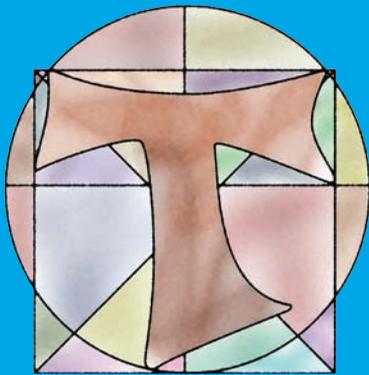
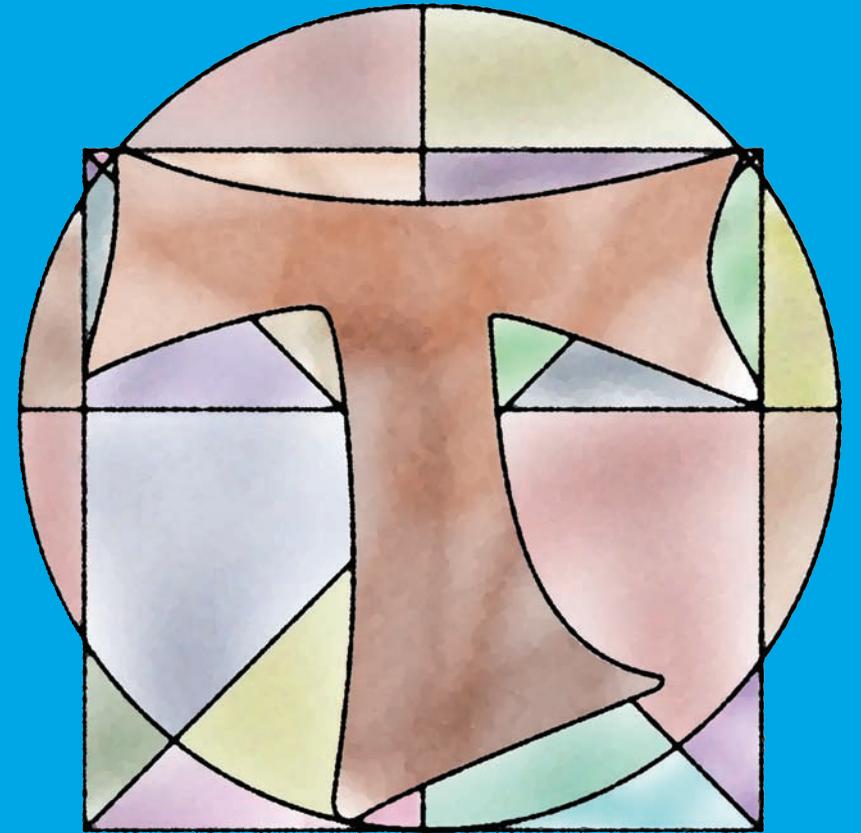


The AFCU Journal:
A FRANCISCAN PERSPECTIVE
ON HIGHER EDUCATION

January 2005/Volume 2, Number 1



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1-49 copies	\$4/copy plus postage
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The AFCU Journal: A Franciscan Perspective on Higher Education

History and Mission

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

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

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

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

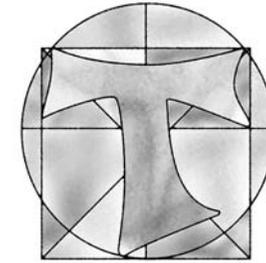
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Poetry Editor: Murray Bodo, OFM with the assistance of Barbara Wuest.

Assistance with this issue was provided by the following Neumann College personnel: Sr. Marguerite O'Beirne and Sr. Margaret Oman.

Submission of Manuscripts

Faculty, staff, and administrators from AFCU institutions are invited to submit articles related to the Franciscan perspective on higher education. Articles should be approximately 4,000 to 7,000 words in length 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. Articles may be e-mailed to hutchisp@neumann.edu. If mailed, please send a disk and two hard copies of the article or poem to: Editor, The AFCU Journal, Neumann College, One Neumann Drive, Aston, PA 19014. Articles and poems will be reviewed and selected by the AFCU editorial board.



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The AFCU Journal: A Franciscan Perspective on Higher Education
is indexed in the MLA International Bibliography.

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

From the Chair

William J. Short OFM, in his book entitled *Poverty and Joy: The Franciscan Tradition*, poses a critical question and response which, I believe, connects us directly to this 2nd volume of *The AFCU Journal: A Franciscan Perspective on Higher Education*. Short states:

“Should the Franciscan Tradition teach people to recreate the experience of a Francis or a Clare? Certainly not. The attempt would be fruitless and frustrating. And even if it could succeed, then, like Francis and Clare themselves, it would have to be dead. It continues to be a living tradition today because others have carried on the tradition, in new times and places, in their own words and example.”

The authors of the articles within carry on the Franciscan tradition through their experiences, their scholarly work, and their commitment to sharing through their writing and through their examples. The AFCU Journal continues to provide a venue for sharing the scholarly integration of the Catholic Franciscan intellectual tradition and to foster conversation among those of us who care deeply and share responsibility with the sponsoring religious congregations and orders for the continuation of the Franciscan legacy.

This issue is the last during my tenure as president of the Association. With great optimism and joy, I look forward to future volumes of our Journal and to the continued vibrancy of our association. The experience has been both humbling and exhilarating. The privilege to serve as chair of the AFCU Board of Directors centered on the opportunity to work alongside of the most selfless and effective college/university presidents I have known. These tireless workers who lead our Franciscan colleges/universities are unsung heroes and heroines. First hand, I experienced their commitment to our institutions and to collaboration among us. Their resilience, energy and spirit have been inspirational and life-giving. To them I extend my heartfelt gratitude. To the congregations who sponsor us and to our pioneering authors, editorial board, Sister Patricia Hutchison, OSF, the editor of the AFCU Journal, I say **“Thank You”** for the life you give to our Journal.

To the readership, I urge that you share this journal with your colleagues . . . participate with us in perpetuating the Franciscan movement. Our contemporary world is crying out for this tradition to be alive and well and we are called to respond. Pace e Bene.

Rosalie Miranda
Chair, AFCU Board of Directors
President, Neumann College

From the Editor

In June 2004, more than 80 representatives from 15 AFCU institutions accepted an invitation from Cardinal Stritch University to gather in Milwaukee, Wisconsin to consider practical ways to preserve and renew the distinctive mission and identity we share as Franciscan colleges and universities. For many of us this was the first time we had met colleagues united by a common commitment to bring to life the tradition of Francis and Clare of Assisi for the contemporary world.

Challenged and energized by Sr. Margaret Carney’s keynote address, the editorial board knew immediately that her words would be a fitting lead article for the second issue of this journal. Sr. Margaret graciously agreed to share her address. In addition, she suggested that we include a presentation by Father Zachary Hayes which had inspired and informed her vision of Franciscan higher education. Father Zachary readily granted permission to reprint his talk given in 1990 on the 100th anniversary of Viterbo University. When we received Lance Richey’s article on Dietrich von Hildebrand and Franciscan higher education, it seemed the perfect complement to the articles by Carney and Hayes. Together, these three articles offer an excellent reflection on the challenge and promise of Catholic and Franciscan education in this 21st century.

In her article, Sr. Suzanne Mayer presents Francis of Assisi and Henri Nouwen as “holy fools” and models for pastoral counselors in training. Peter Christensen concludes his two-part bibliographical essay on Francis on film with a detailed analysis, based on original research and scholarship, of films by Curtiz, Zeffirelli, and Cavani. Finally, editorial board member Kevin Godfrey provides a “cursory glance” at the history and mission of the 20 institutions which form the Association of Franciscan Colleges and Universities. Poems by Sr. Adele Thibaudeau and John Bowers awaken questions and hopes of both a personal and global nature. At the suggestion of the AFCU Board, we have initiated a Book Review section. We hope to invite Franciscan scholars to review works of special interest to the Franciscan academic community. This issue presents two books on the Franciscan Intellectual Tradition, reviewed by Michael Blastic, OFM Conv.

Hoping to provide a journal of the highest quality, we have asked recognized scholars in the Franciscan Tradition to assist in reviewing articles. We are grateful to Brother Edward Coughlin, OFM; Sr. Ilia Delio, OSF; and Father Wayne Hellmann, OFM Conv. for critiquing articles for the 2005 and 2006 issues. We are also pleased to announce that Father Murray Bodo, OFM, accepted our invitation to serve as Poetry Editor, working with editorial board member Barbara Wuest. During the coming months we will be seeking editors for an expanded Book Review section and for an Art section.

As Kevin Godfrey states in the conclusion to his article, “creative questions abound” in our attempt to integrate and extend the legacy of Francis and Clare of Assisi. We invite you to consider these questions within your own institution and to contribute your own questions and investigations to this journal for sharing among us.

Patricia Hutchison, OSF
Chair, Editorial Board

The “DNA” of Franciscan Institutions

*Address for the Practical Symposium on
Franciscan Higher Education — Cardinal Stritch University
June, 2004*

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We gather in this Practical Symposium on Franciscan Higher Education with a demeanor like that of the person who has just unleashed a genie and has been informed that the proverbial “three wishes” are about to be granted. The impulse that motivates our presence here is the desire to accomplish certain fundamental tasks in our respective colleges and universities. Let me suggest the three “wishes” or tasks that we are all attempting to address.

*Can the founding
charism of an
institution with its
link to a particular
religious order
be translated
(or transubstantiated)
into a new paradigm
of governance,
identity, policy and
community?*

1. We want to be grounded — really — in an authentic Franciscan tradition.
2. We want to promote the Franciscan intellectual tradition, even if we do not understand the content of that tradition very well.
3. We want to integrate our understanding and intuitions about our Franciscan inheritance with pragmatic and strategic certainty.

In order to do this we need to admit to the scope of the problem we face, the question we seek to answer: *Can the founding charism of an institution with its link to a particular religious order be translated (or transubstantiated) into a new paradigm of governance, identity, policy and community?*

In order to answer this fundamental question we need to study and to understand four things:

1. The history of our specific institution and the intentions, trials and achievements of the founding generations and those that followed;
2. The nature of the self-understanding of the Franciscan religious congregation or province that founded (and still sponsors) the college/university;
3. The larger map of Franciscan intellectual history as it is now being explored and revitalized by the new Commission on the Franciscan Intellectual Tradition;

4. The graced and painful reality of today's Catholic institutions in the United States of America.

If we willingly accept these tasks, we will be in a much better position to understand, embrace and finally incarnate a specific Franciscan inheritance as a “mother lode” of mission and identity for our universities and colleges. The bulk of this presentation will consider the seminal content of the first and second of these tasks and then offer some final suggestions for taking us forward which encompass the third and fourth tasks.

Embracing Our Own History

Certain themes run through the stories of the founding of our respective schools. For some it was the need of immigrants for access to education denied in a very classist American society. For others it was the lack of the benefits of higher education for women. Again, it may have been the paucity of colleges catering to rural populations. Several of our schools date to the creation of the Sister Formation Movement in 1954 and the determination that women religious would have at least a bachelor's degree by the time they began formal apostolic ministry. This accounts for the founding of several liberal arts colleges in the mid twentieth century by Franciscan sisterhoods (Carney, 1999). Whatever the source of the need, most of our beginnings have this note of generous action to create opportunities for the marginalized or underprivileged.

In the decades that followed and as the institution solidified, initial commitment was matched by sustained labor and dedication. This involved the education of members of the sponsoring religious community to prepare them for professorial or administrative duties. Building programs often relied upon the generous donation of money and fund-raising skill provided by the religious men or women in charge. Multiple tasks and burdens from the acquisition of public accreditation to the ceaseless negotiations with both ecclesiastical and secular powers were performed over years with little fanfare or notice.

Then we reached the period in which change, that was unexpected and tumultuous, overtook our colleges — the period of the ecclesiastical and cultural upheavals of the last four decades of the 20th century (Gleason, 1994). While we can all cite examples of lay colleagues who assumed leadership roles in an era when this was not the norm, it is true that members of religious congregations held the majority of such positions until recently. This changed dramatically after 1970 and for a variety of reasons:

1. Vatican II called for the recognition of the gifts of all the faithful and the obligation of all to embrace a life of holiness and mission resulting from baptism — not ordination or religious profession.
2. Massive departure rates affected the ability of religious orders to continue staffing departments and particular offices at a steady rate.

3. Pressure from state agencies to minimize sectarian programming in exchange for government funding resulted in a chain reaction of minimizing the leadership of religious faculty and the supremacy of a consciously Catholic curriculum.
4. The “McGrath thesis” in canon law proposed a return of institutions run by religious to a more public domain of lay boards and administrations, thus freeing religious to pursue works among the poor and marginalized. The promotion of this thesis led to many acts of divestiture on the part of religious congregations. (Gallin, 1996)

These four factors are involved in the many actions — or failures to act — that gradually severed the critical leadership functions played by religious in institutions that they founded. The result was massive change in the profile of leadership and “ownership” of our schools. For some institutions this created an exciting new era of lay leadership and autonomy from the domination (real or perceived) of religious congregations in governance. For others it started a situation of slow decline from an original “purity” of vision that is often lamented but with little analytical discernment.

None of this should be construed to imply that the period of religious hegemony in our institutions was a golden era of untroubled productivity and uncomplicated relationships. We know that the contrary is true for most, if not all, Catholic universities. (It is probably true for many other faith-based colleges as well.) While we can document tensions, divisions and serious upheavals in earlier periods, we realize that for the most part the religious identity of the institution was rarely the issue. That identity was guaranteed to endure by the unspoken covenants that bound religious and laity in a pre-conciliar church that promoted a tightly woven hedge against secularization.

However, it does help us to understand that an inevitable erosion of understanding of the founding vision or wisdom was almost inevitable given the rapid change in roles and numbers of vowed religious in Catholic colleges after 1970. It is also true that the accession of new lay administrators to power in our colleges and hospitals was not achieved without tension and ambivalence about the sharing of power between religious orders and lay administrators and boards. Many lay leaders were often left feeling that they managed to get into a “corner office” not on their merits, but as a result of the numerous departures and slow entrance rates of the religious congregations. This notion, repeated often — although innocently — by way of explanation for the transfer of power and authority underscored the tentative nature of acceptance of lay administrators by the religious themselves during this transition. (See the study of seven Catholic colleges in the process of “laicization” in Gallin, 1996, pp. 26-101).

In an address to the Catholic Hospital Association in the mid eighties, Thomas Harvey, then executive director of the National Conference of Catholic Charities chided his religious hearers gently. He asked if they

would still be happy to promote lay executives in their hospitals if a sudden flood of vocations would make a new pool of religious talent available for these posts. Not waiting for an answer, he pointed out that many lay administrators had been given executive roles for the wrong reason — the diminished number of qualified religious. The right reason, he asserted, would be to promote lay leadership based on a new ecclesiology of mutuality and shared governance over apostolic works. This vision of a new church as the “People of God” issuing from conciliar teaching would then serve as the rationale for such transformative decisions.

This was also the period of developing offices of mission effectiveness. Catholic hospitals led the way in this evolution as they experienced the need to assert stable values in the midst of a chain of mergers and new health systems that radically altered the relationships to founding religious congregations. Today, similar offices exist in many colleges and universities and are the most recent structural response to the desire to maintain core spiritual roots while embracing vast change at every level.

Understanding the Founding Religious Entity and its Charism

In the founding decades — and well beyond them — most of our institutions understood the “charism” of Franciscan identity in and through the individual sisters, friars and certain gifted lay collaborators who made up the body of leadership and the teaching corps. Today it may be harder to locate the source of that identity, especially if the numbers of religious employed in the school has diminished drastically. Whereas once the

habited “owners” of the campus were clearly visible, today a more diffuse experience of the spirit and traditions is the reality in which our students and faculty members work. Where do we locate this experience today? Is it an occasional special lecture? An annual ritual or celebration? A standing committee? The art and environment? An orientation or commencement tradition? Whatever the response, we know that we have need of thoughtful articulation and deliberate activity to prevent the eclipse of the tradition in our more pluralistic communities.

While few do refer to possessing the Franciscan charism, I would suggest that we are on firmer ground to speak of the Franciscan tradition, legacy, inheritance, vision, way.

How often has each of us grappled with the dilemma of how to speak of our identity without reducing the language to a public relations “spin” or an exercise of “smoke and mirrors” to hide our own ignorance? It might be helpful, then, to spend some time looking at the notion of a religious charism — the inner jewel that is prized as the “raison d’être” of the religious orders’ existence. There is a rather clear theological definition for this term that is helpful. A charism, in its strict sense, is a particular grace (an actualiz-

ing participation in the life of the Trinity) that is given to an individual for the good of the community. In our own day Mother Teresa offers a helpful example. Her particular extraordinary gift of compassion for the most destitute attracted thousands. Many joined her order. Others worked alongside her. Few will approach the intensity of her commitment and holiness. However, the ultimate social and ecclesial impact of her individual gift is incalculable. The same is true for all great religious founders. The gift of a charism, while unique to the one gifted, does draw others who desire to emulate that gift, promote it and acquire it by discipline and prayer. To that extent, the communities and works founded by these religious leaders are said to participate in, to “have” that charism. However, the assertion is still rooted in analogy. The actual charism resides in a unique individual and, at times, is strongly mirrored in extraordinary members of the organizations they founded.

Thus, I believe that when we speak of our colleges and universities, we use this term in an adapted sense. While few do refer to possessing the Franciscan charism, I would suggest that we are on firmer ground to speak of the Franciscan *tradition, legacy, inheritance, vision, way*. Let us be creative in finding designations for our particular appropriation of the inheritance we have received from our founders. (See Lozano, 1983, chapters III, VIII, and X.) I am arguing here that using the term “charism” in our pluralistic university communities is not always helpful. The frequent use of the term by vowed religious marks it as belonging more clearly to their specific life form than to an institution with a more public and diverse constitution.

Revisiting Franciscan Values

Many of us have gone through a careful — and at times frustrating — process in recent decades to craft language that expresses our sense of being rooted in this Franciscan reality. The necessity of writing mission statements and similar projects has given much of the impetus to this work. Many of us have developed promotional literature that speaks of our Franciscan values. While there are commonalities in this material, there are also interesting differences that reflect the pluriformity of our understanding of a Franciscan “root system.” I suspect that every one of us can admit of being exhausted by the task of continually confronting the nagging question: Well, if respect for creation is so Franciscan, does that mean only Franciscans carry that value? What about my good Jewish friends who belong to the Sierra Club? Can anyone be a Franciscan as long as they share these apparently universal values? Are Franciscans saying they are the only persons firmly committed to a relational way of working and living? The absurdity is easily seen and has been observed, *ad nauseum*, I suspect, on all of our campuses.

Here we confront what I call the “tender trap” of the Franciscan values exercise. The attempt to extricate these values and transmit them by word

and practice has been a very necessary and helpful right of passage. This exercise moved us from a time when only the religious were responsible for the stewardship of this legacy to a time when everyone is asked to be a “stakeholder.” However, the circular conversations that inevitably result in these discussions have had their own fallout in the silent or overt cynicism that keeps many of our colleagues from joining in these conversations and resulting commitments.

Here we come face to face with the fact that for the early Franciscans, for Francis and for Clare, there was no goal of promoting a sectarian set of Franciscan values. Their goal, in the words of Giovanni Miccoli (1989), was to live an intensely Christian project of life in and through their own

I suspect that when we contemplate the work of articulating our mission, we often have the uneasy sense that “first we write it” — and then hope to God that we can live it!

human circumstances of time and place. Francis, when he wanted to compliment Clare, called her “The Christian.” Thus there is no value in the Franciscan constellation that cannot be affirmed by all Christians, and most of them would be embraced by Jewish and Moslem audiences as well. How do we escape from this situation that seems to rob us of the very language we use to distinguish ourselves?

Let me urge us to recognize that our work on value statements was our tacit acknowledgement that we needed to specify what previous generations in our schools experi-

enced in direct personal relational contact with the friars and sisters of yesteryear. Listen to the stories at alumni reunions. They do not speak of learning these traits in an abstract way. They tell stories.

- “I remember the time Fr. Tom reached into his own pocket and gave me the money for a bus ride home to see my sick mother.”
- “I will never forget how Sr. Mathilda insisted on racial equality in all of our student services when this was a very unpopular position.”
- “I can still see Brother John as he lovingly tended the specimens in our herbarium and spoke of ‘mother earth’ to all of us.”

The list of these anecdotes, these modern “fioretti” collections, is endless.

My friend and colleague, Jean-Francois Godet-Calogeras often describes the writing of the rules of life by the early Franciscans in this way: “First they lived it; then they wrote it.” I suspect that when we contemplate the work of articulating our mission, we often have the uneasy sense that “first we write it” — and then hope to God that we can live it! How can we proceed then, to restore this personal and relational immediacy to our work of transmitting our precious Franciscan legacy? I conclude by suggesting three strategies for the transmission of an authentic Franciscan Tradition.

