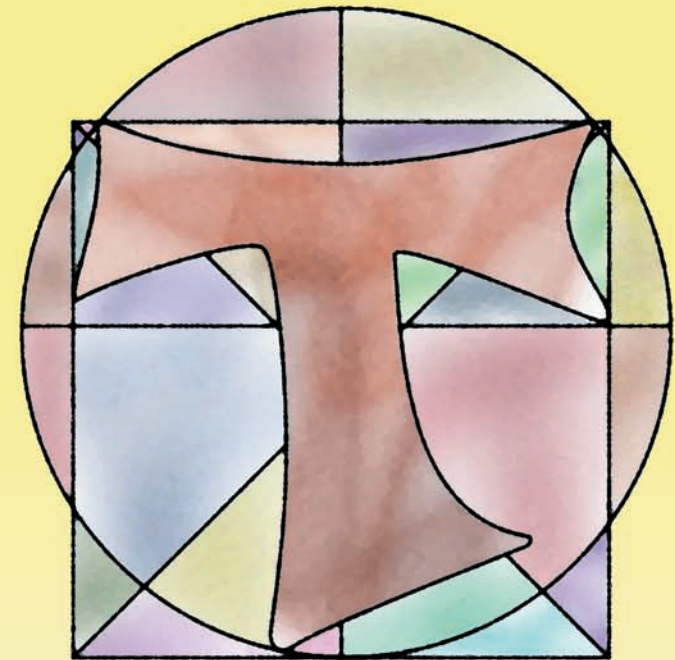


The AFCU Journal:
A FRANCISCAN PERSPECTIVE
ON HIGHER EDUCATION

January 2004 • Volume 1, Number 1



A Publication of the

 Association of
Franciscan
colleges and universities

The AFCU Journal: A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION

January 2004 • Volume 1, Number 1

ASSOCIATION OF FRANCISCAN COLLEGES AND UNIVERSITIES

BOARD OF DIRECTORS

Dr. Rosalie M. Mirenda, Chair
Neumann College
Aston, PA

Rev. Kevin Mackin, OFM, Vice Chair
Siena College
Loudonville, NY

William J. Medland, PhD
Viterbo University
LaCrosse, WI

Dr. Laurence Mazzeno
Alvernia College
Reading, PA

Sr. Mary Lea Schneider
Cardinal Stritch University
Milwaukee, WI

Sr. Gabrielle Kowalski, OSF
Executive Director
Cardinal Stritch University

AFCU MEMBER INSTITUTIONS

IN THE NORTHEAST:

Alvernia College
Reading, PA
www.alvernia.edu

Felician College
Lodi, NJ
www.felician.edu

Hilbert College
Hamburg, NY
www.hilbert.edu

Neumann College
Aston, PA
www.neumann.edu

Siena College
Loudonville, NY
www.siena.edu

St. Bonaventure University
St. Bonaventure, NY
www.sbu.edu

St. Francis College
Brooklyn Heights, NY
www.stfranciscollege.edu

Saint Francis University
Loretto, PA
www.saintfrancisuniversity.edu

IN THE MIDWEST:

Cardinal Stritch University
Milwaukee, WI
www.stritch.edu

Franciscan University
of Steubenville
Steubenville, OH
www.franciscan.edu

The Franciscan University
Clinton, IA
www.tfu.edu

Lourdes College
Sylvania, OH
www.lourdes.edu

Madonna University
Livonia, MI
www.munet.edu

Marian College
Indianapolis, IN
www.marian.edu

Quincy University
Quincy, IL
www.quincy.edu

Silver Lake College
Manitowoc, WI
www.sl.edu

University of St. Francis
Joliet, IL
www.stfrancis.edu

University of Saint Francis
Fort Wayne, IN
www.sfu.edu

Viterbo University
LaCrosse, WI
www.viterbo.edu

IN THE WEST:

Franciscan School
of Theology
Berkeley, CA
www.fst.edu

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.*

Editorial Board: Sr. Felicity Dorsett, University of Saint Francis; Rev. Kevin Godfrey, Alvernia College; Sr. Mary C. Gurley, St. Bonaventure University; Earl J. Madary, Viterbo University; Barbara Wuest, Cardinal Stritch University; Sr. Patricia Hutchison, Chair, Neumann College.

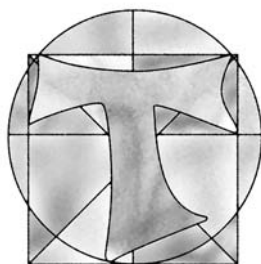
Assistance with this issue was provided by the following Neumann College personnel: Stephen Bell, Sr. Marguerite O'Beirne, Sr. Margaret Oman, Gregory Phiambolis, and Donny Smith.

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 and submitted on 8-1/2 x 11" paper, double-spaced. 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). 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. 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 may also be e-mailed to hutchisp@neumann.edu. 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. Additional copies of the journal may be purchased at the following rate:

1-49 copies	\$4/copy plus postage
50-99 copies	\$3.50/copy plus postage
100 or more copies	\$3/copy plus postage



The AFCU Journal:
A FRANCISCAN PERSPECTIVE
ON HIGHER EDUCATION

January 2004 • Volume 1, Number 1

A Publication of the

 Association of
Franciscan
colleges and universities

© 2004 Association of Franciscan Colleges and Universities (AFCU)
All rights reserved. For permission to reprint, contact the Editor.

Cover: AFCU logo created by Sherry Rudzitis '01
under the direction of Peter Galante, Cardinal Stritch University

Designed and printed by Valley Press, Inc., Bala Cynwyd, Pennsylvania

The AFCU Journal: A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION

January 2004 • Volume 1, Number 1

CONTENTS

From the Editor iv

From the President v

Articles

A Franciscan Language for the 21st Century 1
William J. Short, OFM

Hospitality in the Franciscan Tradition: 10
A Distinctive Ethical Vision and Practice
Richard Kyte

Infusing the Franciscan Story into Religion and Literature. 23
Barbara Wuest

Integrating Franciscan Discipleship *Is* Franciscanism 34
Arthur D. Canales

Assessing Franciscan Values in a Business Course 54
Sheila T. Isakson

St. Francis on Film: A Bibliographical Essay, Part One 72
Peter G. Christensen

Poems

San Damiano Enclosure 87
Felicity Dorsett, OSF

Another Adam 88
John Bowers

Meet Our Contributors 89

From the Editor

This inaugural issue of the journal of the Association of Franciscan Colleges and Universities goes to press during the Christmas season, as we prepare to welcome the New Year 2004. Although this should be a time of joy, news reports speak of war, threats of terrorism, and tragic natural disasters. Perhaps it is in times such as these that the vision and values, the alternative worldview, of Francis and Clare of Assisi are most needed. It is our hope that *The AFCU Journal: A Franciscan Perspective on Higher Education* will be a vehicle through which our Franciscan colleges and universities can reflect upon and share the distinctive ways that we can bring the Franciscan message of hope, compassion, and peace to our world.

The theme of this first issue is intentionally broad, *Catholic Higher Education in the Franciscan Tradition: Hopes and Challenges for the Third Millennium*. In consideration of this theme, the editorial board felt that it was important to highlight the work of the Commission for the Retrieval of the Franciscan Intellectual Tradition (CFIT), whose task is to make accessible to the English-speaking world the Franciscan intellectual tradition through scholarly and popular publications. The lead article by William J. Short, OFM, shares the relevance and implications of the CFIT project for the AFCU institutions, outlines the major elements of the Franciscan tradition, and identifies the challenges the tradition presents to higher education. It is hoped that this article will stimulate interest and involvement in the work of the Commission.

In his article, Richard Kyte proposes the virtue of hospitality as a lens through which to consider the values of a Franciscan university. Articles by Barbara Wuest and Art Canales describe concrete efforts to infuse and integrate into academic courses the richness of the Franciscan tradition. Sheila Isakson offers a unique model for assessing how students are incorporating Franciscan values into their professional lives. In the first of a two-part bibliographical essay, Peter Christensen offers a scholarly comparative treatment of major films on St. Francis of Assisi. Finally, Sr. Felicity Dorsett and John Bowers share original poetry inspired by the life of Francis.

We are grateful to each of our contributors for their courage and willingness to be “pioneers” in submitting material for this first issue. Each writer has graciously included his/her e-mail address and welcomes your comments. It is the hope of the editorial board that this journal will encourage reflection and sharing among our readers. Please let us know how you use the materials and please consider sharing your own work for future publication. We also invite you to take a virtual tour of the AFCU member institutions and to celebrate the many ways our institutions are attempting to share the distinctive vision of Francis and Clare of Assisi. May our service in Franciscan higher education offer a living message of hope, compassion, and peace to the world in this New Year!

Patricia Hutchison, OSF
Chair, Editorial Board

From the President

On behalf of the Association of Franciscan Colleges and Universities, I invite you to the readership of *The AFCU Journal: A Franciscan Perspective on Higher Education*. This pilot issue represents the vision and hope of the sponsoring religious congregations and orders, and the presidents of our Catholic Franciscan colleges and universities who gathered in Washington in February 1999 to form a collaborative organization. The purpose of the Association formed is to support the member institutions in their mission of Catholic higher education as characterized by Franciscan values; to provide a forum for dialogue about matters of importance to the members; and to foster and facilitate appropriate and practical educational collaboration among the members.

The AFCU Journal is an outcome of the Association's deliberation and decision to fulfill the latter statement of purpose. The intent of the journal is to provide a venue for sharing the application and integration of the Catholic Franciscan intellectual tradition and values across the spectrum of our colleges and universities. As importantly, we view the journal as a mechanism to foster dialogue among us and to share the lived experiences, the possibilities, and the attempts to bring life to the Franciscan worldview in all that we do in our colleges and universities.

In a paper entitled *Reflections on a Franciscan University* presented at the 1990 symposium celebrating the 25th anniversary of Neumann College, Zachary Hayes, OFM stated: *From the time of Francis himself, Franciscan thought has been convinced that example speaks more eloquently than words. In terms of education, this means that it is not sufficient merely to discuss Christian values in a theoretical way. On the contrary, the experience of lived Christian values is a primary concern.*

I welcome you to join this critical exchange of ideas, reflections, observations, and applications through submission of writings and through subscription to the journal for use on your own campus. Nothing could better honor the courageous work of the sponsoring religious congregations and orders that began our colleges and universities than the continuation of the Franciscan legacy into the future. Nothing would honor their work and commitment to higher education more than an expansion of their circle of influence and that of Saints Francis and Clare of Assisi in Catholic Higher Education and, ultimately, in our world.

Rosalie Mirenda

President

Association of Franciscan Colleges and Universities (AFCU)

A Franciscan Language for the 21st Century

WILLIAM J. SHORT, OFM

Franciscan School of Theology • Berkeley, CA

wshort@fst.edu

He described himself as “unlettered,” yet he is acclaimed as one of the first figures of Italian literature. He considered himself “uneducated,” yet his intuitions contributed to the rise of experimental science. A man who, in his own words, “left the world,” he still bravely entered the battlefield of the Middle East, unarmed, during an international conflict between the forces of Islam and Christendom. A woman named Clare joined him early on, then others, men and women, clerics and married couples, building an international movement that endures to this day. The man was Francis of Assisi, and he is, oddly enough, the reason for this journal.

Given the apparent contradictions of Francis’s life, it should come as no surprise that this unlettered son of a medieval Italian cloth merchant, sometime socialite, sometime soldier, has inspired the founding of an association of colleges and universities, with this publication as its “voice.” The richness and complexity of his vision, the constant tension in his own thirteen-century world-view: these translate into challenges for Franciscan institutions of higher learning today.

In an ever more competitive context of student recruitment, program development, institutional advancement, and faculty/staff selection and retention, the present and the foreseeable future demand of us one thing very clearly: a profound sense of identity (“who we are”) and a sense of mission (“what we do”) that flows from it. That requires a “language,” a way of explaining our identity and mission to a broader public. And to learn that language well, so that we may express our vision clearly, requires immersion in its culture, a universe of symbols and gestures, a worldview. And this publication is one tool we can use to begin learning that language from each other, drawing on what we already know of its vocabulary and symbol-systems, and transforming it from a language of the past into a living language for the present.

In order to do this, as in any “Language 101” class, we must begin with some basic information about the culture we are entering, and for us this means understanding something of the texts and context of the founders of the Franciscan tradition, Francis and Clare. Fortunately, excellent resources about them are available, in contemporary English, including their complete writings (Armstrong, 1993; Armstrong, 2000). Instead of anything like a full description here, I would prefer to outline some major contours of the tradition Francis founded, and to name the challenges he presents to higher education, from my point of view, as a member of a Franciscan educational institution for twenty years, and as one who has spent the last decade exploring the issue of the Franciscan intellectual

endeavor. To illustrate what this can look like in practice, allow me to begin with a story from my own experience. The story is about “finding a language,” articulating something that was already being done, and the effect this had on an institution.

An Accreditation Visit as Revelation¹

All of us in higher education are familiar with on-site visits by accrediting agencies. A decade ago, as President of the Franciscan School of Theology in Berkeley, I hosted a luncheon for members of the visiting team from our accrediting agencies at the end of their visit. Rather casually, one of the team members remarked that we probably wished to have a much larger student population, a much bigger endowment, with a greater competitive edge to attract only the most sought-after graduate students.

Somewhat to my own surprise, my answer was: “No.” Other members of the faculty and staff, student representatives and Board members indicated they agreed, much to the surprise of the entire visiting team. They began to ask us to explain our unexpected response.

With some initial hesitation, and then with growing ease, we spoke of the Franciscan tradition in higher education, spanning some eight centuries. Our small enrollment helped us to give individual attention to each student, an important value in our tradition. Many of these students are poor, and some would be considered “marginal” in other institutions because of their social or cultural background. But a Franciscan school values the presence of the poor and marginal for deeply religious reasons. The lack of financial security that a large endowment would provide made it hard for all of us at times, but it also made us depend on each other more, creating a kind of interdependence that fostered a sense of community, also an important part of our tradition.

The reaction from the chair of the visiting team was a mixture of disbelief and delight. He told us clearly, “We noticed there was something different about the way you do things, but we could not grasp what it was. Your mission statement doesn’t say it, and you don’t emphasize it in your publications. You have to write this down: this is who you are.”

That process of “writing it down,” as many of you know, requires time, conversation, questioning. Faculty, staff, students and Board members spent the following months trying to express this Franciscan identity and mission in language that was understandable to others. It was hard work because we had been operating out of assumptions that flowed from our Franciscan identity but we had little practice in making those assumptions explicit. We were trying to speak, haltingly, in a Franciscan language, consistent with a tradition, yet understandable to a wider community, including students, faculty and staff, Board members, donors, and other educational institutions.

The Franciscan Tradition: Some History

Our question then, and one that will be explored in the pages of this journal in the future is two-fold: “What *is* the Franciscan tradition?” and “How can we *translate* that tradition today?” A brief historical sketch may help to set the stage for our discussion.

During Francis’s lifetime, in the 1220s, some of his followers arrived in Paris, or rather just outside its walls. As their numbers grew, they moved into the “Latin Quarter,” the neighborhood that was growing rapidly with the influx of students attracted to the new University being established there. Soon some of those students joined the Franciscan Order, and with them came a tenured University professor named Alexander of Hales, rightly considered one of the founders of Franciscan theology. His student, Bonaventure, a classmate of Thomas Aquinas, brought the figure of Francis himself, with all his complexity, into the lively theological debates of the day, creating a new intellectual synthesis based on a Franciscan spirituality that was Trinitarian, incarnational, and mystical all at once.

Across the Channel, while the house in Paris was being established, another group of Franciscans arrived in England and settled at Oxford, and a similar development took place there. The famous Robert Grosseteste became the teacher for a willing group of Franciscan students. From these modest beginnings an “English” or “Oxonian” Franciscan tradition developed, one that has included such brilliant and controversial thinkers as Roger Bacon, a pioneer in the natural sciences, John Duns Scotus, the great fourteenth-century theorist of Christocentrism, and William of Ockham, logician and political philosopher.

The Franciscan tradition does not end with Francis and Clare, or with Bonaventure, Scotus and Ockham. Our heritage continues through the early reports of contact with Chinese culture in the writings of John of Montecorvino; the poetry of Jacopone da Todi; the mystical theology of Angela of Foligno; the first European descriptions of Tibet in the journals of Odoric of Pordenone; through the Renaissance, with the German humanist scholar Charitas Pirkheimer, a Poor Clare nun who was a correspondent of Erasmus. And it is not confined to Europe and Asia, as is clear from the foundational anthropological resources gathered in sixteenth-century Mexico by Bernardino de Sahagún, or the first appearance of the writings of Scotus in present-day Texas by Antonio de Llinás in the early colonial period. Blessed Junípero Serra, the founder of the Franciscan missions of California in the late 1700s, would also deserve a place of honor in this story, having served as a professor (of Scotistic theology) at the Lullian University of Petra, Mallorca, before his activity in California. The history of the Franciscan intellectual enterprise in the United States remains to be written, but the very existence of numerous Franciscan colleges and universities today testifies to the lively influence of that tradition in the nineteenth and twentieth centuries, perhaps constituting a topic of research in itself.

Within that broad and admittedly general historical sketch, I want to select a few basic components of this tradition, with a set of questions regarding their impact on our educational endeavors. These basic premises of Franciscan thought, with much variation and development, can be considered recurring themes over the long arc of history, as our intellectual tradition has developed in varied cultures in vastly different times and places.

Human Person as Divine Image

“Consider, O human being, in what great excellence the Lord placed you, for He created and formed you to the image of his beloved Son according to the body and to His likeness according to the spirit.” (Armstrong, 2000, p. 131)

This saying, chosen from the “Admonitions” of Francis, reveals some of the reasons for his reverent treatment of every person he met. The “iconic” character of the person, as image of the “beloved Son,” created as God’s likeness, is rooted in the Franciscan tradition from its very beginnings. Our humanity does not separate us from God, but connects us to God who chose to become human in Jesus because of generous love.

Medieval Franciscan philosophers and theologians developed this tradition in their treatments of moral decision-making and protection of the rights of the individual in law. Artists at the beginning of the Italian Renaissance, inspired by this “attention to the human,” used the walls of Franciscan churches to portray a newly individualized humanity. And Franciscan moral theorists explored these issues in the realm of human freedom and the primacy of free will in moral decision-making.

I would suggest that this fundamental belief in the value of the human person finds expression in our institutions in a variety of ways. The quality of our communication with each other, the attention we give to student services, the concern to involve the “whole person” in our educational programs: all of these can be grounded and shaped by attention to the *personal* dimension of the Franciscan tradition.

What “word” can such a view of the person speak today within the world of the human sciences? Can anthropology be religiously significant? Does psychology present us with basic material for the work of theology? Does sociology then have a deeply spiritual significance? How would these disciplines become dialogue partners in translating the Franciscan tradition into a language that is understandable today?

All Creation in the Incarnate Word

“Praised be You, my Lord, through our Sister Mother Earth, who sustains and governs us, and who produces various fruit with colored flowers and herbs.” (Armstrong, 2000, p. 114)

Reverence for the person within our tradition is only part of a greater vision of equality: we consider others our brothers and sisters. But these “others,” our “kin,” include a vast family. In his “Canticle of Creatures,”

quoted above, Francis speaks of every creature, from heavenly bodies to earthly elements, as brother or sister to him.

Beginning with that profound, poetic intuition of Francis, Franciscan scholars like Bonaventure at the University of Paris began to spell out its implications: everything was made through the Word; all was created for the Word, all was created in the Word. And in Christ that Word took on flesh, that is, the creative divine Word took on the form of physical matter, embodied, “incarnate.”

Only in recent years, with our deeper awareness of environmental issues, have we begun to “retrieve” this aspect of the Franciscan tradition more deliberately. We are beginning to understand its implications for the world of the sciences. Whether in the field of physics or astronomy, biology or chemistry, attention to the physical world has a profoundly spiritual meaning in our tradition. Older dichotomies of “science *versus* religion” cannot hold up within such a holistic view of the universe. Attention to the environment goes hand-in-hand with reverence for human beings; both global warming and global impoverishment affect our “brothers and sisters.” To use a phrase I like, within the Franciscan intellectual tradition, “Matter matters.”

Community Is Divine

“You are three and one, the Lord God of gods; You are the good, all good, the highest good, Lord God living and true.” (Armstrong, 2000, p. 109)

American religious experience has been profoundly shaped by a view of God and the human person that is deeply monistic: a God who is considered only as “the One,” and the “rugged individual” as the image of that God. What is most “godly” is isolation, self-sufficiency, absolute independence.

The Franciscan tradition describes an inter-relational communion of divine persons, a Trinitarian God, in a constant, dynamic interchange of love and life, that “goodness” so well expressed in Francis’s “Praises of God” quoted above. Sharing a fundamental unity does not require the suppression of personal identity, but enhances it. Diversity of persons is enriching; goodness is self-diffusive; the living dialogue of love is essential to being; distinctiveness is divine.

Rooted in this vision of God, our intellectual tradition, particularly in theology, can offer rich resources for thinking about community and society. Far from exalting the isolated individual, a Trinitarian view of reality always looks to the individual-in-relationship, to the bonds of interdependence as images of the divine. Though this reflection has found expression in the past primarily in theological disciplines, its implications can become much broader.

How could such a religious view help to shape economic policies that reflect communion in the sharing of resources? What elements could it offer to the field of political science and the analysis of governmental insti-

tutions? How could it shape an understanding of international relations and foreign policy?

Christ at the Heart of Reality

“We thank You for as through Your Son You created us, so through Your holy love . . . You brought about His birth.” (Armstrong, 2000, p. 82)

At every hour of the day Christian preachers on radio and television send a constant message into thousands of American cars, living rooms, and workplaces: “It’s all about sin!” God sent Jesus Christ into the world because we sinned; he had to suffer because we sinned; the world is a passing theater scene on which the drama of human sin is played out. At the end, the sinners will be punished. It would seem that sin is the center of the universe; and both evangelical Protestant and Catholic preachers repeat that message. Does the Franciscan tradition say anything different?

The Franciscan view, rather than focusing on sin, emphasizes the love of God, enfleshed in Christ, as the center of reality. In the 14th century John Duns Scotus was asked, “Would Christ have come if Adam had not sinned?” Contradicting the predominant thinking of his age (and ours), he answered: “Yes.” Christ came because the divine Trinitarian communion of persons wished to express divine life and goodness. For that reason the whole universe was made in the image of the divine Word, and that Word came to participate in the life of the universe as a created being, a creature, to show in a concrete, material way the form and model of all creation, made in the divine image. This kind of vision has been called “Christocentric.” The Incarnation, the fact of Jesus, not the fact of sin, is at the heart of reality. The circumstances of that Incarnation included suffering and death, caused by human sin, and Jesus’s generous giving of life for others reversed the effects of sin. But salvation from sin is a consequence of the Incarnation, not its motivating cause.

How might this view express itself in practice? It demands the difficult belief that goodness, not evil, lies at the heart of human experience, and that religious institutions have a role in expressing that belief. It would require of us an “alternative evangelism,” one which, in word and action, portrays a God in solidarity with human suffering out of love, rather than a God who demands the sacrifice of victims. The focus is not on “fighting sin” but on “giving life.” Such an approach could find eloquent expression in campus ministry programs; in the way Catholic doctrine is presented, in the public expressions of religious faith organized on a campus, whether for students or the wider community. A deliberate emphasis on the Incarnation could even improve our faculty Christmas party!

Generosity, the Poverty of God

“Let us refer all good to the Lord God Almighty and Most High, acknowledge that every good is His and thank Him, from Whom all good comes, for everything.” (Armstrong, 2000, p. 76)

Francis considers every good thing a gift he has received from a generous God, whose “poverty” consists in this constant giving to others in order to enrich their lives. We are “godly” when we enrich others with our generous giving, whether of talent, learning, work, wisdom or wealth. All really belongs to God — and we thank God by distributing generously to others the gifts we have received. In this way we act out who we really are: images of a generous God. This awareness that everything is a gift lies at the heart of a “Franciscan economics,” in which all things are gifts, to be used to enrich the life of others, not as possessions to be guarded jealously from the needs of others.

The Franciscan tradition was born in the early days of the Western European profit economy of the 1200s. From its inception, our tradition has not shied away from the world of business and commerce, but has tried to engage it in policy reform and promotion of ethical practices. Franciscans were among the first to propose notions of a “just profit” in commerce, as a response to demands for unreasonable profits among medieval merchants. To offset the crippling effects of exorbitant interest rates on loans, they helped in the establishment of those early Italian “credit unions” called the *monti di pietà*. A Franciscan of Venice, Luca Pacioli, a teacher of Leonardo da Vinci, is even credited by some with the invention of double-entry bookkeeping.

In our present-day economic environment, with its competition among a few for the control of resources used by many, how can we *translate* this notion of an economy of gifts? With the globalization of the world economy, what “word” can we speak from our intellectual tradition? How can we engage seriously in discussions on the right to private property, welfare reform, and the forgiveness of international debts? How do we form our institutional investment policies to reflect our beliefs?

These examples from the Franciscan tradition could be multiplied to examine other topics: the roles of the Church and civil government; the interrelationships of men and women; the exercise of leadership and governance. These few indications serve here only to indicate that the Franciscan tradition has a distinctive approach to questions, one that is not well known or commonly viewed as typical of religious discourse in our day. One of the tasks of this journal will be to explore that distinctive approach, and in that effort to build on a history of recent initiatives by Franciscan educators focused on the same objective of rediscovering and interpreting our heritage.

Steps Toward Retrieving a Tradition

In March of 1992, representatives of some twenty Franciscan colleges and universities gathered to celebrate the twenty-fifth anniversary of Neumann College (Aston, PA) with a symposium on the Franciscan tradition and higher education. Not since the meetings of The Franciscan Educational Conference in the 1960s had so many institutions participated

in an inter-institutional dialogue on what it means “to be Franciscan” in the world of teaching, learning and research. From that landmark gathering emerged a dual conviction: we had a “word” to speak, and we needed to find a common “language” to communicate it — wisely, clearly, practically — to our constituents. One important result of that Aston symposium was building the foundation for the Association of Franciscan Colleges and Universities as one expression of a shared identity and mission.

Since the Aston meeting a number of other initiatives have focused scholarly interest on our tradition. An annual symposium at the Washington Theological Union (WTU), under the direction of Dr. Ilia Delio, OSF, explores important themes of our intellectual tradition (e.g., the theme of creation and environment in May, 2003). The Franciscan Forum, a gathering of scholars and practitioners from Franciscan communities and institutions, meets at the Franciscan Center in Colorado Springs each year to engage in a dialogue between scholarly research and praxis.

