their personal and professional lives. Because the information on this topic is so ample, the editors of the journal have decided to spread publication over a three year period, rather than the originally planned two year period. The project itself fits into the AFCU Journal’s larger plan to incorporate into each publication of the journal an opportunity for readers to be introduced to the AFCU colleges and universities, their programs, personnel and students.

Because the information on this topic is so ample, the editors of the journal have decided to spread publication over a three year period, rather than the originally planned two year period.

Part One presented information on service at the following AFCU institutions: Alvernia College, Felician College, Marian College, Cardinal Stritch University, Siena College, the University of St. Francis (Joliet, IL). Now, Part Two introduces approaches to service education at these schools: Neumann College, Saint Bonaventure University, Lourdes College, Silver Lake College of the Holy Family, and Viterbo University.¹

NEUMANN COLLEGE *Aston, Pennsylvania*

Neumann College’s commitment to promoting the Franciscan tradition of service is clearly stated in its strategic documentation. Its Purpose Statement affirms that:

¹ The information presented in this article was either provided by representatives from the various AFCU schools directly or taken from institutional websites. In preparing the text, every attempt was made to remain faithful to the words and language used in official printed or online documentation generated by AFCU member schools. In order to simplify the presentation here and to make it less confusing to readers, citations have generally been omitted. It should also be noted that each section presented here received prior approval for publication from appropriate members of administration at the respective college or university.

Neumann College seeks to provide an education that balances the liberal arts with the professions in an environment which promotes the development of men and women who will embody the Franciscan values of integrity, excellence, love/respect for all creation, and service to others. These values are evidenced through relationships that recognize the uniqueness and dignity of others, and through a sense of responsibility and stewardship as a citizen of the local and global community.

Next, the Mission Statement elaborates the idea that service is the reason for all education: “the College offers an education based on the concepts that knowledge, while valuable in itself, is to be used in the service of others, and that learning is a lifelong process.” The statement also asserts that the College’s programs seek to “sharpen social awareness and ethical concern,” to develop “a sense of responsibility which fosters and respects diversity,” and “offer educational programs, which anticipate and respond to the changing needs of society.”

The Vision Statement targets the following goals:

Our resources contribute to learning as a lived experience and create a community defined by values that shape lives and relationships. Our outreach embraces ideas and actions which enhance individuals personally and which have a structural impact on the community, the Church and the global environment. We empower ourselves and those we touch through continuous growth, social accountability and responsibility, and reverence for all creation.

Of Neumann College’s five core values — love/respect for all creation, academic excellence, integrity, social responsibility/stewardship of resources, and service to others — the last two are clearly service-oriented.

The performance of service is not a graduation requirement at Neumann at this time; however, the College’s strategic plan calls for the development of “a process to ensure that service is intentionally integrated into campus life and the curriculum.” At present, members of all athletic teams, college clubs, and the Student Government Association engage in service projects. Professors incorporate a service learning experience into Theology 100 level courses which are part of the core curriculum for all students. Additionally, many undergraduate majors and graduate programs in Pastoral Care and Counseling and Physical Therapy integrate a service learning component into at least one required course. Academic service learning courses, as well as service projects and activities on campus, are principally coordinated by the Department of Campus Ministry and the Office for Experiential Learning.

Campus Ministry: The Campus Ministry Team assumes significant responsibility for coordinating programs to educate Neumann students about the College’s Franciscan mission and the fundamental place of service. In one unique effort, Campus Ministry works to educate all incoming students about Franciscan values by training approximately 25 students — whose instruction begins several weeks prior to new student orientation in August — to present the Franciscan tradition to other students. Then, the 25 peer ministers meet with all first year experience classes (approximately 500 students) to introduce students to the value of service and invite participation in volunteer activities during the two weeks leading up to the feast of St. Francis. At least 80% of first-year students choose to participate in these service projects. Throughout the academic year, Campus Ministry also coordinates many other opportunities for students. On-going weekly and monthly experiences include: preparing sandwiches for distribution through Catholic Social Services of Chester, PA; building with Habitat for Humanity; serving dinner at St. Francis Inn in Philadelphia; tutoring children in a variety of programs in Chester, PA; visiting with women and men at a residence for persons with AIDS, sponsored by the Ministry of Caring in Wilmington, DE; visiting with Sisters at the Assisi House residence for retired members of the Sisters of St. Francis of Philadelphia; and providing care packages for troops stationed in Iraq. Immersion trips during Spring break and summer vacation allow students to partner with Sisters of St. Francis engaged in a variety of ministries. In the past, students have joined Sisters in service with the elderly in rural Kentucky, with Native Americans in Wyoming, with women in transition in Spokane, WA, and with adolescents in Ireland. Students and staff also traveled to New Orleans to assist with rebuilding efforts in June 2006 and again in January 2007.

Office for Experiential Learning: Neumann’s Career Development Office works to promote a values-based approach to career and life planning that incorporates opportunities for career exploration through service-learning, internships and cooperative education experiences. Under the direction of the Coordinator of Experiential Education Programs, the College has had a well-organized and very active Academic Service-Learning Experience Program since 2000. This program combines theoretical classroom learning with service-based learning in the community. These types of experiences support the students’ intellectual, moral, career, and personal development and enhance a sense of civic and social responsibility. Service placements are established to address unmet needs in the community. During the 2005-2006 academic year, 36 faculty members integrated service learning into a course. During that same year, a total of 2530 students were involved in voluntary community service and academic service learning activities. Since 2003, the College has offered summer workshops to faculty who wish to develop and implement into courses a service learning component. Twenty-eight faculty members

have participated in these workshops. Speakers from Campus Compact and the Philadelphia Higher Education Network for Neighborhood Development are regularly part of this service-learning training. Integral to all service experiences is the reflection component which invites students to consider their service experiences in light of Catholic social thought and the Franciscan worldview.