Formation of Franciscan Persons

We must identify, inform, educate and support those members of our collegiate communities who show willingness and an aptitude for this task. This means that our primary task as leaders will be to provide a formative curriculum for our colleagues and co-workers that will enable them to realize their potential to become bearers of this legacy in fact as well as in desire. I always recall the first convocation of Franciscan colleges at Neumann College on the occasion of its silver anniversary. Dr. Rosalie Miranda stated there that many of the lay administrators and faculty working in our Franciscan schools did so precisely because they felt most in harmony with the Franciscan tradition. They clearly have other options, some of them more prestigious and financially rewarding. But the “fatal attraction” of the Franciscan way keeps them devotedly in *our* ivy covered halls and not those of other universities. Let us attend to this but let us attend with strategic plans and resources to match. Only in this way can we empower a new generation of “fourth order Franciscans” to be our successors.¹

Responsibility for the Franciscan Intellectual Tradition

We must embrace the renewed understanding of the Franciscan Intellectual Tradition. The English-Speaking Conference of the Order of Friars Minor commissioned its own study center leaders four years ago to create new resources for the retrieval of this tradition, its history, its importance at the current impasse of the church’s attempts to address complex pastoral issues in our post modern global village. Many Franciscans themselves are not trained in philosophical or theological traditions that flow from this matrix. Thus there is both remedial and inaugural work to be done among us.²

Facing the Catholic Identity Tensions

Finally, we must serve as a bridge between the troubled linkages of our Franciscan-Catholic identity statements. The hyphen in that phrase, Franciscan-Catholic, bears a weight of enormous proportions. We know that many of our colleagues have no problem identifying with our Franciscan ethos, customs and lore. However, asked if they teach in a Catholic university, they shudder to link their professional futures with the institutional church at this moment in time.³ It is becoming increasingly clear with every new press release on a variety of topics that our colleges and universities may be a singular source of critical reflection and conversation between and among the various proponents of Catholic and American identity issues. Let us not shrink from the possibility of serving as mediators of this painful stretch of debate and dismay in and among our Catholic population in the USA.

Careful study of the historical context of Franciscan origins shows us that Francis, Clare and their earliest generation of companions shared life

in a church that was also rent by divisions in ritual practice and interpretation of dogma, between hierarchy and laity, between morally responsible members and those without scruple. The genius of Francis and his brothers was to find a place at the margins of power in the medieval church and to make a space for dialogue, for encounter with the “other,” for communal pursuits in the marketplace and in the sacred preserves of cathedrals and cloisters, for an optimism and advocacy in a time of civil and international violence.

I am convinced that at this precise moment in our country’s history, Franciscan colleges and universities may be the most important locations of life and death dialog in a church (and in a nation) where few want to grant permission and place for such encounters. Our privilege of academic freedom combined with our willingness to stay in the tense, troubled and often-troublesome relationships we have with the church as institution may prove to be truly redemptive in the next few decades. That possibility is one that summons me to respond. I believe it summons all of us and demands that we “stand and deliver” the institutional space and grace of engagement, debate, reconciliation of opposites, and hopeful construction of tomorrow’s communities of learners and seekers in the ample tent of our fascinating and freeing Franciscan inheritance.

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- Miccoli, G. (1989). Francis of Assisi’s Christian proposal. *Greyfriars Review*, 3, 127 – 172.

¹ I believe that Raphael Brown coined this phrase: the “fourth order.” He used it to indicate all who lived by ideals drawn from Francis of Assisi but who do not have any formal affiliation with institutions of the order, not even with the Secular Franciscan Order.

² The Franciscan Institute of St. Bonaventure University is responsible for the publication of two series of studies resulting from this mandate. One is a series of papers presented at the annual symposium of the Washington Theological Union’s Franciscan Center. The other is the Franciscan Heritage series which offers short essays on a variety of themes drawn from the symposia and the deliberations of the Commission on the Franciscan Intellectual Tradition. The Heritage Series was designed with colleges in mind.

³ This article was written during a period of 1) intense scrutiny of the Church’s handling of allegations of pedophilia in multiple dioceses; 2) political battles over the episcopacy’s rights to sanction elected officials who do not oppose legalized abortion; 3) the continuing debates over *Ex Corde Ecclesiae*’s potential to limit academic freedom.

In Search of an Identity: Franciscan Schools in a Changing World ¹

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Over the years, I have visited many educational institutions that have their roots in the Franciscan tradition. At every one that I know of personally, at some point — usually in the context of self-study for accrediting agencies — the question of the meaning of this “Franciscan tradition” arises.

Why be concerned about such a question? I think it should be said, first of all, that the question of searching out the meaning of a tradition is not rooted in the expectation that there is a structure or program that “was” in place, which somehow became lost, and which now must be put back in place. This may be the case with some people. It is not the case with most of the people that I have dealt with.

I would suggest that what we are involved with is the conviction that in a particular religious and spiritual tradition there are precious insights — there is a “wisdom” — that can help us on our way in the search for human meaning in a world that has become increasingly complex and puzzling and difficult to unravel. We are searching for insights that will help us to create a vision for ourselves to help us make our way more effectively in the world as we perceive it today.

What Are We Looking for? The Problem of Identifying a “Franciscan” Tradition

The attempt to define a sense of the Franciscan tradition often takes the form of a search for the “magic ingredient” that makes things specifically “Franciscan.” We are given the impression that where this ingredient is present, there is something Franciscan. And where this ingredient is absent, Franciscanism is absent.

These attempts generally turn out to be dead-end streets. It is as frustrating as trying to define a particular personality by isolating one specific characteristic, some quality that is found in this person and in no other. But if this approach is a dead-end, what other options are available?

I would suggest that we think of the question as analogous to a personality. When we ask what it is that makes John Doe to be John Doe and not Jim Smith, there is probably no one empirical quality that can account for this. Both personalities have much in common: their basic human nature, intelligence, good looks, charm, etc. What makes their personalities distinct is the way in which all these commonly shared elements come together in each individual case. Clearly, one element may stand out in John rather than in Jim, but Jim possesses this quality also in his own way.

If we were to approach the question of Franciscan identity in this way, we would first note that Franciscanism is a movement within Christianity. So also is the Benedictine Order, the Jesuit Society, the Dominican Order, etc. Each of these must share common Christian elements in some way. No one of these can claim to be the best expression of Christianity. Each attempts to live from Christian convictions in its own way. One way may be more appealing to certain people than another way. The elements of the Christian Gospel undergird all of these distinct forms of Christian living.

The beginning of the Franciscan Rule describes the life of the friars simply as the attempt “to observe the holy Gospel of our Lord Jesus Christ by living in obedience, without property, and in chastity.” In general terms, this could serve as a description of virtually any major Christian religious order. What constitutes the peculiarity of the Orders is the way in which the basic elements come together. Points of emphasis differ. It is much like looking through a kaleidoscope. All the pieces are there when you first look into it. They remain as you turn the tube. But the pieces fall into new and surprising arrangements. It all looks very different as you continue to turn. Yet each new constellation contains the same elements.

This is not to say that there is not something like a “distinctive Franciscan character.” I believe there is. But I believe that this character is found in a constellation of factors, not in one specific factor. In approaching this constellation, it is important to note that there are two inter-related strands that need to be distinguished. There is the “religious tradition” of St. Francis of Assisi. And there is the “intellectual tradition” developed by his followers. What distinguishes the Franciscan educational tradition, at least in its golden moments, is the way in which these two strands interact.

As a religious tradition, it views Francis of Assisi as an example of that sort of wisdom that has penetrated in an intuitive way to the core of human existence, and has reached the goal of human life: the deepest personal union with God in which the fulfillment of the human search for meaning is realized.

While all human beings have the same goal, we do not all have the same sort of personalities. Different types of persons have different needs. Not all can go the intuitive way of Francis. For some, the rigor of study and learning is the way of achieving the sort of wisdom that Francis achieved without

schooling. For the Franciscan tradition, learning is never perceived as “learning for the sake of learning,” but is always thought of as “learning in the pursuit of that true wisdom which was embodied in Francis of Assisi.”

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What are the Elements in the Configuration of the Religious Tradition?

These are more or less familiar territory. We might state the central themes as follows:

- a) A religious experience, with awareness that it is in God alone that human beings find the fullness of truth and goodness, and the goal of all their strivings;
- b) A Christocentric experience, with emphasis on the humanity of Jesus which plays a significant role in the mediation of Francis’s perception of God;
- c) A vision of God emphasizing goodness and love;
- d) A vision of the goodness and wholeness of all of God’s creation, with emphasis on creation as the universal gift of a loving, beneficent God;
- e) Respect for other people and their views, with emphasis on the dignity and importance of each individual (not just genus or species) as a creature of God.

To develop these points would be like presenting a little “Summa” of theology. It is sufficient to state that these points represent aspects of the life of Francis that were transformed into distinctive philosophical and theological positions in the intellectual tradition of the friars. Rather than discuss these doctrinal views in detail, it might be more helpful to describe the spirit in which this was done; or to discuss some of the qualities of the early Franciscan intellectual project.

What are the Qualities of the Franciscan Intellectual-Educational Tradition?

We can describe some basic qualities of the Franciscan project first in negative and then in positive terms. Negatively, their concern for the religious dimension of human reality was never an appeal for unquestioning, blind fideism. Their concern for the values of a wisdom tradition was not an uncritical form of personalist anthropology. Their concentration on the metaphysics of “love” was not an appeal for intellectual flabbiness.

Positively, in broad terms, the Franciscan project was an attempt to search out the presuppositions and implications of the alleged religious experience of Francis and to relate it to the broader stream of spiritual traditions on the one hand, and to the current streams of critical, philosophical thought on the other. When Fr. Philotheus Boehner, OFM was working out his course on the early Franciscan School of Theology, he singled out four characteristics. He claimed that this tradition was: critical, scientific, progressive, and practical. It is some years since Fr. Boehner made his analysis. I would like to return to those four characteristics in a more personal way, after my own years of work that takes much of its inspiration

from Fr. Philotheus. The following comments are a personal reflection on the analysis of Fr. Philotheus.

(1) *The Franciscan tradition is critical.* First, because it is convinced of the foundational significance of religious faith, the Franciscan tradition is critical of the excessive claims of reason. There is a sound “distrust” which led not to fideism or outright skepticism, but to a careful criticism of the claims of reason. On the other hand, because of the problems of “enthusiast” movements within the Order, this tradition is suspicious of religious claims that refuse to subject themselves to criticism. It is critical of unreflected religious claims and of the many theological positions espoused by contemporaries. Furthermore, as a style of philosophy and theology, it is critical of itself. This is the reason why it is difficult to depict a Franciscan School of consistent doctrinal positions in the Middle Ages. Think of the difficult relation of Bonaventure to Scotus and to Ockham.

(2) *It is scientific.* The friar-scholars viewed reason as a God-given gift. The use of reason was morally incumbent on those who possessed the requisite skills. Yet, they were not fully confident in their ability to live simply by the light of reason. (The “distrust” mentioned above). Therefore, we need to be all the more careful in the use of reason. We need to be critical in the development of our cognitive claims. To be more careful is to be

more scientific. Unless we are very careful, we are more than likely to make mistakes. And if we are dealing with important human questions, mistakes can have a great impact on human life.

While this sense of the scientific is not quite as strong in the early university friars, it becomes very noticeable in the later thirteenth century, especially in Scotus and in Ockham. Why did they move in this direction? Because, the impact of the new Aristotelian materials in the intellectual world suggested that the more careful scientific approach provided a better way to do a number of important things: a) To examine and check the value of any reasoning

process; b) to evaluate the power of reason and its limits; c) to distinguish philosophical from theological proofs; and d) to avoid sophistical reasoning. Events in the universities and in the Church pointed out the advisability of moving in this direction.

(3) *The tradition is progressive.* The spirit of this tradition is perhaps best expressed by Scotus: “In the advance of human history the knowledge of truth has always increased.” (IV OX. d.1, q.3, n.8). This might be seen as a result of its critical spirit. If it is critical of others, it is critical of itself as well. It is open to correction, and ready to assimilate new elements

and to change important parts. It is not a finished, closed system. If it is truly critical and scientific, it will also be up-to-date and in close contact with the general standard of its cultural context. To stand in the Franciscan tradition is not to idolize a particular person or a particular doctrinal position. It is, rather, to be engaged in an on-going quest for truth.

Franciscan thought in the Middle Ages was not the dry, sterile repetition of what other friars had said before. Bonaventure did not simply repeat Alexander of Hales; he corrected him. Scotus abandoned much of the so-called Augustinian material of the earlier friars, including that of Bonaventure. In its place, he developed a system with a more distinctly Aristotelian base. Ockham was a sound critic of Scotus, not a blind worshipper. None of them believed that the mere label “Franciscan” was a guarantee of truth. They were searchers for truth, not slaves to any particular master.

(4) *The tradition is practical.* The meaning of this needs to be clarified carefully. To be practical does not mean that Franciscan thought is directly related to the solution of particular questions or problems. It is practical in a much more basic sense: in as far as learning is to contribute to a life-style. It is not knowledge for its own sake. Rather, it is knowledge related to a higher goal: the total development of the human person’s relation to God, to fellow human beings, and to the world.

No one has expressed this more pointedly than Bonaventure in his *De Donis Sp. S. (On the Gifts of the Holy Spirit)* (IV, 23; V, 478). There we read:

There are those who desire to know simply so that they can know. This is . . . shameful curiosity. There are those who learn and wish to know so that they will be known. This is . . . shameful vanity. There are those who wish to know and who sell their knowledge for money or honors. This is . . . commerce (or business). There are those who wish to know so that they might build up others, and this is charity. And there are those who wish to know so that they might be built up, and this is prudence.

While recognizing that people must make a living, and that one might make a living by teaching, Bonaventure suggests that true knowledge and education is more than a marketable commodity. It is more than an instrument for dominating the physical world. It is more than skill in the analysis of language and argumentation. The true purpose of higher education, in some way, must be for the attainment of the ultimate goal of human life. It must contribute to the enrichment of our relation to God, to people, and to the world. Therefore, Bonaventure concludes: “For this reason, it is necessary to join charity with knowledge, so that the human person might be both knowledgeable and loving.”

While this statement is that of Bonaventure, the idea is common to the Franciscan tradition. Scotus, for example, argues that all reasoning and

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speculation must be subordinate to love, for “It means little that God is contemplated unless God is loved by the one who contemplates.” (III Rep. d. 18, q.3, n.15; t.23, p.400).

This quality of the Franciscan tradition does not contradict the others. Only if it is truly critical, scientific, and progressive will it be truly practical in this Franciscan sense of the word.

What Impact Does This Have on Education and Curriculum?

From the earliest years of Franciscan history, Franciscanism has been deeply involved in education. Probably the first known educator of the Order was St. Anthony of Padua. More commonly known as the finder of lost things, Anthony was a well-educated man when he entered the community of the Franciscans, and he was affirmed as a teacher for the friars at the University of Bologna by Francis himself. The only restriction Francis put on the task of studies is the same one he put on all forms of work: *No form of work should be allowed to extinguish the spirit of prayer.*

In general terms, this tradition suggests that an educational institution rooted in the Franciscan tradition would see that one of its fundamental tasks is the attempt to deal with the religious dimension of human experience, for this tradition believes that it is in our relation with God that the quest for meaning is grounded and brought to completion. This is not to suggest that only Christians, or indeed, only theistic believers may be involved in the work of the school. But it is to suggest that the basic ethos of the school as an institution would be shaped by religious concerns.

Second, it must take up this task in the context of our present experience of humanity and of the world. In the Medieval world, this led Franciscans (and others) to engage their Christian convictions with the arts and sciences and with that philosophical system that came to dominate the High Middle Ages; the secular sounding philosophy of Aristotle. They did not simply mouth formulas of the past, but they were actively engaged in the major changes of thought-patterns in their culture. They were courageous and enterprising people.

I am not sure that their present-day followers are near as courageous. Who would dare describe the complexity and diversity of our current cultural matrix? And assuming that one could give some sort of description to the contemporary context, who of us is really willing to engage this context in a creative and critical dialogue with the Christian religious claims and values?

In many instances, it is the very complexity of our situation which leads well-intended people to hide behind a sort of sloganistic Franciscanism. To argue that Franciscan education centers around values and around the heart (e.g. love is our business), frequently is suggested as the rationale for downplaying the intellectual task. The tradition suggests that we ought not move in that way. Rather, we ought to attempt to integrate the hard intellectual task within a larger sense of the wholeness of

human experience. What are some of the factors in our situation that need to be taken into account? We can at least mention some that seem more obvious.

We live in a world of cultural and religious diversity. Diversity of culture and of religious tradition is not simply a theoretical idea. It is a wide-spread factor in our day-to-day experience. Certainly in our major urban areas, in the world of trade and economics, and in the world of politics, the conflicting “claims” of diverse cultures and religions are an empirical fact. We cannot deal with the question of Christian identity in isolation from that fact.

The challenge of “religious studies” or of “theology” (whatever terminology might be used to describe this area) is to operate in a way that is ecumenical in the broadest sense of the term (not merely intra-Christian relations but relations between Christians and the adherents of other religious traditions). The ecumenical context is best served by honesty, openness, and critical evaluation of Christian claims as well as those of other religious traditions.

We live in a world not only of religious diversity, but also a world whose social values are shaped by the pervasive influence of science and technology. While the Medieval world did not know the “humanly created world” as we know it, the great Franciscan educators clearly dealt with the “world of God’s creation” in its theological implications. This they did by bringing together the insights of their spiritual tradition with the insights of the “new science,” that of Aristotle. This we also must do in our own time by attempting to bring together the values and concerns of our religious tradition and the insights of contemporary science and cosmology.

I think that an educational institution influenced by a tradition that views the physical universe as a gift from a loving and benevolent Creator would reflect that conviction by engaging in every effort to gain better insight into the nature of the gift. I should think that such an institution would be deeply engaged in the study and development of the positive sciences and in the philosophy of science. These are the disciplines in which the human mind searches out the mystery of that physical universe which we believe to be a precious gift of God.

But for us there is another problem. We are much more aware that we have created a world of human meaning out of the stuff of the physical universe. This is the stuff of our “technological culture” itself. If the Franciscan tradition in the past has been strongly humanist and personal-

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ist in orientation, what would such an orientation mean in the context of the growth of high tech culture? Is it only John Naisbitt of *Megatrends* and now of *Megatrends 2000* who has anything to say about this? Or does the tradition of Franciscan personalism suggest some directions for this problematic area?

I think that an institution grounded in this tradition would be deeply concerned with the complex ethical problems that arise from the awesome power unleashed by the sciences. If God has created us as responsible moral agents with minds and with the power to make decisions of far-reaching significance, how are we to deal with these remarkable God-given powers? Certainly not by denying them. Probably best by learning a sharper, more critical sense of the values by which we enact them.

It is important to emphasize the word "critical." Often the appeal to the Franciscan tradition is an appeal for intellectual sloth. "It is more important to be able to sense a value than to be able to define it." In our time, with its more diverse and conflicting value systems, it becomes ever more important to search out the deeper ground of the values we hope to share with our students and with our culture. What really is the nature of this particular value? Why is it a value? (*Which justice? Whose rationality?* if I may paraphrase the title of a recent book.) No one is really served in the long run by the mindless espousal of alleged values. We are best served today by the ability to give a serious, critical account of our value-concerns.

Finally, in its concern for a quality of life, such a tradition would lead to excellence in the human sciences, in the arts, and in philosophy. Those who respect the mystery of human nature will be enriched by learning the history of the human spirit as it has understood itself and expressed itself throughout the ages. Here, again, the need for serious reflection and critical thought becomes apparent. We are dealing with the age-long effort to come to a responsible understanding of the human person, of the deepest questions about the meaning and purpose of human life, and of the attempt to discover significant values appropriate for the humanization of our world. Just as the question of value emerges out of the positive sciences, so it emerges here. And again, it is important to emphasize the need for critical analysis and reflection. In the face of conflicting value systems, "what is the good" that we are to seek? Why is it good? How does it relate to other claims about the "good"?

We cannot deal with the pluralism of our experience effectively without at some point engaging in serious, critical reflection. Criticism, both positive and negative, has long been a component of the Franciscan intellectual tradition. The appeal to that tradition should not be allowed to degenerate into intellectual laziness in the name of piety.

My sense of this tradition is that it is remarkably rich and challenging. It suggests the importance of not breaking down human reality into either/or components, but of holding polar realities in a living interaction.

It is not a question of either faith or reason; either intellectual or personalist concerns; either a value-orientation or a critical, analytical orientation. We are not asked to choose between the head and the heart. Rather, we are asked to maintain a living and life-giving interaction between them. In each case, the tradition suggests both sides of the polarity must be maintained. Is this possible? There are eloquent examples in the past and the present where we can see it accomplished to a remarkable degree. The fact that it is done means that it can be done. The tradition urges us to attempt to move in that direction at each of our Franciscan colleges and universities.