In 2001 the Commission for the Retrieval of the Franciscan Intellectual Tradition (CFIT) began its work. This group of scholars, organized by the superiors of Franciscan Friars (the English-Speaking Conference of the Order of Friars Minor), has been charged to make available to the English-speaking world the riches of the Franciscan intellectual tradition in an accessible form. This is to occur on several levels:

- On the research and academic level, the Commission sponsors annual academic presentations at the WTU symposium, and The Franciscan Institute of St. Bonaventure University publishes the results. The first publications of this series are: *The Franciscan Intellectual Tradition* (2001) and *Franciscans and Post-Modernism* (2002). Further volumes are projected on *Creation, Church, and Biblical Foundations for the Franciscan Intellectual Tradition*.
- On a more popular level, (college students, parishioners) the Commission publishes a series of booklets (approximately 40 pages each) on basic themes of the Franciscan Intellectual Tradition. The first two booklets (published by The Franciscan Institute of St. Bonaventure University in 2003), are *The Franciscan Intellectual Tradition* (Kenan Osborne, OFM); and *The Franciscan View of Creation* (Ilia Delio, OSF). In the coming year volumes are scheduled to appear that treat *Church Statements Supporting the Franciscan Intellectual Tradition* (Philippe Yates, OFM); *Johannine Themes in Franciscan Theology: An Examination of the San Damiano Crucifix* (Michael Guinan, OFM); and *The Dignity of the Human Person*. While these first booklets include philosophical and theological components of the tradition, the series is planned to touch a wide range of topics, including the natural sciences and the arts.

The Commission has planned for two other steps in the next two years:

- A *North American Academy of Franciscan Scholars*. This community of scholars would gather bi-annually to allow those working in topics touching the Franciscan tradition and Franciscan educational institutions to network among themselves, within and across disciplines, to explore how the riches of this intellectual tradition might be communicated effectively to others.
- A *National Webpage*. This webpage will include CFIT publications, resources for promoting the tradition, and links to Franciscan institutions, including Franciscan colleges and universities.

The Task Ahead of Us

From even this brief review of current projects on the Franciscan tradition in the English-Speaking world, we are right to believe that this tradition is experiencing a revival. The figure of Francis continues to fascinate a modern audience, whether in television specials, like *The Reluctant Saint* by Donald Spoto (on the Hallmark Channel, Palm Sunday 2003); or in a steady stream of new English biographies of the “Little Poor Man” of Assisi. As members of Franciscan institutions of higher learning, how can we make our own contribution to this revival? We are heirs to an intellectual patrimony that spans eight centuries, with a worldview that can offer fresh responses to questions posed in our society and Church today. We have resources to share, and a responsibility to share them with those who are searching for “good news” in our day.

This journal will offer us, in the 21st century, an *Areopagus*, a forum in which to discuss both our historical tradition and its contemporary interpretation; to learn from each other in a community of respectful discourse; and to recreate our tradition in a language that is understandable to our contemporaries, adding to the tradition the word that only we can speak. May the God who blessed Francis and Clare in their day, bless this effort that honors their heritage today.

References

- Armstrong, R., Hellmann, J. A. W., & Short, W. (Eds.). (2000–02). *Francis of Assisi: Early documents*. 4 vols. Hyde Park, NY: New City Press.
- Armstrong, R. (Ed.). (1993). *Clare of Assisi: Early documents*. St. Bonaventure, NY: The Franciscan Institute.

¹ I am grateful to participants in the June 2001 Franciscan Forum in Colorado Springs, where these remarks were first presented. In slightly different form, they appear in the Fall 2003 number of *The Cord: A Franciscan Spiritual Review*.

Hospitality in the Franciscan Tradition: A Distinctive Ethical Vision and Practice

RICHARD KYTE

Viterbo University • La Crosse, Wisconsin

rlkyte@viterbo.edu

The great challenge for Franciscan colleges and universities over the next few decades is to be able to make a distinctive contribution to American education because of (and not despite) the particular nature of their ethical vision and corresponding practices. This will be much harder than it may seem, because there is a steady tendency to claim certain types of values as “Franciscan” without committing the institution to a practice of those values in a way that would make them distinctive from the generic ethical values espoused by most American universities. One way of responding to this challenge is to look at the values of a Franciscan university in light of the virtue of hospitality. Seeing how hospitality was understood and practiced by early Christian communities and by St. Francis himself can help us understand the practical distinctiveness of Franciscan values.¹

Virtues in a Pluralistic Society

Over the past twenty years or so there has been a gradual but significant shift in the study of ethical theory away from abstract principles and toward an emphasis on virtues. But even though the theoretical shift has been widespread, the practical shift toward an understanding of our everyday behavior in terms of particular virtues and vices is just getting underway. Most applied ethics textbooks, for example, while containing a chapter or two on virtue ethics, rely primarily on the theories of Immanuel Kant and John Stuart Mill for analyses of particular issues and cases.² Also, businesses and hospitals are making greater efforts to develop codes of ethics and ethics policies, but they give relatively little attention to the examination of character traits encouraged or discouraged by organizational structure and environment. Most significantly for educators, recent attempts at many colleges and universities to increase the focus of ethics across the curriculum goes little further than the recitation and articulation of codes of professional conduct relevant to the various academic disciplines.

One of the reasons for the lack of practical attention to virtues is that virtues tend to be nurtured and sustained in communities where certain particular traits of character are encouraged and others are discouraged. Since virtues tend to be passed on through narrative and example rather than discursive rule giving, they take time to develop. One cannot simply “adopt” a new set of virtues in the way that one may adopt a new set of rules or policies. In addition, the worth of particular virtues may only be

evident to those who are accustomed to a way of life in which certain practices are an integral part. For example, honesty will be understood differently by people coming from a society stressing individual achievement than it will by people coming from a society stressing communal success. That is why plagiarism poses such a problem at many universities. It is easy enough to formulate a policy on plagiarism, but it is much more difficult to get students coming from different backgrounds to acknowledge that plagiarism is dishonest and therefore shameful.

For these reasons, teaching virtue ethics in a pluralistic culture is a challenging task. There are, on the one hand, many virtues to choose from — that is, many character traits that can be seen to contribute positively to the diverse ways of life that make up the culture. On the other hand, the wide variety of backgrounds of people within the culture means that educators can't presume that students come into the classroom with a shared perception of what is good and bad. And this difficulty applies not only to students but to employees as well. The result is that any large organization such as a university or hospital or corporation will be unlikely to reach initial consensus about the worth of particular virtues because individuals in the organization come from a wide variety of backgrounds and lifestyles.

But there is another difficulty with virtues that makes teaching them problematic in a democratic, pluralistic society. Virtues can only be defined in relation to a conception of happiness. In fact, we can define a virtue as any character trait that tends to lead to happiness in the long term. In a liberal democratic society premised on the notion that individuals reasonably differ in their conceptions of happiness, broad consensus on the virtues is unlikely. Nevertheless, there have been attempts in our society to reach consensus about some basic virtues. Civility and tolerance are character traits that any rational being in a modern democratic society can endorse, because they enable people to live with fundamental differences without having to reconcile those differences. That is both their weakness and their strength. "We require civility," says Stephen Carter (1998), "precisely to mediate our relationship with those we do not love" (p. 71). The problem with such virtues is that they proceed from a view of human community with minimal expectations, and therefore do not provide people with the means to resolve the most deep-seated conflicts in human life. Nor do they require appreciable sacrifice. As a minimal standard for behavior of citizens in a democratic society, civility is thus an appropriate virtue, and appropriately encouraged by educational institutions. But as an expression of a Franciscan attitude towards others, it is obviously deficient. That is evident as soon as one asks the question: Who are those whom Francis did *not* love? Whom do we want to teach our students that it is okay *not* to love?

Here is the challenging question: Is it the mission of Franciscan colleges and universities to help students develop the liberal democratic

virtues, based, as they are, on no particular (or, perhaps, a not-particular) conception of happiness? Or, is it the mission of Franciscan colleges and universities to help students develop virtues based in a Christian — or, more precisely, a Catholic, Franciscan — conception of happiness?

The Virtue of Hospitality

While both civility and tolerance are important and even necessary traits for a healthy pluralistic society, they do no more than set minimal standards for social relationships. Hospitality is a more demanding practice because it welcomes a relationship with the whole person, not just an aspect of the person. In doing so, it leads to a transformation of the self. We don't know in advance who is lovable and who is not. It is only by seeking relationships with others that we discover the depths of human connectedness. A brief way of expressing the difference between the types of virtues would be this: while civility and tolerance consist in expressing respect for people whose relationship to our own lives is distant and will likely remain so, hospitality consists in inviting strangers into a deeper relationship. Or: while civility and tolerance consist in using words and behaviors to allow selves to go their own way, hospitality consists in using words and behaviors to bring selves and others into relationship *and thus change self and other*. While civility and tolerance consist in respecting other peoples' beliefs, hospitality consists in welcoming other people, not just their beliefs.

Hospitality, however, carries with it real dangers and risks, of a sort that toleration does not. If you and I tolerate one another, you can go your way and I can go mine; we simply agree not to harm one another. If we are hospitable toward one another, we enter into a genuine relationship, and genuine relationships with strangers are risky. I tolerate, but am not hospitable toward, the homeless man when I walk past him without acknowledging his presence.

Hospitality is the key to a Franciscan understanding of the virtues. It consists of a family of practices that opens the door to understanding how the theological virtues such as faith, hope, love, and the cardinal virtues, such as courage, justice, temperance, and prudence lead to a life of happiness or fulfillment. It does this by bringing people into relationships with one another in a way that subverts the usual conception of social roles. Because we don't know in advance what constitutes a flourishing life, we don't know in advance what constitutes a virtue. Hospitality is the practice which allows us to have an experience of and thus develop an understanding of the virtues, and, in that way, acquire a conception of happiness rooted in relationship with others. Thus, among the virtues, hospitality has a unique role in moral development.

Hospitality is therefore central to a proper understanding of the role of Franciscan colleges and universities. First, it affirms the traditional theme of liberal arts education that the purpose of study is self-transformation

rather than merely developing skills and refining manners. Second, it affirms the notion that education should draw one more deeply into the world and that self-transformation comes through a deepening relationship with others. Third, it affirms the profound counter-cultural Christian truth that the others from whom we have most to learn are the poor.

Yet, the chief problem we face in discussing hospitality is that our culturally influenced perceptions may not permit us to see clearly why we ought to practice it. We may assent to the proposition that hospitality is admirable, but we are nearly incapable of understanding (that is, of seeing for ourselves) how it can be conducive to happiness.

The Christian Tradition of Hospitality

In the Christian tradition, the virtues of faith, hope, and love are regarded as fundamental to living a good or flourishing life. Colleges and universities that are based in any of the many strands of the Christian tradition maintain their place within that tradition primarily by their commitment to teaching the virtues. Within early Christian communities hospitality was the principal practice that was regarded as illustrative of the distinctiveness of Christian life because it was a practice that both confounded worldly expectations of behavior and gave shape to a particular way of life and understanding of the world. It was valued both because it was expressive of virtue and because it was necessary for the development of virtue. Hospitality thus could be regarded as the form of the virtues: each of the virtues comes to fruition in the practice of hospitality and the practice of hospitality in turn transforms the way in which the virtues are comprehended.

Over the centuries, however, the term hospitality has suffered an erosion of meaning, so that it is no longer clear to people of our age whether the sort of hospitality practiced in early Christian communities constitutes a virtue or a vice. If by “hospitality” one means simply being nice to guests, then it would seem to be obvious that the sorts of traits that are expressed in the practice of hospitality are ones that we would want to recommend to one another and encourage in our children. And in fact we do encourage such traits. We teach our children to be polite to others, especially to guests. We encourage generosity, both with the giving of time to good works and money to good causes. We could call this *conventional hospitality*. Its characteristic traits are politeness and generosity.

However, if by “hospitality” one means caring for the needs of strangers and inviting them into one’s home, perhaps to the extent of putting one’s life, health, and property at risk, then it is not so obvious that the practice expresses traits that we would want to recommend. We could call this *Christian hospitality*, since it is the sort of practice depicted in the Parable of the Good Samaritan and in stories recounted in early Christian communities.³

It would be hard to exaggerate how profoundly contrary to cultural norms such a practice is in our age.⁴ What we have done, in the modern age, is to take an activity that early Christians regarded as necessary for the development of a mature and healthy personality and turn it into a means of resistance. Think of how we normally use the word “hospitality” in our society. We talk of the hospitality industry: hotels, restaurants, and so forth. Hospitality has become the business of setting aside places in the world for strangers, so that when someone from out of town comes to visit they will find temporary shelter — a place to eat and a place to sleep. And the business operates according to very carefully defined roles. The cook and the waiter in a restaurant do not sit down and eat with the customer. The hotel clerk does not share a room with the guest. Thus, “hospitality”, a practice which once carried with it an implication of risk, now functions as a means of keeping our lives safe and secure. We construct institutions for the sick, the mentally ill, the criminal, the child, the traveler — anyone who exists as a potential obstacle to the pursuit of a world of our own making — and place him or her safely apart from our daily routines. We aspire to a life in which we do not have to acknowledge our dependence on people with whom we do not choose to associate, and we regard as unfortunate those who do not have the wealth, education, social standing, or health to freely choose their associates. Upward mobility, which is the acknowledged aim of most higher education, consists precisely in attaining the means of greater independence from others. But in making our lives more secure and independent, we lose many of the occasions for learning an important lesson of traditional Christian wisdom — that it is only by associating with people not of our own choosing that we develop unforeseen friendships, that we find possibilities for love beyond our limited imaginations and thus develop into people capable and worthy of lasting happiness. In an age that values safety, security, and freedom to choose the circumstances of one’s own life, the practice of Christian hospitality is bound to seem risky, foolish, and naïve. It is perhaps not possible for it to seem otherwise. Thus, for a person to practice Christian hospitality now is to rely upon the perceptions of people who knew faith, hope, and love beyond our understanding.

If we cannot *see* for ourselves why hospitality ought to be practiced, it is difficult to know what it is. Hospitality is not easily defined. It cannot be captured by a general rule for behavior. Rather, it consists of an attitude towards other people and towards the world in general that is best conveyed through stories. The paradigmatic story illustrating hospitality is the Parable of the Good Samaritan. The parable also illustrates how we should think about ethics generally. The familiar story is told by Jesus in response to the fundamental ethical question: “How should I live?” The person asking the question expects a direct answer in the form of a rule to follow. Instead he is given a story.

A lawyer once came forward to test [Jesus] by asking: “Teacher, what must I do to inherit eternal life?” Jesus said, “What is written in the law? What is your reading of it?” He replied, “Love the Lord your God with all your heart, and with all your soul, with all your strength, and with all your mind; and your neighbour as yourself.” “That is the right answer,” said Jesus; “do that and you will have life.”

Wanting to justify his question, he asked, “But who is my neighbor?”

(Luke 10: 25–29)

Notice that he is asking for a definition (as lawyers tend to do). That is, he wants the rule to be clarified by means of an objective definition of “neighbor”, something that can be understood regardless of one’s attitude towards neighbors. But Jesus does not provide a definition; instead he tells a story. Why? Presumably, because a definition of the sort that the lawyer wants could not be understood, because the very act of giving a definition draws our attention away from what can give us a real understanding of what it means to be a neighbor to someone. We could say, following Levinas (1969), that a definition would take our attention away from the *face* of the neighbor; it would, so to speak, efface the neighbor and make a stranger of him.

Jesus proceeds to tell the story of the Good Samaritan and then asks: “Which of these three, *do you think*, was neighbor to the man who fell into the hands of the robbers?” Peter Winch (1987) suggests that in this context the question, “Who is my neighbor?” becomes “What is it to see someone as my neighbor?” There is no way of understanding the requirements of the law that does not take into account our actual practices and commitments, including the actual reactions we have in coming face to face with others. Instead, understanding our obligations to other people requires developing a certain sensitivity to people — a sensitivity that involves recognition of and a response to the sort of necessity that other people lay upon us.

This should help us to understand a remarkable feature of the story, namely, that we are given no explanation of why the priest, the Levite, and the Samaritan respond in the ways they do to the injured man on the roadside. We are told, of course, that the Samaritan was a “neighbor” to the injured man, which stands in sharp contrast to their objective relationship as strangers to one another. The fact that the passersby are not described as engaging in any moral deliberation suggests that what distinguishes them from one another is not their moral reasoning but their *moral perception*. When the Samaritan happens upon the injured man lying on the roadside, he *sees* a neighbor — the priest and the Levite do not.

“Who is my neighbor?” The question is unanswerable, not because there is no answer, but because none of us, prior to actually seeking the relationships toward which the practice of hospitality directs us, knows

what the answer is. “Neighbor” and “stranger” are normally defined by our social circumstances. The parable suggests that such circumstances are not definitive, that the stranger may become a neighbor, and, moreover, that human happiness (in this context, the attainment of eternal life) is dependent on the possibility of that transition.

Amy Oden’s (2001) recent study of hospitality in early Christian communities confirms the idea that transformation of social relationships is the chief characteristic of hospitality:

For those who participate in hospitality, a “de-centering of perspective” occurs. In the experience of hospitality both the host and guest encounter something new, approaching the edge of the unfamiliar and crossing it. Hospitality shifts the frame of reference from self to other to relationship. This shift invariably leads to repentance, for one sees the degree to which one’s own view has become the only view. The sense one has of being at home and of familiarity with the way things are is shaken up by the reframing of reference to the other, and then to relationship. One can then not be “at home” in quite the same way. (p. 15)

If hospitality is the practice of inviting strangers into one’s home, the practice changes our idea of home, and may even require the sacrifice of home, or one’s cherished idea of what constitutes a “home.” St. Francis of Assisi, perhaps more vividly than anyone else in history, illustrates this lesson dramatically.

The Hospitality of Saint Francis

What did St. Francis do that illustrates how we might practice and encourage hospitality in our universities today?

First, he sought to enter into relationship with those he feared. Most biographers of St. Francis consider his embrace of a leper on the road outside Assisi to be the key event in the turning of his life toward service to God. We don’t know much about the details of the event, but we do know that Francis himself attached a great deal of importance to it, even referring to it on his deathbed. Apparently, Francis experienced a profound revulsion toward lepers. According to Angelo, a companion of Francis and early biographer, he was “incapable of looking at them, he would not even approach the places where they lived . . . and if he gave them alms he would do it through someone else, turning his face away and holding his nose” (House, 2001, p. 57). Another story from early in Francis’s life also provides additional insight into his attitude toward strangers and his typically subversive behavior in response to social expectations. When he is asked by beggars in Rome for some money, he instead exchanges clothes with them and asks to share their meal. Such stories, along with many others, suggest that Francis sought not only to help the poor but to enter into relationships with them, and they suggest that he found these relation-

ships to be a source of joy, not a chore performed out of a sense of ethical obligation.

Second, Francis made it clear whom he served. When he was about twenty-four years old, he stole a horse and some cloth from his father's shop in order to obtain money for the repair of the rural church of San Damiano. His father, losing patience with his son's impetuous ways, locked Francis in the cellar and filed charges against him. The case was heard by Bishop Guido in Assisi. The Bishop required Francis to return the money he had earned from the sale of the goods to his father. Francis, who in years to come would demonstrate repeatedly his talent for being simultaneously obedient and subversive, stripped off all his clothes and handed both the money and the clothes to his astonished father. Then he declared, "Up till now I have always called Pietro di Bernadone my father. In future I will only acknowledge our Father in heaven" (House, 2001, p. 69). This incident is significant because it marks the day that Francis set out upon his life of service. But the manner in which he makes his declaration of independence from his father is even more significant. He declared that he would report only to God, because God requires him to value only what is really valuable. He has come to recognize that what is really valuable are the souls of people, not their money, their possessions, or their position in society. He sets out to serve the poor because the poor are naked — they have only their souls; everything else has been taken from them. By becoming naked he thus makes himself eligible for the gift of love, just like the leper on the road.

Third, he established his home where his service to the poor could best take place, which was outside the walls of the city. Some time after renouncing his place in the city, Francis and his friends built a hut next to the chapel of Santa Maria degli Angeli, a couple of miles below Assisi, in a clearing known as the Porziuncula. He would live there the rest of his life, serving the lepers who lived in the area, and attracting followers who wished to join the order. The renunciation of his home in Assisi was a necessary step in order to practice hospitality, because he wished not only to give money to the poor, but to share meals with them. Sharing meals has always been a key element in the practice of hospitality, and Francis, typically, used dramatic gestures to make this point, even, in one instance, eating from the same bowl with a leper whose fingers were bleeding into the food.

Fourth, Francis shaped the life of the household in such a way as to encourage and sustain hospitality. At first he did not set out to establish a community; he set out to be obedient to God. In the early days he would spend most of his time in prayer and the rest of it at work repairing local churches. As followers joined him, he urged everyone to continue the practice of prayer, spending about one half of each day in contemplation. In Francis's day, the norm for religious life was to retreat from the world, spending one's entire time in seclusion and contemplation. Francis was

unusual because he spent so much time out in the world performing acts of service. In our own time, when most people would regard even two or three hours a day spent in prayer excessive, we think of all the good that could be done by using that time for work or study. Or, we might seek to justify time spent in prayer by regarding it as a necessary means to support a life of service (in the way that food gives energy to the body). But for Francis, prayer itself was the highest form of obedience to God, not just a means to support good work. The natural result of that obedience was a vital community that worked together in service. Other fruits of this life of contemplation can be seen in the practices and attitudes that served to make the Franciscan community a place of welcome: the gentle way in which they treated one another, the expectation that the leaders in the community would serve the others, and their renunciation of violence. The key lesson here is that Francis placed relationships — love of God and of neighbor — higher than anything else. The community did not maintain its relationships in order to efficiently accomplish good work; rather, the community existed for the sake of maintaining the relationships, and all the good work that they accomplished was the natural result.

Institutional Hospitality

What makes an institution Franciscan? That's a familiar question, well-worn in the circles of Franciscan universities. So let's instead ask: What characterizes a hospitable institution? First of all, an institution cannot possess virtues as such. It can, however, structure activities and adopt policies that encourage practices promoting the development and maintenance of positive character traits. The character traits we are talking about in the case of hospitality are, as we have seen, subversive. They turn our ordinary understanding of things upside down, thus changing the way in which we view the world. Amy Oden (2001) describes how the conversion that characterizes hospitality affects institutions as well as individuals:

This de-centering and reframing that accompanies hospitality is the very movement the New Testament calls *metanoia*, or turning, usually translated "repentance." This turning and repentance occurs not only in the interior landscape of the individual, but also in the exterior landscape of the community. As communities become more hospitable they experience a de-centering of perspective, too: they become more aware of the structural inequalities that exist in and around them and repent. (p. 16)

This is a difficult thing for institutions to do. It runs counter to what Parker Palmer has called the "logic of institutions."⁵ That logic demands that everything fit into a means-end schema and that people's souls are subordinated to the roles in that schema. Institutional logic typically puts

system goals ahead of people relationships. A hospitable institution will do everything it can to put people relationships ahead of system goals, realizing that any understanding of what counts as institutional “success” will be transformed by the wisdom that comes from cultivating relationships.

Facilities

The buildings and grounds of a campus are the most visible sign of the university’s attitude toward its neighbors. A university that through its policies and security arrangements maintains a country-club style atmosphere on its grounds is effectively preparing its students for life of disengagement with the world. A university campus that is separated from its surrounding neighborhood by a security fence prepares students for a life spent in gated communities to protect the wealth and privilege that their degrees will help them to attain. Nothing that is taught in the classroom about service to the poor will make a greater impression than the physical evidence that their teachers are afraid of their neighbors.

Many American universities that were established in the heart of cities a century or more ago now find themselves surrounded by the detritus of suburban migration. Admission counselors commonly give directions to prospective students arriving to visit campus that ensure they bypass the most squalid looking parts of the surrounding neighborhood. Yet, such locations are ideal places for practicing hospitality. Francis attracted followers *because* he moved in among the lepers and not despite that fact. We ought not to underestimate the ability of our students to choose a place to study because they recognize that it brings them more deeply into the world and into the lives of people in the world.

A hospitable university will also look for occasions to share its facilities with the people in its neighborhood. For example, next to the Viterbo University campus is a center for severely disabled children. Making the campus available as a place to take walks and ride bikes is an opportunity for the children at Chileda, but it is a greater opportunity for students who get the chance to meet the children, visit with them, and, for a few, to work at Chileda. What begins as an offer to a neighbor — to use the grounds — becomes a gift that the neighbor gives the university that helps further the education of the students. The host becomes the guest.

Employees

Universities are big businesses. For many traditional age students, their four or five years spent at a university, during the formative period of their professional lives, is their first close look at how a business operates from the inside. They experience daily how the university treats its customers when they go to the bookstore, the cafeteria, the loan office. If they participate in work study, they will experience first-hand how the university treats its employees, and if they are observant, they will take note of how the university treats its other employees, and the differences in

pay, benefits, privilege, and respect that go along with different roles. At the same time many students will be studying in their classes how businesses in a just society ought to function: they will be reading about family friendly work policies, job discrimination, whistle-blowing, fair wages, employment-at-will, and so forth. The brightest students — those most likely to attain leadership positions when they enter the workforce — will notice whether the university acts in accordance with the values it promotes, or whether the talk of “values” is merely a marketing ploy and has little to do with the reality of running a profitable business. A university that wishes to promote the virtue of Franciscan hospitality will take advantage of the opportunity not only to talk about but to demonstrate good business practices. At a minimum, this means that all employees of the university be addressed with respect, treated with dignity, and receive fair wages and benefits. It should go beyond that, however, to mean that those in leadership positions regard themselves as servants and that everyone feels welcome and sincerely appreciated for the contributions they make to the life of the university.

Controversial Issues

How should a hospitable university deal with difficult topics like homosexuality, abortion, assisted suicide, stem cell research, war? Hospitality does not provide us with distinctive solutions to controversial issues, but it does provide a way of approaching the issues, or, more precisely, it describes a way of being in relation to others with whom we disagree. It does that because hospitality is grounded in the desire for mutuality rather than mere political consensus or compromise. We can thus look toward the tradition of hospitality to provide guidance about how we are to deal with others we do not understand and with whom we may have profound disagreements. This is especially important for colleges and universities that have as a part of their mission a definitive moral stance. While a public institution is expected to take a neutral stance with regard to controversial moral issues, particularly those involving religiously informed values, a private, church-related (i.e. Catholic, Methodist, Lutheran, Mennonite) institution cannot take a morally neutral stance unless it is prepared to forsake its identity. Thus, for instance, a Catholic university is not expected to set itself up as a neutral space for the discussion of topics like capital punishment or abortion, whereas a public university more often is.