SAINT BONAVENTURE UNIVERSITY

Allegany, New York

Saint Bonaventure University is a unique and critical leader among Franciscan colleges and universities in the United States because of its well-established and well-known commitment to higher education, research and publication on Franciscan values, spirituality and intellectual life. Through its undergraduate and graduate programs and its Franciscan Institute, St. Bonaventure University has helped shape the minds and hearts of many educators, scholars and ministers, who, in turn, have contributed significantly to the shape of the Franciscan spirit in North American pastoral practice and Catholic education.

The concluding sentence of SBU's Mission Statement articulates the University's commitment to educate students to incorporate the Franciscan tradition of service into their lives: "True to our Franciscan Heritage, we encourage students to manifest our values through lives of citizenship and service." Three Core Values — "Discovery," "Community," and "Individual Worth" — focus SBU's total mission agenda. The last two Core Values articulate clear statements of SBU's understanding of and commitment to service:

Community: We believe in an inclusive community that values diversity as a strength. We foster and celebrate practices that nurture living and learning in an atmosphere of caring, respect and mutual accountability. We seek to enhance the quality of life in the world around us, particularly by reaching out to the poor, the less fortunate and the disadvantaged. We not only demonstrate this spirit of community on our campus; we manifest it wherever we go.

Individual Worth: At the core of our identity is a strong belief in the goodness of life and the God-given worth of every individual. We treat all members of our community with dignity and strive to help them reach their full potential. We commit ourselves to actions that empower all members of the St. Bonaventure community and encourage their full participation in creating our future.

SBU does not directly mandate the performance of service as a graduation requirement *per se*. Nevertheless, since all seniors must complete what is called The University Forum, a capstone course within SBU's Clare

College curriculum, which includes a service requirement, graduates of SBU are necessarily exposed to the Franciscan service tradition, both from a theoretical as well as from a practical standpoint. In an attempt to provide more concentrated focus to students' experiences of Franciscan values, students are invited into service opportunities from the outset of their undergraduate experience, beginning with the new student orientation and the first-year educational experience.

At SBU, various programs, groups and organizations contribute to the development and coordination of service opportunities on campus. Notable among these are University Ministries, Mt. Irenaeus, The Journey Project, The Franciscan Institute, The School of Franciscan Studies, and The Franciscan Center for Social Concern. The following paragraphs highlight the special contribution of four of these organizations toward Franciscan service education.

University Ministries: Among its many tasks, University Ministries works to provide students with opportunities for service-learning, social action, and community building. The department's understanding of the value of service to others is contextualized in the following quotation taken from its Mission Statement:

We seek to be leaders on campus in promoting Gospel values and in sharing the experience of a loving God, while living among and serving the University community and the people of the surrounding area, especially the poor.

In identifying itself and its role as an organization within the larger university system, University Ministries says of itself that it is "A Team," "A Place," and that it "Is Community Service." Under the heading "University Ministries Is Community Service," the following phrase presents the scope of outreach and range of possible services that University Ministries invites students to participate in: "The social action programs provide an opportunity for students to serve as volunteers at The Warming House, in the Bona Buddies Program (a big brother/big sister type of program), Search, SBU for Life, Bona Buddies Senior and service trips to Mexico, Jamaica, and local Habitat for Humanities projects." It is interesting to note that The Warming House, which serves meals six days a week, is the oldest student-run soup kitchen in the nation.

The Journey Project: In 2002, SBU received a \$2 million grant from Lilly Endowments Inc. to fund an initiative entitled The Journey Project. This comprehensive initiative is a "Program for the Theological Exploration of Vocation" designed to create a campus culture in which faculty, staff, administrators and students give serious consideration to issues of faith, service and vocation — all in the context of liberal arts education. The Journey Project seeks to promote the following four goals, each related directly to the Franciscan concept of service:

Goal 1: DISCOVERING VOCATION is directed at the entire student body, most of whom will not choose to pursue explicitly religious vocations or careers. These programs are designed to attract new students and previously uninvolved students into ministry and service experiences, and to help all students explore ways to integrate faith, academic studies, career choices and service.

Goal 2: EXPLORING MINISTRY is directed towards students with an expressed interest in pursuing full-time ministry as a career. Its programs are designed to encourage and prepare students to undertake leadership roles in the church and other religious institutions.

Goal 3: CHANGING CAMPUS CULTURE is directed toward faculty, staff and administrators. Its programs are designed to affect a campus-wide cultural shift toward a greater appreciation of the school's Franciscan heritage and values, and a closer integration of Academic Affairs, University Ministries and Student Life.

Goal 4: PROMOTING INSTITUTIONAL CHANGE was added in June of 2004 after a Journey Project review committee recognized that they would like to see cultural changes, (such as more mentoring and a stronger sense of shared ministry) among faculty and staff. These changes would be greatly facilitated by a less unit-based, more collaborative approach to University tasks. Even prior to the expressed articulation of this goal, the Journey Project had partnered with many other programs and units within the University. SBU views such partnerships as a key to long-term sustainability for the project.

Mt. Irenaeus and Students for the Mountain: Located thirty-two miles from campus, Mt. Irenaeus, SBU's retreat center, offers re-creation, prayer and hospitality to the University community. Retreatants are invited to relax, hike, work in the garden, pray in the chapel, and enjoy conversation and home-style meals. An organization of students who calls itself Students for the Mountain assumes a leadership role together with Franciscan Friars and others in the ministry of service that takes place at Mt. Irenaeus.

The Franciscan Center for Social Concern (FCSC): In terms of its mission, SBU's Franciscan Center for Social Concern (FCSC) "seeks to encourage in all members of the university community a yearning for justice and peace, a greater respect for life and a deeper reverence for creation. The journey begins with service to others, but also includes reflecting on that experience in light of faith, integrating it with studies, and becoming

agents for positive change. The center's staff trusts that such a journey will change lives, transform our campus and create a better world." The FCSC is a resource center for students doing class projects or independent research on social justice issues.