¹ This article was originally delivered in 1990 as a presentation on the occasion of the 100th anniversary of Viterbo University in La Crosse, Wisconsin. It was included in the resource manual, *Franciscan Charism and Higher Education*, edited by Sr. Kathleen Moffatt, OSF, in celebration of the 25th anniversary of Neumann College in Aston, Pennsylvania, in 1990. It has been slightly revised for purposes of publication and is reprinted with permission of the author.

Dietrich von Hildebrand and the Franciscan Ideal of Higher Education

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The Franciscan way is a classical form, bearing the imprint of eternity and has, therefore, a specific message to give to all different epochs of history. Out of its supernatural plenitude it includes a response to all the typical dangers of any epoch.
(von Hildebrand, 1963, p. 84)

At the first meeting of the Association of Franciscan Colleges and Universities at Cardinal Stritch University in Milwaukee in June 2004, there seemed to be a consensus that a clearer articulation of the Franciscan ideal of higher education and the unique gifts of the Franciscan tradition for the intellectual life is essential for the future institutional and spiritual growth of its member schools. With giants such as Francis, Clare, Bonaventure and Scotus forming the heart of their tradition, Franciscan institutions looking for guidance in their self-renewal suffer from an embarrassment of riches. However, these seminal figures constitute only the center of the Franciscan tradition, not its outer limits. If the member schools of the AFCU are to express effectively the meaning of Francis's message for their own institutions, a message to be lived out in settings quite different from the societies and universities of the thirteenth and fourteenth centuries, newer voices will need to be listened to as well, and received not as competitors to but as continuers of the ministry begun by Francis and his first followers some eight centuries past.

An important resource in the attempt to place Franciscan values at the heart of the modern university can be found in the work of Dietrich von Hildebrand (1889-1977). A convert to the Church in 1914 while completing his graduate studies in philosophy (under no less a figure than Edmund Husserl), von Hildebrand combined an unyielding loyalty to traditional Catholicism with a rigorous phenomenological training informed much more by Augustine and Bonaventure than by the resurgent neo-Thomism of the early twentieth century. Close friends with such diverse figures as Max Scheler and Pope Pius XII, a tireless opponent of Nazism and Communism, an accomplished spiritual writer — his *Transformation in Christ* is rightly considered a modern classic — von Hildebrand also had a long and successful career as an academic philosopher, first in Germany and later, after fleeing the Nazis, at Fordham University, NY (from where he retired).

Underlying these numerous accomplishments in his public life, though, was a spirituality deeply informed by the figure of St. Francis, to whose Third Order von Hildebrand belonged and whose simplicity and humility

he considered a model not just for all Christians but, in a special way, for Catholic educators. Because of his efforts to place authentic Franciscan values (namely, the virtues of Francis himself) at the heart of the modern Catholic university, von Hildebrand's relevance to the task before the AFCU member schools could hardly be greater. Accordingly, in this article I will: (1) briefly discuss some of Dietrich von Hildebrand's main ideas about knowledge and education; (2) explore their roots in his own deeply Franciscan spirituality; and (3) suggest how his thought can assist in contemporary efforts to identify and enunciate a clear and distinctively Franciscan vision of higher education.

Knowledge and Education

Von Hildebrand was a prolific author, whose *Gesammelte Schriften* (which contains his main philosophical and religious writings but excludes all of his journalistic and most of his polemical Catholic writings) runs to ten thick volumes (von Hildebrand, 1971–1984). However, because of their technical philosophical character many of these writings are forbidding to more general audiences. Fortunately, he was also a gifted popular writer and throughout his career made constant and frequently successful efforts to make his philosophy, or at least its practical applications, available to the educated layperson. As a result, the two most pertinent works for our discussion, “The Conception of the Catholic University” (von Hildebrand, 1932) and *Not as the World Gives: St. Francis's Message to Laymen Today* (von Hildebrand, 1963) were addressed to a broad audience and presuppose rather than detail his epistemological and metaphysical writings. Accordingly, and in keeping with the purposes of this journal, in this article I will avoid any detailed discussion of his philosophical writings and focus only on these two works.

Von Hildebrand begins his discussion of the idea of the Catholic university not with a theological or a sociological principle but rather with a philosophical one as old as Plato's *Theatetus*: “The nature and conception of a university depend essentially and in the first place on the nature of true science and knowledge” (von Hildebrand, 1932, p. 197). In other words, unless one knows what knowledge is and how to acquire it, teaching it to others is impossible. Of course, all schools (Catholic ones included) operate based on some idea about what knowledge consists in and how it is best imparted to the students. The problem with Catholic schools, von Hildebrand argues, is that too many of them have adopted the idea of knowledge found in the modern, secular university, that is, the “fundamental principle . . . that all apprehension and knowledge is an autonomous function of the human mind which is and must be independent of man's will, his moral constitution, his general philosophical, not to speak of his religious, attitude, if the knowledge is to lay claim to being adequate and objective” (von Hildebrand, 1932, p. 197).

This essentially neo-Kantian understanding of knowledge as a purely

intellectual accomplishment, which must be kept isolated from the affective elements of the human person lest it degenerate from “knowledge” into “opinion” or even “prejudice,” first came to prominence in the late nineteenth and early twentieth centuries as the university systems of Europe and America were being detached from their historically religious roots and becoming increasingly subservient to the scientific and social needs of the modern nation state. By carefully dividing human experience between the empirical and rational functions which produce “knowledge” and the affective and contemplative functions which constitute our private and subjective experience of the world, the modern university was able to set up a *cordon sanitaire*, as it were, around the physical and social sciences. Von Hildebrand explains: “Two points [about this idea of knowledge] require here to be distinguished: (a) the assertion that knowledge as such is independent of the general attitude of man; that is, that in its very structure it does not involve any other attitude of the person; and (b) that true knowledge must not, as far as its content is concerned, operate with any presuppositions other than those which can be justified before the tribunal of knowledge itself” (von Hildebrand, 1932, p. 197–198). A main result of this definition of knowledge, seen increasingly in contemporary American culture, is that the religious and humanistic traditions of millennia are effectively shut out of the debates over the social and intellectual transformations sweeping the modern world.

But such a restricted and impoverished understanding of knowledge can never serve as the basis for true education and prevents the secular university from succeeding even at its main purpose, the production of technically proficient scientists and bureaucrats. Von Hildebrand bemoans “the mistaken idea that an attitude which keeps things at a distance and does not allow itself to be touched by them or their world is the only ‘objective’ and ‘scientific’ attitude. It is not only Christ who remains unintelligible to this attitude; whole stretches of the world of even natural things are shut out from our minds, if we regard them merely passively from the outside, instead of going out to meet them with the reverence due to them” (von Hildebrand, 1932, p. 213). Since the modern university posits an opposition between the intellectual and the affective faculties which are in fact complementary to each other, true knowledge of the world becomes impossible. Instead, it produces stunted and deformed intellects which “are afraid that to go beyond a dull statement of fact or arid statistics means leaving the *terra firma* of reality. They pursue biology without seeing the living thing, psychology without grasping personality, sociology without grasping the essence of community-life. In philosophy they are without feeling for the world of essences, for the *a priori*, and cling to a dreary empiricism. They hope to apprehend reality, approaching it wholly from outside” (von Hildebrand, 1932, p. 209).

Against this error, von Hildebrand insists that true knowledge demands not just observation, analysis and description of the world, but also a per-

sonal encounter with it. Indeed, he argues, the emphasis on prediction and control of the natural world which has dominated the modern West itself reflects a pathological attitude towards the natural world: “Worse still is the attitude of definite *resentment* which rebels against the objectivity and autonomy of things and especially against the existence of objective values. It resents being bound by an objective validity. It prevents any real ‘making friends’ with an object, any willingness to listen to the voice of things, and it does so, not as a conscious gesture, but — much worse — as an unconscious fundamental attitude” (von Hildebrand, 1932, pp. 202–203). But true knowledge of an object arises only when we come to see it, as it were, face-to-face, without any theoretical constructs or instrumental needs intervening between the knower and the known. And this encounter, in turn, demands not only or even primarily the right intellectual training but also the right attitude towards the object of knowledge, a willingness to listen to the world rather than to question it.

The failure to identify and cultivate the proper attitude towards the world, von Hildebrand argues, and the failure to extend the tasks of education beyond the narrowly intellectual to include the whole person, are at the root of most of the intellectual errors of the modern world and constitute the greatest failings in contemporary higher education:

It is evident that superficiality, frivolity, amateurish trifling, lack of thoroughness, dishonesty, prejudice — all of them factors which are not primarily qualities of the intellect, but of the character — fundamentally damage the power to know or the result of its apprehension. But these are only the most obvious factors belonging to the moral sphere which influence apprehension. The history of errors, especially in philosophy, like materialism, pantheism, scepticism, psychologism, idealism, positivism, relativism, radical empiricism, etc., show clearly that there are far deeper connexions between the general attitude of man and his capacity in knowing, and that we have to begin with the fundamental forms of man’s attitude in order to appreciate the full scope of the formal and material dependence of knowledge on the very nature of man. (von Hildebrand, 1932, p. 200)

Von Hildebrand is a realist, of course, and never argues that having a proper attitude toward an object can actually make a belief about it true. The world is what the world is, whether we like it or not. And yet, “even though we must reject every form of ‘voluntarism’, there are nevertheless many connexions between the apprehension and the general attitude of a person, that it is equally impossible to isolate knowledge in a watertight compartment and conceive the capacity of knowing as wholly neutral in regard to this general attitude” (von Hildebrand, 1932, p. 199). Rather, he suggests, the proper attitude makes access to certain facts and acceptance of them as they actually are possible: “Nevertheless the knower must assume the *right attitude* in order to grasp the thing as it is, to let it speak

for itself without interference, to allow the understanding to proceed unhindered and to work itself out in its specific function without deformation or obstacle” (von Hildebrand, 1932, pp. 204–205).

To summarize, only by rejecting a socially and intellectually pernicious misunderstanding of what knowledge is does it become possible to really and truly come to know anything at all. To do so, though, requires that we expand our understanding of what knowledge involves, both in the knower (who is an affective as well as an intellectual being) and in the known (as a creature with an integrity and an intrinsic value which transcends its utility for me). These are, of course, interconnected tasks: my new attitude involves recognizing the full reality of an object, which can only reveal itself fully to someone who has acknowledged its plenitude. Moreover, as we will see in the next section, von Hildebrand believed that the systematic promotion of attitudes which make true knowledge possible is fully possible only in a Catholic college, since they are essentially religious attitudes.

A Franciscan Spirituality of Knowledge

For von Hildebrand, the saints are natural models for Catholic educators since they embody in an especially high degree the virtues and values which education should strive to impart: “In every saint there is repeated in some way the wonder of Mt. Tabor, when God, for a brief moment, lifts

What makes Francis so special among the saints, and so especially well-suited as a model for Catholic education, is his uniquely humble and receptive attitude towards both God and the world.

the veil that conceals his kingdom of supernatural, mysterious glory and holiness from fallen men, when he allows one of the true followers of Christ to blossom among us” (von Hildebrand, 1963, p. 27). Therefore, it is entirely appropriate that different religious orders look to their respective founders for their own unique charisms as educators: the Jesuits to Ignatius, the Dominicans to Dominic, the Benedictines to Benedict, etc. However, like Bonaventure before him, von Hildebrand believed that this properly religious attitude towards the world which makes true learning possible finds its purest expression in the person of Francis. He continues: “Perhaps in no other of the multitude who stand ‘in white garments before the throne of the Lamb’ is this fact more strikingly borne out than in St. Francis of Assisi” (von Hildebrand, 1963, p. 27).

What makes Francis so special among the saints, and so especially well-suited as a model for Catholic education, is his uniquely humble and receptive attitude towards both God and the world: “Perhaps, St. Francis is the saint in whom the unique beauty of humility takes its most outspo-

ken, palpable form, materializes in a unique way all manifestations of his personality” (von Hildebrand, 1963, p. 49). This humility, this willingness not to impose oneself upon the object of knowledge but to quietly stand back and let it speak to us, has already been shown to be a requirement for true education:

The right attitude is further one of reverent yet loving open-mindedness, in opposition to the schoolmasterly pedantic superciliousness. The same reverent attitude which, in the moral sphere, produces the yearning to participate in the world of values, and especially in God, yields in the intellectual sphere the ‘thirst for truth’, the desire to participate by understanding in the world of existents; the metaphysical open-mindedness of a man who desires to ‘receive’, who will not prescribe to nature *his* laws, who is willing to listen to the Universe and to the wealth of its mysteries. It is that attitude which St. Bonaventura means when he says at the opening of his *Itinerarium mentis ad Deum*: ‘These things can be understood only by one who is, like Daniel, a man of desire’; a willingness to ‘become empty’, the power to keep silent and to let things speak for themselves. (von Hildebrand, 1932, p. 206)

Or, to use von Hildebrand’s happy expression, Francis shows us how to “make friends” with the world, since “in St. Francis we find a love that is full of sweet regard for all creation, even for non-living things” (von Hildebrand, 1963, p. 33). However, “if humility is the highest of the human virtues, then love is a divine virtue” (von Hildebrand, 1963, p. 31). At the heart of Francis’s “sweet regard for all creation” was neither an aesthetic nor a philosophical attitude but rather a deeply religious one which rejoiced in creation *qua* creation: “His heart was flooded with inexpressible joy as he beheld the sun, the moon, and stars. And all of this was the very opposite of the attitude of a pantheist. St. Francis loved all these things, not as if he felt himself in a living oneness with ‘Mother Nature’; but he loved them all because he saw all creatures as coming from the heavenly Father, ‘whose wonders the heavens praise’” (von Hildebrand, 1963, p. 34). More specifically, von Hildebrand insists, Francis’s love for creation was a supernatural one which could truly enjoy the world while always remaining centered on the Creator.

By adopting this attitude of caring interest towards the world, and being willing to stand silently in the presence of things and listen to them — so different from the attitude of modern science — a new level of knowledge becomes possible in all areas of inquiry.

His was no mere “idolization of nature, nor the harmless natural love of animals, typical of so many good-hearted people today; this was an outpouring of his ravishing love for Jesus, the kind of love for Jesus that liberates the soul and opens the eyes; a love that sees all things, even the natural, in a supernatural light; a love that reveals the mysterious and wonderful workings of God’s love in creation and the splendor which everything good and beautiful acquires through the Word becoming Flesh” (von Hildebrand, 1963, p. 35).

This love for creation, and desire to befriend it on its own terms and not turn it towards his own ends, is a prerequisite for the immediate, personal and profound encounter with the object which constitutes knowledge. Von Hildebrand in one place calls this attitude of love and reverence towards the world the “depragmatization” of knowledge (von Hildebrand, 1960/1973, p. 197), that is, the removal of questions about personal interest or utility from the act of knowing. Another term for it is contemplation, which John F. Crosby (1970), one of von Hildebrand’s students, describes thus: “In contemplation one simply rests silently in the presence of some value and lets oneself be filled by it” (p. 55).

By adopting this attitude of caring interest towards the world, and being willing to stand silently in the presence of things and listen to them — so different from the attitude of modern science — a new level of knowledge becomes possible in all areas of inquiry. Accordingly, Francis’s spiritual and religious influence was felt immediately in the renewal of the arts and sciences in the high Middle Ages:

[I]nstead of the prevalent symbolic conception of the exterior world, with the still characteristic reserve of the Middle Ages towards all direct, intuitive approaches to nature, Franciscanism emphasized a loving interest in every individual creature; a specifically intuitive, direct approach to nature. Whereas, before Francis, one had eschewed listening to the specific message given by visible and audible things, and sought the way leading to God primarily in the conceptual meaning of existing things and of creation, St. Francis viewed the appearance of the world offered to our senses, as a specific expression of the glory and bounty of God. (von Hildebrand, 1963, p. 48)

It is not accidental, he argues, that it was through Francis’s “Third Order, to which Dante, Michelangelo, Columbus later belonged, [that] a completely new spirit entered into the Italian society of the Thirteenth Century, rifted by wars and social contrasts” (von Hildebrand, 1963, p. 47).

However, von Hildebrand never tires of pointing out, the great artistic and intellectual leap forward made possible by Francis’s spirituality always remained rooted in a Christological and ecclesiological context. No contrast was seen or conflict allowed between being a faithful servant of Christ and an authentic child of the Church. Indeed, these two tasks define the heart of authentic Franciscan spirituality:

In the lives of many other saints great reforms were intended, great achievements even in many social and cultural domains were intentionally accomplished. St. Francis on the contrary sought nothing else than the literal imitation of Christ. He wanted only one thing: to follow Christ in everything and to be the most faithful, obedient son of the Church. He intended none of the changes he *de facto* brought about. Indeed, in St. Francis, we find the fulfillment of the word of our Lord: “Seek first the kingdom of God and his justice, and all these things shall be given you besides” (Mt. 6, 3). (von Hildebrand, 1963, p. 56)

Any effort, therefore, to detach the depths of Francis’s spirituality or the potential of his loving reverence for creation from his specifically Christian and Catholic religious identity is impossible. Von Hildebrand warns us that “[n]othing, therefore, is more erroneous than to interpret St. Francis only ‘lyrically’, to set his sanctity in quotation marks, to describe his manner of conduct as poetic rather than to see the ultimate seriousness, the absolute reality and the exalted greatness of his life. He was a saint, and as a saint he must be understood. Every emphasis that subordinates his sanctity is intolerable and erroneous” (von Hildebrand, 1963, p. 53). This Catholic sensibility forms the true center of Francis’s personality, everything else being built upon and presupposing it. This does not of course mean Francis must be presented as *rigidly* or *narrowly* Christian — what could be further from his character? — but it does demand that he be portrayed as genuinely, profoundly and *essentially* Christian. Anything less would be a falsification of his life.

As we have seen, for von Hildebrand St. Francis is uniquely well suited to be a model for Catholic educators, since he combines both the human virtue of humility towards the world with the divine virtue of supernatural love for creation, which together have the power to radically open the human person to the world — caring for yet disinterested in the object, loving it deeply yet letting it go its own way — in a way that makes true knowledge possible. Moreover, Francis accomplished this transformation of his natural attitude towards the world within the walls of the Church and with his focus ever and only on Christ. Given these facts, the poverty of the modern, secular university and the endless potential of the Catholic one become startlingly clear — at least on a theoretical and abstract level. In the next section, therefore, I will offer some reflections and ideas about how von Hildebrand can give concrete guidance to the member schools of the AFCU in their efforts to reclaim and renew their distinctive Franciscan heritage.

Von Hildebrand and the Tasks of the AFCU

Other than a love for and desire to imitate Francis in his own life — which should be true of all the children of Francis — what does Dietrich von Hildebrand have to contribute to the current task of articulating and

implementing the Franciscan tradition in the contemporary world within which the member schools of the AFCU find themselves? It is my firm belief that we have much to learn from him, precisely because he managed to integrate a philosophical vision of education with a Franciscan vision of religious practice and spirituality. And, while von Hildebrand never set out a detailed or practical program for university reform, he did enunciate principles for one which we should consider for our own schools. These include: (1) a focus on the unity of the person as a foundation for learning; (2) the reclamation of a conception of the natural world as the order of creation; and (3) the need to integrate more closely and more explicitly our Catholic and Franciscan values with the ways we form and live out our institutional lives as colleges and universities. In the remainder of this article I would like to discuss briefly how these principles can help in the quest for a distinctive and authentic Franciscan ideal of higher education. And, while these comments are meant to be suggestive rather than exhaustive, they intend to highlight areas of theological and institutional concern which I believe should be at the forefront of any renewal.

First, von Hildebrand's emphasis on the unity of the person, that is, his refusal to neatly separate and compartmentalize the intellectual life from the emotional, aesthetic and religious aspects of human existence, resonates very strongly with the traditional Franciscan emphasis on liberal education. Jesuit schools have long recognized the value of using their motto *Cura personalis* (Care for the whole person) to "brand" Jesuit education as being centered in the liberal arts and in the education and development of the student on a level much deeper than that offered by more "vocationally-minded" schools. It would be sad if Franciscans, whose history reflects better perhaps than any other religious order the breadth of human activity and accomplishment which underlies this motto, were to shy away from the holistic emphasis on the person which von Hildebrand considered to be essentially Franciscan on both the philosophical and spiritual levels (which judgment finds confirmation in the writings of Bonaventure, Scotus, Clare and, above all, Francis himself).

However, this holistic view of the person and of the tasks of education have not always been as clearly articulated by our schools as we might hope. Instead, the pressures of recruiting students and maintaining market share — obviously essential concerns for any responsible institution in our society — have too often forced the focus of schools (not just Catholic or Franciscan ones) towards niche marketing and increasingly narrow, "vocational" focuses on the education we offer and on the purely economic benefits of such an education for students. Though I am not an administrator, I completely sympathize with the challenges they face in the current, highly competitive environment of higher education. And, quite honestly, most students today (and probably always in the past) don't want to hear about the formation of the whole person but rather about the placement record for recent graduates. The pressures and temp-

tations to avoid emphasizing the more subtle and intangible aspects of a liberal arts education are greater now, perhaps, than ever.