Hospitality suggests that the way to approach such issues is through looking at how we deal with such issues at home, where people who love one another enter into earnest disagreement over a variety of topics without letting their disagreements define who they are. In a well-functioning home, arguments about political, social, or religious controversies may be carried out vigorously, but they have a proper setting, placed between rituals of greeting and parting, meal sharing, gift exchanging, and so forth, in which mutual affection and good will are expressed. Universities also

need to set aside proper occasions for the discussion of potentially divisive issues and to ensure that rituals expressive of mutual love and regard set the context within which the vigorous debates proper to the educational mission of the university can take place.

In the consideration of controversial topics, hospitality depicts a very different way of imagining the relationship between parties than tolerance. If I invite you into my home, you are not coming to a neutral space, you are coming to *my* home, and you must be willing to enter it as it is. But, at the same time, you are a guest, and it is my responsibility to serve you and to attend to your needs, that is, to value you as a child of God. A home is not a place for battles, and debates over strongly held ideas should not be regarded as occasions for deciding winners and losers. Homes also are not places where the content of ideas does not matter. It matters greatly because ideas shape the form of the life we can have together.

Students

The story of the trial of St. Francis, in which he strips himself naked and declares his obedience to God, describes a common struggle in many of our students as they seek to shape a life for themselves. They must negotiate among the pull of their desires, their sense of responsibility, the expectations of their parents, the regard of their peers. The university is a place where they work through, imaginatively, many possible forms of future life. The hospitable university will welcome students in, making a home for them as they work out a role for themselves in the world, and helping them to make their own lives a home for others. Wendell Berry (1987) has claimed that universities are creating a “powerful class of itinerant professional vandals,” that higher education is having the effect of stripping people from their local ties of home and community and producing individuals without any felt connection to the places in which they live (p. 50).⁶ That is a serious indictment of universities today. It is a trend which the hospitable university should seek to counter.

One way to help students become at home in the world is by helping them face their fears, just as Francis faced his fear of lepers on the road outside of Assisi. Our students are often arriving at the university without the support of a network of family, friends, and community that have sustained them throughout their childhood, and it is natural for them to be concerned about their safety. How they seek to reestablish that safety—through the independence of wealth, the self-determination of power, or the forming of new relationships of mutual dependence—matters greatly to the kind of life they end up living, and to the kind of world which their lives will help to shape.

Conclusion

Taking the life of St. Francis seriously is a dangerous proposition for a university. Higher education in our society is marketed as a necessary

step in the path of upward mobility. Francis moved downward. The logical inference is that a Franciscan education should be a step in the path of downward mobility. But “up” and “down” are relative terms, and it may be that we don’t know what the terms point to when we are using them. Hospitality helps reorient our sense of direction by bringing us back into meaningful relationships with people. It reminds us that we are not in control of the best things that happen to us in our lives, thus opening our hearts and minds to the glory of the world and lifting us up.

References

- Berry, W. (1987). *Home economics*. New York: Northpoint Press.
- Bouma-Prediger, S., & Walsh, B. (2003). Education for homelessness or homemaking? The Christian college in a postmodern culture. *Christian Scholar's Review*, 32(3), 281-295.
- Carter, S. L. *Civility*. (1998). New York: Basic Books.
- Elshstain, J. B. (2000). *Who are we? Critical reflections and hopeful possibilities*. Grand Rapids, MI: Eerdmans.
- House, A. (2001). *Francis of Assisi: A revolutionary life*. Mahwah, NJ: Hidden Spring.
- Levinas, E. (1969). *Totality and infinity*. Pittsburgh: Duquesne University Press.
- Oden, A. (2001). *And you welcomed me: A sourcebook on hospitality in early Christianity*. Nashville: Abingdon Press.
- Pohl, C. D. (1999). *Making room: Recovering hospitality as a Christian tradition*. Grand Rapids, MI: Eerdmans.
- Winch, P. (1987). *Who is my neighbor? Trying to make sense*. New York: Blackwell.

I would like to thank Robert Schreur, Earl Madary, and the Editorial Board of the *Journal of the Association of Franciscan Colleges and Universities* for their helpful comments and suggestions on previous drafts of this essay.

- ¹ Looking at hospitality in this way is an exercise in *ressourcement*, which Jean Bethke Elshstain (2000) has described as “tapping the great, replenishing sources, the ever fresh waters of a living tradition” (p. 5).
- ² Immanuel Kant proposed a deontological (or duty-based) ethical theory emphasizing respect for persons. John Stuart Mill, following Jeremy Bentham, argued that all actions should be evaluated on the basis of the principle of utility, or the “greatest happiness principle.”
- ³ Samuel Johnson referred to this as “promiscuous hospitality.” See Pohl (1999, pp. 37-38).
- ⁴ Recently I received the following response from an acquaintance when I asked him for his thoughts on hospitality. “I might be against it. I don’t like strangers. I’ve always warned my kids not to talk with strangers or take candy from them.” These remarks, though made with tongue in cheek, remind us that the practice of hospitality expresses character traits that in most contexts we would classify as vices, such as foolishness or naiveté.
- ⁵ From a talk given at the Robert K. Greenleaf Center for Servant-Leadership in Indianapolis (June 2002).
- ⁶ Quoted in Bouma-Prediger & Walsh (2003, p. 281).

Infusing the Franciscan Story into Religion and Literature

BARBARA WUEST
Cardinal Stritch University
Milwaukee, WI
wuestbar@aol.com

Because of a generous grant from the Teagle Foundation, I received release time in the fall 2001 to work on infusing the Franciscan intellectual tradition into a course called Religion and Literature, an English elective for non-majors. The English Department had not offered this course since 1996, and the grant gave us an opportunity to bring it back into our schedule and revitalize it using what I would learn about the tradition on which Cardinal Stritch University was founded in 1937. We have now revised our student course catalog description to include this sentence: "Themes and assigned works will vary from year to year; however, at least one work by or about St. Francis of Assisi is included in each class." With this revision, the English Department is guaranteeing that the students who take this literature course will receive some instruction in the Franciscan intellectual tradition. Because of its theme, Religion and Literature is an ideal course for integrating any of the available texts that provide foundational material for the Franciscan values that students hear about when they enroll at Stritch.

Preparing to Infuse the Franciscan Intellectual Tradition

In reviewing the syllabi from years past, I found that previous instructors had selected six or seven books for the students to compare and chosen a particular theme to guide their comparisons: (1993) how religious experience is portrayed in contemporary literature; (1994) how gender figures into the connection between literature and the imagination of the transcendent in individual lives and cultures, using books only by women; (1996) how holiness is imagined in contemporary literature, specifically the connection between the modern anti-hero and saints. Because I would be adding St. Francis to my list, I decided to focus on the study of the texts in terms of the communities that the writers create for us, namely, the values that these communities espouse. I planned to use Stritch's Franciscan value of *Creating a Caring Community* as a way to guide our readings. So, as I was doing my research, I kept this value in mind.

While I was preparing my course infusion, two new books on St. Francis had been published, Valerie Martin's *Salvation: Scenes from the Life of St. Francis* (which reads like a novel) and Adrian House's *Francis of Assisi: A Revolutionary Life* (more of an historical narrative). These two books, though different from one another, were helpful in launching me into the world of St. Francis. It was good to get a feel for the great saint through the

language of contemporary writers before moving on to texts like Thomas of Celano's *The First Life of St. Francis* and Ugolino di Monte Santa Maria's *The Little Flowers of St. Francis of Assisi*. Among several other texts, I also read "The Life of St. Francis" from *Bonaventure, Francis and Clare: The Complete Works*. And since I would include "The Canticle," I read Eric Doyle's *St. Francis and the Song of Brotherhood* and Eloi Leclerc's *The Canticle of the Creatures: Symbols of Union*.

Of all the books and essays that I read, the one that grounded me most in my chosen theme of community and values was Philip Sheldrake's (2001) *Spaces for the Sacred*, a book that expanded my sense of the theme to include questions of place. Guided by Sheldrake's explanation of narrative and place, I soon realized that the four main Franciscan values that our University models itself on are interdependent. Creating a caring community requires that we reverence the uniqueness of the individual, that we exercise hospitality, and that we dedicate ourselves to peacemaking. These activities and attitudes are exercised and expressed in particular places. As I envisioned the class, the students would study the characters as well as the places where they interact, and together we would look for connections.

According to Sheldrake (2001), ". . . place is always tangible, physical, specific and relational" (p. 7). Linking location to persons and voice, he says that it is *place* that gives "structure, context and vividness to narratives . . ." (p. 17). And "it is stories, whether fictional or biographical, which give shape to place" (p. 17). If there is a relation between place and the stories of those who live in a place, then, of course, we'd need to consider *whose* story is given space in our communities. "Place," as Sheldrake says, "is also political because the way it is constructed means that it is occupied by some people's stories and not others" (p.20). Since so many people's stories have been unjustly excluded from many of our places, we can see why the Franciscan story and its emphasis on the uniqueness of each individual is relevant for our time when we've become aware of the oppressiveness of the attempt to lock a place in to one overarching and exclusive story. Though it is one story, the Franciscan story is unique in that it counters any attempt to transcend particularity. Every single voice is valuable to the community. As Sheldrake states, "Each person effectively reshapes a place by making his or her story a thread in the meaning of the place and also has to come to terms with the many layers of story that already exist in a given location" (p. 16).

Once I read Sheldrake's book, I became more aware that the particular fictional and non-fictional communities that we would be studying had as much to do with the people or characters who inhabit the places as they do with the places themselves and the narratives that define them. In the Religion and Literature class, then, we would have to talk about both the individual characters that make up the community and the narratives that make up the place and its history. For example, in studying James Joyce's

Dubliners, we could read “Araby” and compare the young boy’s own story of romance with that of his love interest, Mangan’s sister. She has very little to say, not only because the story is told from his point of view but also because his sense of who she is exists only in his heart and mind. Without any clear sign of reciprocity on her part, the young boy bumbles about looking for ways to satisfy his desires and fails miserably (Joyce, 1991, pp. 23–30). He is in touch with *his* own feelings, not hers. And the reader only gets *his* thoughts, not hers. We might use this element of fiction, point of view, to analyze the community of the city of Dublin itself.

Joyce’s reading (or critique) of Dublin, as represented in these stories, is as powerful as it is because it is a view that was submerged under the dominant story of the Dublin of his day. These fictional stories add a unique “thread,” to use Sheldrake’s metaphor, to the layers of meaning that already existed in Dublin whose overarching Catholic story had (in Joyce’s view) begun to oppress the people it had intended to help. Approaching these stories in this way would warrant my pointing out that, as Sheldrake paraphrases Paul Ricoeur, “both history and fiction refer in different ways to the historicity of human experience” (2001, p. 19). In focusing on Joyce’s fictional story as well as the dominant story of the Dublin of his time, we are naturally moving not only into the historical context but also into the question of *who* is telling the story. Knowing something of Joyce’s particular experience of Dublin would help us to understand why he reads Dublin the way he does.

With such groundwork laid for *Dubliners*, we could easily move into another, Thomas of Celano’s (2000) *The First Life of St. Francis of Assisi*. With this “old” book, one commissioned in 1228 by Pope Gregory IX “in order to justify the canonization of St. Francis” (Thomas of Celano, 2000, p. ix), I could imagine the students getting quite bored with its repetitive and hyperbolic style. Acknowledging their boredom and the reasons for it would allow us to continue the discussion begun with *Dubliners*. Who is writing the text? What does Thomas of Celano’s particular voice or narrative lend to the story of St. Francis? How does Thomas of Celano’s point of view expand our experience and understanding of literary genre but also, because of its stated purpose, limit our view of St. Francis of Assisi? Once again, we could consider texts themselves, this time biography, and see that historical context (the particular place and time from which a particular writer writes) makes a difference in how we read any narrative. Also, we would be able to see that what is *true*, the life of St. Francis, is shaped by the particular language that a person uses to describe that truth.

Persons are unique and, according to St. Francis of Assisi, we’re called to reverence that uniqueness. One way to demonstrate our reverence for this uniqueness is to welcome each person in a spirit of hospitality. We create a caring community by welcoming each individual person. As a Franciscan community, we are also in the business of peacemaking. I think of the distinction that Fr. Thomas Keating (1996) makes between a peace-

lover and a peacemaker. A peace-lover, he says, is someone who doesn't want to rock the boat. A peacemaker, on the other hand, is interested in change (Keating, 1996, p. 123). Far removed from sentimentality, Franciscan peacemaking, as I understand it, is more the latter. It is about transformation. Once again, Sheldrake is helpful. In his overview of Duns Scotus's theology, he reminds us that Franciscan scholars now suggest that this theologian's idea of *haecceitas* or *thisness* was influenced mainly by St. Francis's "Canticle of Creation" (2001, p. 26). "It is generally thought," says Sheldrake (2001), "that the verses were written as part of a campaign to settle a dispute between the mayor and the bishop of Assisi" (p. 28). Sheldrake sees the poem itself as more than an "uplifting doctrine of cosmic fraternity" (2001, p. 27). It can also be read as an example of the created world as reconciled space. In this world, "There is no room for violence, contention or rejection of the other" (2001, p. 28).

What interested me about the idea of the created world as reconciled space is that St. Francis was moved to represent the possibility of peace in a poem. Whether or not the poem worked to settle the dispute, Francis must have sensed that poetry had some kind of healing or peacemaking power. Also, the term *reconciled space* might be used to refer to the poem itself as a kind of *place*. In the classroom, when we are reading a poem in common we are engaging with a place created by a particular voice, a voice sometimes speaking from centuries ago. Yet, we see it on the page. We hear it. We react to it in our own individual ways. I think too of the space or the landscape of the classroom itself, the living and breathing voices sharing our individual narratives, agreeing, disagreeing, arguing over a passage in a story or a line in a poem, moving from conflict to reconciliation and back again, as transformed (we hope) as St. Francis must have been by the mere act of writing his poem, as transformed as were the mayor and the bishop of Assisi who fought in the midst of a great peacemaker whose faith and compassion may have inspired them to change.

Using a reader-response approach, I began to see this literature class as a kind of book group. I imagined that we would spend the first month simply reading and discussing the books, getting ourselves acclimated to the theme of religion. To make the students accountable, I would ask them to take turns leading the discussions. To make sure everyone voiced some response, I would allot a significant percentage of their grade to class discussion. As I saw the class we would work to get comfortable with one another, with the texts, with the theme of the course. And, all along, we would be working to create a caring community in our classroom. We would reverence each person; we would welcome each person; we would deal with conflict in such a way that we would become peacemakers rather than peace-lovers. Or at least this was the way I envisioned the class as I was learning about St. Francis of Assisi and preparing to infuse my knowledge and experience into the Religion and Literature course.

Prepared with all of my Franciscan knowledge and my vision of how I might integrate this material into a course, I was ready to get started on the syllabus. But first, because I was told that students might be deterred from taking a course that had the word “religion” in its title, I had to advertise:

*Have you seen LORD OF THE RINGS or HARRY POTTER?
If so, you know that these movies are works of someone’s
IMAGINATION
Both movies were adapted from works of LITERATURE.*

You might say to yourself that this is all well and good, that you really like imaginative stories, that you even like literature. But, you might ask, what does religion have to do with the imagination? What does religion have to do with a GOOD STORY? This is one of the questions we will be exploring as we read stories of a young Irish girl who falls in love with a sailor who wants to take her to Buenos Aires, of a French peasant who nearly dies for love of a stuffed parrot. The ad continues in this vein, ending with a reference to St. Francis, the story of a well-to-do playboy in medieval Italy who took off his expensive clothes in front of the whole town and embarked on an unbelievable adventure!

The people on our advising staff were glad to have my silly ad that referred to the following texts: *So Long, See You Tomorrow* (William Maxwell); *The Magic Barrel* (Bernard Malamud); “Eveline” in *Dubliners* (James Joyce); “A Simple Heart” in *Three Tales* (Gustave Flaubert); *Dakota* (Kathleen Norris); *The First Life of St. Francis of Assisi* (Thomas of Celano). Though not mentioned in my ad, I did include handouts with selections from poets as well (e.g. Dante, Hopkins, Wordsworth, Milton, St. John of the Cross, Dickinson, Whitman, Jacopone da Todi, St. Francis of Assisi, Randall, Roethke). Mixing genres and time periods was not a problem since I relied on the theme itself to link them together. But what I thought was a problem had to do with my limited knowledge of the literature stemming from other religious traditions. Obviously, my selections favored the Judeo-Christian literary tradition with the emphasis on Christian. What I decided to do was simply announce this limitation at the beginning of the class and encourage the students to explore the literature of other religious traditions in their research papers.

I articulated my course goals on the syllabus as follows:

*This course probably should be called **Religion in Literature** since we won’t be discussing religion as a field of study outside its representation in the literature we will read. This religious theme, of course, is quite large. It can take many forms in life as well as in these selected texts. Though I want us to remain open to wherever the theme leads, I’d like for us to think about it in terms of the values of the communities that the writers create for us. Each of the texts presents us with a very different kind of community*

made up of individual people (or characters who substitute for people). As in real communities, the individuals act in such a way that we can make judgments about what their values are.

I explained that we would work to develop further their reading, writing, and critical thinking skills, that we would emphasize close reading, that we would identify the various elements of fiction and poetry, that we would engage in whole class and small group discussion, that we would be including non-print texts (videos, art reproductions, etc.), especially relating to St. Francis of Assisi.

Teaching the Franciscan Intellectual Tradition

As happens often, my imagining how the class would proceed was different from how it actually went. Though I did not change the selection of texts, I did change the sequence in which we read them. Because of the obvious location of the stories in *Dubliners*, I had thought I would start with these so that we could make comparisons between the city of Dublin and the city of Assisi. But then it made more sense to begin with the place closest to most of our students' real experience — the Midwest. So I started with William Maxwell's novella, *So Long, See You Tomorrow*, which takes place in Illinois.

Before describing how this text launched us into the theme of the course, though, I think it's important to note *who* was in the class. As we all know, the students themselves help us to direct or redirect our original plans. This first class in which I taught Religion and Literature with the infusion of the Franciscan intellectual tradition consisted of seven students: two religious studies majors, one history major, one education major, one music major, one computer science major, and one undecided. All were taking this course because they needed a second literature course to fulfill their core requirement. Except for the two religious studies majors, they had only a mild interest in religion.

Once I met these students, I was more certain that starting with Maxwell's novella was the best strategy because it deals with the religious theme indirectly. From the announcement of a murder on the first page, the narrator moves backwards into the history of the relationship between the murderer and his victim. The two had been the best of friends. In fact, they were so close that they were like brothers. "Wrenches and pliers," the narrator says, passed "back and forth between them with as much familiarity as if they owned their four hands in common" (Maxwell, 1996, p. 60). Bringing in a Biblical allusion, the narrator suggests that "No doubt Cain and Abel loved each other" (1996, p. 38). So with the reality of the complexities of human relationships in mind, we followed the narrator through the history of this fraternal relationship between Lloyd and Clarence. The more we became aware of the close friendship that existed between these two tenant farmers, a friendship that each of us

could relate to, the more we realized that we are truly dealing with persons here, persons who are not merely names in a murder case. Because of the tenderness in the narrator's telling of the story, we couldn't help but feel compassion even for the perpetrator of the crime. Invited to see each character as a unique individual, we were reminded of one of the key values of the Franciscan tradition.

Moreover, we got an intimate look into a caring community. Such deep caring had been going on in the community for so long that, when the murderer's weaknesses get the best of him and he is driven to commit the crime, the entire community suffers, even the dog. Not only are the families of the two men torn apart by the crime but so are acquaintances. The narrator himself is one of these. He had been acquainted with the son of the murderer and, even fifty years later, never got over the fact that he wasn't able to express his compassion toward this boy. Clearly, the narrator had put himself in the shoes of this boy and had a great desire to console him. This aspect of the story allowed the class to probe more deeply the whole notion of the value of creating a caring community. And what we began to understand was that this value is not as sentimental as it sounds. From studying this fictional rural Illinois community, we were able to see that creating a caring community includes involvement not only with people's strengths but also with their weaknesses, their sins (no matter how horrible) as well as their virtues. The murderers who sit in prisons are as much part of our community as those who are on the outside working for justice.

Another reason why it was a good idea to start with Maxwell's novella is that these tenant farmers are Protestants whose activities include going to church on Sunday. In describing the townspeople's churchgoing, the narrator says, "The details — the great supper, the lost lamb, the unproductive vineyard, the unjust steward, the sower and the seed sown secretly — they are familiar with and understand" (1996, p. 70). When Clarence feels himself getting out of control with his jealousy toward Lloyd, he goes to see the Baptist minister who asks him to kneel down and pray. Though the minister is not able to help him to control his urges, Clarence does have enough regard for the office of the minister to seek help from him. When the prayer doesn't help, he begins to question his faith. Angry and distraught, Clarence wishes the Baptist preacher would say "*The rich man usually forces his way through the eye of the needle, and there is little or no point in putting your faith in Divine Providence . . .*" But switching to a more realistic way of thinking, he adds, "On the other hand, how could any preacher, Baptist or otherwise, say this?" (1996, p. 109).

So, with organized religion and Scripture in our minds as well as the Franciscan values, we moved on to Thomas of Celano's *The First Life of Saint Francis of Assisi*. From Protestantism to Catholicism, from rural Illinois in 1920 to Assisi in 1200, from a fictional character with religious doubts to a real person with radical religious faith, we continued our

discussion. As I had expected, the students were put off by the author's portrayal of St. Francis because, as one student said, it shows Francis as an unreal superhero. Many had a hard time with the passages in which things change as they do in cartoons when the magician waves her magic wand: "The former aridity of the land was banished, and crops quickly sprang up in fields that were lately neglected" (Thomas of Celano, 2000, p. 41). After the realism of Maxwell's novella, this lack of realism was a bit startling. Those in the class who were struggling to live their faith and who understood how slow the journey can be, found the style off-putting even though they understood why the book was written in this way.

To liven up what the students thought would be a dull run through this text, I set up an imaginary scenario in which their friends outside the class are curious about the book they're carrying around. I started my list of questions by saying, "One of your friends notices that you are reading *The First Life of St. Francis of Assisi*. She becomes curious, asks to see the book, and begins leafing through it." I continued to play this little game as I composed the discussion questions like this one: *Your friend starts to get engaged in your little book and begins reading aloud from page 41: "Francis gleamed like a star shining in the dimness of night, and like morning spread upon the darkness. And so it happened that in a short time the whole face of the province was changed. Everywhere the old filth of sin was removed, and it appeared a happier, more cheerful place. The former aridity of the land was banished, and crops quickly sprang up in fields that were lately neglected" (Thomas of Celano, 2000, p. 41). Then she remarks, "That's really beautiful, sounds like poetry. But it also sounds like magic, not the truth. I thought this was a biography. Was biography different back then? I read a biography of Frank Sinatra recently and you wouldn't believe the sleazy character he could be at times. Are there any scandalous parts in this book? If not, then why did this Celano guy even bother to write it?"*

My list of questions continued in this manner; and though the tone was silly, it did help the students to see themselves as readers of this book who had something to teach those who hadn't read the book. Not only did they know the important events in Francis's life but they were also forced to explain why they were important. One of my questions had them scrambling to explain the canonization process and how Francis fit into it. They had read an excerpt from Kenneth L. Woodward's book *Making Saints* in which he explains canonization in the Middle Ages and how Francis was an exception as a popular saint (Woodward, 1990, pp. 70–73). Luckily, these questions *did* work in helping the students to see their reading of this book as a positive experience rather than as a drudgery.

With Thomas of Celano's book I was also able to introduce St. Clare, even though she doesn't get much space. Late in the text, when "suddenly Lady Clare arrived with her daughters," Thomas of Celano includes their lamentation upon seeing Francis dead. Since not much was said

about St. Clare, I had the students go to the library and find out more about her and report back. With their various sources, we compared notes and brought together a fairly thorough account of her life. Besides using this text to bring Clare into greater focus, I also used it to talk about lamentation as a genre. We looked at passages from *The Book of Lamentations* and made comparisons between these and the one in Thomas of Celano's book that he says came from Clare and her sisters who were "weeping copiously" (2000, p. 118).

Our discussion of lamentation as genre brought us back to making comparisons between Maxwell's book and Celano's. For the next day's class discussion, I wrote up a handout that included quotations from both books, quotations that address the two writers' stated reasons for writing their books. Maxwell (1996), for example, says that his book is a "futile way of making amends" (p. 6); while Celano (2000) writes that it is his wish "to write a systematic account of the life of our most blessed father Francis, and to do so in humble devotion with truth as my guide and teacher" (p. 3). The students were asked to respond, then, to the following question: *Let's say someone makes the following statement about these two books: "Maxwell's book is marked by an atmosphere of uncertainty and a questioning of faith, while Celano's book is marked by an atmosphere of certainty and an unquestioned faith." Would you agree or disagree with this person? Why?*

I used this handout to wrap up our discussion of Francis so that the students might see that the religious elements in the twentieth century, as represented in Maxwell's book, are not as vivid and dramatic as in earlier times but that they are nonetheless present and very much part of the lives of the characters. Also, this concluding discussion provided a good segue into the next book on our reading list, James Joyce's *Dubliners*. After spending time with a community in rural Illinois and a community in medieval Italy and looking at each in terms of their values, we continued our literary-religious journey in the community of Dublin. From there we moved to Bernard Malamud's stories of the Jewish community in New York City then on to Flaubert's Christian communities in France. And this is how the class proceeded. We traveled from book to book, from community to community comparing the citizens' values and the ways in which religion influenced or did not influence these values. We ended the class with Kathleen Norris' *Dakota: A Spiritual Geography*, a contemporary non-fiction text that sinks the reader right in the middle of the struggles of the community in Lemmon, South Dakota. Though that town is much smaller than Milwaukee where we are located, the students were able to see some of their problems as similar to ours. Of course, by this time, they had an array of communities to compare this one to; and I was pleased to see that they did refer back often to the other texts. Since Lemmon is a rural community, they found some interesting ways to compare and contrast it with the Lincoln, Illinois, of our first text, *So Long, See You Tomorrow*.

During the semester that I first taught this course with the infusion of the Franciscan tradition, I was fortunate that two Franciscan scholars were on campus to present a program on “Women in the Franciscan Tradition.” They graciously agreed to come to my class and spent the entire period talking about contributions of St. Clare and doing a close reading of parts of her writings. Also, when we were beginning our reading of the Jewish writer Bernard Malamud’s *The Magic Barrel*, one of my colleagues of the Conservative Jewish faith kindly agreed to talk to my students (who were all Christian) about Judaism. The second time I taught the class another colleague who is an Orthodox Jew gave a wonderful presentation on the practice of her faith. Another of my colleagues, also a Franciscan scholar, taught us the basics of the theology of Duns Scotus. The varied presentations of these generous speakers went a long way toward supplementing our readings and filling in the gaps in my own knowledge and experience.