As a networking center, the FCSC helps coordinate social justice and earth justice activities on campus, and puts St. Bonaventure in touch with other programs, both locally and around the world. Its activities have included: helping students who wish to do a year of volunteer service after graduation, working with students and faculty to expand the recycling program on campus, placing students in social justice internships in local parishes, organizing trips to Washington, D.C. for social justice events and demonstrations, and supporting week-long service, learning and advocacy trips to places such as El Salvador and Vietnam.

LOURDES COLLEGE *Sylvania, Ohio*

The fact that fostering the Franciscan ideal of service is one of the defining foci of the educational mission of Lourdes College is concretely reflected in the College's various statements of mission and purpose. The Mission Statement affirms the College's commitment to service in two ways. First, it specifies that the institution itself "serves men and women by providing continuing opportunities for intellectual discovery." Second, it stipulates that it is part of its mission "to challenge [students] to develop and deepen personal and social responsibility" and "to inspire in them a commitment to community service." The language of *challenge* is again reflected in the College's statement of "Philosophy and Goals," which "challenges [students] to develop a personal philosophy, preparing them for continuing and effective service to family, church and global society. Finally, the College's unique statement of "Learning Outcomes" requires that students be able to "examine life experiences and identify values that enhance life, leading to the development of well-founded moral principles, the ability to make ethical decisions, and a commitment to community service."

Lourdes is exclusively a commuter campus and its student population is largely made up of non-traditional students whose commitment to education is conditioned by the fact that they are also busy rearing families and working to make a living. Thus, a majority of students function within rigid time constraints and already work hard in service to their families, churches, communities, etc. For these students, Lourdes seeks to affirm the work and service they are already doing by helping them to contextualize their personal commitments within the larger spiritual framework of the Franciscan tradition.

Historically, Campus Ministry has played a significant role in helping the College to achieve its goal of fostering the Franciscan ideal of service.

The program [Campus Ministry] supports the mission of Lourdes College by providing opportunities for involvement in spiritual, social and service activities. Campus Ministry works to assist students to develop Gospel values, to reflect these values in their lived experience, *to inspire in them a commitment to community service*, and to encourage the development of leadership skills.

Academic programming at Lourdes has also had a strong history of contributing to the College's efforts to encourage students to appreciate and integrate the Franciscan service ideal. Until four years ago, these efforts were typically informal and voluntary on the part of individual departments or instructors. Today, a number of programs — notably Nursing, Social Work, and Education — have expectations that students must fulfill course requirements that include an experiential or hands-on service component in sectors of the city that are underserved and in programs that are understaffed.

In 2002, Lourdes formalized its academic commitment to service by establishing the Office of Service Learning. This office is currently staffed by a part-time Director of Service Learning (who is also the Director of Campus Ministry) and a part-time Academic Coordinator of Service Learning guided by the following Mission Statement:

Inspired by our Franciscan values of reverence and service, the Office of Service Learning assists with implementing service projects into Lourdes College classes in order to foster a spirit of civic engagement and a commitment to the surrounding community within our students.

Since its foundation, the Office of Service Learning has created or maintained ongoing alliances with various community service organizations including: Bowling Green Christian Academy, Helping Hands of St. Louis, Linques Neighborhood Center, Bethany House, Huntington Community Center, Cherry Street Mission, and Beach House. The Office of Service Learning continues to grow rapidly and new service learning courses such as "Introduction to Human Values," "Dynamics of Family and Marriage," "Juvenile Law and Procedure," and "Multicultural Diversity" are regularly introduced. Student service activities associated with these courses range from doing maintenance in local homeless shelters to working in area youth programs.

SILVER LAKE COLLEGE OF THE HOLY FAMILY *Manitowoc, Wisconsin*

Sponsored by the Franciscan Sisters of Christian Charity, Silver Lake College of the Holy Family affirms a visionary commitment to promoting a Franciscan approach to serving others as a central feature of its educational mission. The College's brand promise, "Learning to connect mind and

spirit . . . the Franciscan Way," evidences the commitment to Franciscan service that lies in the Gospel of Jesus Christ. Silver Lake College's Vision Statement asserts this belief clearly by affirming that the College "assumes the *responsibility* to educate persons for Christian leadership and *service*," and that its programs "challenge [students] to exercise *responsible* stewardship in the *world*." It also states that the reason the College takes on the responsibility to promote Franciscan service is so that it can "impact the *formation and transformation* of our *world* into a civilization of love . . . engendering a commitment of service to others." The commitments articulated in the Vision Statement are further supported by the College's four Goals, the last of which is, "To foster commitment to Christian values, service and leadership in the *world community*."

At Silver Lake College, all students, faculty, staff and administrators begin their academic or professional careers at the College by receiving the *Franciscan Values Handbook* at orientation sessions. The handbook introduces the Franciscan heritage of the college and highlights four particular Franciscan values: community, compassion, peacemaking, and reverence for creation.

A fundamental intention of the College's academic programming is to prepare students to engage willingly and knowledgeably in service to others through their personal and professional commitments. This purpose is strongly identified in the College catalog under Degrees, Academic Programs and Liberal Arts Studies. There, the College's statement on *Undergraduate Programs* indicates that "Silver Lake graduates should be prepared to assume leadership and to give service to others." Likewise, the first of the *Key Concepts of the Liberal Arts* is to "provide an experience which gives skills, values and concepts, for empowerment, self-direction and motivation for life-long learning, resulting in intellectual inquiry, integration, commitment and service." Under the section entitled Goals and Objectives for Liberal Studies, two of the College's four listed goals challenge students to growth and responsibility in the area of service to others. **Goal 2** states: "The student understands Judaeo-Christian values of faith, dignity of the human person, community, worship and servant leadership." Even more strongly, **Goal 4** challenges students to cultivate an awareness and practice of servant leadership:

Goal 4: To provide opportunities for students to experience and to create ways of integrating the liberal arts and life skills, which will motivate and empower them for self-direction, service, and leadership.

Objectives:

1. Self-direction

The student sets and assesses personal and professional goals.