Nevertheless, von Hildebrand warns against allowing the marketplace to distort the educational mission and religious vision of Franciscan schools. Rather than being a source of vocational education, a Catholic school "must be an institution whose atmosphere is impregnated by Christ and the whole wealth of values, so that the student, however much advance in a special field of study may be his task at a university, yet remains free from the modern professional heresy which places man's centre of gravity no longer in his love of God and his neighbor, but in his achievement in a definite profession, in which his person ranks lower than his achievement" (von Hildebrand, 1932, pp. 222–223). One way of doing this may be to try and quantify and advertise the "soft" benefits of a Franciscan education, including the breadth of vision and depth of artistic and religious sensitivity which we can offer students. Ultimately, though, making this work requires us to preach convincingly the belief that professional success does not trump, but rather depends upon, the more basic task of imparting an authentic Christian humanism to our students so that they do not become "Boetians who consider the economic sphere as the real and only serious aspect of life, while they consider knowledge, art, love, as mere luxuries" (von Hildebrand, 1932, p. 210).

Second, von Hildebrand's Franciscan emphasis on the natural world as the order of creation provides not only an authentically Catholic vision of the environment but also a real opportunity to put this vision to the service of the schools in the way they conceive and market themselves. Because of the close association of Francis and nature in the public mind, and in a time when environmental consciousness among young people is at an all-time high, Franciscan schools should have a natural advantage in the marketplace. This advantage can only be utilized, though, if we manage to set ourselves apart from the countless public and private schools with programs in environmental science and large bodies of students with an interest in environmental activism. And the key to differentiating Franciscan attitudes towards nature from those of State U. is to draw out clearly not only how our religious values are compatible with the study and protection of the environment, but also how these values demand both greater and different sensitivities to the natural world than those of secular schools.

Franciscan colleges and universities have the opportunity to find the large middle ground between schools whose environmental studies programs are too narrowly scientific in focus, and those who offer a broader environmental philosophy as part of their programs but ground these in what are essentially pantheistic or nature-mystical approaches. The former run the danger of forming students who "pursue biology without seeing the living thing, psychology without grasping personality, sociology without grasping the essence of community-life" (von Hildebrand, 1932, p.

209), while the latter often present a caricatured Christianity wherein philosophical dualism and the creation and fall narratives have combined to produce a systematic theological antipathy to the intrinsic goodness of the natural world. Moreover, this critique is not uncommon among some Christians as well, including those who would turn Francis into “a pantheist . . . a lovely troubadour, a romantic worshipper of nature” (von Hildebrand, 1963, p. 28). Neglected by both types of programs are students who want to include in their course of studies a strong emphasis on environmental issues and their philosophical and theological underpinnings, while at the same time wanting these to connect with and even challenge but not fundamentally conflict with their Christian faith.

But the key to success here is to clearly enunciate what we consider nature to be, namely, the *created* rather than the *natural* order (hardly a minor distinction), and how this essentially theological vision of nature gives rise to a different and (one hopes) superior way of conceiving and relating to the world. Von Hildebrand explicitly makes this point about art history: “It goes without saying that this Franciscan relationship to nature, seeing in nature a reflection of God’s infinite beauty, could never give birth to naturalism in art” (von Hildebrand, 1963, p. 48), but its implications extend to the entire range of human relationships with nature. To enunciate such a vision of nature, though, would require just the sort of holistic anthropology and theory of knowledge which was outlined above, where-

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in the unity of the person is a natural complement to the integrity of the created order. Of course, telling our students that a proper and complete appreciation of nature requires a broader understanding both of what *they* are and what *the natural world* is than can be found at other schools requires not only some self-confidence about the resources and truth of our Franciscan heritage, but also a Francis-like willingness to proclaim it as the truth.

Third, there is a continuing need to bring our Franciscan heritage into closer connection with the way in which we form and live out our institutional lives as colleges and universities. By this I mean there is a need to create a living culture of scholarship and community life which is recognizably Catholic and Franciscan — a goal stated and repeated constantly at the meeting in Milwaukee last June. While recognizing that

each school has its own particular history and mission which sets it apart from all others, and not wanting to make any specific proposals in so short and general an article, I would like to suggest that von Hildebrand’s

thought contains at least two basic principles which arise out of and would help to implement the philosophical and religious values identified above.

The first thing which every Franciscan school should do (or do again if they have already done so) is to make a forceful statement of the belief that science and religion are not only not opposed but are actually complementary, that is, the proper practice of one entails the practice of the other. Thus, von Hildebrand says,

There is a wide difference between a Catholic scientist or thinker and a scientist and thinker who is incidentally also a Catholic. A large number of Catholic men [and women] of science have allowed the modern university to force on them the ideal of the pseudo-freedom from prejudice. They think that they must forget that they are Catholics as soon as they take up their science, in order to work without bias in their research. They surrender thereby the tremendous start which they possess as Catholics in the way of genuine freedom, and assume in its stead an attitude impeding and darkening their outlook. (von Hildebrand, 1932, p. 217)

Rather than leave one’s beliefs at the door, so to speak, Franciscan colleges must encourage their teachers and students to bring them along into the laboratory and the library, so that they can both shape and be shaped by the educational process. A courageous attitude is required for such an approach to Catholic education, an attitude Franciscans should all share: “The true Catholic is, to quote again from St. Bonaventura, ‘a man of desire like Daniel’, and a true Catholic attitude is one of humility, free from all resentment, ready to submit and to serve; it is metaphysically courageous, healthy, un-disgruntled, *believing*” (von Hildebrand, 1932, p. 216).

The second principle, one which I believe Franciscan schools are also doing rather well in advancing but which always demands reiterating, is the necessity of creating a truly *Catholic community* of scholars, with an emphasis on both words. This requires committing to and putting in place both formal and (mostly) informal structures which reinforce the sense of Christian community at the heart of the university and which try to build bridges rather than walls between different disciplines and duties within the school. Von Hildebrand argues that a “Catholic university would have no meaning, if it were nothing but a collection of Catholic men [and women] of thought and science, while following the model of the modern university in its general atmosphere. It requires the conscious production of an atmosphere filled by Christ, an environment imbued by prayer; as an organism it must in its structure and in the common life of its teachers among each other and with their students be thoroughly Catholic” (von Hildebrand, 1932, p. 220).

The traditional selling point of Franciscan schools, that their smaller size (in comparison with many public schools) provides an atmosphere of collegiality between students and teachers, makes this a principle worth

stating again. And here also Franciscan schools can call upon the intellectual and religious attitudes outlined above to set themselves apart from and above the other small religious schools with whom they are competing. The human virtue of humility in service to the supernatural virtue of faith, which Francis embodied so perfectly, must also be put forward as the rule by which Franciscan schools organize themselves, whereby students are not seen as consumers of education but rather as companions (albeit junior ones) in a common search for understanding and faith. Accordingly,

a Catholic university will display nothing of that professorial superiority which removes the teacher to an Olympian distance from the student. The teacher too must be possessed of that humble attitude which alone enables him to discharge the high and responsible office of searching for and proclaiming the truth. He must stand towards the student, not in a position of schoolmasterly superiority, but of affectionate guidance, informed by a sense of fellowship springing from the bond of service to God in the pursuit of truth. (von Hildebrand, 1932, p. 222)

Such an atmosphere of collegiality and respect, if explicitly connected in the minds of teachers and students with the Franciscan identity of the school and not just with accidents of size or personnel, would help form a powerful bond within the community and serve over time as a powerful draw for future generations of students and faculty. The fact that our schools generally do well with recruiting and retaining talented and committed faculty and students shows that this task is already well begun, but the failure of many schools to enunciate the principles they are already beginning to embody shows work remains to be done.

All these tasks, (1) focusing on the unity of the person as a foundation for learning, (2) reclaiming a conception of the natural world as the order of creation, and (3) integrating more closely and more explicitly our Catholic and Franciscan values with the way in which we and our schools live out our institutional lives, lie at the core of the Franciscan ideal of higher education. I have suggested here that the thought of Dietrich von Hildebrand has real value in finding an intellectual vocabulary and a spiritual vision to bring them all together into the one common task of AFCU member schools: reclaiming and proclaiming our Franciscan heritage as we move into the twenty-first century.

Conclusion

As we enter a new millennium and confront the many challenges posed by the marketplace and the changing faces of society and the Church, the thought of Dietrich von Hildebrand remains a valuable resource for identifying, defending and advancing the core values which underlie Franciscan higher education. I have argued in this paper that von

Hildebrand's profoundly personalistic and holistic vision of the human being, the created order, and the community of scholars which seeks to bring them into closer connection for the greater glory of God adds considerably to the Franciscan intellectual and spiritual tradition. As such, it should be noticed and debated by the member schools of the AFCU as they begin to envision and plan for a vibrant future in the coming century.

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Francis as the Holy Fool: A Paradigm for Pastoral Counselors

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*Seems I've imagined Him all of my life
As the wisest of all of mankind,
But if God's Holy wisdom is foolish to men,
He must have seemed out of his mind.*

— Michael Card, “God’s Own Fool”

When singer/songwriter Michael Card adopted Patricia Ng’s lyrics for one song in his *Joy in the Journey* album, the holy fool on whom he was focusing was the penultimate, “the carpenter’s son, the madman that died for a dream,” Jesus Christ. Throughout the centuries the image of the holy fool or fool for Christ’s sake has been a continuing one in the pages of theology, philosophy and literature. From the figure of Christ himself to the Hindu *avadhuta* to Hollywood’s version in Tom Hanks’ *Forest Gump*, the fool takes shape in many roles and guises. In a recent article, Martin Marty (2002) “proposes three distinct modes of holy folly” which include “the fool of grace, the fool of will and the fool of initiation” (p. 3). In his first mode, those he terms “fools of grace,” Marty names St. Francis of Assisi as “the most famous and beloved” of this type. The fool of grace is “so conformed to Christ, that is to a higher law, that he is forever set apart, even in his body, from the mass of ordinary men” (p. 3).

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The place St. Francis holds in terms of divine folly is pretty incontestable. James Forest (1997), in a chapter of his book *Praying with Icons* entitled “Holy Fools,” names Francis of Assisi “chief among them (i.e. holy fools)” (p. 136). The modern traveler Gretel Ehrlich (1999), on a recent tour to the hillside grottos of Mount Subasio, reflects on the dramatic, even bizarre, nature of Francis’s turn from medieval playboy and festival fop to the holy fool of God:

He was no longer Assisi’s man about town but a footsore dharma bum who had traded in his dandy’s silk-and-velvet breeches and capes for a sackcloth tunic in the sign of the

cross, held in place by a three-knot cord representing his vows of poverty, chastity and obedience. Once the most popular man in town, he was now viewed as a madman, as “God’s fool.” “Pazzo! Pazzo,” his friends yelled. Stones were thrown. His father seized him, dragged him to his house, tied him in chains and beat him. (p. 2)

What could provoke the inhabitants of a town who once considered the son of Bernardone the most popular and prized of the young aristocrats, to term him now a “lunatic,” “madman,” “fool” (Green, 1987, p. 40)? The answer comes in an examination of Francis’s journey to his wonder-filled life of grace. From his investment in the Umbrian self-indulgent life of the very affluent and his part in the almost Bacchanal revelries of his cultural milieu, remarkably the youthful Francis would find his calling. The path of the son of Bernardone was not to be the stable and secure life of the pious religious adherent, but the quixotic vocation to be God’s fool. It is in and through this vocation and his manifestation of many of its unique characteristics that Francis can offer a paradigm to others who choose to follow a different path in the service of God. This paper will examine Francis of Assisi’s development into, as Marty (2002) describes him, God’s “fool of grace” (p. 3) and how his entrance into this modality may present a model for one group who undertake a contemporary path of counter-cultural ministry: the pastoral counselor in training.

The lifestyle and character of the early Francis Bernardone did little to inspire any observer to rate him high on stability much less sanctity. Yet, as often with the foolishness of God that is “wiser than human wisdom and the weakness of God stronger than human strength” (1 Corinthians 1:25), it was not in spite of his character flaws, parental indulgence and culturally permissive lifestyle that Francis came to God and holiness but because of it. The shadow side of the early Francis grown to maturity through loss, personal failures and what must have at times amounted to despair led to his maturation as the holy and wise fool.

Prominent in Bernardone’s early history is his devotion to and following of the troubadours and trouvères of southern France. Pietro Bernardone, his father and a sophisticated traveler and merchant of the time, named his son after the land of “wine, women and song” and schooled him in the *langue d’oc*, the ancient French of the minstrels (Hall, 2000, p. 3). Perhaps the earliest of Francis’s fascinations came with the cantilena, compositions of the wandering singers then widespread throughout southern France and northern Italy. Formed around the courtly love tradition then in vogue, the products of these songsters were “characterized by a romantic devotion for a sexually unattainable woman” (LoPinto, 1996, p. 1). Their music, sweet and melancholy, carried a sound and sense different from many of the songs of other contemporary poets. Some might say this training and tendency in Francis would lead him as far away from God as the medieval festivals are from contemplation. Yet,

Hitte (in LoPinto, 1996) maintains that these troubadours drew their origin from “Arab singers not only in sentiment and character but also in the very forms of their minstrelsy” (p. 1). The very word troubadour has been traced to the Arabic root TRB, “which means among other things ‘to find.’ The troubadours were finders” (LoPinto, p. 1). From the establishment of this Arabic connection, historians and theologians trace a mystic tradition formed around the alchemy of love and the embodiment of the unattainable woman in the person of the Virgin Mary. If Francis, in his attraction to this musical form, perhaps at first unknowingly, entered into this mystical connection also, the foundation for his later canticles is laid in the “love songs that were in fact odes to God, who in the vocabulary of the mystic is called the beloved” (LoPinto, 1996, p. 1). This would provide a likely source both for his devotion to the Blessed Virgin and to his beloved Lady Poverty.

Another major impetus for Francis’s entrance into the role of the holy fool might have stemmed from the world that surrounded young Bernardone as he grew to maturity. His most familiar environment, the world closest to Francis during his impressionable years, was peopled by those within the higher ranks of church, society and state, men of his liking and, as he would aspire, his ilk. They were the patrons of his father’s mercantilism; the purchasers of silk, brocade and other rich cloths. They were the men of influence and affluence to whom the medieval playboy Bernardone was drawn — to wear his own expensive doublets, don his own armor, to play at knightly battles. In a world much less familiar and, by preference, much more distant to the young Francis, stood the poor. In medieval Assisi and its surrounds, they were multitude: victims of the battles, of pestilence, of economic misfortune and the turning tides of favoritism. Among the most abominable were the lepers, “creatures with putrifying limbs, faces eaten away by ulcers, their skin blackened as if by coal” (Green, 1987, p. 26). To Francis the sight of them in the town begging or foraging in the woods outside Assisi had always been an abomination, and his reaction, one of repulsion and disgust. However, as Hall (2000) notes, with Francis’s conversion came revelation:

Francis drew an intuitive connection between his mode of living, which was irresponsible in a world of universal suffering and pain, and his revulsion from suffering in others. The horror he experienced when looking at physical decay in the world was only a reflection of the moral decay and spiritual stagnation within himself. Once the link was seen, there could be no escape from the implications by avoiding any aspect of the world. Francis began, fearfully at first, to visit and minister to the lepers, bringing food, clothing, good cheer and human concern. (p. 4)

With the revelation came a new order of life, one fueled by penance and funded by stores from his father’s goods. When the radical response of the

son of the elder Bernardone was discovered, “his father caught him and fettered him in a dark cellar. This was the worst scandal the townspeople could recall” (Hall, 2000, p. 4).

So began the life and legend of the once wastrel, now holy fool, St. Francis of Assisi. The foolishness that Francis took on is that of the “fool of grace.” The holy fool is much more than the film depiction of the bumbler or the naïve ingénue, for he/she has been “given a share of suffering” (Phan, 2001, p. 735). So, the vision of the fool of grace has a penetrating perspective, a sort of share in the divine vision. In a Holy Week sermon, Pastor Bob Macauley (2003) describes such vision as seeing the world for what it really is, “artificial, warped, distorted.” Fools of grace appear to lack wisdom because they work on “a different set of rules, a heavenly set.” They often are misunderstood, frequently persecuted and rarely is their searing truth accepted for what it is because they “subvert convention,” often veering from “conformity in order to reveal spiritual or moral truth.”

How then does this person of Francis of Assisi, fool of God and bearer of God’s holy foolishness, present a paradigm for the pastoral counselor in training? In the introductory course in the graduate program in Pastoral Counseling offered at Neumann College, one of the initial readings comes from another genuinely holy fool. This contemporary writer — the Jesuit author and Dutch theologian Henri Nouwen — could find comfort and connection in the company of Francis. In several of his books, Nouwen has presented the figure of the “wounded healer,” his kind of holy fool. In one of his earliest books, Nouwen (1972) captured the core of the wounded healer, a true paradigm for pastoral counselors. Drawing from his sense of his own brokenness and its place in carving out a capacity for compassion and truth, Nouwen locates the source of ministry and healing, in imitation of Christ, as the place of pain. He writes:

The Messiah . . . is sitting among the poor, binding his wounds one at a time, waiting for the moment when he will be needed. So it is too with the (pastoral) minister . . . He is called to be the wounded healer, the one who must look after his own wounds but at the same time be prepared to heal the wounds of others. (p. 84, insert mine)

No stranger to the gift of holy foolishness as a witness to waiting and service, Nouwen throughout his life was intrigued by figures of holy fools who dotted the landscape of his modern world. Peter Naus, a friend of Nouwen’s from their student days in Holland, recalls in an epilogue to his confederate: “He was drawn to clowns, the genuine ones whose ability to laugh and get others to laugh stems from their sensitivity to the tragic side of human existence and an astute sense of their own brokenness” (Porter, 2001, p. 87).

So great was his love for the clown and all that image encompasses that Nouwen arranged to travel with the circus, fly with trapeze artists,

and, as always to find in the company of the circus entertainers, as one of the “Flying Rodleighs” phrases it, the “connection between our bodies and his spirit” (in Porter, 2001, p. 153). As his life pursued the wise foolishness of the Christ he followed, he took on more and more the image of the Assisi holy fool. Finally, leaving the halls of academia in which so much of his life had been spent with success and stature, Nouwen moved to Dayspring, a L’Arche community for the mentally handicapped and severely disabled, where he like Francis, stepped out of the circle of affluence and took into his arms the most broken, marginalized and helpless he could serve.

Shortly after moving to Toronto and Dayspring, Nouwen fulfilled a commitment to speak to a group of Washington power figures, leaders in key Christian arenas. Like Francis, traveling with his brothers, he took one of “his companions” from L’Arche, determined never again to travel alone. His address, subtitled “Reflections on Christian Leadership,” is titled *In the Name of Jesus* (1989). By now Nouwen had embraced with his downward move the holy foolishness of a crucified Master. So, he called his audience, and all those who take up a ministry of servant leadership, to face the three challenges to authentic Christian life and service that he had learned in his own journey of brokenness. These challenges he named include: to move from “relevance to prayer,” from “popularity to ministry,” and from a position of “power to powerlessness.” The process of interiorization that Nouwen puts forth in this text forms a model of theological reflection that the beginning pastoral counselors in training begin to work with in their formation. The three challenges that Nouwen places before the aspiring “wounded healers” of pastoral care follow closely on the paradigm already offered by the Franciscan holy fool.

Nouwen’s call for irrelevance, like Francis’s renouncement in the public square, makes no sense in terms of worldly reason – not that of medieval Italy, nor that of the postmodern world.

The first of the calls, as Nouwen (1989) states it, is “to be completely irrelevant and to stand in this world with nothing to offer but his or her own vulnerable self” (p. 17). This is not the persona who with affluence and influence walked the ivory halls of Yale speaking. This is the “wounded healer,” the resident of Dayspring, who has seen his status, titles and positions fall away from him like so much dead bark on a tree. This is also the persona of Francis at the foot of the Bishop of Assisi, standing naked with his once rich clothes in a heap on the floor. Even more than the similarity of being stripped of their social protective covering, these two men coincide in the motive that underlies their actions. In Francis’s biography, the authors reflect that the “breaking point” that results in Francis’s mad gesture “was a decisive

moment in Francis conversion, when Francis took a leap of faith from his world into that of the poor through a radical relinquishment of status and security” (Dennis, Nangle, Moe-Lobeda, & Taylor, 1993, p. 29). So, too, the minister Henri who found in the companionship of the mentally, emotionally and spiritually challenged the place of truth that eluded him in his academic circles.

Nouwen’s call for irrelevance, like Francis’s renouncement in the public square, makes no sense in terms of worldly reason — not that of medieval Italy, nor that of the postmodern world. Carlo Carretto (1982), speaking in the voice of Francis, points in poetic form to the conundrum that Bernardone presented to his society. Nouwen’s paradigmatic shift echoes the meaning of these lines.