When I taught the class a second time, I made some changes in the texts. Instead of using Celano’s book on Francis, I chose *The Little Flowers of St. Francis of Assisi*, a book that worked fine but that was just as foreign in style as Celano’s. But the students did adapt after a few chapters. Also, I switched from Malamud’s short stories to his novel *The Assistant* because it refers directly to St. Francis and because one of its themes, suffering, fits in well with the other texts. Instead of Flaubert’s *Three Tales*, I used Katherine Schneider’s contemporary novel *All We Know of Love*, which brings together art and religion. And instead of *Dakota*, I added Endo’s *Silence*, a text that led the students to think of issues of culture and religion in a completely different way.

The change in texts and the change in students made the second experience of teaching this class markedly different from the first class. This time there were ten students: five religious studies majors who were older and very serious and five with a variety of majors who were young and not at all serious. Though the class was more of a challenge because of this “bipolar” group, I still learned a great deal about ways to use the Franciscan intellectual tradition in this course. But I also became more aware of the similarities between the study of literature and the study of religion. Both involve exegesis. Both require close reading and rigorous critical thinking skills. One student was working on her research paper one evening and called me saying she was concerned that she was “doing theology” instead of literary criticism. I told her that the good news is that in a course called Religion and Literature “doing theology” is not a sin. She turned in a paper that any instructor in a literature-only class would have been pleased with.

Though my *preparing* to teach the course with the infusion of the Franciscan intellectual tradition was different from the actual *teaching* of the course, both experiences were very rewarding both personally and professionally. Studying the lives of St. Francis and St. Clare certainly

deepened my own faith experience. Now more clear about what works and what doesn't work, to get ready for the next time I teach Religion and Literature, I am already reading (besides books on Islam and its literature) more texts by and about St. Francis in order to broaden my understanding. The Franciscan field of study is vast and varied. The selection of great novels, poems, and plays that have religious themes is vast and varied. As a result, I find the preparatory work that I do for this class to be some of the most creative work I do in my teaching. The truth is I had no idea what I was getting into when I decided to infuse Religion and Literature with the Franciscan intellectual tradition. But this class ends up being a perfect fit for someone with an interest in literature and theology. I'm able to bring both of my interests together in this one class that I'm learning a great deal from teaching.

But, more importantly, I am able to do my part in passing this tradition on to our students so that they understand the values on which Cardinal Stritch University was founded and that they carry these values with them when they are out in the community working in their chosen careers and vocations. Graduates of this college will surely make the world better if they are keenly aware of the value of their own individual story as it relates to the stories that already exist in the particular places where they find themselves, if they keep their ears tuned for any stories that are unjustly excluded from their community, and if they understand what Philip Sheldrake (2001) means when he says that place itself is "always tangible, physical, specific, and relational" (p. 7). To become lifelong learners, our students need to be exposed to all kinds of educational "stories." At each particular Franciscan institution, we are serving them in a unique way when we open them to the values of the "Franciscan story" as well, a story that leaves no room for the exclusion of any individual.

References

- Joyce, J. (1991). *Dubliners*. New York: Signet.
- Keating, T. (1996). *Invitation to love*. New York: Continuum.
- Maxwell, W. (1996). *So long, see you tomorrow*. New York: Vintage International.
- Sheldrake, P. (2001). *Spaces for the sacred*. London: SCM Press.
- Thomas of Celano. (2000). *First life of St. Francis of Assisi*. (C. Stace, Trans.). London: Triangle.
- Woodward, K. L. (1990). *Making saints*. New York: Touchstone.

Integrating Christian Discipleship *Is* Franciscanism

ARTHUR DAVID CANALES

Silver Lake College

Manitowoc, WI

acanales@silver.sl.edu

Every year thousands of Catholic students graduate from Franciscan colleges and universities. However, it is difficult to determine their actual experience of authentic Christian discipleship within the context of service and leadership. This article is an attempt to demonstrate how Saint Francis of Assisi (1181–1226) can be presented as a model for Christian discipleship in Franciscan higher education.

The article has two major sections. The first section will define and articulate the scope, purpose, and theology of Christian discipleship and present Francis as a model for seven areas of Christian discipleship. The second section will investigate two teaching methodologies and strategies, service-learning and action-reflection learning, and their application to courses in Christian discipleship in Franciscan colleges/universities.

CHRISTIAN DISCIPLESHIP AND SAINT FRANCIS

Christian discipleship, which has many strands of meaning, comes from the word *disciple* meaning the *one who learns* or the *pupil who follows* the master. For the purposes of Christian tradition, disciples are those women and men who try to imitate and follow the ethical behavior, morals, and teachings of the Jewish Rabbi Jesus of Nazareth. Christian discipleship is the larger umbrella that encapsulates an entire matrix of activities and values that develop from close association with the risen Jesus.

The model course that I have designed and implemented proposes seven components or areas of Christian discipleship within the context of Franciscan Catholic higher education. These seven components are quintessential to the spirit of the Franciscan life and the Franciscan intellectual tradition.¹ The proposed seven areas of Christian discipleship are: conversion, faith, morality, prayer, community, service, and leadership. These seven categories represent a theology and praxis of Christian discipleship. Although these areas are not exhaustive, they do reinforce the living reality toward which Franciscan colleges and universities are called to strive. These seven areas are at the heart of Franciscanism and warrant further attention and explanation.

The Heart of Franciscanism

Christian discipleship and all that it entails is at the heart of Franciscanism. All Christian discipleship has Jesus as its unifying center and creative power; that is, all Christian discipleship flows from Jesus the Christ, the fountain and wellspring of life. Not only was Francis cognitive-

ly aware of Christ's unifying power, he lived, experienced and mastered Christian discipleship so excellently and with such fervor that few have ever been so completely transformed by God's love. Bonaventure attests to Francis's life as an authentic Christian disciple in his *Major Legend of Saint Francis*:

After the true love of Christ
transformed the lover into His image,
... *the angelic man Francis*
came down from the mountain,
bearing with him
the likeness of the Crucified,
depicted not on *tablets of stone* or on panes of wood
carved by hand,
but engraved on parts of his flesh
*by the finger of the living God.*²

Thus, Christian discipleship is at the heart of Franciscan life, and therefore, the promotion of Christian discipleship within Franciscan higher education is of paramount importance.

Conversion

Conversion is a process that happens within a person's life before, during, and after seeking God and responding to God's gratuitous gift of grace. The process of conversion is often difficult and arduous, and is unique for each person. It is most difficult to pinpoint and isolate within a person's life — even the most spiritual and holy of persons. There are essential steps within the conversion process: a turning to God, a desire to be with God, a struggle with God, sin, and self-identity, a surrendering to God, and living a life for God.³ Bernard J.F. Lonergan (1979) sets the paradigmatic standard for the contemporary understanding of conversion. Lonergan establishes categories of human operations of consciousness and maintains that there are three levels or stages of conversion that a person can experience: intellectual conversion, moral conversion, and religious conversion (Lonergan, 1979, pp. 237-234).⁴ *Intellectual conversion* is the human person experiencing liberation of stubborn, false, misguided, and deceptive myths about reality, objectivity, and knowledge. *Moral conversion* is an affective change that shapes human decision-making through symbols, images, and rituals that eradicate hatred, jealousy, prejudice, and racism through new images and authentic moral decision-making. *Religious conversion* is the denial of worldly pleasures, pursuits, and realities that hinder the person from turning totally towards the transcendent God. Finally, beyond religious conversion, there is *Christian conversion* whereby the individual person enters into a personal relationship with Jesus the Christ. Christian conversion is religious conversion with a specific Christian identity — Jesus and his paschal mystery (Braxton, 1984,

pp. 112–113). Conversion is a life-long journey, relationship, and companionship with God that demands a daily response and a desire to change one's life.

Francis as a model of conversion. The conversion of Saint Francis of Assisi reads like a novel filled with passion, intrigue, struggle, and surrender to God. Francis was born in the small Umbrian village of Assisi. The son of a wealthy textile merchant, he always had a zest for life and when he was an adolescent he had dreams of grandeur (Armstrong & Brady, 1982, p. 3). As a young soldier, and after the Battle of Collestrada, Francis was a prisoner of war. Upon his release, he denounced his military career and felt the “impulses of the Lord that moved mysteriously within him” (Armstrong & Brady, 1982, p. 3). Shortly after the war and his return to Assisi, Francis experienced two life-changing events. He had a personal encounter with a leper, and while reflecting, heard a voice from the crucifix in the church of San Damiano. These religious experiences led Francis to embrace a life of poverty: he renounced wealth and worldly possessions, he began rebuilding churches, he became an itinerant preacher, and he had compassion for the poorest of the poor. As a result of his conversion, Francis was filled with an exuberant love for God. Francis's life has forever shaped the course of ecclesiastical history, spirituality, and discipleship. Francis's life has attracted thousands to live a life of discipleship.

Reflecting on Francis, Gilbert Keith Chesterton (1924) states: “It is the highest and holiest of the paradoxes that the man who really knows he *cannot* pay his debt will be forever paying it” (p. 117). Francis felt compelled to follow Christ because he felt in debt to him as a result of his conversion. Regis Armstrong and Ignatius Brady (1982) comment further on Francis,

No person has ever lived that paradox as fully as the Saint of Assisi, whose vision of the world, its history, and his role in it was characterized by a consciousness of the loving God who has bestowed on him “every good and perfect gift” (James 1:17). (p. 3)

If King David was a “man after God's own heart” (2 Chronicles 22:9), then Francis was a man erupting with love from God's own heart.

Faith

The Second Vatican Council (1962–1965) delineates faith within the Catholic tradition as inspired by God:

The “obedience of faith” (Romans 16:26; see 1:5; 2 Corinthians 10:5–6) must be given to God who reveals, an obedience by which one entrusts [commits] one's whole self freely to God, offering “the full [surrender] of intellect and will to God who reveals” (Vatican I, DS 3008), and freely assenting to the revelation given by God. (*Dei Verbum*, Article, 5)

Faith implies obedience, commitment, trust, and surrender to God. Faith is multivariant and involves four fundamental realities. First, faith asks for the *free* human acceptance of God's self-communication and divine revelation in Jesus the Christ as decided upon by the Christian community. Second, faith is a confession and articulation of personal commitment to God based on trust, belief, obedience, and love. Third, faith is always an *invitation* from God to live a holier life, a more abundant life, and a divine life with God. Fourth, faith is something that is living; it implies discipleship and involves Christian living, which includes moral behavior, worship, stewardship, social justice, and servant-leadership.

From a purely Christian perspective, faith, fundamentally, is a gift from God (Romans 5:1; 1 Corinthians 12: 9; Galatians 5:5). Faith is deciding to enter into a *personal relationship* with God and with God's only Son, Jesus the Christ. The gift of faith, though, always involves a response; therefore, faith is an action and faith is a *verb*, that is, faith must be alive and living, and put into practice.⁵

The act of faith always refers to the free nature of the human response because God *always awaits* human response. The certainty of faith, as a gift from God, can be called *absolute* because it comes from God, who can neither deceive nor be deceived. It is God's continuing fidelity in love that has given the world the ultimate gift of grace, namely, God's Son — Jesus the Christ (John 1:17; 3:16; Romans 8:1–4). Hence, the whole of creation is the expression in ever-deepening ways of God's gracious love.

Francis as a model of faith. Francis's faith in God grounded his Christology and spirituality (Armstrong & Brady, 1982, pp. 25–32). Francis's exemplary faith-life continually grew in discipleship toward Christ, service toward the poor, friendship toward fraternal brothers and sisters, and leadership toward the world. After the example of Francis, Christians must emphatically live their faith, must integrate and unify their faith with a lived reality (human meaning) with their brokenness (fractured existence). In this way human energies, both positive and negative, can be fused into profound joy (Boff, 1984, pp. 135–136).

James Fowler (1981) has identified six stages of faith development. The highest and final stage, known as *Universalizing Faith* (pp. 81–84) requires a person of unparalleled and exemplified faith. Few individuals in salvation-history have managed to reach the universalizing faith stage, the pinnacle point in Christian faith maturity (see Ephesians 4:14–16), but certainly Saint Francis did reach universalizing faith, where overwhelming passion and commitment to the demands of love and justice outweigh everything else (Fowler, 1981, p. 303).

Morality

In the Catholic tradition morality is an expansive arena of inquiry involving ethics, moral theology, character, sin, conversion, conscience, discipleship, reason, and discernment. Faith and morality are closely

linked. Moral behavior becomes a measuring device for living a distinctively Christian life.

O'Connell (1990) maintains that a Christian must develop a conscience that is rooted in the New Testament and pierces the heart. The term *conscience* comes from the Latin word *conscientia* and the Greek word *syneidesis*, both translating *heart*. Contemporary understanding of conscience is more developed and further nuanced since the New Testament. Borrowing from O'Connell, there are three dimensions of conscience: *synderesis*, the basic tendency within human beings to know and to do the good; *moral science*, the process of discovering the particular good which ought to be done (or evil to be avoided); and *conscience*, the specific judgment of the good which "I must do" in a particular situation (O'Connell, 1990, pp. 105–113). O'Connell refers to each of these dimensions as conscience/1, conscience/2, and conscience/3. First, conscience/1 is referred to as an abiding human *characteristic*, "to a general sense of value, an awareness of personal responsibility, that is utterly emblematic of the human person" (O'Connell, p. 110). Second, conscience/2 is a *process*, which that characteristic demands. "Conscience deals with the effort to achieve a specific perception of values, concrete individual values" (O'Connell, p. 111). Therefore, conscience is an ongoing process of reflection and introspection, as well as discussion and discernment, about one's attitudes and actions. Third, conscience/3 is an *event*, that is, it moves Christians from perception and reasoning to action. O'Connell believes that it is the "concrete judgment of a specific person pertaining to her/his own immediate action" (p. 112). At this level of conscience, the outcome must be personal, e.g., "I must do this because I believe it to be ethically and morally right." Thus it is the quintessence of dignity and freedom of Christian conscience. The implications of Christian conscience and forming a moral conscience are significant within the Catholic tradition; however, morality is far-reaching and not limited to conscience. Forming a moral conscience is crucial for college students trying to establish and consider a genuine Christian vocation in life.

Gula (1990) maintains that morality subsists in the structure of the church because that is where authentic discipleship is learned and cultivated. Gula states that the Church is the shaper and former of moral character within the Christian:

Central to the Christian moral life is an understanding of God and what God is enabling and requiring us to be and to do in Christ and through the Spirit. In the liturgy we acknowledge the sovereignty of God and so become a people according to the pattern of Jesus Christ. (p. 201)

Sunday Eucharist is one specific area that forms Christians into authentic disciples of Christ. Certainly there are several other areas that form Christians morally within the Church, such as pastoral ministries,

the magisterium of the church, the study of scripture, and theological inquiry.

Francis as a model of morality. Francis was strikingly upright; therefore, there is little doubt that Francis lived a moral and ethical life after his conversion experience. For Francis, morality is modeled best in the form of *perfect obedience*, a lifestyle that negates sinfulness, evil, and imprudent living. A second way Francis modeled morality was *Christian perfection*. Francis's lived morality involved following Jesus and imitating Jesus's moral life. Giovanni Miccoli (1997) writes about Francis's moral life:

The Church and the society of the time did not understand Francis's way of life, and we could even say that they were "annoyed" by it precisely because it was entirely different from what ecclesiastical tradition and culture demanded from those who set out to practice Christian perfection. Moreover, the Franciscan model of life was not what society expected from those who preached daily to them about the need for a sound and balanced religious and moral life. Whatever "annoyance" Francis's way of life may have caused did not come from [Francis] or his friars, but arose entirely from their being poor, humble, and "subject to all" and from the fact that their significance in history depended on their remaining like that. (p. 132–133)

Miccoli presents a moral side of Francis that is rooted in poverty and in the fact that Francis was not trying to avoid the world, but only trying to raise the consciousness and awareness of people. Francis was not "trying to change anything except moral and spiritual expectations" (Miccoli, p. 133). The real challenge is to implement Francis's morality with contemporary pedagogy that will penetrate and impact young people in Franciscan colleges/universities today.

Prayer

In its simplest form, prayer is human beings communicating with God and God communicating with human beings. Prayer is *language of the heart*. At prayer with God, humans are most vulnerable, honest, and sincere before their Maker.

Within the Catholic tradition there are primarily two types of prayer: liturgical prayer and non-liturgical prayer. According to the *General Instruction of the Liturgy of the Hours*, liturgical prayer is the shared activity of the entire faith-filled community gathered as an assembly of God (Article, 1). Liturgical prayer is the prayer of the People of God. Irwin (1984) states, "The liturgy serves well as an integrating force between prayer and life where what is celebrated in the cult is intended to be lived out in the rest of life" (p. 16). The ancient axiom: *Lex orandi, lex credendi*, "the law of prayer (worship) is the law of belief," recalls that authentic

worship always points to true doctrine. The Constitution on the Sacred Liturgy states:

The Liturgy is thus the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that it be both human and divine, visible and yet invisibly expressed, eager to act and yet devoted to contemplation, present in this world and yet not at home in it. . . . Day-by-day the liturgy builds up those within the Church into the Lord's holy temple, into a spiritual dwelling for God (cf. Ephesians 2:21–22) — an enterprise which will continue until Christ's full stature is achieved (cf. Ephesians 4:13). (*Sacrosanctum Concilium*, Article, 2)

Liturgical prayer is common life, shared faith, and ecclesial energy that comes from God and leads back to human life.

Non-liturgical prayer, although important, *usually* lacks the two fundamental characteristics of liturgical prayer: praise of God and petition for God to act upon the *community's* behalf.⁶ Further elements that are not considered in non-liturgical prayer are the *rubrics* of the church's liturgy, the official *rites* that the church celebrates at her liturgies, and the *ritual* expressions that are typically found in Catholic worship around the globe. The church has developed diverse non-liturgical prayer forms since ancient times: *lectio*, reading from the Bible; *meditatio*, applying the reading to one's life; *oratio*, petitioning God for guidance, understanding, and wisdom; and *contemplatio*, contemplating the God-experience while in prayer.⁷ Today, typical forms of non-liturgical prayer are: private (silent) prayer, individual spontaneous prayer, centering prayer (focusing on a crucifix or scripture pericope), praying the rosary, and worshipping at a charismatic prayer meeting. Both liturgical and non-liturgical prayer forms are essential and encouraged for maturing in faith and discipleship.

Francis as a model of prayer. Francis was a master at prayer! He was definitely a person of prayer. Francis's prayer stemmed from his vivid faith experience at the church of San Damiano, praying before the crucifix. Francis demonstrates his love for God and prayer in his most prolific and personal document entitled *Testament*: "We adore you, Lord Jesus Christ, in all your churches throughout the world, and we bless you, for through your holy cross you have redeemed the world" (*Testament*, 5).⁸ According to Leonard Lehamann (1997), Francis's prayer scheme has a threefold dimension: (1) he inserted the words "Lord Jesus" to highlight Jesus's human nature; (2) he inserted the term "all," referring to "all your churches throughout the world," which indicates an originality and open-mindedness for all God's churches; and (3) he inserted the adjective "holy," while referring to sacramentals such as "your holy cross" or "your holy altar," which indicates reverence and respect for God's creations (pp. 102–104).⁹

In his life Francis experienced the *language of the heart* and this profound excitement was most poignant when Francis heard God saying: “Francis, go and repair my house, which as you see, is falling completely into ruin” (Armstrong & Brady, 1982, p. 103). Witnessing the deserted church of San Damiano in Assisi inspired this simple and sacred prayer attributed to Francis as he knelt at the feet of Jesus on a wooden crucifix:

Most high,
glorious God,
enlighten the darkness of my heart
and give me, Lord,
a correct faith,
a certain hope,
a perfect charity,
sense and knowledge,
so that I may carry out your holy and true command.¹⁰

There are over a dozen prayers attributed to Francis,¹¹ but his most famous might be his “Canticle of Brother Sun,” whereby Francis has undoubtedly created a spiritual masterpiece containing spirituality, ecology, theology, and discipleship. Chesterton (1924) says of the “Canticle,” “It is a supremely characteristic work and much of Saint Francis could be reconstructed from that work alone” (p. 132). Not only was Francis a person of private prayer, he also participated fully in the prayer of the Church. Francis was a poet and a creator of beautiful prayer, but he was also a person of praise who loved to spend time communicating with God, speaking and singing the *language of the heart*.

Community

There are several ways in which one may interpret the term *community*; this essay will briefly examine three areas in the context of discipleship.

[a] *The People of God*: This phraseology refers to the vision of the Second Vatican Council, which maintains that the church is a community of people intimately linked to the world, cultures, and societies. In order to make steadfast and formidable disciples, the church must be able to read the *signs of the times*. This involves discerning the promptings of the Holy Spirit and the happenings, needs, and desires in our age (*Gaudium, et Spes*, Article, 11). The People of God motif resonates with all people, especially those who suffer oppression, deprivation, and ostracism. The powerful statement from the Pastoral Constitution on the Church in the Modern World affirms: “The joys and hopes, the grief and anguishes of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and the anxieties of the followers of Christ” (Article, 1).

[b] *The Laity*: Technically a *lay person* is defined in the Dogmatic Constitution on the Church as any Catholic who has not been ordained or

taken a religious vow belonging to a religious community (*Lumen Gentium*, 31). Like vowed religious and ordained ministers, the laity need to develop their threefold vocation as baptized persons within the community. *Lumen Gentium* offers this perspective in empowering the lay faithful to be more effective disciples:

There is, therefore, one chosen People of God: “one Lord, one faith, one baptism” (Eph. 4:5); there is a common dignity of members deriving from their rebirth in Christ, a common grace as sons, a common vocation to perfection, one salvation, one hope and undivided charity. (Article, 32)

The entire church is called to spiritual and ministerial equality, demonstrating the different gifts and unique charisms that the one Body of Christ possesses. The threefold mission and ministry of Christ (*tria munera*)¹² is divided into three characteristics of Christian discipleship: priest, prophet, prince. In his book *Ministry*, Kenan B. Osborne (1993) articulates that the *tria munera* is the mandate for all fully initiated Christians:

The Christian’s mission and ministry, a sharing in Jesus’ own *tria munera*, arise from the sacramental initiation of baptism–confirmation–eucharist. The sharing in these *tria munera* is present in each and every Christian in virtue of the call and commissioning by the Lord Jesus himself. . . . (p. 546)

The laity are *called* to function as priests insofar as they sanctify their lives for God and fulfill the universal call to holiness (*Lumen Gentium*, 34). The laity are *expected* to be prophets, that is, to be a prophetic voice functioning within the world to demonstrate the power of the Gospel in daily life (*Lumen Gentium*, 35). The laity are *initiated* to give witness to their faith as princes (and princesses). It is a royal function to be ambassadors of Christ and to spread the Good News to usher in the Kingdom of God (*Lumen Gentium*, 36). These spheres of lay activity lead to a distinct spirituality.

[c] *Christian Spirituality*: The personal and ongoing faith-journey of every baptized person is multifaceted, rich, diverse, and often arduous. Christian spirituality is a radical openness to experience the transcendent reality of God in the person of Jesus of Nazareth and to enter into a personal relationship with God through the power and wisdom of the Holy Spirit. Spirituality is about desiring to be transformed by the Spirit into the image of Jesus the Christ. Spirituality within the Christian tradition is vast and has many strands. Contemporary Catholic spirituality must move beyond Sunday Eucharist and reading the Bible; spirituality must be integrated into action. Spirituality is personal, but it does involve communal dimensions. Community living allows a person to follow one’s heart as well as the Gospel, and to live an integrated life of spirituality and disci-

pleSHIP. Franciscan college students' awareness of community-life should be enhanced during college years as a result of participating in experiences that foster worship, service, and spirituality.

Francis as a model of community. The total community that Francis embraced had two dimensions: ecclesiastical and fraternal. Francis loved God, cherished the sacraments, revered Mary, and enthusiastically embraced the disciplinary and liturgical renewal of his day (Armstrong & Brady, 1982, p. 15). Mary had an enormous influence on Francis who viewed Mary as “the Mother and Model of the Church” (Armstrong & Brady, 1982, p. 16). In addition, Francis understood the importance of companions and faithful friends along the journey of life. For Francis, “the gift of brothers [was] more than simply supportive instruments of the Lord. They were necessary conditions and necessary expressions of the Gospel life . . .” (Armstrong & Brady, 1982, p. 17).

In his book *Saint Francis: A Model of Human Liberation*, Leonardo Boff (1984) maintains that with Francis the institutional church shifted ecclesial paradigms from being a church of the clergy to a church of the People of God (p. 106). Francis's ecclesiastical model rises not from the center of so-called power — the pope — but from the poor, the working class, the periphery. Francis initiated a community life and a religious life based on evangelization, which emerged from the midst of the people (Boff, 1984, p. 115). Francis's model of community, based on poverty and love of neighbor, was “patterned after the Knights of the Round Table” (Boff, 1984, p. 116). Francis fostered collegiality, collaboration, and servanthood, all of which led to reforms within the church of his day. Francis's own ecclesial experience led him to be faithful to the traditional church and the Catholic way of life and entrepreneurial in his consciousness that was inspired by Gospel values and integrated liberation of the oppressed. Today, college students are encouraged to live a life of community and come to appreciate its realization beyond merely participating in Sunday worship, although ideally Sunday Eucharist should lead disciples to be committed to community life.

Service

Serving a fellow human being has always been constitutive of the church's mission. Living a life of unselfishness and service is one of the hallmarks of authentic discipleship. Christian service happens at three levels: (1) serving God and community; (2) serving friends and family; and (3) serving neighbors and strangers. The term *servant* is used in both the Old and New Testaments (Isaiah 42:1–4; 49:1–6; Matthew 12:15–21; Mark 10:45; and 1 Peter 2:22–24). Most of these pericopes deal with the *servant of the Lord* motif, which is one that encounters suffering and usually death. The reality of Christian service stems from the Greek term *diakonia*, “to minister” or “to serve.” Therefore, there is a direct link between the call to service and ministry. *Lumen Gentium* relates Christian service with

ministry in the world: “The laity, by their vocation, seek the Kingdom of God by engaging in temporal affairs, and by ordering them according to the plan of God” (Article, 31). Christians are called to “do” service, ministry, and outreach.

Christian service involves Christian discipleship in action because it is other-centered. However, service is not merely about helping people in need, it is also about empowering others to transform their lives. Therefore, service must move beyond random acts of kindness and charity, and move toward an understanding of social justice, which respects human dignity and views all people as God’s good and holy creation. The United States Catholic Conference defines the term *social justice* as “the [reality] by which one evaluates the organization and functioning of the political, economic, social, and cultural life of society. Positively, the church’s social teaching seeks to apply the Gospel command of love to and within social systems, structures, and institutions” (*Sharing the Light of Faith: National Catechetical Directory*, 1978; Article, 165). Although students must begin with serving others, the challenge is to move beyond service into the work of social justice. Fred Kammer (1991) refers to the move from charity and service *toward* social justice as “doing faithjustice.” Kammer uses a single word developed out of two Christian realities: “faith” and “justice.” He understands this concept of faithjustice as,

A passionate virtue which disposes citizens to become involved in the greater and lesser societies around themselves in order to create communities where human dignity is protected and enhanced, the gifts of creation are shared for the greatest good of all, and the poor are cared for with respect and a special love. (p. 9)

For Kammer, the credibility given to charitable service must involve a dynamic of social justice. Charity and justice are both values rooted firmly in the Gospel.