2. Service

The student explores the relationship between personal, intel-

lectual, and professional growth through the process of learning and service to the community.

3. Leadership

The student examines various theories of leadership, especially servant leadership, and citizenship through personal, intellectual, and experiential learning.

4. Integration

The student utilizes the knowledge and skills acquired in the liberal arts program to propose an integrated solution to an issue/problem.

This evolutionary process culminates in students' Senior Synthesis project, wherein they are asked to integrate the Liberal Arts, their professional courses, and evidence their empowerment as a servant leader both within the college and the broader community.

Though some courses require specific service-learning hours, the Office of Campus Ministry supports programs consistent with the mission of the College. The Campus Ministry Mission Statement reads as follows:

Campus Ministry encourages and supports the dialogue between faith and the academics in higher education at Silver Lake College. As a Catholic college in the Franciscan Tradition, Campus Ministry fosters the mission of the College, especially through Franciscan values of community, compassion, peace-making, and reverence for creation. Through its presence and programming, Campus Ministry provides opportunities for liturgy, reflective discussions and retreats, justice education and service projects, leadership experiences, and spiritual conversations or pastoral counseling. Though Silver Lake College is grounded in the Catholic, Franciscan tradition, we warmly welcome persons of all faiths to share in the experiences.

Campus Ministry identifies four major goals for its endeavors, the last two of which are directly related to the promotion of the Franciscan value of service. These are: (3) "to promote opportunities for Christian service; to deepen awareness of global issues, especially those related to justice and peace" and (4) "to foster the personal and spiritual growth of the college community, with a particular focus on the student ministry teams for specific events." Two of the *opportunities* that Campus Ministry provides for students include: "justice education and service," and "leadership experiences." A member of the Campus Ministry team holds the title of Coordinator of Community Service.

Regular service opportunities that the Campus Ministry Office coordinates include: Habitat for Humanity, "Make a Difference Day," Oxfam Hunger Awareness Week, Southfield Townhouse Neighborhood Network Learning Center, an Alternative Spring Break serving Katrina victims, and "Daffodil Days" for the American Cancer Society. The Office supplies each

student with a listing of service opportunities as part of the welcome and orientation to the College. The leaders of many of these projects are student members of the Campus Ministry Council and recipients of Religious Service Awards.

In addition to providing service opportunities, Campus Ministry also offers Christian leadership training. This supports young adults in their personal development as a student leader and as a person who can make an obvious difference in the world beyond the college years. In the area of Leadership Training, the Campus Ministry web site states: "Through education and modeling, Campus Ministry seeks to inspire and inform Christian leaders for the future. Students in key leadership positions participate in the *Leadership for the Life* Program and enhance their training as they contribute their time and gifts to various events and projects." Students carry this commitment with them as they leave the Silver Lake College environment.

VITERBO UNIVERSITY

La Crosse, Wisconsin

The intention of Viterbo University to promote service as a principal component of its educational mission is clearly evident in the University's strategic documentation. The *Mission Statement* affirms that VU "prepares students for leadership and service, rooted in the values of human dignity and respect for the world." The third of VU's *Institutional Goals* states that service is at the heart of the University's outreach both to its own students and also to the wider community: "To affirm Viterbo University as a Catholic, Christian, independent, small, liberal arts, coeducational university which is of unique value and service to its students and the La Crosse community."

Of the ten "primary purposes" listed in the VU's *Statement of Purpose*, the seventh and ninth target the University's commitment to be of service and to encourage others to commit themselves to service: The seventh stated purpose is "To facilitate the formation of a Christian community which offers opportunities for religious dialogue, experience, and worship, and which manifests mutual care, honesty, respect and love." The ninth purpose is "To provide a milieu, which fosters growth, in self-actualization, emotional maturity, religious convictions, and a dedication to the ideals of service."

In terms of the ways in which VU's service mission is incorporated into academic programming, the "General Education Requirements," contained in the *2005-07 Undergraduate Catalog* lists six *Core Abilities* that the general education program provides to students as a foundation upon which educational programs at VU should be built: "Thinking," "Life Values," "Communication," "Aesthetic Sensitivity," "Cultural Sensitivity," and "Community Involvement." The last of these *Core Abilities*, *Community Involvement*, is accompanied by the following description: "Students

demonstrate responsible citizenship through service, resulting in personal growth and community influence.”

In its section entitled “Overlays and Competencies,” the undergraduate catalog also specifies that “Students must also meet the following *competencies*. Fulfilling these competencies should be considered as students select courses to meet their general education requirements as well as the requirements of their major and minor.” The 4th competency, “Community Skills — Service Learning,” articulates the service requirement that undergraduates must complete in order to graduate: “Students will complete a service component designed by his or her major program or department.” Students must coordinate service projects that fulfill the graduation requirement with their academic advisor, who officially approves service projects and also documents when service projects have been satisfactorily completed. Individual schools in which majors and minors are housed may determine the specific nature of a service project and the number of service hours a student must contribute in order to fulfill the requirement.

Service opportunities for members of the VU community are coordinated by various campus constituencies including the Department of Campus Ministry, Residence Life, Athletics and campus clubs. Among these groups, the Office of Campus Ministry has a special role to play since it sets the tone for the University’s total service mission by carrying out the following tasks: (1) identifying local, national and international service opportunities that are available to students, (2) coordinating efforts to respond to identified needs, and (3) preparing students to assume leadership responsibility in responding to identified needs. The Mission Statement of the Office of Campus Ministry clearly directs the focus of Campus Ministry’s work toward service and preparation for service:

Campus Ministry at Viterbo University serves as a vehicle for implementing the “Mission” of Viterbo University; namely, in its mission as a “Catholic Franciscan University” embracing “persons of all faiths in an ecumenical Christian community,” and in its preparation of students for “leadership and service rooted in the values of human dignity and respect for the world.”