. . . one is taught to build the State along the lines of good sense . . .
 But the Gospel was another matter.
 The Gospel is the insanity of a God who is always losing,
 who gets himself crucified to save humanity.
 The Gospel is the madness of people who, in the midst of tears,
 need and persecution, still cry out that they are blessed.
 I had grasped all this, and I understood why the wise and
 well-balanced world
 would have destroyed myself . . . I was happy to have found the
 true madness, the saving madness of the Gospel. (p. 22)

The pastoral counseling students who work to integrate a theological foundation out of which they will do their therapeutic work struggle repeatedly with this strikingly different approach to offering service. They grow to see, often slowly and painfully, that only by entering into relationship with the brokenness of their clients, because of and through their own brokenness, can they come to genuine healing. They grow to understand, gradually, that no advice offered, crutch offered for support, no “fish given for a day” suffices in true pastoral care. So, with Francis and Nouwen they enter into the dialectic that keeps inviting them to “lose self in order to find it” and to engage in the “lifelong process of removing the obstacles to loving and just relationships with our neighbors on this earth and of moving toward genuine community among all God’s children” (Dennis, et. al., 1993, p. 36).

Nouwen’s (1989) second call goes beyond even “genuine community” to “a mutual experience” (p. 42). Expanding on his vision of the fool broken for Christ’s sake, he says of this:

We are not the healers, we are not the reconcilers, we are not the givers of life. We are the sinful, broken, vulnerable people who need as much care as anyone we care for. The mystery of this ministry is that we have been chosen to make of our own limited and very conditional love the gateway for the unlimited and unconditional love of God. (pp. 43-44)

Nouwen's words echo the primacy of love in Francis's core spirituality that is documented in the two-pronged centrality described by the Franciscan Intellectual Tradition: the integral unity of his love of and devotion to the Incarnation that flows in and through love of the Passion. Kenan Osborne (2003) underscores the wholly transformational approach that this duality brings to Francis's understanding of the Passion and of the Passion lived in the life of God's poor.

This view of the "sacrifice" of the cross dominates Western theology of the cross. For Francis, it is God's love that dominates. In the humility of the incarnation, Jesus loved us so much that he even suffered and died to show us how much God loves us. As the Gospel of John (13:1) expresses it: He loved unto the end, that is, the end of his life. (p. 40)

*While the
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and what
he/she does.*

As pastoral counselors in training come to an understanding of the transforming presence of God within their work, their sessions, their very selves, they come also to an understanding of how empty of ego and filled with God they must grow. An enduring reference for pastoral counselors, the psychoanalyst Carl Jung, spoke of the kind of work a spiritual/pastoral therapist must do before he/she can enter into transforming relationships. Rejecting "inflated consciousness always egocentric and conscious of nothing but one's own existence," he sees persons filled with self as stuck in the tunnel vision of their own blind-sightedness — unable to see for themselves much less others in their care (in Rohr, 1994, p. 2). The challenge for the healthy pastoral counselor is, as Rohr describes it, to become the "container," the empty holding environment, the "cleft in the rock" (Exodus 33:21-22), carved out by life and by their theological reflection on it. With this emptying, the pastoral counselor, like the holy fool described by Peter

Phan (2001), can broaden his/her vision, suspend a chronological sense of time, and open to the possibility of Kairos, transformation in Christ and the Spirit (p. 738).

Finally, the person of Nouwen's leader (1989) is challenged to a life of "outstretched hands"; that is, a "leadership in which power is constantly abandoned in favor of love" (p. 63). While the image of LaVerna's blinding light and seraph sword looms large, more than the single moment of stigmata, the wise fool carries the Pasch of Christ — passion, death and res-

urrection in all that is part and parcel of who he/she is and what he/she does. In the words of James Forest (1997), the special vocation of holy fools is "to live out in a rough, literal, breath-taking way the 'hard sayings' of Jesus . . . with all dramatic gestures, however shocking, always revealing the person of Christ and his mercy" (p. 140).

Nouwen (1989) underlines a core component of this to those able to step away from realms of power, be it authority or self-concept, in the word intimacy. "It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life" (p. 59). Yet, love in and through the heart of Christ, and him crucified, is the path of the pastoral counselor in training. Love without such grounding can become saccharine sentimentality or an impulse toward fostering dependency. "Without love, and hence holiness, foolishness is just foolishness, and wisdom mere inflated knowledge . . . It is no accident that Saint Francis of Assisi, a prototype of foolish wisdom . . . is also celebrated for his tender love of God and for God's creatures, big and small" (Phan, 2001, p. 739).

As pastoral counselors in training theologically reflect on the unique call they have to ministry and service as countercultural therapists, they need to look to such holy fools as Francis of Assisi and the Dutch Jesuit Henri Nouwen. And, they need to hear echoing in their ears the final chorus of Michael Card's song "God's Own Fool":

*So, we follow God's Fool
For only the foolish can tell,
Believe the unbelievable,
And come be a fool as well.*

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

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The first part of this article appeared in the January 2004 issue of this journal (Volume 1, Number 1). It discussed three films: 1) Giulio Antamoro's *Frate Francesco* (1927), 2) Alberto Gout's *San Francisco de Asís* (1944), and 3) Roberto Rossellini's *Francesco, giullare di Dio* (1950), concluding with film credits and a detailed bibliography. The second part of the article treats three more recent films: Michael Curtiz's *Francis of Assisi* (1961), Franco Zeffirelli's *Fratello sole sorella luna* (1972), and Liliana Cavani's *Francesco* (1989). This essay offers information that should be considered, particularly if one is interested in screening a film about St. Francis in class. Although a teacher may wish to program the more famous and more personal films by Zeffirelli and/or Cavani, it is important to note that these films are better artistically in their original Italian forms. Unfortunately, the Italian versions on video have no subtitles and need to be played on a European video track. For background information on the sources for the life of St. Francis and how they can be used in conjunction with film, please see the first part of this essay.

Francis of Assisi (1961) by Michael Curtiz (1888–1962)

This is the only Hollywood studio production (20th Century Fox) of the six films discussed. As it is easy to obtain, I will omit a detailed description of the plot. It was the penultimate film of Michael Curtiz, who was very ill while making it. This widescreen Deluxe color production does not appear in letterbox on video, and so the film is not given its due in the small format. The color is extraordinarily vibrant for Deluxe, more like the Technicolor which Curtiz had used so well in films like the 1938 *The Adventures of Robin Hood*. Perhaps influenced by the American version of Rossellini's film, it opens to shots of Giotto's fresco cycle on St. Francis in striking color. Individual paintings can be readily identified by consulting Elvio Lunghi's (1996) lavishly illustrated book on the Basilica of St. Francis. The dazzling use of color may be a device to cue the viewer to interpret the whole film as a legend. However, with everything looking so splendid, particularly a geometric interior for the Lateran Palace, the poverty of the common people cannot be shown. When Hollywood did not positively glorify poverty, as in MGM's adaptation of *The Wizard of Oz*, it at least tidied everything up.

Francis of Assisi was filmed in Italy toward the end of the period when American cinema produced many Biblical and religious epics, roughly 1949-1964. Unfortunately, the film was not a success, although the music, cinematography, and costume design are very impressive. Mario

Nascimbene (1913-2002), born in Milan, who wrote the score, had begun a career of fifty years of composing for films in 1941. After Rossellina's brother Renzo stopped writing them, Nascimbene wrote the scores for many of Rossellini's later films, including *Il Messia*, his final film about the life of Christ. Pietro Portalupi, the cinematographer shot about thirty films including Ernanno Olmi's film on Pope John XXIII, *E venne un uomo* (1965). Edward Carrere (1906-1984), the art director, had previously addressed a Catholic theme in *The Miracle of Our Lady of Fatima* (1951) and at the very end of his career designed with great flare *Camelot* and *The Wild Bunch*. Vittorio Nino Novarese (1907-1983) created the costumes for this film and many other spectacles, including, later, *Cleopatra* (men's costumes), *The Greatest Story Ever Told*, *Masada*, and *Peter and Paul*.

There is much controversy on how to interpret a film by Michael Curtiz, one of the most prolific filmmakers of all time, credited with 167 films. He is sometimes seen, not as an auteur, but as a coordinator of outstanding collaborators, men like Carrere and Novarese. Curtiz said little about his work and did not discuss the many films he made in Hungary, Austria, and Germany before coming to the U. S. in the mid-1920s. He wrote no memoirs to present his art or his vision.

As a Jewish emigrant from Hungary, with a long-term contract making films of every type for Warner Brothers, Curtiz has not been seen by some critics as a person likely to have had much personal investment in a film on Saint Francis, but such a view is pure speculation. Curtiz may have found the story interesting because of Francis's compassion for the down-trodden. After all, although it is little known, he made a film for the Hungarian Communist government in 1919, and the more well known *The Adventures of Robin Hood* is variously interpreted as anti-fascist and/or sympathetic to the downtrodden.

Not surprisingly, the writers of the five available books on Curtiz see him as being an auteur with a particular vision. Sidney Rosenzweig (1982) states that critics have considered Curtiz's later works as inferior, "without trying to relate them to his earlier work" (p.160). For example, Roy Kinnard and R. J. Vitone (1986) say only that *Francis of Assisi* was a "halfway decent religious epic" (p. 103). The film could have been a disaster given Curtiz's health. René Noizet (1997) writes that in addition to suffering a heart attack while making this, his penultimate film, the director also had other difficulties. His wife of thirty years was suing for a divorce because of his marital infidelities, and a paternity suit had been filed against him (p. 127).

According to Pablo Mérida (1996), although only Vincenzo Labella (who in 1965, wrote *E venne un uomo* with Ernanno Olmi on Pope John XXIII) is listed as the technical consultant, Fox publicity indicated that a Roman Catholic Cardinal had been consulted for advice on filming certain scenes (p. 374). Actually, the degree of Vatican interest and involvement in the film is unclear.

James C. Robertson's (1993) analysis of the film is longer than that of the other critics. He writes that Curtiz spent "three months traveling extensively to find a suitable location," ultimately settling upon Assisi itself (p. 125). Since Curtiz did not feel it looked medieval enough, he had a "studio face-lift" done on Assisi with the consent of the townspeople. Franciscan monks from the village and other villagers were among the extras, and only the Vatican scenes were shot elsewhere, not surprisingly in Rome. According to Robertson:

This is a legend which Curtiz might have easily turned into a standard Biblical epic. Instead, defying the lavish presentation, he relegates spectacle to second place behind a reverential, somewhat dour, and eventually discomfiting approach. In so doing, he achieves a sense of worldly realism seldom seen in religious films, but the impact is marred by a banal, rambling script and an unimpressive central performance [Bradford Dillman]. *Francis of Assisi* is unusual in its genre in that idealism suffers a strong buffeting and the hero dies without having achieved success by his own criteria. (p. 125)

Dillman as Francis in a rather staunch, Charlton Heston-like mode, at times seems to be upstaged by Dolores Hart as Clare and by Stuart Whitman as Paolo de Vandria (an invented character who appears in Louis De Wohl's novel on which the film is based under the name of Roger di Vandria). Paolo loves Clare, but she loves Francis in a spiritual way. Their problems have more spark than those of Francis. Hart must have been affected by her part to some extent, as she became a nun a few years later. Although the viewers hear God call Francis three times, and Francis apparently hears God another two times, this type of religious search seems low-key compared to Paolo's desire for love. Within the confines of studio censorship, Curtiz manages to suggest at the start of the film that Francis may have slept with women. He hangs around women with "no honor" at a tavern and he is even lured by gambling. Only Cavani goes farther in suggesting that Francis was not a sexual innocent, showing him getting up amidst other bodies, the night after a wild party.

Just as Gout's film evolves from a specific opening premise (see Part One of this essay, p. 79), so too does Curtiz's. The script elaborates on the brief statement that Francis gave his armor to an impoverished knight (see Thomas of Celano's *Second Life of St. Francis*, Chapter 2 in Volume II Armstrong, Hellmann, & Short 2000, p. 244). Francis exchanges armor with this knight, who dances with wenches as lustily as Hollywood deemed appropriate. Paolo exhibits sexual desires and a gambling instinct less

The most interesting part of the St. Francis plot in this film is the introduction of the problems over the Rule.

developed in Francis. Seeing these traits written large in Paolo, Francis puts them behind him. As the film progresses, Paolo, who feels that Francis has turned Clare against him and authentic human joys, chooses the life of a warrior and Crusader. When, after hearing Francis's Palm Sunday sermon, Clare leaves home to take her vows, she is pursued to church not only by her father but also by Paolo, who has arranged with her father to marry her. Like Monaldo and Hugolino in the earlier films of Antamoro and Gout, Paolo ultimately loses all sense of purpose in life, and comes back to Assisi, where, in a conversation with Clare shortly before Francis's death, he expresses the error of his ways and repents. He comes to see Francis (again like Monaldo and Hugolino), and Francis forgives him, although, being totally blind and dying, he cannot see him.

The most interesting part of the St. Francis plot in this film is the introduction of the problems over the Rule. Pietro Catanii, one of Francis's two earliest followers, tells Francis that no new orders are supposed to be formed, prompting Francis to go to see Innocent III about a rule. Innocent

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III mentions his problem with the French heretics to Francis as he decides to give him his blessing. When Francis comes back from Egypt, he finds that a library has been set up at the Portiuncula and that a feast is being prepared. Brother Elias has tossed to the winds the vow of absolute poverty. Here the film does a good job of stressing Francis's opposition to property as well as to material

goods. Thus like Cavani later, Curtiz, to his credit, addresses Francis's belief in the absolute poverty of the apostolic calling. The film suggests that for most of humanity, compromise is the real Rule. It shows Francis's self-doubts, and it presents, as Cavani was later to do, the Stigmata as a sign that he has not been on the wrong course, rather than as a reward for his life achievement.

Curtiz's film was loosely based on Louis De Wohl's novel *Joyful Beggar* (1958). De Wohl (1903-1961) was born in Berlin into a Catholic family with a Hungarian father and Austrian mother. He wrote many light-reading books in German early in his career, and a large number of these were filmed. In 1935 he fled to England because of the Nazi regime, and he was a Captain in the British Psychological Warfare division throughout World War II. He was stationed in London, and went through its many air raids. After the war De Wohl became much more devoted to Catholicism and because of his many novels on the lives of saints was made a Knight Commander of the Order of the Holy Sepulchre. Subjects of his novels include David, Christ, Paul, St. Benedict, Thomas Aquinas, Catherine of Siena, Francis Xavier, and John of Austria. He also wrote a history of the Roman Catholic Church, *Founded on a Rock*. Seven of his novels, including *Joyful Beggar*, are still in print through Ignatius Press.

De Wohl's competently written novel does much more than Curtiz's film in supplying historical detail and characterization. For example, while it becomes clear in the first two chapters of the novel that Roger di Vandria, the character who is called Paolo in the film, is a Sicilian knight who was in exile in Mainz, the film remains fuzzy about his background. De Wohl also does a fine job of explaining both the larger conflict of Emperors and Popes on the one hand and the wars between Perugia and Assisi on the other. Although De Wohl devotes only about ten of 315 pages to Roger de Vandria's love for Clare, the film makes Paolo's love of Clare central to the plot. De Wohl's novel is still worth reading since he takes little poetic license with history. De Wohl invents Roger de Vandria as a nobleman and knight (someone very mobile) so that he can offer a view of Assisi, Rome, Sicily, and Egypt in the early 13th century. De Wohl provides much information about the court of Frederick II, a person who does not even appear in the film.

Unless you have read De Wohl's book, some references in the film are unclear. Although Paolo (Roger) refers to having been visited in prison by Clare, it is not clear that this was supposed to have been when Paolo was fighting with Francis on the side of Assisi against Perugia, where Clare was living. The war with Perugia never makes it from the book to the film. Also, the film never explains how Paolo goes off to Apulia on the side of the Pope and comes back on the side of the Emperor, Frederick II. The novel explains the complicated details which take place over a longer period of time than in the film.

The film occasionally brings in important details, but on other occasions throws accuracy to the winds. Francis crosses the Egyptian desert on his own without any companion (e.g. Brother Illuminato) to see the Sultan. Among Francis's friends there is no Brother Leo, and Francis in a cave on La Verna is improbably visited by Clare on a good will mission in which she chides him on his whole life of celebrating the denial of physical nourishment.

The scenes of Francis as he is stopped by the Sultan from walking through the fire and of Francis receiving the Stigmata are well done. Furthermore, they are clearly related to the Giotto frescoes shown in the opening credit sequence. However, some of the frescoes seem unduly hagiographical for the film as a whole, and one wonders why they were chosen. There are sixteen shots of eight different frescoes. Although three of these [Francis before the Sultan (11), Francis and the Stigmata (19), and Clare with Francis's corpse (23)] have relevance to the action that we shall go on to see, the other five [Francis Enthroned (9), Francis Casting Out Devils (10), The Manger at Greccio (12), Francis in Ecstasy (13), and Francis Preaching to Honorius III (17)] do not. Perhaps the two sets of fresco scenes highlight the two trends visible in the film: an attempt to show Francis's struggles to maintain the way of absolute poverty, and obedience to the religiosity of Hollywood and pre-Vatican II Roman Catholicism.

***Fratello sole sorella luna* (1972) by Franco Zeffirelli (1923–)**

Surprisingly little has been written on either Zeffirelli or this film, which some feel has cult status. Although its Italian premiere in Easter 1972 was relatively well received, its debut in the English version in the United States at Christmas 1972 did not go over well. In contrast, James Arnold, writing in the *St. Anthony Messenger* for May 1973 gave the film a very favorable review. There are appreciative online articles by Mario Aste (1991) and Anton Karl Kozlovic (2002), as well as a reductionistic Freudian journal article by Roy Huss (1980). For Huss, Francis's mother "has continued the symbiotic tie to such an extent" that the "stage is being set for a narcissistic grandiosity in Francis with a concomitant problem in gender identity with an unidealizable father" (110). Aste is particularly interested in images — of the naked body, nature, and iconography. Kozlovic offers many references to film reviews and personal reactions.

Zeffirelli mentions *Fratello sole sorella luna* briefly in the first few pages of his book (1984) about his next film *Jesus of Nazareth* and gives production details in his *Autobiography* (1986, p. 250-67). Here Zeffirelli indicates that he was brought back to Catholicism by his car crash of 1968, after the shooting of *Romeo and Juliet*. He tells of the eighteen earthquakes during the course of the film, and the problem of finding someone to do the film score. As the book is easily accessible, I will pass over the many details.

The only overview of Zeffirelli's full career is the list of credits for him as director and/or stage designer for his films, stage productions and operas at the back catalogue of the exhibit of his set designs in Milan in 2001, *Zeffirelli: L'Arte dello spettacolo* (2001, p. 122-27). Apparently, Zeffirelli, who at the time of this writing in June 2003 was directing a play by Pirandello in London with Joan Plowright, does not give many interviews, possibly because so many critics find him a relic of the past. However, in his interview with Betty Jeffries Demby (1973) about this film, he defends his non-intellectual approach to Francis's life and gives some details about shooting the Lateran scene at the great Cathedral Monreale in Sicily and the San Damiano scenes in the little church of St. Antimo outside of Florence (pp. 31-34).

The film has been considered by some viewers as an embodiment of the ideas of two popular articles on St. Francis characteristic of the generation of the late 1960s: Joseph Roddy's 1971 article in *Look* which made St. Francis into a hippy saint, and Lynn White, Jr.'s article in *Science* in 1967, which helped turn St. Francis into the patron saint of ecology. Both articles appear reprinted in Lawrence Cunningham's (1976) collection *Brother Francis*, which first appeared the year of Zeffirelli's film (1972).

Perhaps the most important fact about this film is that it exists in two significantly different versions. There is the Italian version of *Fratello sole sorella luna* (137 minutes), which premiered in Italy at Easter 1972 and was quite well received. This film is available in Italian without subtitles in European video format only and without widescreen letterbox.

More widely known is the English version of 120 minutes, which premiered in New York at Christmas 1972 and was mercilessly reviewed. This is the film available on video in the U.S. Unfortunately, the Italian version is much superior, despite the dubbing of Graham Faulkner's voice by Giancarlo Giannini.

The collaborators in the film were established masters in their fields. As with *Romeo and Juliet*, Zeffirelli again worked with Danilo Donati (1926-2001), one of the greatest costume designers of all time, famed for his work on many films of Fellini and Pasolini. The cinematographer, Ennio Guarnieri (1930-), had filmed Pasolini's striking *Medea* and later did the initial photography on Cavani's *Francesco*. As editor, Zeffirelli used Reginald Mills, famed for his work with Joseph Losey on *The Servant* and *King and Country*. Mills later edited Zeffirelli's television film, *Jesus of Nazareth*.