Francis as a model of service. Few people throughout salvation-history have avoided prejudices and moved beyond social rankings; Francis was one of the few. Before what we now call *Catholic social teaching* was articulated, Francis incorporated into his life the basic principles of respect for the dignity of the human person, respect for all God’s creatures, reverence for the created universe, peace-making and non-violence. Francis’s tremendous influence on the lives of so many derived in large part from his ability to see the dignity of every human being and treat each person as part of the human family.

The humble genius of Francis is that he was a person who not only stood *for* the poor, he stood *with* the poor of society. Francis was able to discover the passion and beauty in the poor; he “discovered the value of the poor, their ability to resist, the dignity of their struggle, their solidarity, their strength” and their faithfulness to God and church despite their hard-

ships. For Francis, the Spirit is the catalyst that motivates, energizes, and propels the Christian into a life of service, one that is an advocate for the poor (Boff, 1984, p. 74–75). Francis was practicing faithjustice long before it became popularized and was identified as a constitutive element of the church’s practice. Thus, Francis challenges every Christian with an authenticity that is motivated by love and concern. Francis’s first challenge is to serve the poor, not only monetarily, but also educationally, emotionally, and spiritually, i.e., spending time with people who are poor. Francis’s second challenge is to examine critically the situation of poverty in one’s own life, i.e., “where am I poor”? Francis’s third challenge is to re-evaluate poverty within the community and to encourage action based on social justice. Francis’s model of service led him to live a life for others. He was able to see God in every person, which is exactly the call of every Christian. Francis demonstrates his seriousness and compassion for God and every human being because he saw “the poor as an apparition of divinity” (Boff, 1984, p. 79). Ideally, then, students should be encouraged and introduced to some elements of poverty within the local community by coming in direct contact with the poor and marginalized in some capacity.

Leadership

This article is primarily concerned with *Christian leadership*, which is a “slice” of leadership.¹³ It is useful to construct a working definition of Christian leadership: *a process of empowering and motivating through communication and courageous guidance bringing about challenges and changes through a visionary transformation of service*. Deciphering the exact meaning of the definition of leadership is crucial. First, Christian leadership is a process, *not necessarily* based upon a person’s characteristics, qualities, or abilities. Peter G. Northouse (2001) explains that leadership is diverse, difficult to define, and is definitely a process. A process implies that leadership affects the individuals and effects change. Hence, Christian leadership emphasizes a conceptual and interactive influence; it is not linear or single-minded thinking and acting. Second, Christian leadership empowers, inspires, and motivates people to move beyond themselves to act justly with fairness and objectivity. Third, Christian leadership guides and challenges in a way similar to an athletic trainer or coach: role modeling, vision setting, and providing individual attention based upon needs. Fourth, Christian leadership is visionary, futuristic, and leads people to transformation. Authentic Christian leadership influences and causes positive transformation within individuals, communities, and societies. Fifth, Christian leadership involves serving others. Service is at the heart of discipleship and leadership.

There are four models for Christian leadership that merit exploration. The models of Christian leadership are found throughout Jesus’s public ministry and are in no way limited to the work of the Christian Church: (1) servant leadership, (2) moral leadership, (3) spiritual leadership, and

(4) transformational leadership. These four models represent specific traits, styles, and approaches to “doing” leadership. Although many individuals and institutions claim to be Christian or are based upon Christian principles, they operate from pragmatic, business, or organizational models. Therefore, business proceeds as usual. Is it any wonder that nothing exciting or stimulating happens?

Francis as a model of leadership. Francis exemplifies all four models of Christian leadership. It was Francis’s innovation and initiative that helped renew and revitalize the twelfth and thirteenth century church, and left a blueprint for internal church reform that still exists today.

[a] As a servant leader: Francis was a servant leader because he was a person who led through service: “the great leader is seen as servant first, and that simple fact is the key to greatness” (Greenleaf, 2002, p. 21). Francis’s leadership was far more encompassing than implementing ideas; it involved righteousness, ethics, concern for truth and justice, and moral integrity.

[b] As a moral leader: Francis challenged the secular and ecclesiastical moral commitments of his day to achieve better results. Thomas J. Sergiovanni (1992) maintains that reinventing leadership must begin with moral judgment because there is a difference between what is right and what is pleasurable (although the two may not be mutually exclusive). Sergiovanni believes that moral leadership is paramount because “moral commitment achieves better results and builds better commitments” (p. 27). In other words, intrinsic rewards do not necessarily motivate people. Motivation is based upon doing good work, which is a moral obligation, and being committed to the work produces moral involvement, i.e., authenticity.

[c] As a spiritual leader: One need only examine the life of Francis of Assisi to discern easily the spiritual essence and qualities that he possessed. Francis was a spiritual master and a spiritual leader, not only for his community, but also for all of humanity. Francis lived a moral and ethical life, he demonstrated preferential treatment for the poor and marginalized of society, and he advocated prayer and contemplation. The hallmark of a spiritual leader is the ability to pray, meditate, and contemplate God, and to pray for the welfare of others.

[d] As a transformational leader: Transformational leadership has two main components: the leader is charismatic and the leader is visionary. According to Northouse (2001), “transformational leadership refers to the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower” (p.132). As a transformational leader, Francis would have been primarily concerned with the performance of follower friars and also with developing followers to their fullest potential in order to transform their life and society. Transformational leaders, like Francis and Jesus before him, set out to empower, nurture, and cultivate people into indi-

viduals who transcend their own ambitions and self-interests for the sake of others' well being.

These seven categories of Christian discipleship penetrate the core of Christians, Roman Catholics, and Franciscans. They have magnificent possibilities, especially when they become concretized and practiced as lived realities.

METHODOLOGIES AND TEACHING STRATEGIES FOR THE INTEGRATION OF CHRISTIAN DISCIPLESHIP

It is much easier to lecture to students about Christian discipleship; it is quite another matter to empower students to become Christian disciples. *The General Directory for Catechesis* (1997) and USCCB's *Renewing the Vision: A Framework for Catholic Youth Ministry* (1997) both articulate quite convincingly that the focus of catechesis¹⁴ among college students should be on developing and maintaining Christian discipleship (GDC, articles, 82–87).

If we are to succeed, we must offer young people a spiritually challenging and world-shaping vision that meets their hunger for the chance to participate in a worthy adventure. . . . We need to provide concrete ways by which the demands, excitement, and adventure of being a disciple of Jesus Christ can be personally experienced by adolescents — where they tax and test their resources and where they stretch their present capacities and skills to the limits. Young people need to have a true opportunity for exploring what discipleship ultimately involves. (RTV, articles, 9–10)

There is a great need to facilitate among college students experiences which foster Christian discipleship. The church is calling Catholic college undergraduate theology professors to move beyond traditional academic approaches in teaching theology. I have found great success in integrating the aforementioned seven areas of Christian discipleship within a Franciscan college classroom.

Christian Discipleship: A Model for Undergraduate Theological Education

For the past three years, I have taught and redeveloped a course that I inherited from one of my colleagues, titled “Christian Discipleship.” Like most college professors, I tweak the course each year and have established an educational model that incorporates the service-learning methodology and action-reflection teaching strategies for implementing Christian discipleship.

The two terms mentioned above need further clarification; I employ both terms with students in the classroom. First, *service-learning* is a term

that has been implemented for the last two decades within all institutions of higher learning, although with limited success. Service-learning is an attempt to bridge the gap from a purely cerebral education to one that encourages students to learn through serving others. In a Catholic institution, the object of service-learning is to empower students to move beyond merely engaging in acts of service and charity and move into the realm of social justice, which is rooted in human dignity, empathy, and compassion. Service-learning fits well with the mission of Franciscan colleges/universities because Francis is a model of service and outreach.

Second, *action-reflection* is the critical investigation and assessment of a theological enterprise, coupled with the identification of a pragmatic praxis of ministry. Action in and of itself lacks intellectual inquiry; therefore, action-reflection facilitates student learning through critical introspection and personal reflection on a particular experience. Through action-reflection students move beyond their personal status quo and come to a different place, ideally a better place, through serious introspection and self-awareness, which leads to self-discovery and transformation. The integration of action-reflection within a Franciscan higher education curriculum has many rewarding benefits such as “doing” ministry, incorporating theology with life experience, and empowering students to become self-actualizers.

Both service-learning and action-reflection are necessary for the Christian disciple to impact culture and society and both are legitimate components for Franciscan higher education within the United States of America. There are several components to service-learning and action-reflection in my Christian discipleship scheme. Beyond regular reading assignments, homework assignments, quizzes, and a final exam, as part of the Christian Discipleship course requirements and for a significant portion of the students’ grade, there are three major initiatives.

First, students select a service project within the community, but outside of the college campus. Through participation in this project, students are required to put their discipleship into action. Each student participates actively in a minimum of fifteen service hours consisting of some type of community service project or outreach program. Students choose from a variety of locations that I have pre-arranged, but the choice, contact, and scheduling is between the student and the organization. Examples of student placements are Habitat for Humanity, tutoring at a local elementary school, Big Brothers/Big Sisters, United Way, Red Cross, Lakeshore Cap Mentoring Program, Humane Society, and coaching children at the local YMCA.

Assessment of the students’ work is accomplished through a four-page critique. Students offer a detailed analysis to *assess* their performance, as well as to *analyze* their participation in the service project. Students use their self-awareness and personal introspection as they evaluate their involvement and the tasks performed while volunteering in the project.

Second, students are required to participate in a spiritual weekend retreat, usually sponsored by the Catholic Diocese of Green Bay, WI. Students may participate in any retreat offered from any parish-based ministry, diocesan-based ministry, or Silver Lake College Campus Ministry. Again, an assessment is made determining the student's spiritual growth. Students offer a detailed four-page analysis to *assess* their performance as well as *analyze* the retreat in which they participated. The student assessment measures self-discovery (or lack thereof) and how the retreat experience enhanced the student's relationship with God and/or how the retreat improved the student's spiritual-life or faith-life.

Both the community service project and the spiritual weekend retreat allow the students to experience service-learning through the actual participation in the service project and weekend retreat and action-reflection through the written detailed assessment and analysis critiquing the project and retreat. The students' performance and involvement highlight their learning throughout the entire enterprise.

Third, students are required to develop a ten-entry personal reflection journal consisting of the seven areas representing Christian discipleship: (1) conversion, (2) faith, (3) morality, (4) prayer, (5), community, (6) service, and (7) leadership. All seven areas need to be represented in the journal. Students may also choose to journal about other areas; for example, Jesus, spirituality, social justice, and preferential option for the poor. The reflection journal entries include either a magazine picture or newspaper clipping which identifies the topic and/or issue and a one-page reflection on the particular subject. The purpose of the reflection journal is to encourage the student to articulate personal introspection through self-direction and self-actualization.

Both service-learning and action-reflection are necessary and legitimate methodological tools for facilitating Christian discipleship and self-discovery within Franciscan higher education. As a teaching strategy for training Christian disciples, no longer can undergraduate Catholic education be purely academic; action and service must be integrated. Authentic discipleship cannot be achieved through study alone; the integration of academics with the living experience of the disciple of Jesus must be explored in further detail on Franciscan college campuses. This fruitful integration of service-learning and action-research serves not only to answer the question for Franciscan college students, "Who am I?", but also to respond to Jesus's call of "Come, follow me." Francis's life can serve as a shining example of Jesus's call to discipleship; integrating the teaching strategies of service-learning and action-research may also lead students to follow Francis's example.

Conclusion

At the onset, my task has been to persuade the audience that developing Christian disciples within a Catholic Franciscan college/university is a

noble pursuit, maybe the most noble of pursuits. Fostering discipleship within Franciscan colleges and universities might begin with offering a course entitled “Christian Discipleship,” integrating the suggested seven areas of discipleship. Throughout the course the instructor could introduce Francis to the students and discuss his relevance and contribution as someone who perfected the way of Jesus as a Christian disciple.

Saint Francis of Assisi is a model of Christian discipleship. The main themes of Francis’s discipleship can be found in the *Life and Rule of the Friars Minor*. Fernando Uribe (1991) maintains that the *Rule* of Saint Francis contains the essence for the existence of Franciscans today, but underlines discipleship principles. Uribe summarizes the main topics of Francis’s *Rule*:

1. The Gospel, as the indispensable point of reference that teaches and inspires the radical following of Christ,
2. The Church, as the setting in which the friars live the Gospel life,
3. The brotherly welcome given to the new friars as they arrive, and the primary demands which the following of Christ makes,
4. Penance, as a permanent force in conversion,
5. Prayer and fasting, as expressions of dedication to God and as penance,
6. Ministry, as the distinguishing mark of the friars as they go about the world,
7. Poverty, in the things they use and their standard of living in society,
8. The grace of working and its relationship with earning a living and with the spirit of prayer and devotion,
9. Not owning property, as freedom for those who are helping to build up the Kingdom of God,
10. Fraternity, as an attitude of sharing with, serving, and forgiving one’s spiritual brothers,
11. The ministers and chapters, as agents for inspiring and serving fraternal life,
12. Preaching and the demands of evangelization,
13. Obedience and one’s duty to authority,
14. Having the Spirit of the Lord and [Jesus’] holy activity as the supreme goal of the *Rule*,
15. Chastity as an expression of freedom,
16. Going among the non-believers, and the demands of that form of life,
17. Our promised fidelity to the Gospel, and the means to be taken to achieve fidelity. (Uribe, 1991, pp. 196–197)

The sheer beauty of the *Rule* is that it is a living expression of Christian discipleship, one that is tantamount to living authentically in Christ within the Third Millennium. Francis's words are just as poignant in the twenty-first century as they were in the twelfth century.

This is Francis's gift and legacy to the contemporary world and to Franciscan colleges and universities; however, it is equally Francis's challenge — to live as Christ lived and to become authentic Christian disciples. The call to discipleship is not easy. Francis knew this all too well; nevertheless, those on the journey to God, and those who facilitate others on that journey, are called, like Francis, to be steadfast and faithful imitators of Christ.

References

- Armstrong, R. J. & Brady, I. (1982). *Francis and Clare: The complete works*. Ramsey, New Jersey: Paulist Press.
- Armstrong, R. J. , Hellmann, W. J. A., & Short, W. J. (1999-2001). *Francis of Assisi: The early documents, Volume I: The Saint; Volume II: The Founder; Volume III: The Prophet*. New York: New City Press.
- Boff, L. (1984). *Saint Francis: A model for human liberation*. New York: Crossroad Publishing.
- Braxton, E. K. (1984). Dynamics of conversion. In R. Duggan (Ed.), *Conversion and the catechumenate* (pp. 108-119). New York: Paulist Press.
- Chesterton, G. K. (1924). *Saint Francis of Assisi*. New York: H. Doran.
- Congregation for the Clergy. (1997). *General directory for catechesis*. Washington, DC: United States Catholic Conference.
- Delio, I. (2001). *Simply Bonaventure: An introduction to his life, thought, and writings*. Hyde Park, NY: New City Press.
- Fowler, J. W. (1981). *Stages of faith*. San Francisco: Harper & Row.
- Greenleaf, R. K. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness*. New York: Paulist Press. (Original work published in 1977)
- Gula, R. M. (1990). *Reason informed by faith: Foundations of Catholic morality*. Mahwah, NJ: Paulist Press.
- Irwin, K. W. (1984). *Liturgy, prayer, and spirituality*. New York: Paulist Press.
- Irwin, K. W. (1994). *Context and text: Method in liturgical theology*. Collegeville, MN: Liturgical Press.
- Kammer, F. (1991). *Doing faithjustice: An introduction to Catholic social thought*. New York: Paulist Press.
- Lehamann, L. (1997). We adore you, Lord Jesus Christ. *Greyfriars Review*, 11 (2), 101-112.
- Lonergan, B. J.F. (1979). *Method in theology*. New York: Seabury Press.
- Miccoli, G. (1997). A Christian experience between Gospel and institution. *Greyfriars Review*, 11, (2), 113-142.
- National Conference of Catholic Bishops. (1997). *Renewing the vision: A framework for Catholic youth ministry*. Washington, D.C.: United States Catholic Conference.
- Northouse, P. G. (2001). *Leadership: Theory and practice*. Thousand Oaks, CA: Sage Publications.

- O'Connell, T. E. (1990). *Principles for a Catholic morality* (Rev. ed.). San Francisco: Harper & Row.
- Osborne, K. B. (1993). *Ministry: Lay ministry in the Roman Catholic Church, Its history and theology*. New York: Paulist Press.
- Sacred Congregation of Divine Worship. (1976). *General instruction of the liturgy of the hours*. New York: The Catholic Book Publishing.
- Sergiovanni, T. J. (1992). *Moral leadership: Getting to the heart of school improvement*. San Francisco: Jossey-Bass.
- Tracy, D. (1995). Evil, suffering, hope: The search for new forms of contemporary theodicy. *Catholic Theological Society of America Proceedings*, 50, 15-36.
- United States Catholic Conference of Bishops. (1978). *Sharing the light of faith: National catechetical directory for Catholics of the United States*. Washington, DC: United States Catholic Conference.
- Uribe, F. (1991). The rule today. *Greyfriars Review*, 5 (2), 191-200.
- Vatican Council II: *The conciliar and post conciliar documents*. (1992). In A. Flannery, (Ed.), New Revised Edition. Northport, NY: Costello Publishing. (Original work published in 1975.)

-
- ¹ The Franciscan intellectual tradition is a school of thought that has developed from three realities of Franciscan life: (1) contemplation, (2) ministry, and (3) spirituality. These three realities are a result of Franciscan theology that was persuasive in the Middle Ages and the type of theology that has been identified with Francis and Clare of Assisi (1193-1253) and the founding Franciscans as vernacular theology. There are three types of medieval theology: (1) monastic, (2) scholastic, and (3) vernacular. Francis and Clare fall into the third category of theology.
- ² Text and translation with italic insertions from Delio, I. O.S.F. (2001). *Simply Bonaventure: An introduction to his life, thought, and writings*. Hyde Park, NY: New City Press.
- ³ For more on the steps of conversion, see Griffin, E. (1980). *Turning: Reflections on the experience of conversion*. Garden City, NY: Doubleday.
- ⁴ Lonergan, B. J. F. (1979). *Method in theology*. New York: The Seabury Press. For more on the categories of conversion, see Lonergan, B. J. F. (1992). *Insight: A study of human understanding*. In F. E. Crowe & R. M. Doran (Eds.), *Collected Works of Bernard Lonergan, Volume 3*. Toronto: University of Toronto Press.; Crowe, F.E. (Ed.). (1985). *A third collection: of papers by Bernard J. F. Lonergan, S. J.* New York: Paulist Press. Gregson, V. (1988). *The desires of the human heart: An introduction to the theology of Bernard Lonergan*. New York: Paulist Press. There are other types of conversion such as *affective* or *psychic* conversion which is taking responsibility for one's own urges, desires, impulses, and feelings; additionally, there is *critical-moral* conversion which places emphasis on conscience forming, ethical principles, and criteria for making solid judgments based upon cultural, civil, and religious authority. See Happel, S., & Walter, J. J. (1986). *Conversion and discipleship: A Christian foundation for ethics and doctrine*. Philadelphia, PA: Fortress Press and Conn, W. E. (1986). *Christian conversion: A developmental interpretation of autonomy and surrender*. New York: Paulist Press.
- ⁵ For an excellent survey of the theology of faith see Dulles, A. (1991). Faith and revelation. In F. S. Fiorenza & J. P. Galvin (Eds.), *Systematic theology: Roman Catholic perspectives, Volume 1*, (pp. 104-117).
- ⁶ See the General Instruction of the Liturgy of the Hours: "This Liturgy of the Hours or Divine Office, enriched by readings, is principally a prayer of praise and petition . . . it is the prayer of the Church with Christ and to Christ" (Article, 2).

- 7 For more breadth and depth of ancient monastic prayer and traditional prayer styles, see Thomas Merton, T. (1969). *Contemplative prayer*. New York: Herder & Herder.
- 8 According to Armstrong and Brady, this particular prayer of Saint Francis was adapted from the Maundy Thursday liturgy of Saint Gregory the Great (ca. 540-604 CE) who recommends its recitation in his *Liber Responsalis* (PL 78, 805), as does the monk *Arnulphe, Documenta Vitae Religiosae* (PL 184, 1177).
- 9 For more on Franciscan liturgical prayer, see Rampazzo, F. (2000). Fundamental elements of Franciscan liturgy: Inquiry on the development of the Franciscan calendar of saints. *Greyfriars Review*, 14, 277-294.
- 10 See Armstrong & Brady, 103.
- 11 See “Contents” in Armstrong & Brady, *Francis and Clare*, vii-viii. The most famous of all prayers that is attributed to Saint Francis is entitled “A Simple Prayer.” However, Franciscan scholars are skeptical as to whether Francis actually composed the prayer. It reads poetically and beautifully: Lord, make me an instrument of Your peace. Where there is hatred, let me sow love. Where there is injury, pardon; Where there is discord, unity; Where there is doubt, faith; Where there is error, truth; Where there is despair, hope; Where there is sadness, joy; Where there is darkness, light. O Divine Master, grant that I may not so much seek to be consoled, as to console; To be understood, as to understand; To be loved, as to love; For, it is in giving that we receive. It is in pardoning that we are pardoned. It is in dying that we are born to eternal life.
- 12 For an exhaustive study of tria munera see Osborne, K. B. O.F.M. (1993). *Ministry: Lay ministry in the Roman Catholic Church, its history and theology*. New York: Paulist Press, 540-564.
- 13 Leadership Studies is a new and upcoming field of study and stands on its own as an academic discipline. Leadership is a fascinating field of inquiry and has limitless possibilities; however, the “slice” of leadership that I am most interested in and teach a course in is “Christian Leadership.” The essence of the phrase conjures up certain Christian principles and ideas that Christians hold to be sacred and that somehow involve a person in a leadership position.
- 14 Both ecclesial documents, *The General Directory for Catechesis and Renewing the Vision: A Framework for Catholic Youth Ministry* refer to the term “catechesis” as religious instruction. Catechetical formation toward adolescents is usually an age grouping which is divided into three stages: (1) early adolescence, the junior high school years, 12-14 years of age; (2) middle adolescence, the senior high school years, 15-18 years of age; and (3) late adolescence, the college years, 19-23 years of age.

Assessing Franciscan Values in a Business Course

SHEILA T. ISAKSON
Cardinal Stritch University
Milwaukee, Wisconsin
stisakson@stritch.edu

As educators in Franciscan colleges and universities, many of us are inviting students to learn about and use Franciscan values in ways that really make a difference in their whole educational experience and in their lives. Many of us select instructional processes that engage the whole person (student) and that involve minds, bodies, and spirits (hearts, interests, intentions, and needs). We observe student performance and have conversations about Franciscan values. However, are we clear about our expectations of students and have we specified our expectations in the form of standards for measuring what and how much students have learned about Franciscan values? How do we collect, analyze and interpret information about how well student performance matches our expectations and standards about Franciscan values?

This paper proposes a *Model for Assessing Franciscan Values* for use in classrooms. Prior to presenting this proposed assessment model, it is necessary to offer working definitions of assessment with particular emphasis on classroom assessment. I view assessment as a method of scholarly inquiry that produces information that can then be used by the learner, the instructor, or both to continue learning the content and skills that accompany Franciscan values. Developing expertise in assessment methodologies is considered by many to be part of the scholarship of teaching and learning. Linking assessment expertise with Franciscan values presents new opportunities to develop deep understanding of the meaning that underlies basic Franciscan values and the skills needed in order to apply these values in life. Examples of eight classroom assessment techniques are provided. I have used these assessment techniques in one business course at one Franciscan University. I believe that the essence of each assessment technique is transferable to other courses in other institutions.

Overview of Assessment

The term assessment is derived from the Latin root *assidere*, which literally means *to sit beside*. Connotatively assessment means to observe, describe and discuss what students know and can do. Another meaning of the term assessment is the gathering, analyzing, and synthesis of information in order to understand more fully the characteristics and quality of teaching and learning. Given these meanings of the term assessment, I believe that the purpose of assessment is to improve the quality of teaching and learning. Essentially I am suggesting that improvement of teaching and learning means that instructors and students sit beside each other

and co-create meaning. This is a very active process, which suggests that both instructors and students are actively constructing and participating in a learning process. Learning experiences are provided to encourage purposeful personal growth and change and to address needed performance improvements, which can certainly be guided by Franciscan values. Both instructors and students gain new insights and understandings about Franciscan values. I believe that taking time to sit beside each other and then to create meaning about moral attitudes and ethical behavior is uniquely Franciscan. This is the primary reason for educators to care about assessing Franciscan values.

Relevant Literature

Several sources describe ways to measure learning and improve teaching, which are based on research data that suggest a sequence of developmental stages or hierarchies of difficulty. For example, many educators can recite the six cognitive levels of Bloom's *Taxonomy of Educational Objectives*, which was developed in the 1950s and 1960s, as follows: Knowledge, Comprehension, Application, Analysis, Synthesis, and Evaluation. Independently, William Perry (1970) designed a model for use in determining if students were able to evaluate and make critical judgments about what is happening in the world. In the 1970s and early 1980s Lawrence Kohlberg (1969) and his associates (1984) published the stages of moral reasoning. These works have been frequently referred to as the *Taxonomy of the Affective Domain*. Many educators know the Affective Domain as a sequence that develops through stages as follows: Receiving, Responding, Valuing, Organizing, and Internalizing. Essentially these taxonomies map a path in which learners progress through a sequence that begins with expressing a willingness to receive an experience, to responding to and valuing the experience, to organizing it within their own values and attitudes, and ultimately to internalizing the meaning of the experience. In 2002, Lee Shulman proposed a *Table of Learning* that begins with student engagement, which in turn leads to the following sequence: Knowledge and Understanding, Performance and Action, Reflection and Critique, Judgment and Design, and Commitment and Identity. Shulman's suggestion that the elements of learning work cyclically is illustrated by a story.

Once upon a time, someone was engaged in an experience of learning. And that engagement was so profound that it led to her understanding things she didn't understand before, and therefore gave her the capacity to practice and to act in the world in new ways. But once she started acting in the world, she realized that action doesn't always work as intended, so she had to start looking at what she was doing and at the consequences of her actions. This meant re-examining her actions to see whether she might want to act differently.