The Office of Campus Ministry currently has a full-time AmeriCorps VISTA Volunteer who coordinates service opportunities and events for the campus. This person also works as support staff for instructors who teach service-learning courses and who may seek assistance in locating appropriate service projects to fulfill course requirements. For persons at VU who are interested in getting involved in a service project, Campus Ministry’s website presents a five-page list of volunteer opportunities available to all members of the campus community. Service opportunities include the following possibilities: Bethany Riverside/Bethany Lutheran Homes, Big Brothers/Big Sisters of the Coulee Region, Boys and Girls Club of Greater La Crosse, Children’s Museum, City of Lacrosse — Park and Recreation, Coulee Region Humane Society, Family and Children’s Center,

Family Resources, Franciscan Skemp Medical Center, Girl Scouts of Riverland Council, Gundersen Lutheran Hospital, Ho Chunk Learning Center, Habitat for Humanity, Hillview Health Care Center, La Crosse Area Salvation Army, La Crosse County 4-H, La Crosse Area YMCA, La Crosse County Historical Society, La Crosse School District, Lakeview Health Center, Mary Mother of the Church Early Childhood Center, Meadow Wood Assisted Living, and Special Olympics WI-South Central Area.

The Office of Campus Ministry also coordinates service trips. Its website presents an explanation of the larger theological context in which service engagement makes sense:

Service trips join academics and spirituality in discovering facets of the world while answering needs of many people. Each service trip focuses on building community among trip participants, between participants and the people served, and living out the message of the Gospel.

An interesting and unique program sponsored by Campus Ministry is “Theo Thursday = T².” Every Thursday from 3:30 pm to 5:00 pm, Campus Ministry generates opportunities to participate in one of the following events: service to the local community, new forms of prayer, or entertainment activity on campus with other students. Some of T²’s community service opportunities have included volunteering at Kane Street Community Garden to raise organic vegetables for La Crosse area citizens, aiding the Salvation Army with inventory distribution sites, raking leaves on VU’s campus and visiting the Place of Grace Catholic Worker House.

CONCLUDING REMARKS

The remaining AFCU schools will be featured in Part Three of this series targeted for publication in the next volume of this journal (2008). As was the case at the end of Part One, it is appropriate to make some observations regarding service in the Franciscan tradition and service education as it is carried out at AFCU institutions.

Educating people to appreciate the value of serving others and to acquire the necessary skills to be able to serve are integral components of the mission and goals of AFCU member schools. But, there are also other important — often neglected — dimensions to service that Franciscan higher education clearly highlights in programs and experiences currently being generated within AFCU schools. One of these has to do with the cultivation of *leadership for service*.

It is one thing for a person to possess an appreciation of the importance of serving others and also to possess the willingness to commit to effective and meaningful service. It is quite another, however, to possess the sensitivity and visionary insight necessary to perceive needs where they are — whether individual or communal, local or more broad, ongoing or emergency — and respond to them. Additional skill sets are required to

be able to plan and implement effective strategies to respond to needs once they have been perceived. Beyond the cultivation of appreciation and willingness in regards to service, skills such as recruiting people, motivating them to contribute time and energy and working with them to complete service projects or events are also important abilities that require training and development. The Franciscan approach to service involves much more than a matter of teaching and learning skills for altruism.

Within the Franciscan tradition, service does not occur in a vacuum. Its context is the Gospel of Jesus Christ and the challenge it presents specifically to love God by loving neighbors and enemies.

Within the Franciscan tradition, service does not occur in a vacuum. Its context is the Gospel of Jesus Christ and the challenge it presents specifically to love God by loving neighbors and enemies. Loving service with-

in this tradition does not mean that one serves the other(s) and then walks away when the task of serving has been completed. In order to be true to the spirit of Saint Francis of Assisi and his interpretation of the Gospel of Jesus Christ, service is not so much the performance of *action(s)* on behalf of those with many needs; rather, it is the commitment *to being one with* people who suffer. One becomes one with those who suffer by cultivating relationships with them that are sincere and mutual. Within such relationships, the needs and suffering of one person become the needs and suffering of both. Within such relationships, parties serve one another to alleviate a dilemma that both recognize as problematic. Within such relationships, both parties are transformed so that they each "be" differently than before. Ultimately, if service does not transform the way we "be," it is not consistent with the tradition of service associated with St. Francis of Assisi.

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Grave Rubbing

Death's head with
square teeth
appears in negative on rice paper
grinning whitely
as a jet trail, as a pipe cleaner in moonlight.

Oh, why the Halloween face? Someone once lived and died
and left these records.

Your descendants' marble rots, lichen-eaten,
names worn away,
while your squat angel
looms in clean-edged slate,
the only flaw
a shear
across one
set of heavy feathers
the color of storm-sky.

lost at sea
fell into a fit of apoplexy
died of the fever
returned to dust
died in childbed
departed this life
in the 37th yr 4th mo 23rd day of his age

Tobit, Patience, Hiram, Jehosephat,
Our Baby.
"If this you see, remember me."

Round crayon cakes in hand, we scrub
the dead, brush sand away,
smelling bay and timothy,
taking from you
nothing but dust and sand,
our healthy bodies
listening to your long-bleached quiet bones.

**Pam Clements
Siena College
Loudonville, NY**

Spoonbills

Brakelight angels,
liminal creatures
stepping to feed at the verge
between seagrass and water,
distant, unconcerned, as hard to believe
as if three unicorns were to step daintily
onto this Texas highway, nosing at roadkill.

Such improbable animals,
shrimp-pink, awkward,
those spatulate bills
not unlike the spoons
opticians hand you, telling you
"Now, cover your left eye."

Heavy heads swing from side to side,
sieve protein out of silt
eyes rolling, dowagers aghast at scandal.

Heat blurs the apparition
but we watch and watch
until they launch themselves aloft
akimbo, blushing,
assured as adolescent princesses.