The celebrated Italian screenwriter Suso Cecchi D'Amico (1914-) collaborated with Zeffirelli on the screenplay of his film, but it has not been published. She wrote or co-authored many of Luchino Visconti's screenplays, including the masterpiece *The Leopard*, and later co-authored the script for Zeffirelli's *Jesus of Nazareth*. Unfortunately, in Fabio Francione's (2002) recent book on Suso Cecchi D'Amico's career of over fifty years in film there is no discussion of *Fratello sole sorella luna*. Orio Caldiron and Matilde Hochkofler (1988), in an earlier book on Suso Cecchi d'Amico, list seven newspaper reviews of the Italian version of *Fratello sole sorella luna*, which have been reprinted in collected essays of the reviewer (1988, p. 155). Those available in book form are (1) Giovanni Grazzini, *Gli anni Settanta in cento film* (Rome: Laterza, 1988), 147-50; and (2) Lino Micciché, *Cinema italiano degli anni '70* (Venice: Marsilio, 1976), 128-30.

The story of the film's soundtracks is very complicated. Riz Ortolani, who had already written about eighty film scores, was one of the two composers, and Donovan Leitch was the other. There is no complete soundtrack of either film. However, the part of the score written by Riz Ortolani, including his songs with lyrics by a writer named Benjamin, is available on CD by BMG Ricordi with the two main songs sung by Claudio Baglioni. The anonymous program booklet gives the Italian text for the songs, "Fratello sole sorella luna" and "Preghiera semplice" (but not for the very brief "Lullaby" sung very softly in the film by Pica). The former is a loose adaptation of the "Canticle of the Sun," and the latter is a closer paraphrase of the 1916 "Prayer of St. Francis." The booklet indicates that selections from the score are often performed in Italian churches and schools. Placido Domingo performed some of the music in a concert in the Vatican on October 31, 1982.

The theme music is used too much even in the Italian version. Some may object to Zeffirelli's insistent use of the "Canticle of the Sun" on the grounds that it was not composed until near the end of St. Francis's life, and presumably in three separate stages. Nevertheless, in fairness to

Zeffirelli, he never has Francis himself sing the Canticle. It appears on the soundtrack sung to Ortolani's music.

The English version of the film includes Ortolani's background music, songs with music and lyrics by Donovan, and Donovan's translations of the words of the title song by Benjamin and Ortolani. Donovan sings all his own songs, whereas in the Italian version Claudio Baglioni sings the songs, when they are not sung diagetically by the cast. All but one of Donovan's songs are sappy and poorly rhymed. These weak songs are "On That Long Ago Lazy Day" (for the opening flashback), "On This Lovely Day" ("Birds are singing sweet and low"), and "Father of All Things, Mother of Life." His best song, "Song at San Damiano" ("If you want your dream to be"), as translated by Benjamin, is the only one of his songs used in the Italian version, and it sets the appropriate folk quality to the Mass at the little church that has drawn crowds of people away from the main church of Assisi. In order to spotlight Ortolani in the Italian version and Donovan in the English version, the theme music sometimes appears over different scenes. In the English version the "Preghiera semplice" theme is distractingly associated with Clare. Music is also reorchestrated. This includes diagetical folk music. For example, the English version has less successful use of the workers' song in Bernardone's sweatshop.

The Italian version is longer and has better continuity and character development than the English version. In the Italian version, the first two scenes (a race and discovery of suits of armor), are pre-credit, but there are no pre-credit scenes in the English version. In the latter version, the scene is omitted in which Francis and his four friends break into a room at Francis's house at night to look at their five suits of armor for the war with Perugia. A narrative bridge is achieved with Francis and four friends on horseback, moving from the opening scene in which Francis races his friends on horseback into the Assisi town square, causing disruption to the later scene in which they are getting ready for the war with Perugia. A whole scene in which Paolo, the friend of Francis who is most convinced that Francis is making a big mistake in his life, asks to have Bernardo di Quintavalle offer the keys to the city in order to stop the quarrel of the consul and the bishop of Assisi is dropped. In the folk Mass at San Damiano, Silvestro's role as priest is omitted. In addition to the shortening of the film, there is also rearrangement of shots. In the major scene in which Francis pursues the bird on the rooftop, the English version intercuts scenes in Bernardone's shop. These scenes are not used until later in the Italian version. The editing of the lush nature scenes is also different in the two versions, and they appear overextended in the English version.

The English version begins with Francesco returning ill to Assisi and then lying in bed in a delirium, remembering his earlier experiences before he came home from war. The flashback reduces the time on screen for these earlier experiences, which are developed at more length in the Italian version. Although there is some dramatic intensity to the sickbed

delirium, the trimming of the earlier scenes that goes along with it reduces the role of Francis's friends substantially, so that when they return later in the English version we barely know who they are.

Fratello sole sorella luna can be divided into four parts: 1) Up to the recovery from illness and the walk on the rooftop, 2) Renunciation leading to the disrobement in the Assisi town square, 3) Rebuilding San Damiano until it is destroyed by agents of Bishop Guido, acting in response to Paolo's anger at Francis's success, and 4) Trip to Rome, leading to the blessing by Innocent III. Thus the film has a somewhat unusual structure, with a climax at the middle as well as the end.

Zeffirelli's film stresses the immense disparity between the rich and the poor. This is seen not only through the brilliant costumes, separating the rich and poor by their dress, but also in the contrasts of San Rufino and the Lateran with San Damiano. Bernardone profiteers off the war and expands his clothing industry to oppress the poor in deplorable working conditions. Here all the bright colors of the dyes, which delight the rich, are just paints that soil the skin of the poor laborers. When Francis throws them from the window, a contrast is set up between the clothes under the conditions in which they are produced and their final status in the economy of conspicuous consumption. The consumer of the goods is supposed to forget the sweatshop conditions under which the goods were produced.

More than in any of the other films, Francis's joy in animals is exalted. Nature is so beautiful in the summer scenes that some viewers felt that it was overdone and silly. Perhaps Zeffirelli should have trimmed these scenes and left out the butterfly and rabbit. However, he is trying to show a personal reaction that prompted St. Francis's love for nature. Perhaps the cause and effect are too obvious.

Fratello sole sorella luna was seen on its first release to be a hippy film celebrating the cult of youth. All of Francis's followers are handsome youths (how unlike the skinny and chubby real Franciscan monks Rossellini used!). The body of Graham Faulkner, stringy and muscular, is turned into a spectacle when he is being put in his suit of armor and when he disrobes. The later waterfall scene in which Francis and his friends bathe and care for the sick, while not exactly a Whitmanesque old "water-hole scene" has far more homoeroticism than the corresponding scene in Cavani's film, where nudity tends to suggest vulnerability. Francis's response to Clare in the film is not erotic but rather the meeting of true minds.

Chapters 1-13 of the *First Life of Francis* by Thomas of Celano furnish the best background for a study of this film. However, Zeffirelli makes interesting modifications in his sources. Whereas Thomas's *First Life of Francis* (IC 1.1) pictures him as an "inciter of evil and a zealous imitator of foolishness" (Armstrong, Hellmann, & Short, 1999,1, p. 183), Zeffirelli uses the material in the *Second Life (The Remembrance of the Desire of a Soul)*, which presents both Francis and his mother much more sympathetically

(Armstrong, Hellmann, & Short, 2000, 2, p. 242). From Celano's *Second Life*, Zeffirelli also takes the war between Assisi and Perugia, but we never see Francis captured and chained in a squalid prison. Zeffirelli turns the mysterious "long illness" of Celano's *First Life* into his delirium on his return from the war with Perugia. There is no mention of the campaign to Apulia in the film.

Zeffirelli's Francis is particularly opposed to his father's money. Instead of selling goods at the fair at Foligno (1C 4), Francis simply tosses them out of a high window, a gesture which works well dramatically in contrast with the descent to the workers' sweatshop. The film has two striking scenes of Francis being beaten by his father (see 1C 5), but his father does not imprison him. Nevertheless, Pietro Bernardone is particularly repellant in both personal and private life.

Although Francis's antagonism toward his father may look extreme, at least one major historian backs it up. In his brilliant study *Naked Before the Father*, a detailed investigation of the inconsistencies in the sources on these familial events and their depictions in the early Franciscan iconography, Richard C. Trexler (1989) writes, "Francis was fairly forced into the penitential life by a history of antagonism with his father, and in the short run by his miscalculation of what, given his legal status, he could and could not do with money" (p. 105). In Trexler's view many of the early sources repressed the question of ill-gotten gains, usury, and the guilt associated with buying and selling (p. 106).

Other early events work small variations on the standard story. Bishop Guido does not gather Francis in his own arms as in Celano's *First Life* (1C 6), but covers Francis with a mantle instead. Although Francis does not kiss any lepers, his attitude toward them changes from fear to compassion (1C 7), partially under the example of Clare, whom he first meets leaving food for them beyond the city walls. Zeffirelli turns Francis's beginning of the rebuilding of San Damiano (1C 8) into some stirring scenes with his old friends, and it works particularly well with the return of Bernardo from the Crusades.

We should remember that Zeffirelli did not have the *Anonymous of Perugia* to work with in the same way as Cavani did in 1989. According to Armstrong, Hellmann, and Short (2000), it was only in 1972, the year of *Fratello sole sorella luna*, that Lorenzo Di Fonzo produced a critical edition. They also state that in 1972 and 1974, Théophile Desbonnets published two works showing the origins of another, longer, and at one time more controversial work, *The Legend of the Three Companions*.

Since *The Legend of the Three Companions* and the *Anonymous of Perugia* are set to the side by Zeffirelli, the conversion of the first six brothers (1C 10) departs enormously from what we know. Bernardo, although still a nobleman, here is a disillusioned Crusader. There is no Egidio (Giles), Pietro Catanii, Leo, Rufino, or Angelo. Instead, in *Fratello sole sorella luna*, we have Giocondo, the sensual friend, who leaves Francis to find

a wife; Silvestro, the priest (who did exist and is here given the job of denouncing Emperor Otto IV), and Paolo, who becomes jealous of Francis and who only rejoins the group after Francis addresses the Pope. Paolo seems to be an invented figure, but in the Italian version he is a well developed character, and Kenneth Cranham (who turned out to be the most talented and successful of the young actors in the film) plays him marvelously well.

Given that the film treats only Francis's early years, Zeffirelli goes out of his way to bring Clare into the story of these young men. Clare was in Perugia 1200-1207 (House, 2000, pp. 130-131) so she could not have been Francis's friend when he gave up his inheritance. Probably they met only in 1211, the year before she made her vows (House, 2000, pp. 130-32), which took place after, not before, Francis went to see Innocent III. Also her vow taking was in church not next to a waterfall.

In any case, in 1202 Clare would have been less than ten years old, far too young to be going outside the city walls alone, giving bread to lepers. In the Process of Canonization, Ionanni de Ventura (Twentieth Witness) stated that when Clare was young, she saved her food to give to the poor (see Armstrong, 1988, p. 174 and comments by Bartoli, 1993, p. 62); Zeffirelli's depiction of Clare setting out bread for the lepers probably has roots in this testimony.

The view of Church politics in *Fratello sole sorella luna* departs from that of its precursors. Paolo persuades Bishop Guido II to close the church at San Damiano, an event with no source in Thomas of Celano's lives. When Zeffirelli shows Guido trying to close down San Damiano, he is apparently working off of the fact that Guido never gave San Damiano to Francis, when it was presumably available, since he later made it available to Clare (Mockler, 1976, p. 176). Mockler relates Guido's duplicity toward Francis to the situation in the area after the departure of Otto IV of which he gives a stimulating account (pp. 157-164). Zeffirelli's film is the only one to present the arrival of Emperor Otto IV in Assisi and the only one to show symbolically, through the conflicts at this time between Bishop Guido and the Consul, the degree to which Assisi was caught between Papacy and Empire. Since the character of Paolo is used in the film to ease Francis's way to the Pope, the audience with Innocent III dispenses with any help from John of Saint Paul. Francis convinces Pope Innocent III to let him go ahead and organize an order all on his own (see 1C 13) without any help from the Curia. Perhaps here we feel most the spirit of the idealistic youth movements in the 1960s captured by Zeffirelli.

Francesco (1989) by Liliana Cavani (1933–)

This film suffered an even greater cut in America than did Zeffirelli's film. The original film in Italian is 155 minutes long, but it was cut to 118 minutes in the U. S. (and 130 minutes in England). The considerable achievement of the original Italian version (readily available in unsubtitled

European video format) is lost in the severely cut American version, which was not very widely distributed. The Italian video print captures some of the widescreen effect, but the video available in America does not, making it at times hard to comprehend.

Cavani is not well known in the United States although she is very famous in Italy, where there is even a foundation bearing her name. Only one of her films, *The Night Porter*, received much attention in the U.S., completely distorting her artistic interests and turning her in the popular mind into a purveyor of sex. Cavani's first feature was a 1966 film *Francesco di Assisi* with Lou Castel as Francis for RAI, the Italian television station. This is an important film, and it is unfortunate that it is not available in the U. S. Nor does it seem to be on Italian video. Cavani read Sabatier (1894) and Jørgensen (1955) for the first film, which shows the influence of Sabatier in its suggestion that the Roman Curia co-opted Francis's religious movement. However, for her second film she turns away from this concern to the *Legend of the Three Companions* and related materials to show the problems within the Franciscan Order itself.

The key book in English on Liliana Cavani (1933-) is Gaetana Marrone's *The Gaze and the Labyrinth*, which covers all her feature films except her latest, *Ripley's Game* (2002). Marrone (2000, pp. 161-171) gives a very good analysis of Cavani's cinematography and editing in *Francesco*, stressing how much it is a "claustrophobic film of interiors" (p. 167). She notes that "tragic chaos" haunts the film (p. 168). Cavani was influenced by the aura of Ridley Scott's *Blade Runner* (1982) and even used his composer on that film, Vangelis (Marrone, 2000, p.168). Marrone includes a very detailed biography of writings by Cavani and interviews with her (in addition to an excellent filmography), which all researchers should consult. Less detailed is the book on Cavani by Francesco Buscemi (1986). He stresses the fact that Francis seems to suffer much from existential torment (pp. 102-09). In *Lo Sguardo libero: Il Cinema di Liliana Cavani*, editors Paola Tallerigo and Luca Gasparini (1990) give excerpts from over two dozen reviews of the film (pp.111-124). Tiso Ciriaco's (1975) book on Cavani for the series *Il Castoro Cinema* is too early to discuss *Francesco*, but it does naturally discuss her earlier television film of Francis.

Cavani has not been hesitant in talking about *Francesco*, which was a big success at the Cannes Film Festival for both her and Mickey Rourke. Cavani has written an article on St. Clare (1990), later discussed in an essay by Marrone (1995). Like Margaret Carney (1993, p. 62), Cavani believes that Francis treated women as equals, an unusual practice for the time or any time, and Marrone explains in her article how this idea is presented in the film. At the back of the screenplay of *Francesco* is a long interview with Cavani, "Il Vangelo alla lettera" with Pierre Riches, conducted 23 December 1988 in Rome (pp.135-43). Riches is particularly interested in getting Cavani to discuss the conflict between the need for stabilization with the Rule and the desire not to violate the original Franciscan

impulse. Gaetana Marrone (1990) also has an interview on *Francesco*. With Marrone, Cavani discusses how she tried to plumb the depths of Francis's interior life more than she had in the first film she made about him. She also emphasizes this idea in her interview with Vito Magno (1989) for *Rogate Ergo*. When Magno tried to make her say whether or not she thinks today's Franciscans have fallen away from the way of St. Francis, she answered that it was not at all for her to judge. However, she did state that the religious groups that have impressed her the most are the Piccoli Fratelli e le Piccole Sorelle di Gesù (Little Brothers and Sisters of Jesus), about whom she would like to make a film (Magno, 1989, p. 25).

Cavani's famous essay, "Il Cinema per capire," where she discusses her preference for the neo-realism of Vittorio de Sica to that of Roberto Rossellini (p. 28), can be found in Primo Goldoni's (1993) *Il Cinema di Liliana Cavani*. Especially helpful to those who do not have access to the Italian film is the published screenplay, as well as the screenplay for her first film on St. Francis, the latter in a volume along with the screenplay for her second feature, *Galileo*. Roberta Mazzoni, co-authored the screenplay of *Francesco*, as she had done with Cavani on *The Berlin Affair* (1985). The published screenplay comes from a pre-production stage. Thus there are some departures from it in the film, such as small changes throughout in the dialogue. The major change is the replacement of a montage with an opening sequence of Clare coming to Francis after his death.

The choice of Mickey Rourke, with his connections to the IRA, for St. Francis was unusual, but overall it worked, and Cavani praised Rourke's work on the film. Nevertheless, St. Francis was not of robust build, and so when we see Rourke, trained as a boxer, shirtless, with his huge pectoral muscles on show, first rising from a lake and later renouncing his inheritance, the effect is quite odd. Also disconcerting is the sight of two of Rourke's large tattoos, one on his left shoulder and one on his left forearm, when, naked, he makes the figure of a family out of snow. Perhaps the casting of such a well-built actor was meant to accentuate Francis's later asceticism. Cavani is the only one of the six directors to stress Francis's self-abnegation and the decomposition of his body, although, within the confines of Hollywood propriety, Curtiz does give a sense of his periods of isolation, self-doubt, and refusal to eat properly.

As Kenneth Baxter Wolf (2003) indicates in *The Poverty of Riches*, Thomas of Celano in his *First Life of St. Francis* tried to "defuse the potentially explosive issues that we know the order was facing at the time of its founder's death" (p. 92). Thomas of Celano makes only nebulous references to the relaxation of Franciscan poverty and avoids revealing the rift within the order (p. 94). He mentions four brothers who took care of Francis when he was too sick to care for himself. They probably included the three companions, Leo, Angelo, and Rufino, who were at the time of writing considered rigorists in the interpretation of the Rule (p. 95).

Cavani took an original approach by concentrating more than any

other director had done on the material from *The Legend of the Three Companions*, which, along with the *Anonymous of Perugia*, and the *Assisi Compilation*, gives a picture of the original Franciscans. The frame story of the film is set in a tent and told in flashbacks by Leo, Angelo, Rufino, and Egidio (who says little) along with Leo and Clare, who meet some years after Francis's death (a fact confused in the English version) to reminisce about him. The first half of the film returns sixteen times to show us the friends by or in their tent, but in the second half of the film, there are only three of these scenes. Cavani goes beyond the sources to create dramatic continuity. Although there seems to be no precedent for Cavani's making Bernardo di Quintavalle and Pietro Catanii the defenders of Francis's father and Francis respectively before Bishop Guido II in the family quarrel about the cloth that Francis has given out, it helps to bring Bernardo into the story early. Bernardo is even made a notary, helping Francis's father with his accounts. Cavani's film is understated and probably requires more initial background about St. Francis than any of the others. For example, one would need to know that Pietro Catanii died five years before St. Francis or else one would wonder why he is not with the other friends whose story he has shared.

The English version of the film unfortunately dispenses with Clare's contemplation of Francis's dead body, and jumps to the five men and Clare. Without enough wide screen we cannot see all six friends in one frame, which leads to figures such as Bernardo, off screen, opening up major flashbacks. Since the four male actors playing the friends are not known to American audiences, it is not easy to tell who is speaking. Furthermore, Bernardo, Leo, and Rufino all have long, dark hair and look very much alike. The film's confusion about characters leads to bad continuity. In the American version scenes are trimmed, accentuating the problem. Also Clare as a teenager is introduced later in the American video than in the Italian, which adds to continuity difficulties. In the American version, the crucial scene in which Francis becomes assured of his covenant with God, through the phrase "Deus mihi dixit" ("God said it to me") is left out, reducing the self-doubting that Leo tries to show in Francis.

Cavani turns to the *Legend of the Three Companions* for some of her most striking scenes. She makes the sale of personal goods by Bernardo and Pietro into a minor riot (L3C 2). She highlights the detail that Francis temporarily left the Pope on his bidding in order to reconsider the strictness of the Rule and then returned to the Pope and explained his idea for the Rule (L3C 12). The *Legend* gives her the scene before San Damiano's crucifix of Francis's random reading of three passages from Scripture which consolidate his ideas about absolute poverty (L3C 8). Nevertheless, Cavani does not always follow the *Legend of the Three Companions* and related sources. For example, although the *Legend of the Three Companions* (L3C 2) indicates that Francis and the other prisoners in

Perugia returned to Assisi a year later because of a truce, Arnaldo Fortini (1959) found no record of a truce before August 1205 and concluded that Pietro ransomed his son (in Englebert, 1965, p. 425), and this is the view to which Cavani holds. In the *Anonymous of Perugia*, we see the incident of the poor man begging in his shop (AP 1) reworked by Cavani to show Clare giving the beggar alms and then Francis, inspired by her example, giving him much more in coins. Cavani also uses material from the *Fioretti* that seems authentic. She takes *Fioretti* 30, the story about how St. Francis sent Brother Rufino to preach in Assisi without a habit, and modifies it to show how the intervention of Francis and Leo ultimately fails to soothe matters with the congregation.