Through that kind of reflection on her own performance and understanding, she became wiser and capable of making judgments and devising designs in situations that were progressively more uncertain. And as she did so, she began to internalize the values that she had been exposed to, at which point she was no longer merely engaged but truly committed. Those commitments, in turn, disposed her to seek out new engagements, which led (of course the story is a circle) to new understandings and practices. . . . (Shulman, 2002, p. 41)

Shulman's story highlights the fact that there is interdependence within the life of an educated person, i.e., mind, emotion and behaviors. While commitment is listed as the last stage in Shulman's sequence, commitment might also be a starting point for new learning. The playful quality of Shulman's story suggests that educational conditions and situations exist that can lead to a deep commitment to Franciscan values. The previously mentioned notion of co-creating meaning, as the essence of assessment, provides choices for us because Franciscan values can serve to guide both the process of teaching and the process of learning. With Franciscan values as part of specific content, we can co-create meaning about what it means to be professionally engaged in certain activities and intentionally disengaged from other activities. In my business courses, I find that many students do not know how to apply values like honesty and integrity when confronted with moral dilemmas. Sadly some students have not had opportunities to have meaningful conversations about what Franciscan values might mean in various business environments. For example, some students do not connect peace making with conflict resolution or striving to be on time and communicating clearly with showing respect for others.

Cross and Angelo (1988) were the first to blend instructor-oriented assessment techniques with teaching tips. This Cross and Angelo publication and the later Angelo and Cross (1993) synthesis suggested that each assessment technique has an implied teaching goal and *feedback loops* that establish informational links between instruction and assessment in the form of data (evidence) about how well that teaching goal has been accomplished. These assessment techniques suggest that there is an underlying need to recognize a dynamic tension between teaching techniques that are designed to accomplish certain learning goals/ends/outcomes and teaching techniques that contribute to determining whether goals/ends/outcomes are being or have been accomplished. Angelo and Cross (1988) described distinctions between formative assessment and summative evaluation. Both are critical to improving the quality of undergraduate education. More recently Angelo (2002) provided additional evidence, which was based on his research, that teaching and learning can be measured with an array of tools and techniques.

Classroom Assessment Model

As far as I know, there is neither a taxonomy, nor a model with exact indicators or standards for assessing Franciscan values in courses. Therefore, I am proposing a new approach for assessing Franciscan values that is a blend or combination of Angelo and Cross and Shulman's assessment techniques. My proposed *Model for Assessing Franciscan Values* represents learning as a cyclical, as opposed to a linear process, and mirrors the learning cycle suggested by Shulman (2002). In most learning situations, it seems reasonable for instructors to assume that learning is taking place when students are actively engaged in mastering the subject matter. Many instructors assume that learning has occurred when students write and speak about what they have learned in ways that show involvement or when students relate what they have learned to prior experiences. Other instructors may assign reflection papers which require learners to take time to remember and think about the learning journey. Student learning, in a context that includes Franciscan values, links intentional instructional activities with Franciscan values with an appreciation for learned change or an appreciation for a transformed life. Assessment focuses on choices made in the context of being professionally engaged in certain activities or avoiding others.

The proposed *Model for Assessing Franciscan Values* assumes that learning results in perceived changes in students' capabilities to make ethical choices and decisions, and that these changes are observable. General assessment indicators can be designed by course instructors to reflect ways that Franciscan values contribute to increased knowledge, improved skill-based performance, and mastery of learning how to learn. In other words, the perceived changes can be observed and measured by both instructors and students or even by outsiders, such as external evaluators or accrediting agencies. The result of this Angelo/Shulman blend is an assessment model, i.e., the *Model for Assessing Franciscan Values*, which provides flexibility for course instructors to combine, extend, and rearrange the sequence of assessments in ways that facilitate the co-creation of meaning.

Franciscan Values at Cardinal Stritch University

Cardinal Stritch University, henceforth referred to as Stritch, is the largest Franciscan University in North America. Stritch has four colleges: Arts and Sciences, Business, Education, and Nursing. The mission of Stritch is: to transform lives through values-based education. The challenge for us at Stritch is to clarify what we mean by *transformation of lives* and *values-based*. Whose lives? Which values?

To answer these mission-based questions the Office of Franciscan Mission at Stritch used a grant received from the Teagle Foundation to publish in November 2002 a booklet entitled *Franciscan Values at Cardinal Stritch University*. The booklet includes descriptions and examples of four

sets of Franciscan values that have been and continue to be reflected in the lives of the Sisters of St. Francis of Assisi, who founded and sponsor Cardinal Stritch University. Stritch's four Franciscan values are: *Creating a Caring Community*, *Showing Compassion*, *Reverencing all of Creation*, and *Making Peace*. Representing an eight hundred year old wisdom tradition, these values are used by the University to foster and guide the moral, spiritual, intellectual, cultural, emotional, social, and physical development of each person associated with Stritch. Currently the College of Business (CoB) includes a description of these four Franciscan values in the introduction section of each course syllabus. These descriptions, which are titled "Franciscan Values," are expressed as follows:

Create a Caring Community . . .

- Respect for each individual's personal dignity
- Hospitality, courtesy, kindness
- Friendship, openness
- Fostering loving relationships

Showing Compassion for Others . . .

- Serving and caring for the poor and oppressed
- Concern for justice issues
- Taking responsible social action
- Offering unselfish service, altruism

Reverence for Creation . . .

- Respect for all creatures
- Fostering a simple life style and stewardship
- Human dignity and empowerment of people
- Concern for environmental issues

Peacemaking . . .

- Healing and reconciliation
- Conflict resolution
- Forgiveness
- Care and understanding to eliminate fears

Most faculty members who teach courses in the CoB understand that learning how to be a business professional involves more than cognitive skills and intellectual activities. Faculty model appropriate professional business behaviors, which frequently resemble Franciscan values. For example, honesty and integrity are important values for developing trust in organizations. Students learn how to think and act by practicing the use of appropriate terms and protocols, which are guided by these values. Both instructors and students know and understand that taking appropriate action in "real world" environments requires more than classroom performance because it involves choices, which are based on values and commitments. Effective teaching and learning of business requires on-going

scholarship and assessment, i.e., sitting together to create meaning about how these specific Franciscan values contribute to making appropriate choices in business environments.

The Model for Assessing Franciscan Values

The assessment model I have developed includes eight assessment techniques. The first six of the eight assessment techniques are designed as formative assessments, which are intended for assessment of specific classroom tasks. Techniques seven and eight are summative assessment techniques. They are evaluative, holistic and involve judgments about the quality of a whole curriculum or program. These assessments measure how effectively students are moving through eight stages: *Readiness; Engagement and Motivation; Information, Knowledge, and Understanding; Planning and Action; Reflections and Critique; Judgment and Design; Integration and Identity; and Commitment.*

The following table summarizes the Model.

Readiness — A personal state of preparedness based on a combination of being focused and having the ability to become engaged in activities that offer possibilities for change and growth. ***Technique 1: Prepare a Focused List of Franciscan Values.***

Engagement and Motivation — Instructional approaches that foster willingness to become involved in and being accountable for full participation in new experiences. The technique results in an orientation to the meaning of Franciscan Values based on learning from other sources, which is more than a list. ***Technique 2: Probe Prior Learning and Background Knowledge.***

Information, Knowledge and Understanding — The cognitive domain or intellectual capacity needed to develop a working vocabulary or language about Franciscan Values learned from several sources. Information and knowledge of Franciscan values connotes personal ownership, i.e., what is in our heads and can be recalled and remembered. Understanding involves translating what is known into one's own words and describing personal examples that provide meaning. ***Technique 3: Demonstrate Understanding of Franciscan Values.***

Planning and Action — The transferable skills involved in anticipating and then setting direction based on what is known and understood about a given situation and then being guided by Franciscan Values. The result is intentional or planned action, i.e., anticipating and thinking about consequences prior to acting in and on the “real world.” The process of planning begins with diagnosing the requirements or needs of a situation, generating alternatives, and choosing to act in accordance with Franciscan Values. ***Technique 4: Demonstrate Intention According to Plans Guided by Franciscan Values.***

(continued on next page)

Stop Action to Reflect and Critique — An investment of time by interrupting the learning flow to perform a pilot study or to test underlying assumptions. Thinking about and clarifying the meaning of a proposed action, as related to possible consequences and Franciscan values, follows this pause. Insights that emerge can ensure that any constraints and complexities of current realities in the real world and the consequences of Franciscan values based choices are fully understood before implementing the plan.

Technique 5: Time Out to Consider Implications.

Judgment and Design — Judgments aligned with Franciscan values lead to higher-order, internalized understandings because the process takes into consideration multiple factors or needs in relation to progressively uncertain or changing circumstances. In the face of unpredictability and uncertainty, judgment includes the ability to design alternatives in order to produce desired results while, at the same time, participating in a process with self-awareness of prior learning and personal choice based on Franciscan Values. **Technique 6: Write Personal Action Plan.**

Integration and Identity — Ultimately the exercise of judgment enables the ability to express our doubts and skepticism, state our core values, participate in peace making, and make informed choices. These personal attributes are integrated into one's persona in ways that contribute to personal identity that is recognizable by states of serenity and peace of mind. **Technique 7: Annotated Portfolio.**

Commitment — A demonstration that Franciscan Values have been internalized and contribute to character and manifest in persons who no longer need to be coached and encouraged to behave publicly in ethical, moral and responsible ways. **Technique 8: Document Appreciation of a Transformed Life by Conducting Survey Research of Alumni (Alumni/Employer Questionnaires).**

Technique 1 — Assessment of Readiness

Readiness is a personal state of preparedness based on a combination of being focused and having the ability to become engaged in activities that offer possibilities for change and growth. The *Focused List of Franciscan Values (FV)* is a quick and simple way at the beginning of the course to determine student recall of Franciscan Values learning from prior CoB courses. The title, label or heading serves to focus attention on recalling what is known or what needs to be learned about Franciscan values. The instructor provides students with a half sheet of paper with "Assessing Franciscan Values" printed at the top, along with instructions to create a list by naming Franciscan Values that have been part of learning experiences in prior courses. Students can use the list of Franciscan Values printed in the course syllabus as a checklist for scoring.

Feedback about learning: Lists provide recall of information from the learner's viewpoint, which can be used to reinforce prior learning about FV, and can be used to discover specific topics that students do and do not recall.

Feedback about teaching: Lists do not demand high levels of critical thinking because they are based on memory and recall and, if used too frequently, can trivialize the importance of recalling Franciscan values.

Technique 2 — Assessment of Engagement and Motivation

Engagement and Motivation is an instructional approach that fosters a willingness to become involved in and accountable for full participation in new experiences. This technique results in an orientation to the meaning of Franciscan values based on learning from other sources, which goes beyond developing a list. To assess engagement and motivation, the instructor uses a strategy for probing background knowledge. The *Background Knowledge Probes* technique is a continuation of *Focused Listing* and a higher level follow-up activity. This technique can also be used for providing feedback about what information students use to demonstrate knowledge and understanding of Franciscan values and, at the same time, assess skill level in communicating what they know and understand. Often what students know about Franciscan Values is incomplete, simplistic, and sometimes incorrect. Instructors can determine an appropriate starting point by providing simple sets of interrelated questions about Franciscan values; i.e., information about motivation among students in the class as they deal with content about Franciscan values. Appropriate instruction can then follow the presentation of feedback about background knowledge. Students are encouraged to provide thoughtful responses to questions about their knowledge of experiences involving Franciscan Values. The instructor then provides two or more written questions, using familiar language and terms, in order to probe the personal bridges between knowledge about Franciscan values and actual experiences. In other words, the instructor's questions probe the relationship between what is already known and real world experiences.

Examples of probes/questions:

1. Stewardship is a values-based concept that includes values similar to Stritch's Franciscan values and specifically *Create a Caring Community*. A person who is not an owner of a business can be considered to be a steward when that person faithfully provides care and service on behalf of the owners. As a manager, have you ever participated as a steward in a business, government agency or not-for-profit organization? Please briefly describe.
2. If yes, what was your most vivid memory (positive or negative) about participating and which values, ethics and morals guided those public and private actions at the business? Please briefly describe.

If no, have you read about or heard of any examples of stories about other persons who served as stewards in business environments? Please briefly describe.

After students have written individually to address the probes, they work in pairs or small groups to correctly match responses/examples with the four Stritch Franciscan Values. Scoring rubrics may be used with this activity. For additional information about scoring rubrics, see Moskal (2000).

Feedback about learning: This assessment technique provides information about students' knowledge of Stritch's Franciscan Values — in this example in the context of the value of Stewardship — and also measures students' communication skills. The feedback acknowledges levels of knowledge and communication skills that “prime the pump” about recall and may encourage students to relate the topic to their own prior learning and experience.

Feedback about teaching: This technique contributes to making instructional decisions based on information rather than assumptions. When beginning to use this technique, student responses may be overwhelming if the student recall is different from the expectations of the instructor. As students gain background knowledge they will be better able to analyze a variety of situations in light of Franciscan Values.

Technique 3 — Assessment of Information, Knowledge and Understanding

Information, Knowledge and Understanding describes the cognitive domain or intellectual capacity needed to develop a working vocabulary or language about Franciscan values which is learned from several sources. Information and knowledge of Franciscan values connotes personal ownership, i.e., what is in our heads and can be recalled. Understanding involves translating what is known into one's own words and describing personal examples that provide meaning. The technique used to assess this area involves the use of a video case study, entitled the *Parable of the Sadhu*.

First published in the *Harvard Business Review*, this case study about Bowen “Buzz” McCoy was later developed into a video. The video illustrates what happens to an individual's personal code of ethics in the complex and competitive business environment and in a Himalayan adventure. In unrelated situations, the parable is followed by a classic re-creation of a Harvard Business School symposium with business executives, ethicists, and journalists offering a variety of responses to essential questions about ethical issues that impact business on a daily basis.

Since the core value of the *Parable of the Sadhu* is affirming life over anything else, an opportunity is presented for co-creation of meaning about the Franciscan value of *Reverence for all of Creation*. The case illustrates the importance of leadership, the need for compromise and courage in resolving conflicts, and the effect of individual decisions on the organization and vice versa. (The video is available at MTI Film & Video, a Simon and Schuster Company, 420 Academy Drive, Northbrook, IL 60062.)

After viewing the video, each individual or group summarizes the facts of the case, identifies the ethical and moral issues as related to Stritch's Franciscan Values, and then proposes alternative plans and actions that Buzz McCoy might have chosen. Outcomes could be a 10–15 minute oral report or a short reflection paper that summarizes observations and insights about the case. Scoring rubrics are used to assess the reports.

Feedback about learning: This assessment technique is based on the fact that most learners have a shared, common experience in viewing the video. However, the similarity stops there. Learners demonstrate different levels of knowledge and understanding of the four Franciscan Values as applied to the case study. For example, the expedition team members had to care about each others' well-being, they showed compassion when the Sadhu was placed before the team. Then there was conflict about what actions to take.

Feedback about teaching: It is essential that the instructor is clear about the instructional intent and expectations about the level of student acceptance of the four Franciscan Values. In order to respect the learner's right to make choices, instructors must be careful not to impose their own values on the discussion about the moral dilemmas presented.

Technique 4 — Assessment of Planning and Action

The transferable skill of *Planning and Action* is required to anticipate and then set direction based on what is known and understood about a given situation. The planning process begins with diagnosing the requirements or needs of a situation, generating alternatives, and then choosing to act in accordance with Franciscan values. This skill is assessed through a Writing Assignment: Project Plan-Strategic Organizational Leadership.

Students are instructed to prepare a plan or proposal for completion of the required capstone project that includes a section about the role of values in guiding decisions and actions. Students can choose to include the four Stritch Franciscan Values or similar moral principles used by the company/organization that they are studying. The goal is to illustrate how values guide decisions and actions toward achievement of the mission, vision, and strategic goals of the real world business organization they have chosen to study. This highly structured proposal assesses a student's skills for synthesizing prior learning about Franciscan values and creates a realistic plan for starting their own learning project.

Instructions should indicate that the documentation of the planning process is a "work in progress." This means that the plan may not include everything. As such, the plan may be adjusted, discussed, significantly reworked, or even totally scrapped in response to new learning. Some of the elements listed below are provided in order to assist learners in getting started with the project. Students are encouraged to respond to each element with a very brief, well-thought-out response and they are advised to avoid losing focus by engaging in "paralysis by analysis."

Project Plan

Proposed Project Title:

Purpose of the Report:

Intended Audience:

Major Business, or Organizational Need, or Opportunity to Be Addressed:

Specific Question: Based on prior courses, what are 3–5 alternatives that must be in place to ensure that Franciscan Values, or similar core values, are the basis of achieving the mission, vision and strategic goals?

Proposed Table of Contents:

Proposed Weekly Schedule for Completion of the Capstone Report:

Questions and Concerns about Completion of This Project:

Feedback about learning: The Project Plan is written several weeks before the required project report is due and provides an opportunity for the student to receive feedback about how well the synthesis of prior learning has progressed. Feedback provides forewarning of problems or questions to be addressed in order to complete the project. Although the focus is on Franciscan values, this planning is a skill that can be used in other projects.

Feedback about teaching: The Project Plan provides information about how well the students understand the content requirements, including Franciscan values, and the quality standards to be followed when writing a project report. This assessment reduces the likelihood that a student will miss the mark on this major course requirement by providing an opportunity to check understandings early in the process. In order to avoid the risk that students will write to please the instructor instead of informing themselves, instructors should be careful not to be too critical or too directive at this stage. Some students may find it very difficult to write a plan that provides a logical sequence for completing a major assignment. They may need individual coaching to produce a complete plan, which includes the required section about Franciscan values.

Technique 5 — Time Out to Consider Implications

Building into the course an opportunity for students to *Stop Action, Reflect, and Critique* their work is a worthwhile investment of time which interrupts the learning flow to have students perform a pilot study or test an underlying assumption. Thinking about and clarifying the meaning of a proposed action, as related to possible consequences and Franciscan values, follows this pause. Insights that emerge can ensure that the constraints and complexities of current realities in the real world and the consequences of Franciscan values are fully integrated into plans prior to implementation. The assessment technique involves Stopping to Reflect

and Critique the first draft of the Capstone Report. This assessment technique follows completion of the first draft of the Capstone Report, which occurs at approximately the middle of the course, and can involve the individual students, their peers, and the instructor who review the plan and the first draft. To provide consistency a detailed scoring rubric is provided to enable students, peers and the instructor to evaluate the progress in developing the written Capstone Report and to provide feedback for improving it. The intention is to provide opportunities, prior to grading, for students to produce a report and receive feedback about whether the report meets instructor expectations and CoB requirements. A possible scoring rubric based on previously stated expectations and standards might include an organized list of expected content such as:

**Critical Analysis of Franciscan Values and
Strategic Organizational Leadership**

5 = Various theories and relevant Franciscan Values were analyzed and applied appropriately and thoughtfully.

3 = The explanations of various theories and relevant Franciscan Values were illogical or based on erroneous assumptions.

1 = Interpretation of theories and relevant Franciscan Values were unfocused or incomplete.

Feedback about learning: In addition to receiving information about how well instructional guidelines have been followed, feedback can be provided about the quality of content and the writing of the report. One valuable lesson that can be included at this stage is the importance of investing time to check that progress on the report is proceeding according to plan and reflects quality standards. Another valuable lesson involves learning how to accept both critical and complimentary feedback graciously.

Feedback about teaching: The investment of time to check progress toward completion of the project must be appropriate, which means that it must be early enough, but not too early, so that learners have sufficient time to respond to and use the feedback to improve the project report. Sometimes this type of feedback deals with wishful thinking about the quality of the report. This happens when expectations about outcomes and quality standards have not been consistently reinforced. It might also be important to provide some ground rules so that feedback from peers is balanced and not excessively positive nor negative. In the event that feedback suggests that something must be re-taught, instructors can act in a timely fashion.

Technique 6 — Personal Action Plan

The stage identified as *Judgment and Design* assumes that judgments

aligned with Franciscan values lead to higher-order, internalized understandings reshaped in relation to progressively uncertain or changing circumstances. In the face of unpredictability and uncertainty, judgment includes the ability to design alternatives in order to produce desired results and also to engage in a process of self-awareness of prior learning and personal choice based on Franciscan values. The Personal Action Plan is one way to assess Judgment and Design. This process involves a writing assignment that follows completion of the Capstone Report. Students are invited to design a Personal Action Plan for Becoming a Future Leader based on Franciscan values and leadership principles. Although this may be conducted as an in-class activity, I prefer assigning it outside of class so that students have time to think and reflect on both Franciscan values and leadership principles.

The Personal Action Plan for Becoming a Future Leader based on Franciscan Leadership should include: 1) indicators for assessing one's abilities to lead now and in the future and 2) the relationship between each ability and each Franciscan value. The Action Plan contains three parts: 1) What actions do I plan to continue? 2) What do I plan to change in the near future? and 3) What do I plan to change strategically, i.e., within the next three to five years?

The following is one example of a Franciscan Leadership Model:

Model of Franciscan Leadership

1. Demonstrates Commitment to Making a Difference — Seeks opportunities to have a positive influence on the business organization and understands how to use the organization's various responses to accomplish personal and organizational goals. Influences others by establishing and developing authentic relationships, even without having formal authority.

2. Invites Participation — Uses active listening skills and the principle of subsidiarity to invite participation in planning and decision-making, especially involving others when decisions directly affect them. Has developed special abilities to bring out the best in others, negotiate differences, and work effectively with a variety of people. Draws out their best attributes in order to achieve consensus, knowing that consensus building requires considerable time.

3. Acts with Courage and Integrity — Understands and takes action based on telling one's own truth and, as a consequence, is considered to be courageous and trustworthy. Is willing to take risks to "do the right thing" and shows care and concern for others by assuming responsibility for her/his own actions.

4. Adapts to Cultural Differences — Is able to promote peaceful resolutions when facing disagreements about facts, methods or values conflicts. Demonstrates sensitivity to cultural differences, understands the importance of diversity to a business or organization’s culture, and is appropriately firm and flexible. Knows when to “bend the rules” in order to be more respectful and to ensure that decisions and actions are based on Franciscan values and reflect principles of justice and fairness.

5. Learns from Mistakes and Seeks Opportunities for Lifelong Learning — Over time has demonstrated a pattern of seeking out experiences that may result in changes in perspectives or provide opportunities to learn new things. Can change direction when the current path is not working, responds to data without becoming defensive, and starts over after setbacks.

6. Displays Insight and Openness to Criticism — Is able to see things from different viewpoints, handles criticism effectively and does not become threatened when others see things differently.

Feedback about learning: Obviously feedback would depend on whether or not the action plan was written in class or as an assignment to be handed in at the last class session. Students need to understand that writing a Personal Action Plan involves personal disclosure; therefore, there must be a clear agreement between the instructor and the student that final course grades will not be lowered in the event that an instructor disagrees with any of the content of a Personal Action Plan. Inaccuracy or mistakes about leadership principles or application of Franciscan values must be clearly distinguished from personal judgment based on this content.

Feedback about teaching: The instructor may choose to withhold input on the Model of Franciscan Leadership and provide only the three parts of the Personal Action Plan as described above. If this approach is chosen, another part of an assessment becomes possible, i.e., the content of a Franciscan Model of Leadership. This type of assessment presents additional possibilities, but I believe that it will only work when there has been sufficient feedback about the importance of recognizing values-based behaviors to achieve desired results.

Technique 7 — Summative Assessment of Integration and Identity in an Annotated Portfolio

Ultimately the exercise of judgment includes the ability to express doubts and skepticism, to state core values, participate in peace making, and to make informed choices. These personal attributes are usually integrated into one’s persona in ways that contribute to personal identity and can be recognized as states of serenity and peace of mind. Having students prepare an *Annotated Portfolio* is a way to assess how fully and how well

the student has integrated Franciscan values into his/her capacity to make judgments. The student commentary, which accompanies the collection of papers and project reports, can be used to assess the assimilation or integration of Franciscan values into the student's identity and commitment to continuing to think and act in ways that mirror or reflect Franciscan values. This technique could be designed as a pre-post instruction summative assessment, which begins during the first class of a degree program and ends in the last course. Instructions for addressing various themes, such as Franciscan Values, would guide the analysis and writing of commentary by students.

Feedback about learning: Annotated Portfolios may be the assessment technique that addresses the need for accountability by both instructors and students. Portfolios include documentation of general outcomes and provide a means to evaluate what students know and are able to do and to measure to what degree learning outcomes have been demonstrated. The annotations provide valuable information about a student's interpretation of what they have learned, especially about the implications of Franciscan values to their overall educational experiences.

Feedback about teaching: Portfolios can provide information that demonstrates and documents that the institution's mission and strategic vision are being achieved. The demonstrated integration of Franciscan values and expressed commitment to continuous learning based on these values could provide insights that are meaningful for recruiting and retaining students. For example, what value is added to what students know and are able to do through an education in a Franciscan institution?

Technique 8 — Alumni and/or Employer Questionnaires to Assess Commitment of Graduates to Franciscan Values

Commitment demonstrates that Franciscan values have been internalized and contribute to character in persons who no longer need to be coached or encouraged to behave publicly in ethical, moral and responsible ways. This summative assessment or evaluation requires contacting alumni and/or employers in order to inquire about the impact of the Franciscan educational environment on professional and career development and advancement. Some colleges and universities conduct such evaluations at designated intervals after graduation. Therefore, this summative assessment technique is not the responsibility of the individual course instructor. Coordination of the assessment of commitment to Franciscan values might be accomplished by an Alumni Center or Office of Institutional Research. There is mutual benefit when different institutional offices have information about various ways that a Franciscan education impacts job performance. When combined with other measures, inferences about various learning outcomes about Franciscan values can be made.

There are important financial, ethical and legal considerations that must be completed prior to proceeding with this summative assessment technique. For example, there must be sufficient analysis of the financial requirements. Do the benefits warrant the costs? Secondly, collecting survey information about graduates from questionnaires requires the acquisition of informed consent directly from the alumni or obtaining permission from an employer prior to asking specific questions about job performance.

Summary

After using some of the suggested assessment techniques, many stories can be generated similar to Shulman's (2002, p. 41) story about the person who was engaged in learning that was so profound that it led her to understand things that she did not understand before. In Schulman's story the learning experiences were so profound that the person was able to practice and to act in new ways, which then led to new understandings about intention and consequences of actions. This realization led to reflection and re-examination of her performance. This learning process resulted in the transformation of a person and the transformation was internalized to such a degree that she was confident to seek out new challenges. Of course, this led to new understandings and practices in a circular pattern.