**Pam Clements
Siena College
Loudonville, NY**

Book Reviews

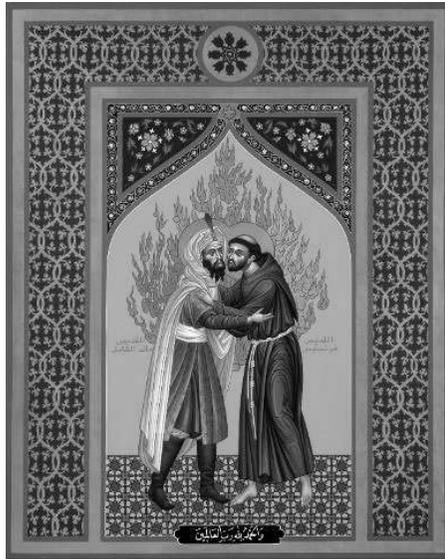
Clare of Assisi: Early Documents, rev. ed. Regis J. Armstrong, OFM Cap., ed. and trans. Hyde Park, NY: New City Press, 2006. Pp. 461.

Clare of Assisi: Early Documents, rev. ed., and the trilogy, *Francis of Assisi: Early Documents* (New York, New City Press, Vol. I, *The Saint*, 1999; Vol. II, *The Founder*, 2000; and Vol. III, *The Prophet*, 2001), present the latest scholarly translations of the primary sources for the study of the writings, lives, and related historical documents for Clare (1193-1253) and Francis of Assisi (1181-1226). These translated writings are the bedrock upon which the Franciscan Intellectual Tradition rests. These editions are indispensable volumes in a Franciscan library.

These primary source books come as an outgrowth of the dictum of Vatican II for religious groups to return to their tradition. An exploration of Francis and Clare as founders and co-founders of the Franciscan tradition necessarily reverts back to the primary historical sources from the thirteenth century recounting how their stories began and how they were passed on. The latest volume of *Clare of Assisi: Early Documents* spans her lifetime up to and including the time of her canonization in 1255, whereas the three volumes of *Francis of Assisi: Early Documents* trace how his story and that of his followers was passed on for approximately 150 years.

Clare's four "Letters to Agnes of Prague" and her "Form of Life" were popularized in the English-speaking world through the Classics of Western Spirituality publication of *Clare and Francis: The Complete Works*, Regis J. Armstrong and Ignatius Brady, ed. and trans. (New York: Paulist Press, 1982). Later Clare's writings reappeared along with the "Legend of Saint Clare" and other key historical material as *Clare of Assisi: Early Documents* (New York: Paulist Press, 1988). This work also included "The Acts of the Process of Canonization," the testimony of more than twenty eye-witnesses who gave accounts of their interactions with Clare. In anticipation of the celebration of Clare's eighth centenary, this work was expanded as *Clare of Assisi: Early Documents*, rev. and exp. (St. Bonaventure, NY: Franciscan Institute Publications, 1993) to include "The Versified Legend of the Virgin Clare of Assisi," as well as a generous appendix of papal documents crucial to her religious foundation.

The new interest in Clare following her centenary sparked this third revision of her writings and related documents. Throughout these years, new scholarship and insight has demanded revisions in the English translations of the writings and the interpretation of the legendary and historical material on Clare. The textual apparatus, following the format adapted from the Jerusalem Bible for *Francis of Assisi: Early Documents*, makes the entire vol-



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ume user-friendly with its marginal notations. All of the documents are presented in chronological order according to the date of their writing.

Part I contains Clare's Letters, Testament, and Blessing. The translations in Armstrong's 2006 book are occasionally revised, the result of a collaboration engaging several Poor Clare scholars who continue to live according to her *Form of Life*. Part II, "Toward the Form of Life," presents major interventions given to Clare at San Damiano as they were consecutively issued by Popes Honorius, Gregory IX, and Innocent IV. Clare's "Form of Life" can readily be seen as following these papal rules. Whereas tradition held that Pope Innocent III issued Clare a "Privilege of Poverty" permitting her to live in accord with the poverty held by Francis, current scholars continue to question its authenticity. Accordingly, it appears as a footnote to the undisputed "Privilege of Poverty" issued by Cardinal Hugolino in 1228. Part III, the biographical writings, includes papal letters addressed to Clare and the historical documents issued upon her death that recount Clare's life and holiness.

One of the most interesting and readable newly-developed sections under the heading, "Related Documents," is entitled "A Dossier for the Order of San Damian." It treats the major papal players in Clare's life with introductions that will aid users of the book to grasp the obstacles Clare overcame to become the first woman to write a "Form of Life" preserving her vision of the gospel life for religious women. The determination and feisty nature of Clare and her contemporary, Agnes of Prague, become evident through this papal correspondence.

The work concludes with an assortment of related Franciscan and non-Franciscan documents, an updated bibliography, a concordance of the biographical material, an index of Scriptural references and an extensive index of topics, current and historical names, and place names. This book could be used to present the feminine side of the early beginnings of the Franciscan family whenever Franciscan studies are introduced. It could profitably be used in courses on church history or women's studies. Clare's writings are a rich source of Franciscan spirituality from a woman's perspective.

Ingrid J. Peterson, OSF
Sisters of St. Francis
Rochester, Minnesota

Gobry, Ivan. *Saint Francis of Assisi*. Translated by Michael J. Miller. San Francisco: Ignatius Press, 2006. Pp. 343.

Ivan Gobry sets forth a well-planned and informative account of the fascinating life of Francis of Assisi and the beginnings of the Order of Friars Minor that is bound to engage both the novice and scholar alike. The overriding narrative will keep the focus of the reader who may occasionally get lost in the array of persons and events mentioned throughout the book. As he relates Francis's story, Gobry skillfully inserts direct quotes from the earliest biographies, providing the reader who is new to Franciscan studies with an introductory glimpse into the works of Thomas of Celano, Bonaventure, *The Legend of the Three Companions*, *Little Flowers of St. Francis of Assisi*, *The Mirror of Perfection*, and *Legenda antiqua*. However, there are also times when the source of a quote is not indicated.