Cavani uses Jacques de Vitry's (1216) account of the robbery of the clothes of the recently deceased Innocent III. She has Francis come to him to discuss the Rule, but he is already dead. However, chronologically this is peculiar, since the Pope died in 1216. Cavani puts together Jacques de Vitry's account of Innocent III's death and the statement by Thomas of Eccleston, chronicler of the English Franciscans, that Francis was in Perugia at this time (see House, 2000, p. 157). However, the previous sequence showed the haggling over the rule prompted by Brother Elias at the chapter meeting in what must be fall 1220, since Francis names Pietro Catanii as the new head of the order. The Pope at this time would actually have been Honorius III.

In addition, Cavani blends chapter meetings that were probably separate: the designation of Pietro Catanii in 1220 and the later Chapter of Mats in 1222(?) (*Assisi Compilation* 18, Armstrong, Hellmann, & Short, 2000, 2, p. 132), in which Francis was asked in the presence of Hugolino to take one of the pre-existing rules, those of Benedict, Augustine, or Bernard, in the dispute over the Rule for the Franciscans. She also combines the scene that mixes these two events with Episode 56 of the *Assisi Compilation* (Armstrong Hellmann, & Short, 2000, 2, p. 157), in which the angry Francis tears down the large house built without his consent near the Portiuncula. House (2000, p. 233) feels that the Chapter of Mats took place in 1222, but Théophile Desbonnets (1988) in *From Intuition to Institution: The Franciscans*, gives a detailed reading of it in relation to AC 17 and dates it to 1219, while Francis was still the official head of the friars (Desbonnets, 1988, pp. 39-47). Cavani never shows Francis at Damietta, perhaps because only Brother Illuminato was with him there, and none of the companions in the film would be able to speak about it personally.

Cavani avoids any big scene of conversion for Francis, although he himself suggested in his Testament that his encounter with lepers was crucial, and it plays a major role here. (Celano's first biography stresses Francis's illness as a point of conversion, as does Zeffirelli.) Since Francis is shown as filled with doubt to a degree that we do not see in the other films, the major scene of vocation is muted, and instead the Stigmata scene, despite its delayed point in the film, replaces a major single scene

of calling. Unlike Zeffirelli, Cavani does not present a kind of obviously “born again” St. Francis.

Francis’s advocacy of the virtue of chosen poverty is not an easy topic to address in a world where so many millions have no chance of escaping from their involuntary poverty. It would take a film of significant length to present this issue adequately. However, the questions raised by the life of St. Francis are not short and simple ones.

Also crucial for Francis’s change of heart early in the film is the war with Perugia, filmed as an aftermath rather than a battle, with naked dead bodies piled up in rows, as if it were a concentration camp. Furthermore, in the Perugian prison, Francis is surreptitiously given a New Testament in the vernacular that had belonged to a heretic flayed alive. Francis consults this New Testament several times in the film. Most likely the New Testament is in Provençal and produced by Cathars. In 1202, the year of the Battle of Collestrada, we are seven years before the beginning of the Albigensian Crusade, with the horrible massacre at Béziers brought about through the non-compromising nature of Innocent III, one of the most ghastly events in the history of the Papacy. In fact, this massacre was going on about the time that Francis has his interview with Innocent III. Mockler (1976) has suggested that Francis’s father was a Cathar, and this idea has been followed by Adolf Holl (1980) in *The Last Christian*, but Cavani does not take this position.

In Cavani’s depiction of the world it would not be odd to sympathize with the Cathars,

given how brutal the world is. Her mise-en-scène makes Catharism look like a reasonable choice. Whereas, for Zeffirelli costume designer Danilo Donati and cinematographer Ennio Guarnieri produced a film stressing contrasts of rich and poor in a strikingly beautiful natural world, the same men for Cavani created a depressing, ugly world, where even the rich don’t seem to have much comfort or luxury. Based on their own statements, probably the directors would see this contrast as related to the sense of hope for society lost in the passage from 1972 to 1989.

CONCLUSION

Watching these films, one cannot help but notice that to capture the life of St. Francis on film represents a challenge in narrative terms. Neither the writings of Thomas of Celano and St. Bonaventure on the one hand, nor *The Legend of the Three Companions* and related materials on the other hand, offer an obvious story. Although it may seem that the climax of a narrative clearly comes with the Stigmata, the strong possibility that

it was not discovered until his death would turn Francis’s death into the climax. For those suspicious of the Stigmata itself, the approval of the Rule or the trip to Damietta may appear to be the climax. Perhaps Rossellini and Zeffirelli were the most aware of this problem — aware to the point of deciding not to film Francis’s life in full. Rossellini offers only the legendary events of a few months. Zeffirelli literally stops the music just before the point when Francis gets Pope Innocent III’s approval for the Rule. Furthermore, Cavani turns Francis’s life into an impressionistic flashback although she never toys with unreliable narrators. Gout chooses to start before the birth, letting the mysterious visitor’s statements to Pica give shape to the story. Both Antamoro and Curtiz take on the problem of portraying Francis’s life, not from birth to death, but from the age of about twenty to death, a difficult task if one believes, as most do, that in childhood patterns are set, and that crucial events with postponed effects take place. Not surprisingly, these directors add Clare and a villain opposed to Clare to the story so that the villain’s repentance offers a point to which the narrative is headed.

Of the six films, four were cut as they went from Italy to the United States, although how this was done is not clear. Who applied the pressure and who was responsible for the changes in the films by Antamoro, Rossellini, Zeffirelli, and Cavani? It seems as if the story of Saint Francis and his teachings was deemed material too boring, irrelevant, or disturbing for Americans to handle without reaching for the scissors. As one might expect, Curtiz’s Hollywood film is shorter than all of these except for Rossellini’s. The fact that the recent film made from *Reluctant Saint* is only one hour is significant. Perhaps now in the U.S. any longer film devoted to St. Francis would not stand a chance. Francis’s advocacy of the virtue of chosen poverty is not an easy topic to address in a world where so many millions have no chance of escaping from their involuntary poverty. It would take a film of significant length to present this issue adequately. However, the questions raised by the life of St. Francis are not short and simple ones.

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Curtiz, Michael, dir. *Francis of Assisi*. Producer: Plato A. Skouras for Perseus Productions distributed by Twentieth-Century Fox. Scenario: Eugene Vale, James Forsyth, and Jack Thomas. Music: Mario Nascimbene. Cinematography: Pietro Portalupi. Sets: Edward Carrere. Costumes: Nino Novarese. Editing: Louis R. Loeffler. Cast: Bradford Dillman (Francis), Dolores Hart (Clare), Stuart Whitman (Paolo), Eduard Franz (Pietro Bernardone), Pedro Arnedariz (Sultan), Cecil Kelloway (Cardinal Hugolino), Finlay Currie (Pope Innocent III), Russell Napier (Brother Elias), Harold Goldblatt (Bernardo), Athene Seyler (Clare’s Nurse), Mervyn Johns (Brother Girasole), John Welsh (Canon Cattanei), Edith Sharpe (Pica), Jack Lambert (Scifi), Oliver Johnston (Father Livoni), Malcolm Keen (Bishop Guido). 1961. 106 min. Fort Collins, CO: Ignatius P, 1989. OCLC: 40764643.

Zeffirelli, Franco, dir. *Fratello sole sorella luna*. Producer: Luciano Perugia for Euro International. [Dyson Lovell for English Version distributed by Paramount]. Scenario: Franco Zeffirelli, Suso Cecchi d'Amico, and Lina Wertmüller. Dialogues: Masolino d'Amico and Kenneth Ross. Music: Riz Ortolani and Donovan Leitch. Cinematography: Ennio Guarnieri. Sets: Renzo Mongiardino. Costumes: Danilo Donati. Editing: Reginald Mills. Cast: Graham Faulkner (Francis), Judy Bowker (Clare), Valentina Cortese (Pica), Lee Montague (Pietro Bernardone), Adolfo Celi (Consul of Assisi), Leigh Lawson (Bernardo), Kenneth Cranham (Paolo), Michael Feast (Silvestro), Nicholas Willat (Giocondo), John Sharp (Guido), Carlo Piscane (Priest of San Damiano), Jan Linart (Otto of Brunswick), Alec Guinness (Pope Innocent III). 1972. 137 min. for Italian version, reduced to 120 min. for English version. Hollywood: Paramount, 1992. OCLC: 27424747. Rome: Cineteca Mastervideo No. 38, 1987. OCLC: 49787753. [Available online through International Book Store (IBS) Italia. See assistenza.ibs@internetbookshop.it].

Cavani, Liliana, dir. *Francesco*. Producer: Giulio Scanni and Roberta Cadringer. Scenario: Liliana Cavani and Roberta Mazzoni. Music: Vangelis. Cinematography: Giuseppe Lanci; and for three weeks in Perugia, Ennio Guarnieri. Sets: Danilo Donati. Costumes: Danilo Donati. Editing: Gabriella Cristiana. Cast: Mickey Rourke (Francesco), Helena Bonham Carter (Clare), Andrea Ferréol (Pica), Mario Adorf (Cardinal Hugolino), Paolo Bonacelli (Pietro Bernardone), Fabio Bussotti (Leo), Riccardo de Torrebruna (Pietro Cattani), Alexander Dubin (Angelo), Stanko Molnar (Elias), Paco Reconti (Rufino), Diego Ribon (Bernardo), Maurizio Schmidt (Masseo), Paolo Proietti (Pacifico), Peter Berling (Bishop of Assisi), Nikolaus Dutsch (Cardinal Colonna), Hanns Zischler (Pope Innocent III). 150 min. in Italian version, cut to 130 in U.K. and to 118 min. in U.S., 1989. Rome: Istituto Luce, 1993. OCLC: 48125924. London: Nouveaux Pictures, 2000. OCLC: 51545124. Maple Plain, MN: Simitar Entertainment, 1998. OCLC: 47081732. [Available online through International Book Store (IBS) Italia. See assistenza.ibs@internetbookshop.it].

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Who Are We?

An Introduction of the Members of the Association of Franciscan Colleges and Universities

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Many people are well aware that there are Franciscan colleges and universities in the United States. Unfortunately, even people who work in these institutions as teachers, administrators and staff personnel do not often know much about the other Franciscan colleges and universities who are their institutional sisters and brothers. The majority of Franciscan colleges and universities in the United States are members of the Association of Franciscan Colleges and Universities (AFCU). This organization works to facilitate communication among its member institutions in an effort to generate working relationships that enhance the impact of the Franciscan intellectual tradition in higher education throughout the United States.

Even people who work in these institutions as teachers, administrators and staff personnel do not often know much about the other Franciscan colleges and universities who are their institutional sisters and brothers.

The purpose of this article is to introduce the various members of the AFCU to each other. Since this task requires more than can be accomplished in one presentation, this article is the first in an ongoing series that will highlight the history, values, activities and personnel of AFCU member schools.¹

The order in which AFCU member institutions will be presented below is based on geographical location, beginning with those located in the Northeast and moving through the Midwest to the Pacific coast.

NORTHEAST REGION

ALVERNIA COLLEGE ***Reading, Pennsylvania***

Alvernia College, founded in 1958, is a Catholic, coeducational college sponsored by the Bernardine Franciscan Sisters. Its purpose is to provide affordable, quality education that combines liberal arts with career and professional opportunities. The College's goal is to prepare learners for personal achievement, social responsibility, moral integrity and spiritual fullness. Alvernia seeks to foster a community of faith, reverence for the dignity of all life, commitment to peace and justice, and devotion to serv-

ice, particularly to the materially and spiritually disadvantaged. The College strives to join charity with knowledge so students may enrich their relationship to God and to fellow human beings. The school's motto is *To Learn. To Love. To Serve.*

The mission of Alvernia College is derived from the Bernardine Franciscan Mission Statement, and both are the source of the five core values of the College — service, humility, peacemaking, contemplation, and collegiality. Together, these core values form the foundation of decision-making, program development, and relationships in the pursuit of personal, communal and educational goals. The core values are what make an education at Alvernia College unique. Members of the Alvernia community, no matter what their roles on campus, are encouraged to proclaim common ownership of the core values.

Fundamental to Alvernia's mission is the value of service, following Jesus and Francis, whose lives embodied servant leadership. The Alvernia community — trustees, administration, faculty, staff and students — strives to understand and live this institutional commitment through service learning experiences, service trips and social justice projects both on campus and in the broader community. In the Department of Mission and Ministry, a team of chaplains, ministers and student interns work collaboratively to develop a program of service and outreach that integrates moral leadership, social justice and strong Christian values that can transform self and society for a better world.

Alvernia College's student population is more than 2,400. The institution grants the following undergraduate degrees: Associate degrees, Bachelor of Arts, Bachelor of Science, Bachelor of Social Work, and Bachelor of Science in Nursing. It also grants the following graduate degrees: Master of Education, Master of Business Administration, Master of Arts in Liberal Studies, Master of Arts in Community Counseling, and Master of Science in Occupational Therapy.

FELICIAN COLLEGE

Lodi, New Jersey

Felician College is an independent, coeducational, college founded and sponsored by the Felician Sisters. Its mission is to provide a full complement of learning experiences, reinforced with strong academic and student development programs designed to bring students to their highest potential and prepare them to meet the challenges of the new century with informed minds and understanding hearts. The enduring purpose of Felician College is to promote love for learning and desire for God, self knowledge, service to others and respect for all creation.

Founded by the Felician Sisters of Lodi, New Jersey, Felician College began as Immaculate Conception Normal School in 1923. That school was raised to the status of a teacher training college approved by and affiliated with The Catholic University of America. Students who belonged to reli-

gious orders completed a maximum of seventy-two credit hours of undergraduate studies before transferring to Catholic University, Seton Hall or Fordham University. The institution was reorganized as a junior college in 1941 and incorporated as Immaculate Conception Junior College in 1942.

In 1963, the State Department of Education granted the College the power to confer in its own name the degree of Associate in Arts. By 1964, the College extended its curriculum to admit its first class of laywomen. At about the same time, St. Mary's Hospital in Orange, New Jersey transferred its nursing program to Immaculate Conception Junior College. The first class of nursing students was admitted in 1965. In June 1967, the New Jersey State Department of Education authorized Immaculate Conception Junior College to offer a four-year program in elementary teacher education under its new name, Felician College. In May 1986, Felician College became coeducational.

Felician College is located on two campuses in Lodi and Rutherford, New Jersey. More than 1700 students, commuters and residents, attend day, evening, and Saturday programs leading to undergraduate and graduate degrees in the arts and sciences, health sciences, and teacher education.

HILBERT COLLEGE *Hamburg, New York*

Hilbert College is named after Mother Colette Hilbert, who, in 1897, established a new community of women religious in the United States, which became the College's founding congregation, the Franciscan Sisters of St. Joseph. In 1957, the community founded a teacher training college for its members; in 1969, having broadened its curriculum to include degrees outside of teacher training and expanded its enrollment to include both women and men, the school officially became known as Hilbert College. In 1992, Hilbert began to offer four-year degrees for the first time; today, it offers nine four-year degree programs, including one of only two Economic Crime Investigation programs in the entire country.

An independent Catholic college with a Franciscan spirit, Hilbert College encourages personal and organizational change through vision and hope, and creates an undergraduate educational experience based in the liberal arts. Informed by this spirit, the college serves students with challenging and relevant programs that prepare individuals to fulfill meaningful educational, career/professional, and personal goals. These opportunities for intellectual, social, cultural, and spiritual growth encourage all members of the College community to develop a respectful attitude toward learning, a reverence toward persons and things, and a desire to fashion their lives and their communities for the better. With an enrollment of just over 1,000 students, Hilbert is small enough to provide individual attention and large enough to ensure diverse co-curricular experiences.

Campus Ministry at Hilbert College offers students of all faiths a variety of opportunities for spiritual development and enrichment through counseling, on-campus programs and discussions, community outreach, faith sharing, and worship. In the spirit of the Franciscan tradition, Campus Ministry seeks to nurture an atmosphere of warmth and hospitality within the campus community.

In response to the persistent unrest in the Middle East, Hilbert College continues a prayer vigil that has been ongoing for more than one year. Since February 2003, the Hilbert Franciscan pilgrims have devoted more than 730 hours to the Prayer for World Peace vigil. A dozen pilgrims have committed one hour each weekday during the fall and spring semesters, along with time dedicated during the summer. The vigil had its roots in early 2003 when the war in Iraq looked imminent. Originally, the intention was to pray for a peaceful resolution to the conflict in Iraq and for other unrest in the world. With the start of the war, the focus then evolved into praying for a quick end to the war and the safety of U.S. troops and Iraqi civilians. All members of the Hilbert community have been encouraged to participate in the vigil, which is expected to continue for the foreseeable future.

NEUMANN COLLEGE *Aston, Pennsylvania*

In 1859, Bishop John Neumann, fourth Bishop of Philadelphia, purchased the Episcopalian Aston Ridge Seminary for Young Ladies. Located southwest of Philadelphia in what is now Aston, Pennsylvania, this building became the diocesan seminary. In 1871, sixteen years after their founding, the Sisters of St. Francis of Philadelphia purchased the Philadelphia Diocesan Seminary and the surrounding three hundred acres of property.

Within a year of this purchase, the Sisters opened Our Lady of the Angels Normal School (OLA) for the education of sisters. In 1917, an OLA summer program was established. Sisters who completed their first two years of college courses there were able to conclude their undergraduate studies at Villanova, The Catholic University of America, Mt. St. Mary's College in Emmitsburg, or Loyola College of Maryland. In 1922, OLA Higher School became known as Our Lady of the Angels Institute and an official affiliate of Villanova College. In 1962, Our Lady of the Angels Institute became officially affiliated with The Catholic University of America. In September 1965, Our Lady of the Angels College opened as a four-year liberal arts commuter college for women.

From modest beginnings in 1965, the college grew rapidly. True to the vision of its foundresses, the College continuously responded to the evolving needs of both traditional and non-traditional students. In 1980, it became coeducational and changed its name to Neumann College in honor of St. John Neumann, who was instrumental in founding the Sisters of St. Francis of Philadelphia. In 1994 a decision was made to add residences, with the first of three Living Learning Centers opening in 1997. There are

currently 18 undergraduate majors and graduate programs in Education, Nursing, Pastoral Care and Counseling, Physical Therapy, Sports Management, and Strategic Leadership. Today, as Neumann College prepares to celebrate its 40th anniversary, it enrolls more than 2,500 students, including 750 residents.

Neumann College takes seriously its commitment to what it identifies as the “Franciscan point of difference,” expressed through the core values of love/respect, integrity, service, academic excellence, and social responsibility. Special rituals, celebrations, lectures, and a campus-wide focus on a specific value each year enable the College to remain distinctively *Catholic in the Franciscan tradition*.

In 1987, the College established the Office of Mission and Ministry and in 1998, the Neumann Institute for Franciscan Studies to advance the Catholic and Franciscan intellectual tradition. In May 2001, the Sisters of St. Francis of Philadelphia endowed the Institute to ensure continuous quality staffing and programming.

SIENA COLLEGE **Loudonville, New York**

Siena College is a coeducational, liberal arts college. Since its founding by the Franciscan Friars of Holy Name Province in 1937, Siena has enjoyed a reputation as an academic community where care and concern for intellectual, personal, social and spiritual growth are paramount. The hinges of Franciscan education — looking at all things in the light of God, respecting the dignity of each individual, working to create a better society — are values that all are invited to integrate into their own lives and the life of the College.

Siena College believes that the Franciscan values of **D**iversity, **O**ptimism, **R**espect and **S**ervice (DORS) can be articulated, and are embodied, by every member of the Siena community. DORS, a Franciscan values initiative of the Division of Student Affairs, integrates the values and teachings of St. Francis and St. Clare of Assisi into the everyday lives of Siena College students. **D**iversity, **O**ptimism, **R**espect and **S**ervice provide a framework for the Siena College community to discuss and learn about the Franciscan tradition and its approach to fostering positive interpersonal relationships.

Located in Loudonville on 155 acres, Siena is two miles north of Albany, New York, and has an undergraduate student body of 2,900. Additionally, several hundred men and women are enrolled in continuing education courses. Twenty-five academic majors are available through Siena’s School of Liberal Arts, School of Business and School of Science. Siena also offers special connections such as a joint BA/MD degree program with Albany Medical College, a BSW/MSW agreement with New York University, a Pre-Law program, and Cooperative Engineering programs. Certificate programs include Teacher Education, International Studies,

Health Studies, Peace Studies, and Microsoft Certification. The Franciscan Center for Service and Advocacy further integrates Siena’s Franciscan commitment, increasing hands-on service with the poor, studying causes of poverty and initiating humane responses.