The new stories that educators in Franciscan colleges and universities generate will include examples of how Franciscan values have guided the cyclical learning process. The *Model for Assessing Franciscan Values* that I have proposed is one way to demonstrate how Franciscan values can be used in various settings and situations. The student first demonstrates a readiness to focus on a list of Franciscan values and progresses through new understandings that are derived from classroom learning experiences that require thinking and planning. When students and instructors sit together to tell each other their stories, new meanings about Franciscan values are co-created. For example, when either an instructor or a student is confronted by different situations, they are able to recognize the moral components and realize that they have choices. The new meaning comes from what has already been learned and the ability to correctly adapt a set of skills in order to respond appropriately. Such deep learning of Franciscan values enables students to know which Franciscan values to use when faced with different situations. The outcome of *assidere*, which involves sitting beside one another to co-create meaning, is the real essence of assessment. This is one reason that I care about assessment as a part of my teaching.

My *Model for Assessment of Franciscan Values* includes eight assessment techniques, six formative techniques for use in the classroom and two summative techniques. Assessment is not an easy process, but it really is worth the effort! In the end, what is learned about Franciscan values

is observable. I believe that the techniques suggested here can assist course instructors in their efforts to assess students as they demonstrate their abilities to make ethical choices and then take action to “do the right thing.” Using classroom assessment techniques similar to and/or adapted from those set forth in this model could produce patterns of evidence that students really have learned content about Franciscan values.

Documenting what learners know by applying various assessment techniques can be very rewarding, especially when one observes students demonstrate how they make informed decisions and choose to act from alternatives, based on Franciscan values. As educators in Franciscan institutions, we believe that a Franciscan education involves more than just memorizing statements about the life of a saint or about an 800-year-old tradition. Teaching effectiveness is demonstrated when learning experiences include opportunities to develop moral attitudes and ethical awareness, along with opportunities to practice and to receive feedback about Franciscan values.

The real value of assessing learning and teaching effectiveness is that graduates, whose lives have been transformed by learning in classrooms infused with Franciscan values, often demonstrate a spirit of service in ways that enable them to choose better things. They know what to do when confronted with situations having ethical implications. They can demonstrate that they know and understand the importance of sound business practices and, at the same time, know how to behave according to high standards of professional, business ethics informed by Franciscan values. These outcomes give meaning to teaching and learning for this one instructor in one Franciscan university. Obviously Francis and Clare have influenced my commitment to searching for ways to demonstrate and document the influence of Franciscan values in my life and in my teaching. I believe that there are more ways to assess Franciscan values and my model is only the beginning of a new set of stories about sitting together while we co-create meaning about Franciscan values.

References

- Angelo, T.A. (2002, June 6). *Improving the odds: Building success into scholarship and teaching and learning campaigns*. Paper presented at the meeting of the Consortium for the Advancement of Adult Higher Education (CAAHE). Academic Services Conference, Indianapolis, IN.
- Angelo, T.A., & Cross, P.P. (1993). *Classroom assessment techniques: A handbook for college teachers* (2nd ed.). San Francisco: Jossey-Bass.
- Bloom, B.S. (1964). In D. R. Krathwol, B. S. Bloom, & B. B. Masia (Eds.). *Taxonomy of educational objectives: Cognitive domain*. Chicago: University of Chicago Press.
- Cross, K.P., & Angelo, T.A. (1988). *Classroom assessment techniques: A handbook for faculty*. Ann Arbor, MI: Board of Regents of the University of Michigan for the National Center for Research to Improve Postsecondary Teaching and Learning.
- Franciscan Values at Cardinal Stritch University*. (2002, November). Milwaukee, WI: The Office of Franciscan Mission.

- Kohlberg, L. (1969). Stages and sequence: The cognitive-developmental approach to socialization. In D.A. Goslin (Ed.). *Handbook of socialization theory and research*. Chicago: Rand McNally.
- Kohlberg, L. (1984). *Essays on moral development: 2, The psychology of moral development*. San Francisco: Harper and Row.
- Moskal, B.M. (2000). Scoring rubrics: What, when and how? *Practical Assessment, Research and Evaluation*, 7(3). Retrieved June 20, 2003, from <http://ericae.net/pare/getvn.asp?v=7&n=3>
- Perry, W.G., Jr. (1970). *Forms of intellectual and ethical growth during the college years: A scheme*. New York: Holt Rinehart and Winston.
- Shulman, L. S. (2002). Making differences: A table of learning. *Change*, 34 (6), 36-44.

St. Francis on Film: A Bibliographical Essay, Part One

PETER G. CHRISTENSEN

Cardinal Stritch University

Milwaukee, WI

petergc@csd.uwm.edu

The recent release of the docudrama *Reluctant Saint*, as a tie-in to Donald Spoto's (2002) biography of the same name calls attention to an abundance of materials of varying degrees of quality on St. Francis of Assisi. From a pedagogical aspect, it might initially seem that the video docudrama would make a useful introduction to the life and teachings of St. Francis. However, the makers of the film were not able to capitalize on the expertise of the distinguished commentators. As a result the film, in my opinion, is disappointing.

The consultants who appear in the video include Donald Spoto, Bernard McGinn, Murray Bodo, Joan Mueller, Gretel Ehrlich, William R. Cook, Catherine Peyroux, Mario Cuomo, and Adnan Husain. Most people may wonder why Ehrlich and Cuomo have been consulted. Surely, they are not specialists in this area. Furthermore, the identifications of the commentators are overly modest. Probably many viewers will recognize Murray Bodo for his books *The Way of Saint Francis* and *St. Francis: The Journey and the Dream*, and the great scholar Bernard McGinn for his series *The Foundations of Mysticism* and many other works, but what about the others? Yes, William R. Cook is a Professor at SUNY-Geneseo, but would it not be better to indicate that he has published a standard catalogue of early images of St. Francis in art? Rather than introduce Joan Mueller as a Franciscan Sister of Joy, it would be good to know that she is a Professor at Creighton University who has produced an edition of Clare's letters to Agnes of Prague, written a novel about St. Francis, and served as an historical consultant for *Francesco: Il Musical*. Catherine Peyroux should be noted for her dissertation, *Double Monasteries in the Medieval West* (1991) and Adnan Husain for his dissertation, *The Locations of Memory and Personhood in Friar Salimbene's Chronicle and Asrar at-Tawhid fi Maqamat Abi Sa'id [The Spiritual Stations of Shaikh Abu Sa'id]* (1995).

Rather than watch a docudrama that flattens out conflicting sources and raises no interesting questions about St. Francis, I would suggest that it would be better to view the interesting fiction films about the life of Saint Francis. Six of these films are available on video. In addition, there are two Italian films from the early silent period and three post-1960 European films, but these are not available on tape for study. The videos to be discussed in this article are *Frate Francesco* by Giulio Antamoro (1927); *San Francisco de Asís* by Alberto Gout (1944); *Francesco, giullare di Dio (Francesco, Jester of God)* by Roberto Rossellini (1950); *Francis of Assisi* by Michael Curtiz (1961); *Fratello sole sorella luna (Brother Sun, Sister Moon)* by Franco Zeffirelli (1972) and *Francesco* by Liliana Cavani (1989). The dis-

cussion of the earlier three films will appear in Part One of this article and the later three in Part Two.

No one film on St. Francis is definitive, and most likely there will never be one. The difficulty of making a feature film on the life of St. Francis rises not only from the hagiographical nature of most of the sources, discrepancies among these sources, different methods of dating events in the early 13th century, and lack of historical detail about events described, but also from the controversies over the nature of the Rules of 1221 and 1223 in relation to Franciscan poverty. These films rely heavily on the major 13th-century sources in Latin for their narrative lines. However, significant use is also made of material in the vernacular, such as St. Francis's Umbrian "The Canticle of the Sun" ("Canticle of the Creatures"), completed in 1226, and the *Fioretti* (*Little Flowers*), which were adapted by an unknown author from the Latin *Actus* (*Deeds of Blessed Francis and His Companions*) written by Brother Ugolino Boniscabi of Montegiorno (c. 1337). For example, Rossellini turned to the *Fioretti* as a major source, Gout used its story of the wolf of Gubbio (*Fioretti* 21), and Cavani took from it for the story of Brother Rufino preaching naked in church (*Fioretti* 30). Zeffirelli treats the "The Canticle of the Sun" as Francis's most important writing. Rossellini opens with its recitation in the credit sequence. It is used in an impressive montage late in Antamoro's film, and a sobbing, mournful friend tries to sing it for Francis on his deathbed in Curtiz's film.

To my knowledge there is no essay that offers a comparative treatment of films on St. Francis. Although the films discussed here are all by significant directors, the amount of information and commentary available on each film varies considerably — with much criticism written on the film by Rossellini, some discussion on the films of Zeffirelli and Cavani, and very little on the films of Antamoro, Gout, and Curtiz. For background reference, one should use the comparative charts of events in the major sources on Francis provided by Habig (1973, pp. 1620–1633) and the diagrams of Desbonnets (1988, pp. 151–165) which show in flow-chart diagram how the early sources are related to each other. Sorrell (1988, p. 150) offers a similar chart. Also helpful are the maps provided by Armstrong, Hellmann, and Short (1999, pp. 638–639), particularly Maps 10 and 11 of Assisi itself and its buildings. Excellent supplementary material is also available in the form of chronologies by Michael Robson (1997, pp. xx–xxvi) and Omer Englebert (1965, pp. 364–396). The color plates of early images of Francis in Frugoni (1993) are also helpful.

Of six recent biographies or other extended treatments published in English since 1997, those of Michael Robson (1997), Chiara Frugoni (1993), Adrian House (2000), Valerie Martin (2002), Donald Spoto (2002), and Kenneth Baxter Wolf (2003) are probably the most accessible. Of these the two best are the books by Robson and Wolf, although they are not biographies but rather detailed thematic studies. Martin's book has little which is new other than a reverse chronology and belletristic scene painting.

Frugoni's work is clearly best in its chapter on the Stigmata. House and Spoto cover the same territory, but neither makes Englebert obsolete.

Obviously later filmmakers have had far more to work with in secondary sources on St. Francis than the earlier ones. We should keep in mind the relative dates of the studies in relationship to the films. The books by Sabatier (1894), Joergensen (1907), and Cuthbert (1912) appeared before the films of Antamoro (1927) and Gout (1944). The first edition of Englebert's biography (1947) preceded Rossellini's film (1950), and Fortini's (1959) four-volume monumental study of St. Francis and the city of Assisi appeared shortly before Curtiz's film (1961). The books by Armstrong (1975) on St. Francis and nature mysticism, Mockler (1976) on the "Wandering Years" and Cunningham (1976) on Francis's writings all fall between the films of Zeffirelli (1972) and Cavani (1989), as do the foreign-language biographies by Doornik (1974), Holl (1980), Manselli (1981), and Green (1983). More important than the appearance of the last four biographies, of which Holl's remains the most interesting, is the renewed scholarly attention given to the writings derived from Francis's friends just after the completion of Zeffirelli's film, such as *The Legend of the Three Companions*.

We now turn to the six feature films. Unfortunately, the discussion under each film is necessarily uneven because of the varied nature of the available sources.

Frate Francesco [Brother Francis] (1927), directed by Giulio Antamoro

The film itself does not survive in complete form. It was made available in 1995 on Sunland Video but in a much shortened version (about 75 minutes) with an uninspired anonymous silent film soundtrack, apparently added when the video was made. Another distributor, Kavel Film, released a 75 minute version in 2001, which, I suspect contains the same footage. The origins of the Sunland print are unclear, although it may have been taken from the version that was shortened when the film was released in the U. S. as *The Passion of Saint Francis*, which arrived at the Fifth Avenue Playhouse in New York City on 17 December 1932. *Frate Francesco* is supposed to be at least 3700 meters long. This is a hard film to find, and I have viewed the longer 35 mm print of 4-1/2 large reels in the British Film Institute, which is a copy with Spanish intertitles. The Sunland video has been extensively shortened, and it begins and ends with ethereal images, which are not in the British Film Institute print, of St. Francis as a Christlike saint.

Frate Francesco was made for the 700th anniversary of the birth of St. Francis, and it was rumored to have been shown in every movie house in Italy. At that time Arnaldo Fortini (1991) published the first version of his *Nova vita di San Francesco d'Assisi*. The appearance in 1926 and 1927 of edited Latin texts of the *First Life* and *Second Life* by Thomas of Celano in the *Analecta Franciscana* (AF) Volume X at Quarrachi brought new attention to these documents, which probably had been overshadowed until

then by the *Fioretti* in the popular imagination.

The film was produced three years before the 1929 Concordat between the Vatican and Mussolini's government. It was a huge effort, requiring the rebuilding of Assisi with much attention to period detail. The director, (Count) Giulio Antamoro (1887–1945), a forgotten figure today, joined the film industry in 1910. *Christus* (released in 1916 and restored in 2000) was his biggest earlier success. He also filmed the life of Saint Anthony of Padua in 1931, one of his three films in the sound era.

The film in its original form treats the entire life of St. Francis from birth to death. It covers the most famous events of his *early* life: participation in his father's cloth business, involvement in the Perugian war, decision to set out to Apulia as a knight, rejection of war, obedience to the command from the cross of Christ at San Damiano, renunciation and disrobement before the bishop (Guido II of Assisi), welcoming of the run-away Clare to a life of poverty, and travel to Rome (to the Lateran) with his first followers for approval of his way of life by Pope Innocent III. The key events of his *later* life in this film are the audience with the Sultan, receiving of the Stigmata, and death at the Portiuncula in Assisi after much illness.

To the life of St. Francis is added a long, melodramatic subplot, which provides a villain, Monaldo, the uncle of St. Clare. Surprisingly, the scenario was written by two men not usually associated with this kind of material. The first author, Aldo De Benedetti (1892–1970) was an actor, journalist, and writer of comedies in the "white telephone" style, such as *The Last Five Minutes* and *Two Dozen Scarlet Roses*. The film's co-writer was Carlo Zangarini (1874–1943), primarily famous as the librettist for Puccini's opera *La Fanciulla del West* (1910). In addition, credit lists mention the Danish author Johannes Joergensen as providing the idea for the film. However, whether Joergensen was actually consulted at all or not is unclear.

In 1981 *Bianco e Nero*, the prestigious Italian film journal, reprinted evaluations by three of the reviewers of the original release of the film: Luciana Doria, Giuseppe Lega, and Don Carlo Canziani (pp. 305–308). Doria lamented the lack of camera movement, as did Lega, whereas Canziani found the interpolated story of Myria de Leros pointless. Unfortunately the journal editors provided no commentary.

Claudio Camerini (1982) has commented on this film and two earlier Italian silent films on St. Francis: Enrico Guazzoni's two-reeler, *Il Poverello di Assisi* (1911), and Ugo Falena and Mario Corsi's *Frate Sole* (1918). Camerini is impressed by the way Antamoro's 1927 film pays attention to such concrete political and economic details as the alliance of many noblemen of Assisi with the Perugians in the war between the cities (p. 27). He finds that the film is more hostile to the nobles than to the merchants partially because of this theme, and he feels that the film does not present an idealization of complete poverty but rather an attack on the misuse of earthly goods (p. 28). Here we should add that this is indeed a

striking point, since it is possible that the *First Life* and *Second Life* of St. Francis by Thomas of Celano take part in a typical bias of the time against merchants and in favor of noblemen, as Camerini points out.

Antamoro is particularly interested in special visual effects for sainthood, as we see in the Damietta sequence and the Stigmata scene. For Francis's encounter with the Sultan, as Mockler (1976) points out, there are three extended versions: "that of the Chronicle of Ernoul, that of the *Fioretti*, and that of [Bonaventure's] *Legenda Major*" (p. 252). Mockler finds this the only episode in the *Legenda Major* which adds something substantial to what we know of Francis. Whereas Ernoul does not mention the test by fire, and the *Fioretti* only briefly, Bonaventure worked from the testimony of Francis's companion Brother Illuminato, a character who must have been in the complete film, since his part is mentioned in the intertitles of the BFI print.

The Stigmata scene recalls to some degree Giotto's painting of the Seraph. We view the marking actually taking place and do not just see the marks after it takes place (as in Cavani's film). For some remarkably different discussions of the Stigmata, see Paul Sabatier (1930, pp. 432–443), Octavian Schmucki (1991, pp. 264–325), Chiara Frugoni (1998, pp. 119–147), Adrian House (2000, pp. 255–264), and Donald Spoto (2002, pp. 191–194). Spoto feels the stigmata exists as a symbol created by Francis's followers, and that in fact Francis suffered from leprosy, whereas House discusses the possibility of lymph node tuberculosis. Canisius F. Connors's 1991 translation of Schmucki's study of the Stigmata, published in Latin (1963–1964), contains a bibliography extended to 1988 and updated notes along with English translations of the relevant passages of all the early sources (1991, pp. 264–286).

Equally insightful is Frugoni (1993) who gives a detailed discussion of the discrepancies among the sources and concludes that Bonaventure imposed his view of the Stigmata on earlier sources and is thus, in a sense, the inventor of the Stigmata as we know it. Frugoni's analysis is taken from her monumental earlier study *Francesco e l'invenzione delle stimmate: una storia per parole e immagini fino a Bonaventura e Giotto* (1993), which includes 180 illustrations, relating to the earlier iconography of St. Francis. In her view, Giotto took Bonaventure's version and passed it on to the world. No film could be expected to successfully reconcile all the complications pointed out by Frugoni in the early sources about the Stigmata. In *Frate Francesco* Francis is not observed by Leo; it is we, the viewers, who see the Stigmata appear on Francis's body at La Verna, not at his death, when his hand are wrapped in bandages.

The film is dedicated to the idea that the life of St. Francis was an imitation of the life of Christ. In the film, when the Perugians attack the city walls of Assisi in 1202 (which they did not do in real life), it gives Pica a chance to cradle her injured son Francis in her arms in a pose deliberately reminiscent of the Pietà. She also recalls to him that he was born in a

stable. At the end of the film, Francis returns to Assisi to die riding on a donkey, hailed by the crowd, an episode invented to remind viewers of Christ entering Jerusalem on Palm Sunday.

Not surprisingly, the film has its share of miracles and marvels. Francis sees an angel on the way to Apulia near Spoleto, when he is told to return to Assisi, and later he levitates. We see a miracle analogous to Christ's walking on water: Francis walking on the fire created by the Sultan at Damietta as a response to Francis's challenge. This motif derives from Bonaventure's *Legenda Major*, where Francis suggested the idea, but it was not enacted. Later Giotto's depiction of the walk in the fire in the Basilica of St. Francis, as if it had actually taken place, turned it into part of the longstanding legends.

Agnes and Clare are also associated with miracles and marvels. A scene taken from the *Legend of St. Clare* Chapter 25 shows that when men tried to take her sister Agnes away from their new religious community, a miracle happened to Agnes's body. Lying on the ground, Agnes became so heavy that her enemies could not move her. Later in the film, a phantom of Clare leads Monaldo on a stormy night to Francis to ask for forgiveness.

In the melodrama surrounding St. Clare, the evil nobleman Monaldo of Sassorosso, the uncle of Clare and Agnes, first tries to turn over the city of Assisi to Perugia, then to get Agnes as his wife, and then to steal the goods of Lando degli Onesti, a rich sympathizer of Francis, with the aid of Lando's much younger mistress, Myria de Leros. He loses at all three attempts. In addition, he ends up separated from Myria, loses his money, and has to come to the terminally ill Francis for forgiveness.

This is the only one of the six films that shows the alliance of Clare's noble family with the enemy town of Perugia, where they went into exile. However, some problems are incurred with this plot. Monaldo did not actually have the name of Sassorosso, but through this name in the film he is associated with the imperial fortress of Sasso Rosso held by Conrad of Lutzen, which was torn down in Francis's youth and turned into building materials for the city walls. This naming, technically incorrect, does indirectly align him with the nobles rather than the merchants. It was once thought that Clare bore the name of the Scifi (Scipio) family, and so she is designated in the film, but her father Favarone, apparently did not have this name.

The Monaldo subplot, like the Ugolino subplot in Gout's film, which it may have influenced, is not so bad in itself. However, it does become distracting when Monaldo plans with his Greek mistress Myria to force Onesti to sign over his property to her so that it will not go to the followers of Clare and Francis. Monaldo's forcing of Onesti's hand then leads to Myria taking portable riches away on board ship. However, her ship is boarded by pirates, and she becomes a member of the Sultan's harem, to which Monaldo as a knight in the Fifth Crusade is later conducted. Monaldo repents of his sins and his crusading and is ultimately forgiven by Francis.

This event prefigures the dying Francis forgiving and curing Ugolino of leprosy in Gout's film.

Unfortunately the Sunland video leaves out a succession of eleven scenes and crucially shortens or omits later scenes. After Christ on the cross at San Damiano indicates to Francis by closing his eyes several times that Francis should rebuild the church, the film jumps to Francis at the Vatican being blessed by Pope Innocent III. Numbering the BFI print in terms of scenes, with No. 19 as the scene at San Damiano, we see that the Sunland video is missing scenes 20–31 which depict Francis's quarrel with his father and renunciation of his patrimony before Bishop Guido; Francis's begging during the Scifi's banquet; Francis's levitating before a crucifix, as witnessed by Bernard and Pietro; the gift of the Portinucula to Francis; and the trip to the Lateran, including Innocent's dream of the falling church.

The Sunland video picks up the next scene at the Lateran. All but one of the missing scenes involve Francis's life. Whoever shortened the film apparently believed that the story of Monaldo was of more interest than that of Francis. Later omissions are in Scene 47, the interview with the Sultan, in which St. Francis's walking safely through the fire is omitted. In Scene 51, after the Sultan condemns Myria to death, the video leaves her with her head about to be cut off by a hefty executioner, whereas the BFI film indicates that she is saved. Could it be that American censors felt that a loose woman deserved to be beheaded? Also gone is all of Scene 52, the setting up of the first crèche at Greccio. Fortunately, not deleted are the nature images that are used as a montage to accompany the "Canticle of the Sun" at the end of the film.

***San Francisco de Asís* (1944), directed by Alberto Gout (1907–1966)**

Alberto Gout was one of the significant directors of the so-called Golden Age of Mexican Cinema (1946–1952). This early film of his, released on video by Laguna Films, has no subtitles, but because it has black and white photography and standard ratio, it is not distorted by transfer to video, unlike the post-1952 widescreen films. *San Francisco de Asís* is little discussed, but there is one excellent book on the director, by Edouardo de la Vega Alfaro (1988).

Gout is as unknown in the U.S. as Antamoro. As Vega Alfaro indicates, in 1939 Gout began to direct films, and his first films were cabaret films popular at the time. So *San Francisco de Asís* was a change of pace for him and his most ambitious film to date. It was probably prompted by his great love for Italian civilization. Of his following twenty films, *Aventurera* (1950), a revenge melodrama, is considered his greatest work (Vega Alfaro, 1988).

San Francisco de Asís received deservedly mixed reviews. The acting is weak compared to the production values. Reviewers paid too much attention to the lead actor, José Luis Jiménez, who had just become a star in his first film. The most striking technical aspect of the film is its cinematogra-

phy by Alex Phillips (1901–1977). It was unfortunate, as noted by Vega Alfaro, that the battle with Perugia had to be handled with interpolated footage from a foreign film, but resources were not on hand to shoot the battle. The film has impressive sets, and much skillful use is made of a long stone staircase, but the overall design could have exhibited more historic specificity. When the film was released, the resourceful producer, Pedro A. Calderón, publicized it well and invited the Archbishop in Mexico City and the Franciscan hierarchy in Mexico to see it.

Vega Alfaro (1988) briefly describes *San Francisco de Asís* as a failure. He claims the film has the pomposity of Mexican religious cinema and finds it boring and solemnly hagiographical (pp. 17–18). Indeed, the credit sequence thanks the Franciscans for bringing Christianity to Mexico. A montage sequence shows Francis with the wolf of Gubbio, and after Francis dies (on a cot that he would never have allowed), we see him in the clouds walking with the reformed wolf. (For a discussion of the provocative Penitent Wolf motif, see Armstrong, 1973, pp. 199–217). As in Antamoro's film, Francis levitates, and here he even heals the sick miraculously.

An understanding of the film's opening premise is crucial. If one does not recognize the opening sequence as the dramatization of a two-part legend and the rest of the story a working out of that legend, then the script will not seem particularly interesting. The film begins with a mysterious visitor in black who comes to Lady Pica's impressive home and tells her that she must have her baby in a stable. She does so, and the visitor returns after his birth and blesses the baby Francis, saying that two boys have been born on the same day, the best in the world and the worst. The evil boy's name is not mentioned and in the legend was never clearly identified. The film makes him the villain, Hugolino. This story of the pilgrim visitor with a strange message for Lady Pica is found in the *Liber exemplorum*, written before 1273, and edited by Livarius Oligier in 1927 (Englebert, 1965, p. 403). In the film, the scene with the pilgrim is combined with the very intriguing but long discounted legend of Francis's birth in a stable, a story whose origins are discussed in detail by Omer Englebert (1965, pp. 403–404). According to Englebert, the first document mentioning Francis's birth in a stable is the *Vita anonyma Bruxellensis* edited in 1909 by Alphonse Fierens, who dated it to the 14th or 15th century.

Everything follows from the words of the mysterious visitor. After the announcement, the film jumps 25 years into the future, when Francis is a man-about-town who loves feasts with musical entertainment. Also at his parties are Hugolino and Honorio (very weird echoes of Honorius III and Cardinal Ugolino, later Gregory IX), both of whom are in love with the blonde Maria de Quintamar. Francis, Ugolino, and Honorio are all captured by the Perugians, but Hugolino kills a guard, escapes, and tries to marry Maria. She escapes when Hugolino gets drunk, but her father turns her out, and she goes to her friends Clara and Inez (Agnes), who take her in.

At this point the viewer can guess that Hugolino is the evil child mentioned by the stranger.

After their own release, Honorio tells Francis that he wants to kill Hugolino, but Francis convinces him not to do it. Meanwhile, Francis himself is deflected from becoming a Crusader by a voice calling to him from the San Damiano crucifix. Then follow the scenes of his stripping himself before the bishop, taking up a life of begging, and gaining audience with the Pope. Honorio becomes one of the mendicants. Meanwhile, Clara and Inez, partially in fear of being married off to someone like Hugolino, flee and join a community of nearby sisters. When the father of Inez and Clara sends men to get them back, they are thwarted by the miracle of Inez's immobile supine body (See *Legend of St. Clare*, Chapter 25). Soon afterward, Honorio contemplates marrying Maria, abandons his religious calling, and marries her with Francis's blessing. At a banquet, Hugolino, who has lived a life of dissipation, notices that his hands are leprous, and all his friends abandon him. Completely demoralized, he comes to the dying Francis who cures him of his disease and forgives him. Thus, the paths of the completely good and the completely bad cross for the last time. Gout's film follows Antamoro's example through its addition of melodramatic trappings and the levitation scene, thereby suggesting a direct influence from the earlier film. However, the much larger budget and resources of the Italian film make the melodrama more convincing than this smaller scale production.