Occasionally, Gobry points out instances where Francis's early biographers differ, and adds his own reasons for favoring one viewpoint over another. In addition to numerous stories about Francis, Gobry includes parables and admonitions used by Francis for instructing his brothers, as well as excerpts from his letters. Short accounts about some of his early followers — Bernard of Quintavalle, Giles, Rufino, Maseo, etc. — make the beginnings of the Order of Friars Minor come alive. Gobry's portrayal of Clare and the early development of the "Order of the Poor Ladies" rounds out his presentation of Francis's earliest followers.

Gobry continues the pace of the narrative with an avid account of the fast-growing geographic expansion of the Order of Friars Minor. He presents some of the challenges and unrest faced by the Order due to its rapid development and the resulting means of governance and chapters initiated to address them. Gobry gives a clear picture of the issues of concern for the innovators and Francis's struggle to maintain the original spirit of the Order, especially regarding poverty. He also traces the progression from the Original Rule to the Definitive Rule. Gobry concludes the section on expansion with the founding of the Third Order Franciscans, once again highlighting stories about some early members.

While Francis's spiritual life pervades the book, an entire section specifically treats his imitation of Christ, love for the Gospel and for the Church, profound prayer, commitment to Lady Poverty, love for the poor, spirit of joy, and love for all creation. Gobry then captivantly recounts Francis's move to Mount La Verna, the stigmatization, his last days, death, subsequent miracles, and canonization. On pages 218 and 263, Gobry gives two different renditions of Francis's prayer immediately prior to receiving the stigmatization.

The final section of the book includes a chronology, an overview of Francis's writings and his biographies, a brief list of Franciscan chronicles, a brief bibliography of sources available in English, and a short treatment of the earliest ministers general and the eventual splitting of the Order into the Observant Friars and the Conventuals. One noticeable discrepancy is that the chronology dates Francis's birth as possibly September 16, whereas page 24 suggests it is September 26.

Marian Maskulak, CPS
Alvernia College
Reading, PA

To judge by what is happening in Darfur, our performance has not improved much since the disasters of Bosnia and Rwanda.... the promise of 'never again' is ringing hollow.
- Former UN Secretary General Kofi Annan



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March 19-23, 2007

Refuse to stay silent
about the escalating violence and continuing humanitarian crisis in Darfur — and the failure of the international community to act effectively to end it

Take action
to force our leaders to fulfill their responsibility to protect civilians in Darfur

Join
with students and campuses from across the country as we struggle to fulfill our responsibility to protect our brothers and sisters in Darfur



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For information about **Darfur Week** contact: Sr Pat Hutchison, OSF (hutchisp@neumann.edu)
or
Franciscans International: Paul Ronan (ronan@fiop.org)

Meet Our Contributors

William Beaudin, OFM is a Franciscan friar of Holy Name Province. He is currently the Chaplain of his alma mater, Siena College, in Loudonville, NY, where he also serves as a friar-in-residence in a freshman and sophomore dormitory and as an adjunct faculty member in the Religious Studies department. He holds Masters degrees from Weston Jesuit School of Theology and Catholic University of America in divinity and music, respectively.

Michael W. Blastic, OFM is a Franciscan friar of Holy Name Province, New York, NY. An Associate Professor at the Franciscan Institute, St. Bonaventure University, he teaches in the areas of Franciscan Sources, Franciscan Spirituality and Mysticism, and Franciscan thought in the thirteenth and fourteenth centuries. Together with his colleague Professor Anthony Murphy, he is working on a revised edition of Philotheus Boehner's *History of the Franciscan School*. He is a co-editor of the *Franciscan Sources Handbook* to be published by the Franciscan Institute Press in 2007.

Michael Chiariello is professor of philosophy, and former Dean of Clare College at St. Bonaventure University. Currently, he serves as Director of The Franciscan Heritage Program in Perugia, Italy. Chiariello received his Ph.D. in philosophy from Boston University and has published articles on applied ethics, ethical skepticism, political radicalism and curriculum development. His most recent publication, "Bob Dylan's Truth," appears in *Philosophy and Bob Dylan* (Open Court, 2005). Michael, and his wife Judith, have a home in Franklinville, NY, but spend spring semester in Perugia, Italy, where he teaches a course on the Franciscan Intellectual Tradition.

Pam Clements teaches medieval literature, general British literature and science fiction at Siena College in Loudonville, New York. Her poems have been published in *Kalliope*, *Earth's Daughters*, *Icon*, *The Timberlake Review of Poetry*, and two July Literary Press Anthologies, *Hello*, *Goodbye and Celebrations*, among others.

Gail Shanley Corso is Coordinator of Writing and also Associate Professor of English with an affiliate appointment in Communication and Media Arts at Neumann College in Aston, PA. She holds a doctorate in English with a specialty in Rhetoric and Composition Studies from Bowling Green State University. She teaches Core and upper-level writing, the Humanities senior seminar, Peer Tutoring of Writing, literature, and creative non-fiction essay writing. Along with five other faculty members, she plans to continue the piloted collaborative effort to introduce students to select advocacy projects that Franciscans International attempts to address.

Eileen Flanagan, Ph.D. is Associate Professor of Spirituality and Religious Studies at Neumann College in Aston, PA. She teaches primarily in the Graduate Program of Pastoral Counseling and Spiritual Direction. Occasionally, she has taught undergraduates in world religions and Franciscan studies. Eileen has written and given presentations on the spirituality of Clare of Assisi. Her current research focuses on the establishment of the Poor Clares in America, especially their experience in Philadelphia.

Kevin Godfrey is Assistant Professor of Theology and Chair of the Department of Humanities at Alvernia College in Reading, PA. He holds a doctorate in historical theology from Saint Louis University. He teaches courses in theology, Franciscan studies, mysticism, and sacraments.

Maryellen Gilroy is Vice President for Student Affairs at Siena College in Loudonville, New York. She received her Ed.D. in Higher Education from Teachers College, Columbia University in 1987. She is a Board of Directors member of the Association of Student Affairs at Catholic Colleges and Universities (ASACCU).