Francesco giullare di Dio (1950), by Roberto Rossellini (1906–1977)

This film has a particularly complicated history. Eleven episodes, freely adapted from the *Fioretti* and the *Life of Brother Juniper*, are used to show the Franciscan community of 1210 after the blessing of Pope Innocent III and before the followers split up and leave Umbria for farther destinations. When Rossellini premiered the film at the Venice Film Festival, it began with a section of shots of frescoes by Giotto from Assisi and the Arena Chapel; however, these were dropped when the film received its commercial release later in 1950. This film which went into general release in Italy begins with a recitation of the "Canticle of the Creatures" in Italian over the credits.

The British version of the film called *The Adventures of Saint Francis*, follows the form of the Italian commercial release, and thus there is no Giotto sequence in the opening. When the Italian film went into U. S. distribution, some of the Giotto sequence reappeared in reworked form while one of the eleven narrative sections was omitted. The intertitles were also dropped. A commentary at the beginning, read while the frescoes are being shown, is probably not by Rossellini. Indeed, there is no indication one way or another whether he authorized any of the changes in the film. Many of the sequences are shortened so that the continuity is very bad. Some of the Italian dialogue is not translated. This is the version of the film widely available to Americans on video. Known as *The Little Flowers of*

Saint Francis, it is not an acceptable version of the film. Instead, one should view *The Adventures of St. Francis*, which is available through a small video company called Balzac Videos. Unfortunately, even this version mistranslates *letizia* in the penultimate episode as “grace” rather than “joy.”

Federico Fellini chose the episodes in this film, and he and Rossellini wrote a preliminary treatment with just a few words of dialogue, not published until 1958. The final screenplay has never been published. The use of the road in the film has been seen as the other major influence of Fellini, who dropped out of the project before filming. It has been claimed that the official Catholic consultants elaborated the story with Rossellini, but this was denied by Rossellini’s assistant Brunello Rondi, who claimed that there was much improvisation and that the leader of the friars, Alberto Maisano, helped with the dialogue. The music, begun in the credits, is by Rossellini’s younger brother, Renzo.

The film created a storm of controversy, and not surprisingly it was attacked by Marxist critics, such as Guido Aristarco and Pio Baldelli. Baldelli (1954) got caught up in a polemic with Brunello Rondi (1957), who defended the film, and they restated their antagonistic positions in several published pieces into the early 1970s. Baldelli claimed that the film had many defects: the action lacked any clear historical context, the atmosphere of *The Fioretti* was distorted since there were no miracles and marvels, the narrative structure of the film was faulty, and Francis and his followers were made to look consistently silly. Rondi claimed that the lack of any traditionally coherent narrative structure allowed the audience more freedom to make up its own mind what these stories mean. This claim makes sense. On the other hand, Baldelli is correct in claiming that the film appears ahistorical. Individual viewers will have to decide for themselves whether they think the atmosphere of the *Fioretti* is violated and whether Francis and his followers look ridiculous. It is important to note that Rossellini, as Baldelli pointed out at length, revised, combined, rearranged, and cut the stories for his own ends. In no way can his film be called a direct adaptation of his source material.

Shooting the film came at a difficult time in Rossellini’s life — in the midst of all the scandal surrounding his marriage to Ingrid Bergman. The film was made during the Holy Year of 1950, and to some cynics, Rossellini was simply taking advantage of the occasion to overcome the recent scandal. Actually, Rossellini had gotten to know many Franciscans when he was making one of the episodes of *Paisà*, the second of the War Trilogy films. Rossellini, a non-believer, was sympathetic to Catholicism and, according to Ingrid Bergman and others, had many friends who were priests. Like Antamoro and Zeffirelli, he also directed a famous film on the life of Christ, *Il Messia* (1978).

Rossellini did not make many comments on the film except for two brief articles he published in the 1950s. Although it is not discussed in his

major written works, *Un Esprit libre ne doit rien apprendre en esclave* (about his theory of the humanistically educated person), and *Utopia Autopsia 10*¹⁰ (on utopia), St. Francis is mentioned only briefly in his unfinished autobiography *Quasi un'autobiografia*. These books are well worth consulting for Rossellini's overall worldview although they are far less known than the essays and interviews collected in *Il Mio Metodo* and *Le Cinéma Révélé*.

Francesco, giullare di Dio has been discussed many times (Baldelli, 1954, 1963, 1972; Brunette, 1996; Chiarini, 1954; Fantuzzi, 1983; Feurich, 1969; Gallagher, 1998; Lancia, 1987; Masi & Lancia, 1987; Michelone, 1996; Millen, 2000; Phelps, 1964; Quintana, 1995; Rondi, 1955, 1957; Rondolino, 1989; Serceau, 1986; Thome, 1987). For materials up to 1976, the year of the author's death *Rosselliniana*, a distinguished bibliography on Rossellini by Adriano Aprà (1987) should also be consulted. Brunette, Gallagher, and Millen summarize some of the early criticism and also give reference to short assessments that I have not seen. The film is, however, not discussed in Peter Bonadella's (1993) *The Films of Roberto Rossellini*.

Because the film uses so much of the *Life of Brother Juniper*, which is not included with the *Little Flowers* in the new three volume English set of St. Francis materials edited by Armstrong, Hellmann, and Short (1999-2001), the viewer will have to turn to the 1958 edition of the *Little Flowers* by Raphael Brown. The relevant stories are 1, 3, 4, 9, 10, which treat Juniper's cutting of the pig's foot, his capture by the tyrant Nicolaio, his freely giving of his clothes to the poor, his playing at seesaw, and his attempt to cook two weeks' worth of food in one pot. Rossellini joins episodes, for example, linking Nos. 3 and 9 so that Juniper escapes hanging by the tyrant Nicolaio after playing on the seesaw with some children. *Fioretti* Nos. 8, 10, and 15, in the collection of Armstrong, Hellmann, and Short, provide the story of Francis's explanation of the nature of perfect joy to Brother Leo, Francis's self-abnegation before the friars, and the visit of Saint Clare to the Portiuncula. Other motifs are taken from other sources, such as the donkey occupying Francis's hut (*Legend of the Three Companions*, Chapter 13). Rossellini's film gives one view of St. Francis talking to birds. The Sermon to the Birds has surprisingly not been a key moment in films on St. Francis. Roger D. Sorrell's (1988) chapter on the Sermon to the Birds in his *St. Francis of Assisi and Nature* provides commentary on St. Francis preaching to the birds. His chart and evaluation of the six early sources that give some presentation of it are also good, as is Armstrong's discussion (1973, pp. 56-78).

As Lawrence S. Cunningham (1976) points out, the *Fioretti* "does give us some clear idea of how the ideas of Francis could go awry, not in the direction of laxity, but in the direction of unreflective slavishness" (p. 101). Here Francis's acts of simplicity are "distorted into foolishness and humorless acts of fanaticism by some of the friars of the Marches" (p. 101). Rossellini captures this atmosphere superbly. Brothers Juniper and

John are the friars who usually get into trouble by their enthusiasm and simplicity. The film shows Francis, not as a saint, but the leader of a poor, dedicated community. The continual attempts of Juniper to give away everything he has, point out an issue in early Franciscan history that critics of the film have not recognized. This is the question of the relationship between the inherited poverty of the masses and the voluntary poverty of Francis and his relatively rich followers. The film forces us to consider whether the goal of voluntary Franciscan poverty is primarily a personal cleansing of the soul and an awkward idealization of the freedom of the poor from soul-entrapping possessions, or if it is an apostolic calling to a life of good works outside of the protected monastery.

Conclusion

Although Rosellini's film is by far the best known of the three films discussed, the two earlier films have intrinsic interest and should not be ignored. As we shall see in the second part of this article, to be published in the next issue, of the three filmmakers, Curtiz, Zeffirelli, and Caviani, only Curtiz continues in the direction of melodrama established by Antamoro and Gout. Zeffirelli and Caviano in different ways take a more biographical approach, each with an interest on the effect of Francis's family on his later life.

Films

- Antamoro, Giulio, dir. *Frate Francesco*. Scenario: Aldo De Benedetti and Carlo Zangarini. Cinematography: Gioacchino Gengarelli, Fernando Risi, Gabriele Gabrielan. Sets: Otha Sforza, Gerardo Cinti. Costumes: Giovanni Costantini. Editing: E. Pasetti. Cast: Alberto Pasquali (Francesco), Alfredo Robert (Pietro di Bernardone), Romuald Joubé (Monaldo di Sassorosso), Franz Sala (Favorino degli Scifi), Ugo Bondi (Lando degli Onesti), Elena Droubetzkoi-Baranovich (Monna Pica), Donatella Gemmò (Myria di Leros), Bice Jany (Chiara degli Scifi). 3700 meters. Premiere: Rome 9 April 1927. Sunland, CA: 1995. OCLC: 35996021. Almagordo, NM: Kavel, 2001. OCLC: 46804495. For the Spanish intertitled print (with no opening credits) see British Film Institute. I am much indebted to Kathleen Dickson for making this version, still incomplete, of the film available to me in London at the BFI.
- Gout, Alberto, dir. *Francisco de Asís*. Producer: Pedro A. Calderón. Scenario: Albert Gout, Luis White Morquecho, and Juan Antonio Vargas. Music: Mario Ruiz Armengol and Joaquín Estrada. Cinematography: Alex Phillips. Sets: Manuel Fontanals. Costumes: Emma Roldán. Editing: Mario González. Cast: Jose Luis Jiménez (Francis), Alicia de Phillips (Maria de Quintamar), Antonio Bravo (Conde Hugolino), Carmen Molina (Saint Clare), Crox Alvarado (Honorio), Elena D'Orgaz (Pica), Luis Alcoriza (Bernardo), Arturo Soto Rangel (Pedro Bernardone). 119 min. Premiere: Mexico City, 8 Jan. 1944. Video: Northridge, CA; Laguna Films, 1995. OCLC: 43903055.

Rossellini, Roberto, dir. *Francesco, giullare di Dio*. Producer: Angelo Rizzoli for Cineriz with Giuseppe Amato as Associate Producer. Scenario: Roberto Rossellini, Federico Fellini, and Alberto Maisano. Music: Renzo Rossellini and Father Enrico Buondonno. Cinematography: Otello Martelli. Sets: Virgilio Marchi. Editing: Jolanda Benvenuti. Cast: Aldo Fabrizi (Nicolaio, the Tyrant), Brother Nazario Gerdali (Francesco), Brother Severino Pisacane (Juniper), Arabella Lemaître (Clare), "Peparuolo" [Esposito Bonaventura] (John the Simple). Premiere: Venice Film Festival, 26 August 1950 at 93 minutes; shortened to 86 min. at commercial premiere in Milan, 15 December 1950. West Chester, PA: Balzac Video, 1997. OCLC: 26694131. Incomplete version: Minneapolis: Festival Films, 1991. OCLC: 29055343

References to Films

On Giulio Antamoro and Frate Francesco

- Camerini, Claudio. "Tre film francescani." *Immagine 2* (June-Sept. 1982): 25-28.
 Gili, Jean A. *L'Italie de Mussolini et son cinéma*. Paris : Henri Veyrier, 1985.
 Reviews of *Frate Francesco*. By Giulio Antamoro. *Bianco e Nero* 42 (July-Dec. 1981): 305-08.

On Alberto Gout and Francisco de Asís

Vega Alfaro, Eduardo de la. *Alberto Gout (1907-1966)*. México City: Cineteca Nacional, 1988.

On Roberto Rossellini and Francesco giullare di Dio

- Aprà, Adriano, ed. *Rosselliniana: Bibliografica Internazionale; Dossier <Paisà.>* Rome: Di Giacomo, 1987.
 Baldelli, Pio. "Dibattito per 'Francesco' di Rossellini." *Rivista del Cinema Italiano* 3 (Nov. 1954): 55-69.
 —. *Roberto Rossellini*. Rome: Samon e Savelli, 1972.
 —. *Sociologia del cinema*. Rome: Riuniti, 1963.
 Bondanella, Peter. *The Films of Roberto Rossellini*. New York: Cambridge U P, 1993.
 Brunette, Peter. *Roberto Rossellini*. Berkeley: U of California P, 1996.
 Chiarini, Luigi. *Il Film nella battaglia delle idee*. Milan: Bocca, 1954.
 Fantuzzi, Virgilio. "Una Conversazione su Rossellini e la religione." *Cinema sacro & profano*. Roma: Edizioni Civiltà Cattolica, 1983. 89-103.
 Feurich, Jörg Peter. "Francesco und die "politische" Linke." *Filmkritik* 7 (July 1969): 421-23.
 Gallager, Tag. "God's Jester." *The Adventures of Roberto Rossellini*. New York: Da Capo P, 1998. 340-66.
 Jacobsen, Wolfgang. "Daten." *Roberto Rossellini; Reihe Film 36*. Eds. Rainer Gansera et al. Munich: Carl Hanser Verlag, 1987. 269-346.
 Masi, Stefano, and Enrico Lancia. *I Film di Roberto Rossellini*. Rome: Gremese Editore, 1987.
 Michelone, Guido. *Invito al cinema di Roberto Rossellini*. Milan: Mursia, 1996.
 Millen, Alan. "Francis, God's Jester." *Roberto Rossellini: Magician of the Real*. Eds. David Forgacs, Sarah Lutton, and Geoffrey Nowell-Smith. London: British Film Institute, 2000. 80-94.
 Phelps, Donald. "Rossellini and *The Flowers of Saint Francis*." *Moviegover* 1 (Winter 1964): 19-25.
 Quintana, Ángel. *Roberto Rossellini*. Madrid: Cátedra, 1995.
 Rondi, Brunello. "Il bacio del lebbroso, analisi della sequenza." *Cinema e realtà*. Rome: Edizioni Cinque Lune, 1957. 239-43.
 —. "La continua proposta del *Francesco* di Rossellini." *Filmcritica* No. 147 (July 1964): 369-72.
 —. "Per un riesame del *Francesco* di Rossellini." *Rivista del Cinema Italiano* 4.1 (Jan 1955): 88-95.
 Rondolino, Gianni. *Roberto Rossellini*. Turin: UTET, 1989.
 Rossellini, Roberto. *Le Cinéma Révélé*. Paris: Cahiers du Cinéma/Éditions de l'Étoile/Seuil, 1984. Ed. Alain Bergala; 2nd ed. Paris : Flammarion, 1988.

- *Un Esprit libre ne doit rien apprendre en esclave*. Paris : Fayard, 1977.
- “Francesco giullare di Dio.” *Inquadature* 5-6 (Oct. 1950- Sept. 1959): 39-48.
- “The Message of *The Flowers of Saint Francis*.” *My Method: Writings and Interviews*. Ed. Adriano Aprà. Trans. Annamaria Cancogni. New York: Marsilio, 1987. 31-32.
- “Un Messaggio di fede, di speranza, di amore.” *Rivista del Cinematografico* No. 6 (6 June 1954): 16-18. Rpt. *Il Mio metodo: Scritti e Interviste*. Ed. Adriano Aprà. Venice: Marsilio Editori, 1987. 104-07.
- “Il Messaggio di Francesco.” *Epoca* 6 (18 Nov. 1959): 54. Rpt. *Il mio metodo: Scritti e Interviste*. Ed. Adriano Aprà. Venice: Marsilio Editori, 1987. 76-77.
- “Su una scatola d’argento.” *Quasi un’autobiografia*. Ed. Stefano Roncoroni. Preface by Isabella Rossellini. Milan: Mondadori, 1987. 99-120.
- *Utopia; Autopsia 10¹⁰*. Rome: Armando, 1974.
- Serceau, Michel. “Au-delà de l’orthodoxie.” *Roberto Rossellini*. Preface by Enrico Fulchignoni. Paris: Éditions du Cerf, 1986. 171-89.
- Thome, Rudolf. “Kommentierte Filmographie.” *Roberto Rossellini; Reihe Film 36*. Eds. Rainer Gansera et al. Munich: Carl Hanser Verlag, 1987. 103-268.

References to Saint Francis and His Time

- Analecta Franciscana sive Chronica aliaque varia documenta ad historiam Fratrum Minorum spectantia, edita a Patribus Collegii S. Bonaventurae, Tomus X, Legendae S. Francisci Assisiensis saeculis XIII et XIV conscriptae*. Quaracchi, Florence: Ad Claras Aquas. Vol. 10. 1-3, 1926-1928.
- Armstrong, Edward. *Saint Francis: Nature Mystic*. Berkeley: U of California P, 1975.
- Armstrong, Regis J., trans. and ed. *Clare of Assisi: Early Documents*. New York: Paulist P, 1988.
- , and Ignatius C. Brady, trans. *Francis and Clare: The Complete Works*. Ramsey, NJ: Paulist P, 1982.
- , J. A. Wayne Hellmann, and William J. Short, eds. *Francis of Assisi: Early Documents: Vol. 1, The Saint; Vol. 2, The Founder; Vol. 3, The Prophet*. 3 vols. New York: New City P, 1999-2001.
- Brown, Raphael, trans. “The Life of Brother Juniper.” *The Little Flowers of S. Francis, The Considerations on the Holy Stigmata, The Life and Sayings of Brother Giles, and The Life of Brother Juniper*. Garden City, NY: Doubleday, 1958. 217-37.
- Cunningham, Lawrence. *Saint Francis of Assisi*. Boston: Twayne, 1976.
- Cuthbert, Father [Jackson, George Cuthbert]. *Life of St. Francis of Assisi*. London: Longmans, Green, 1912.
- Desbonnets, Théophile. *De l’intuition à l’institution: Les Franciscains*. Paris: Editions Franciscains, 1983. *From Intuition to Institution: The Franciscans*. Trans. Paul Duggan and Jerry Du Charme. Chicago: Franciscan Herald P, 1988.
- Doornik, N[icolaes] G[erardus] M[aria] van. *St. Franciscus van Assisi*. Hilversum: Gooi en Sticht, 1974. *Francis of Assisi: A Prophet for Our Time*. Trans. Barbara Potter Fasting. Chicago: Franciscan Herald P, 1979.
- Englebert, Omer. *St. Francis of Assisi: A Biography*. Trans. Eve Marie Cooper. Paris: Albin Michel, 1947. 2nd. ed. [1956] revised and augmented by Ignatius Brady and Raphael Brown. Chicago: Franciscan Herald P, 1965. Rpt: Ann Arbor: Servant Books, 1982.
- Fortini, Arnaldo. *Nova Vita di San Francesco: Vol. 1: Nova vita di San Francesco; Vol. 2: Le Fonti. Questioni Francescane; Vol. 3: Assisi al tempo del Santo. Gli Archivi Assisani. I Documenti; Vol. 4: Bibliografia. Indice. Carte Illustrative*. 4 vols. in 5. Assisi: Tipographia Porziuncola. *Francis of Assisi*. Partial translation by Helen Moak. New York: Crossroad, 1961. Rpt. New York: Crossroad, 1991.
- Frugoni, Chiara. *Francesco e l’invenzione delle stimmate: una storia per parole e immagini fino a Bonaventura e Giotto*. Turin: Einaudi, 1993.

- . *Vita di un uomo: Francesco d'Assisi*. Turin: Einaudi, 1995. *Francis of Assisi: A Life*. Trans. John Stephen Bowden. New York: Continuum, 1998.
- Green, Julien. *God's Fool: The Life and Times of Francis of Assisi*. Paris: Seuil, 1983. Trans. Peter Heinegg. New York: Harper & Row, 1983.
- Habig, Marion A., ed. *St. Francis of Assisi: Writings and Early Documents; English Omnibus of the Sources for the Life of Saint Francis*. 3rd rev. ed. Chicago: Franciscan Herald P, 1973.
- Holl, Adolf. *Der letzte Christ*. Stuttgart: Deutsche Verlag, 1980. Trans. as *The Last Christian*. Trans. Peter Heinegg. Garden City, NY: Doubleday, 1980.
- House, Adrian. *Francis of Assisi*. Foreword by Karen Armstrong. Mahway, NJ: Hidden Spring/Paulist P, 2000.
- Jørgensen, Johannes. *Den hellige Frans af Assisi, en Levneds-skildring. St. Francis of Assisi: A Biography*. Copenhagen: Gyldendalske Boghandel, 1907. Trans. T. O'Connor Sloane. New York: Longmans, Green, 1912. Rpt. Garden City, NY: Doubleday, 1955.
- Manselli, Raoul. *San Francesco d'Assisi*. 2nd. Ed. Rome: Bulzoni, 1981. *St. Francis of Assisi*. Chicago: Franciscan Herald P, 1988.
- Martin, Valerie. *Salvation: Scenes for the Life of St. Francis*. New York: Vintage, 2002.
- Mockler, Anthony. *Francis of Assisi: The Wandering Years*. Oxford: Phaidon, 1976.
- Robson, Michael. *St. Francis of Assisi: The Legend and the Life*. London: Cassell/Geoffrey Chapman, 1997.
- Sabatier, Paul. *La Vie de Saint François d'Assise*. Paris : Fischbacher, 1894. *The Life of Saint Francis of Assisi*. Trans. Louise Seymour Houghton. New York: Charles Scribner's Sons, 1899. Rpt. New York: Charles Scribner's Sons, 1930.
- Schmucki, Octavian, O. F. M. *The Stigmata of St. Francis: A Critical Investigation in the Light of Thirteenth-Century Sources*. Trans. Canisius F. Connors, O. F. M. St. Bonaventure, NY: Franciscan Institute, 1991.
- Sorrell, Roger D. *St. Francis of Assisi and Nature: Tradition and Innovation in Western Attitudes toward the Environment*. Oxford: Oxford U P, 1988.
- Spoto, Donald. *Reluctant Saint: The Life of Francis of Assisi*. New York: Viking Compass, 2002.
- Wagner, Pamela Mason, prod. *Reluctant Saint*. Narrator: Liev Schreiber. Voice of St. Francis: Robert Sean Leonard. A Gateway Films/Vision Video Release of a production of Lightworks Producing Group and West Egg Studios. Worcester, PA: Vision Video, 2003. OCLC: 52163208
- Wolf, Kenneth Baxter. *The Poverty of Riches: St. Francis of Assisi Reconsidered*. Oxford: Oxford U P, 2003.

San Damiano Enclosure

FELICITY DORSETT, OSF
University of Saint Francis
Fort Wayne, IN
fdorsett@sf.edu

space

encased

laced

and

traced

grilled grace

each part's

art

piercing

every

heart

Another Adam

JOHN BOWERS

University of St. Francis

Joliet, IL

Bowersb4@aol.com

*How strange it must have seemed to see him
Strip off his clothes in front of his father
And his bishop and stand naked before
The two of them, proclaiming his trim
Love for Lady Poverty in the dim
Light of a medieval moon whose core
Was shaken by this would-be troubadour
And the song he sang that made wealth seem grim.*

*How strange he must have looked, buck-naked,
Hugging a tree, like another Adam
Rediscovering earthly paradise,
His love of nature forever encoded
Among the rocks and rivers, in the dam
Of the beavers, in downy nest of mice.*

Meet Our Contributors

John Bowers has a PhD in English Renaissance Literature. He teaches courses in Renaissance literature and a course on “Literature of the Vietnam War” at the University of St. Francis, Joliet, Illinois. He lives in Joliet with his wife, Linda, and son, Nick, and is writing a play on the life of St. Francis.

Arthur Canales is Assistant Professor of Religious Studies and Philosophy at Silver Lake College in Manitowoc, Wisconsin. He holds a Doctor of Ministry degree from The Catholic University of America. He has contributed articles to *Pastoral Music*, *Ministry*, *Living Light* and the *Journal of Pentecostal Theology*.

Peter G. Christensen is an Assistant Professor of English at Cardinal Stritch University, where he teaches courses in English literature up to 1800, Chaucer, Shakespeare, science fiction/fantasy, non-Western literature, and literary theory. He received his PhD in comparative literature from the State University of New York at Binghamton in 1979. He has published over a dozen articles on European film.

Sr. Felicity Dorsett teaches religion, including classes on Francis and Clare, at the University of Saint Francis in Fort Wayne, Indiana, where she also works in campus ministry. She is a member of the Sisters of St. Francis of Perpetual Adoration and is finishing a Masters degree in Franciscan Studies at St. Bonaventure University.

Sheila T. Isakson is a graduate of Miami University, Oxford, Ohio and is an Associate Professor in the College of Business at Cardinal Stritch University, Milwaukee, Wisconsin, where she began teaching in 1982. Her scholarship includes topics such as authentic leadership, assessing cultures with cultural due diligence techniques, organizations as whole systems, and governance through participatory planning (subsidiarity). Sheila’s interest in infusing Franciscan values into a course entitled “Strategic Organizational Leadership” began with assistance from a Teagle Grant and from the staff at Stritch’s Franciscan Center.

Richard Kyte is director of the D.B. Reinhart Institute for Ethics in Leadership and Associate Professor of philosophy at Viterbo University in La Crosse, Wisconsin. He has written and lectured widely on topics related to justice, forgiveness, virtue, and ethics in society. He received his PhD in philosophy from the Johns Hopkins University.

William Short, OFM, Friar of the Province of Santa Barbara, CA, serves as assistant novice master, definator of the province, professor and past president of the Franciscan School of Theology, Berkeley, California. Author of *The Franciscans*, Liturgical Press, MN, 1989, and *Poverty and Joy: The Franciscan Tradition*, Orbis Press, NY, 1999, and co-editor/translator of the three volume series, *Francis of Assisi: Early Documents*, New City Press, NY, 1999, 2000, 2001, Bill is a member of the summer faculty of the Franciscan Institute at St. Bonaventure University, New York.

Barbara Wuest teaches English and directs the Creative Writing Program at Cardinal Stritch University. She has published several poems in various journals, including *Beloit Poetry Journal*, *Wisconsin Academy Review*, *Cape Rock*, *First Things*, *Dogwood*, *Cincinnati Poetry Review*, *The Paris Review*, and others. Her graduate degrees include an MA in theology from the University of San Diego and an MFA in Creative Writing from the University of California-Irvine.

**Cardinal Stritch University
Milwaukee, Wisconsin
Announces a Symposium on
Preserving and Renewing Mission and Identity
June 10 to 13, 2004**

Purpose: To frame and discuss key issues facing Franciscan institutions of higher education.

Audience: Administrators, academic deans, faculty, student development staff, campus ministry staff, and mission effectiveness personnel of Franciscan colleges and universities.

Registration Fee: \$100 per person, including meals and materials.

Housing: \$70 per night per person at Manchester East Hotel & Suites. Register before May 10, 2004 reserve.east@manchestersuites.com or 1-800-723-8280.

\$25–\$30 per night per person in Cardinal Stritch University campus residence hall

For information: Contact Fr. Jim Lobacz at mission@stritch.edu or 1-800-347-8822, ext. 4151.