Sr. Mary Beth Ingham, CSJ is a Sister of St. Joseph of Orange, California. She holds a Ph.D. in Medieval Philosophy from the University of Fribourg, Switzerland and is Professor of Philosophy at Loyola Marymount University, Los Angeles. Mary Beth has published several books and numerous articles on the thought of John Duns Scotus, Franciscan philosopher-theologian. She is also a frequent presenter at Franciscan Gatherings.

Bryce Johnson, Ph.D. is an Assistant Professor of English & Humanities at Neumann College, where he teaches Russian, English Composition, and Literary Theory. He has a B.A. in Russian Studies from The College of William & Mary and a Ph.D. in Linguistics from Duke University. His research interests include Peircean semiotics and the interplay of music and language.

Sr. Marian Maskulak, CPS is a Missionary Sister of the Precious Blood residing in Reading, PA. She received a Ph.D. in Theology from the University of St. Michael's College, Toronto. Her area of study, Theology and Spirituality, provided her with the opportunity to pursue topics in both Systematics and Spirituality. Sr. Marian teaches at Alvernia College, Reading, PA, and at St. Joseph's University, Philadelphia.

Suzanne Mayer, ihm teaches full time in the Pastoral Counseling Masters and certificate program of Neumann College where she also serves on the Neumann Institute for Franciscan Studies Committee. She has a small private pastoral counseling practice and acts as a resource and consultant to a number of women's religious congregations. She is a licensed professional counselor and a Diplomate in the American Association of Pastoral Counselors. She has contributed articles and poetry to such journals as *Human Development*, *Review for Religious*, *Spiritual Life*, and *Journal of Pastoral Care and Counseling*.

Michael Perry, OFM, a Franciscan friar, is a member of the Province of Sacred Heart, St. Louis, MO. He currently serves as the coordinator of the Africa Project of Franciscans International in New York. He previously served as a foreign policy adviser to the US Conference of Catholic Bishops and was the director of the Mission and Cross-Cultural Program at Washington Theological Union. His particular areas of interest include the formation of social identities and the intersection of faith, human development and justice.

Ingrid J. Peterson, OSF, is a Third Order Franciscan from Rochester, Minnesota. She has taught courses on Clare of Assisi at the Franciscan Institute, Saint Bonaventure University; the Common Franciscan Novitiate, Joliet, Illinois; the Franciscan Challenge, Saint Isidore's, Rome; and on the Franciscan mystics at the Franciscan International Study Centre in Canterbury, England. Ingrid has given numerous retreats, workshops and presentations on Clare since the 1993 Centenary of Clare's birth and the publication of her book, *Clare of Assisi: a Biographical Study*. Her essay, "Clare of Assisi's Letters to Agnes of Prague: Testaments of Fidelity," is forthcoming in the first of a seven-volume series to be issued by Franciscan Institute Publications. Under the general editorship of Michael Blastic, OFM, Jay Hammond, and Wayne Hellman, OFM Conv., the series will include 87 new scholarly essays on the essential sources spanning the writings of Clare and Francis to the fourteenth-century Franciscan documents.

Dr. Pat Schmakel is Assistant Professor of Leadership Studies for the Masters of Organizational Leadership Program at Lourdes College in Sylvania, Ohio. She holds a B.S. in Business from Miami University, as well as an M.B.A. from the University of Toledo and a Ph.D. in Educational Psychology and Human Resources Development from the University of Toledo. Dr. Schmakel is active in community programs which assist adolescents and has served in various positions on the School Board of Central Catholic High School since 1997. Most importantly, she is mother of three, "professional baseball wife" of Jim, who works for the Detroit Tigers, and has three young grandsons.

Mary B. Schreiner is an Assistant Professor of Education at Alvernia College, with a Ph.D. in Special Education from Penn State University. Her life's work and research have been centered in service to individuals with disabilities. Through excellence in teaching at all levels and creative community-classroom engagements, she enjoys tying her faith into daily action on behalf of those most in need. In addition to her passion for the field of special education, Mary spends her time with family, and with various music and liturgical ministries in Lancaster County, Pennsylvania.

Paula Scraba, Ph.D., teaches in the Education department at Briar Cliff University where she is an Assistant Professor. Paula earned a doctoral degree in Special Physical Education from the University of Connecticut where she also played on the women's basketball team. She earned a graduate degree in Franciscan Studies from the Franciscan Institute of St. Bonaventure University. Paula developed her master's thesis, *Tracing the Social Justice Movement of Franciscans Today through the Writings of Francis and Clare*, as the foundation for the courses and development programs she has designed at Briar Cliff.

Barbara S. Spies received her Ph.D. in Speech Communication in 1994 from Pennsylvania State University. She is an Assistant Professor of Communication Arts at Cardinal Stritch University. Her courses include Oral Communication, Interpersonal Communication, Family Communication, Interviewing, Applied Research, and various Mass Media courses. She is married to Rev. Lester Spies, a pastor in the Evangelical Lutheran Church in America, and busy mother of four children.

The AFCU Journal:
A FRANCISCAN PERSPECTIVE
ON HIGHER EDUCATION

Call for Comments, Suggestions, and Papers

January 2008 will mark the fifth anniversary of the publication of *The AFCU Journal: A Franciscan Perspective on Higher Education*. As always we welcome your contributions. We are especially interested in scholarly articles in any discipline related to relevant aspects of the Franciscan tradition in higher education. We are also interested in “best practice” articles, describing ways in which the Franciscan tradition comes to life on campuses. In addition, we welcome poetry and book reviews.

We review submissions on an on-going basis. Guidelines for submission are noted on the inside back cover of the journal. Please submit articles and poems for consideration in the January 2008 issue **no later than July 15, 2007**. Individuals wishing to suggest a book for review or submit a book review may contact Kevin Godfrey at Kevin.godfrey@alvernia.edu by **May 1, 2007**.