An important element for the promotion of the Franciscan values of Siena College is the Office of Multicultural Affairs (OMA); this organization promotes institution-wide educational justice and fosters an environment where diversity in all its forms is embraced and practiced. OMA advocates a climate of mutual respect and personal accountability, and is guided by the following shared Student Affairs values: just and caring community; student centered philosophy; appreciation for difference; belief in teamwork; demonstration of integrity; and reverence and respect for religious and spiritual belief and practice.

ST. BONAVENTURE UNIVERSITY ***St. Bonaventure, New York***

Founded in 1858 by the Franciscan Friars of Holy Name Province, St. Bonaventure University is a Catholic university dedicated to educational excellence in the Franciscan tradition. The University is committed to the constant pursuit of distinction in its undergraduate and graduate programs, its innovative liberal arts core and its courses of study. At St. Bonaventure University, faculty and staff come to know students on an individual basis and become their mentors. As an academic and spiritual community, the institution endeavors to prepare students for the challenges they will face in their professional careers as well as in their personal lives. True to the Franciscan heritage, students are encouraged to manifest the University’s Franciscan values through lives of citizenship and service.

Undergraduate students at Bonaventure are required to take 40 percent of their total credits in core liberal arts courses: literature, history, philosophy, classics, art and the fundamental sciences. There are 31 undergraduate majors, the most popular of which are elementary education, journalism, psychology, accounting, marketing, finance and management. Total undergraduate enrollment is 2,200. Class sizes are small. Virtually all of the freshman class and most other undergraduates live on campus.

Three special programs bring unique learning opportunities to students. First, St. Bonaventure University is the home of the Franciscan Institute, which has the premier Franciscan resource library in the Americas, offers a unique interdisciplinary M.A. and Advanced Certificate taught by world-renowned faculty, and supports world-class scholars who produce critical editions of the Franciscan masters and translations of the works of Saint Bonaventure.

Second, the Franciscan Center for Social Concern seeks to encourage in all members of the University community a yearning for justice and

peace, a greater respect for life, and a deeper reverence for creation. The journey begins with serving others, but also includes reflecting on that experience in the light of faith, integrating it with one's studies and becoming agents for positive change.

Finally, rooted in the Franciscan tradition, St. Bonaventure University's Mt. Irenaeus community is committed to simple, joyful, healing communion with God and all creation through contemplation and the communal experience of God's justice, love and peace in contemporary everyday life. Life at Mt. Irenaeus is centered on attending to what is primary: presence to God, others, one's self and the earth.

ST. FRANCIS COLLEGE ***Brooklyn Heights, New York***

St. Francis College was founded by the Franciscan Brothers of Brooklyn in 1858 as St. Francis Academy, the first private school in the Diocese of Brooklyn. In little more than 25 years, the trustees of the school received permission from the state legislature to establish a Literary College under its current name. In 1885, St. Francis College conferred its first Bachelor of Arts degree and seven years later granted its first Bachelor of Science degree.

The College continued its growth and built a new facility in 1926. In 1957, the Regents of the University of the State of New York granted an absolute charter to the Trustees of the College. In 1960, the College embarked on an expansion program by purchasing two office buildings from Brooklyn Union Gas Company. Shortly thereafter, it became a coeducational institution and additional property was purchased. The College expanded its facilities with the construction of a science building, physical education complex, and housing to accommodate the Franciscan Brothers and to provide more space for faculty. Today, St. Francis College has approximately 2,000 students and 12,000 alumni. They come primarily from Brooklyn and the other boroughs of New York City, although their backgrounds are representative of some 80 countries.

In recent years, St. Francis College has worked conscientiously to foster greater awareness of Franciscan values and history among the College community. Primary among these efforts was the creation of The Franciscan Institute at St. Francis College in 2000, which published *Teaching about Franciscan Values*, a resource to help faculty weave Franciscan themes throughout the existing curriculum. The College has also sent faculty and students on the Franciscan Pilgrimage programs in Rome and Assisi, and has involved students with Franciscans International, a non-governmental organization at the United Nations. The College recently received a grant from the Franciscan Brothers to assure the continuation of these and new efforts.

ST. FRANCIS UNIVERSITY ***Loretto, Pennsylvania***

Saint Francis University is a Catholic, coeducational liberal arts institution sponsored by the Franciscan Friars of the Third Order Regular. It is committed to transmitting the knowledge, culture and values of the past, not as historical curiosities, but as vital factors in facing the realities of life in the 21st century.

Founded in 1847, Saint Francis University is the oldest Franciscan college in the United States and one of the first Catholic colleges established in this country. The founders, six Franciscan Friars from Ireland, came to Loretto over a century and a half ago to establish a school with the three-fold educational purpose of spiritual guidance, formal academic preparation, and community service. Since its founding, Saint Francis University has placed special emphasis on two values, which are esteemed today as singularly important: quality instruction and respect for the student as an individual.

Saint Francis University offers higher education to individuals of all faiths in an environment inspired by Catholic values as expressed in the Franciscan tradition. It serves 2000 undergraduate and graduate students as well as learners interested in continuing their personal and professional education. The following eight "Goals of Franciscan Higher Education at Saint Francis University" are the guiding focus of curricular and institutional efforts: A Humble and Generous Attitude towards Learning, Reverence for all Life and for the Goodness of all Humanity, Respect for the Uniqueness of Individual Persons, a Global Vision, Service to the Poor and Needy, a Community of Faith and Prayer, a Spirit of Simplicity and Joy, and Franciscan Presence.

Saint Francis University provides outreach and connections to the local and larger geographic community through its Centers and Institutes. Whether serving students on campus or in distant locations, serving citizens of the regional community, or serving alumni and friends who are located around the world, the University is dedicated to maintaining and enhancing its Franciscan commitment to service.

MIDWEST REGION **CARDINAL STRITCH UNIVERSITY** ***Milwaukee, Wisconsin***

Cardinal Stritch University was founded in 1937 by the Sisters of St. Francis of Assisi. With a total enrollment of 7,600 students, Stritch is Wisconsin's second-largest independent university. Faculty and staff are committed to the values of creating a caring community, showing compassion, reverencing creation, and making peace. These values fuel outreach programs that offer educational opportunities to persons of all

walks of life; including center city adults, urban high school students, and bilingual paraprofessionals in Milwaukee public schools.

At Stritch, the Office of Franciscan Mission, together with the Franciscan Center, support intellectual, spiritual, theological and academic programs. Aided by a \$1.8 million grant from the Lilly Endowment, Inc., Stritch has created the Office of Vocational Development in an effort to encourage exploration of vocations and leadership. Efforts to infuse students with a higher sense of purpose in career and lifestyle choices are priorities deeply rooted in the Franciscan heritage of Cardinal Stritch University. In 2000, Stritch was awarded a three-year, \$328,000 grant from the Teagle Foundation, Inc. for the purpose of strengthening mission effectiveness on campus. Specific initiatives made possible by the Teagle grant include: infusing the Franciscan intellectual tradition into existing courses; establishing a Franciscan Lecture Series; providing staff for the Franciscan Center; providing orientation for faculty, staff and students; and providing faculty, staff, and student retreats.

FRANCISCAN UNIVERSITY OF STEUBENVILLE *Steubenville, Ohio*

Shortly after the end of World War II, Bishop John King Mussio, the first bishop of the Diocese of Steubenville, Ohio, invited the Franciscan Friars of the Third Order Regular to establish a college in Steubenville to serve the needs of local students, especially veterans of World War II. In 1946, the friars purchased the Knights of Pythias Building in downtown Steubenville and invested \$350,000 in a new educational venture. In 1953, they purchased a 40-acre tract of land overlooking the city of Steubenville. The College achieved university status in 1980 and changed its name to Franciscan University of Steubenville in 1987. In addition to its 124-acre campus in Steubenville, Franciscan University also owns a campus in Gaming, Austria. Today, the University draws students from fifty states and twenty-five countries, and educates a student population of 2,250 annually. Through its twenty-two annual adult and youth conferences, it touches the lives of over 30,000 Catholics.

Through its mission, the University believes that it is promoting a normal, mature, Franciscan, Catholic, Christian way of life for its students. It believes that its norms for both academic and co-curricular development are rooted in long and proven tradition and are as relevant today as they were in times past. The University commits itself to ongoing prayer so that it may be humble before God and receptive to the graces and blessings it needs to serve its mission.

Franciscan University has achieved national recognition from various distinguished organizations, including *The Templeton Guide for Colleges that Encourage Character Development*, *The Templeton Foundation's Honor Roll for Education in a Free Society*, *National Review's Guide to America's Top Liberal Arts Schools*, and *Barron's Best Buys in College Education*.

For the fourth year in a row, Franciscan University of Steubenville also made the elite "Top Tier" in U.S. News & World Report's 2005 *Guide to America's Best Colleges*.

LOURDES COLLEGE *Sylvania, Ohio*

Lourdes College is a Catholic, co-educational, four-year, liberal arts institution of higher education in the Franciscan tradition sponsored by the Sisters of St. Francis, Sylvania, Ohio. The College serves 1300 men and women by providing continuing opportunities for intellectual discovery, accentuating both liberal learning and integrated professional education. It is the mission of the College to stimulate the growth of integrated persons; to engage them in an honest and dynamic search for truth; to encourage them to incorporate sound religious and philosophical values in their learning and in their interpersonal relationships; to challenge them to develop and deepen personal and social responsibility; to inspire in them a commitment to community service; and to provide an atmosphere that nurtures a wholistic approach to learning within a caring, supportive, faith community.

Beginning in 1943 as an extension campus of the College of St. Teresa, Winona, Minnesota, Lourdes Junior College was founded in 1958. Originally established to educate members of the Sisters of St. Francis, Lourdes College began to admit lay women in 1969 and men in 1975. Located on the grounds of the motherhouse of the Sisters, the distinctive art and architecture of Lourdes College reflects its Franciscan orientation. Reverence for each person and for all of creation is a Franciscan value that informs all aspects of campus life. The Franciscan Theater and Conference Center of Lourdes College supports the performing arts through seasonal performances, theater education programs, and conferences.

Lourdes College offers the following undergraduate and graduate degrees: Associate in Arts, Associate in Applied Science, Bachelor of Arts, Bachelor of Science, Bachelor of Individualized Studies, Bachelor of Science in Nursing, Master of Education and Master of Organizational Leadership.

THE FRANCISCAN UNIVERSITY OF THE PRAIRIES *Clinton, Iowa*

The Franciscan University of the Prairies has a long, distinguished history of providing quality education. This educational institution was founded in 1918 as Mount St. Clare College by the Sisters of St. Francis of Clinton. In December 2002, the College name was changed to The Franciscan University and in 2004 the modifier "of the Prairies" was added. It is a four-year, coeducational, liberal arts university that takes pride in its heritage and commitment to the Franciscan cornerstones of concern, compassion, respect and service.

The goal of The Franciscan University is to provide an educational environment in which students can (1) obtain greater academic knowledge and professional competence; (2) develop personally through service to others; and (3) grow spiritually through participation in a vibrant, values-centered learning environment.

With an enrollment of approximately 500 students, the Franciscan University fosters a campus community of faith, reverence for the dignity of life, commitment to active non-violence and devotion to service of those in need. While maintaining fidelity to the teaching authority of the Catholic Church, the University promotes an appreciation and openness for all religious traditions and thereby encourages an atmosphere of respect and sensitivity to persons of all faiths.

According to the Mission Statement of The Franciscan University of the Prairies, selected Franciscan values are integrated into the experience of faculty, staff and students in three concrete ways.

(1) *Shared search for truth, peace, compassion and simplicity.* The University co-sponsors the annual Clinton "Stop the Hate" walk and participates in International Day of Peace activities. The annual Cortona Phelan Lecture Series and Bonaventure Lecture Series explore a variety of contemporary issues.

(2) *Joy of Service to others.* Campus service organizations stress service projects, which include opportunities to provide assistance to children and to persons who are elderly and homeless, and to raise funds for the needy or for cancer research. Faculty, staff and students volunteer to assist with various private and public community groups.

(3) *Reverence for life and kinship with creation.* The University is located on a beautiful, well-maintained campus; the master site plan places an emphasis on the conservation of natural resources. A natural prairie belonging to the Sisters of St. Francis is used for research by science classes. There is a campus-wide recycling program and the University has participated in Earth Day activities since its beginning in the 1970s.

MADONNA COLLEGE ***Livonia, Michigan***

Founded by the Felician Franciscan Sisters of Livonia, Michigan in 1937, Madonna University is an independent, liberal arts university. Madonna University is one of the largest Catholic, Franciscan independent universities in the country. Its mission is to instill in its students Christian humanistic values, intellectual inquiry, respect for diversity and commitment to serving others through a liberal arts education integrated with career preparation and based on the truths and principles recognized within the Catholic tradition.

Through undergraduate, graduate, and continuing professional study, Madonna University provides women and men with opportunities for

intellectual, spiritual and personal growth. The University as a whole is dedicated to the pursuit of intellectual creativity and the cultivation of life-long learning. With the enduring values of a liberal arts education, which establishes a foundation for developing powers of critical thinking and decision-making, students are prepared to respond in an educated way to life's challenges.

Madonna University serves approximately 4000 students in over fifty undergraduate majors and twenty master's programs in the arts and humanities, business, education, nursing and healthcare, natural sciences, and social sciences. Programs include American Sign Language, hospice care, television production and addiction studies. Service learning, cooperative education and study abroad are available to strengthen and enrich academic programs.

The Madonna student understands and can apply Christian principles to personal, family and social life by assuming responsibility for decisions based on moral values. Finding service opportunities in the community is one of the ways students can explore and express their personal convictions. While maintaining fidelity to the teaching authority of the Catholic Church through its academic curriculum, Madonna University promotes an appreciation and openness for other religious traditions, and encourages an atmosphere of respect and sensitivity to all persons. Exploring convictions about faith and the role values play in life is an important part of the Madonna University experience for all students.

MARIAN COLLEGE ***Indianapolis, Indiana***

Marian College has cultivated the tradition of the liberal arts since 1851. In that year, the Sisters of St. Francis started teacher-training classes in Oldenburg, Indiana to meet the educational needs of the German-Catholic residents of southern Indiana. Under the direction of Father Joseph Rudolph and Mother Theresa Hackelmeier, teachers were trained at Oldenburg more than a decade before Indiana adopted its first tax-supported normal school. St. Francis Normal became a four-year, state-approved institution, which, in 1936, merged with Immaculate Conception Junior College (founded in 1924) to form Marian College. The following year, under the direction of founder, Mother M. Clarissa Dillhof, the College moved to Indianapolis. The College for Catholic women opened in the fall of 1937. In 1954, Marian became the first Catholic coeducational college in Indiana.

Today, Marian College offers over 1500 students from 20 states and 15 countries 40 undergraduate majors leading to Associate, Bachelor of Science and Bachelor of Arts degrees. In 2002, the College initiated a Master of Arts in Teaching program. The Office of Mission Effectiveness and Planning was established in 1989 as a means of fostering and strengthening the Oldenburg Franciscan charism. In that same year, four

Sponsorship Values of the Oldenburg Franciscan Sisters were adopted by the College: the Dignity of the Individual, Responsible Stewardship, Peace and Justice, and Reconciliation. The Franciscan Spirituality Advisory Board assists the Vice President for Mission Effectiveness in educating the Marian community about the Franciscan heritage and tradition.

In 2002, Marian College received a \$2 million grant to develop the Rebuild My House Program. This program is designed to assist students of all religious traditions to perceive the relationship between their chosen careers and their vocations. Students working toward ordained ministry, religious life or lay leadership positions in the church are eligible to become San Damiano scholars.

QUINCY UNIVERSITY *Quincy, Illinois*

The Franciscan Friars of the Province of the Sacred Heart trace their roots from the Province of the Holy Cross in Germany. In 1858, at the invitation of the bishop of Alton, Illinois, the German Friars assumed the care of the German speaking immigrants in the Midwest. Among the Friars' first initiatives in the Midwest was the foundation of a college at Quincy in 1860. Sensitive to the need for education in frontier Illinois, the Friars' response was to provide liberal arts education in the Catholic, Franciscan tradition. They named the institution that would become the Quincy University of today St. Francis Solanus College after one of the Hispanic missionary heroes of the Franciscan outreach in the Western Hemisphere.

The State of Illinois chartered the College in 1873. In 1917, St. Francis Solanus changed its name to Quincy College and Seminary. The admission of women occurred in 1932. After World War II, enrollment surged with a corresponding increase in faculty, both friar and lay. The College officially adopted the name Quincy College in 1970, and in 1993 it was renamed Quincy University.

Today, the University offers a wide array of liberal arts and professional undergraduate majors, six pre-professional programs, The Accelerated University (TAU) degree-completion program for working adults, graduate degrees in business and education, and a learning in retirement program. Approximately 1,200 students from 24 states and 10 countries attend the University.

As a Franciscan institution, QU offers numerous service opportunities and academic endeavors. Through campus ministry efforts, students complete over 3,000 service hours each year. Many of these hours are performed during spring break trips to assist disadvantaged people throughout the nation. Franciscan Studies courses, which focus upon ethics, spirituality, theology and environmental topics, are available to students. An Assisi Experience course culminates with a pilgrimage to Assisi each spring. In addition to academic and service opportunities, QU's Franciscan Retreat Center provides a source of spiritual renewal for col-

lege and high school students as well as for single and married couples. Quincy places strong emphasis on the education of faculty, staff, students and the board of trustees in Franciscan values and charism.

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

Silver Lake College of the Holy Family, better known as Silver Lake College, is a four year liberal arts and professional degree granting college sponsored by the Franciscan Sisters of Christian Charity in Manitowoc, Wisconsin. At the time of their founding, the sisters immediately planned for the education of their new members by creating a school. In 1885, the State of Wisconsin granted the institution a charter as an academy and normal school. It achieved four-year college status in 1935 and conferred its first liberal arts degree four years later. The College began admitting lay women on a regular basis in 1957 and became coeducational in 1969. In 1972, it incorporated separately from the Franciscan Sisters of Christian Charity and obtained a long-term lease on the land and buildings. At that time, the College changed its name from Holy Name College to Silver Lake College of the Holy Family.

Enrolling approximately 1150 students, Silver Lake College is committed to fostering a learning environment modeled on the wisdom of Francis and Clare of Assisi. This wisdom, nurtured in an environment of simplicity and poverty, joy and gratitude, finds expression in a Christian sense of community, compassion, peacemaking and reverence for all creation. The College believes that a foundation in the liberal arts provides avenues to search for truth, beauty, goodness and meaning in life and to promote wholistic development in order to empower students to actualize their potential.

Silver Lake College strives to educate persons for Christian leadership and service. Within the climate of its Franciscan heritage, the College strives to affect the transformation of the world into a civilization of love. The Franciscan Task Force reflects upon the Franciscan values of community, peacemaking and reverence for all creation, and works to present them to the members of the College community.

UNIVERSITY OF ST. FRANCIS *Joliet, Illinois*

The University of St. Francis is dedicated through its Catholic, Franciscan mission to educating the whole person, while instilling the value of lifelong learning. The University community is committed to the individual success of its students, and to preparing students with and for real world experience. The University provides quality educational opportunities through innovative services, reaffirming the ideal that a liberal education provides the comprehensive cultural background necessary for every profession. Academic excellence is the focus at every level of the

education process. The University of St. Francis adheres to and promotes its Franciscan values of respect, service, integrity, and compassion.

The University of St. Francis was established in 1920 by the Congregation of the Third Order of St. Francis of Mary Immaculate for the education of its own members. In 1925, under the title Assisi Junior College, its doors opened to women outside the congregation. With the beginning of the fall term of 1930, a senior college curriculum was established and a new name, the College of St. Francis, was adopted. In 1971, the college became co-educational, and the first off-campus degree programs were begun in fall of 1972.

In 1980, a master's program in health services administration was offered followed in the early 90's by several more graduate offerings. In 1997, it acquired the Saint Joseph College of Nursing, which had been first, a diploma nursing school founded in 1920 and since 1987, a baccalaureate institution. On January 1, 1998, the institution became the University of St. Francis.

The University of St. Francis serves more than 4,300 students nationwide, including 1,800 at its main campus in Joliet, Illinois. More than 60 areas of undergraduate study are offered in arts and sciences, business, education, nursing and social work. Degree completion programs are offered along with 10 graduate programs in business, education and health care. The University's campus in Albuquerque, New Mexico, offers graduate programs in Physician Assistant Studies and nursing.

A distinctive program offered at USF is entitled "Solutions: A Resource Center for Business and Community Partnerships at the University of St. Francis." Solutions supports the University's goal of being a responsive and effective partner in shaping the region's future and the economy by connecting university resources to community needs, and by providing students with real world, problem-solving experiences within a liberal arts framework.

UNIVERSITY OF SAINT FRANCIS ***Fort Wayne, Indiana***

The University of Saint Francis (USF) is a Catholic, coeducational university in the Franciscan tradition that combines professional and liberal arts education with the development of life-long learning. Founded in 1890 by the Sisters of St. Francis of Perpetual Adoration, USF offers more than thirty undergraduate academic programs and graduate degrees in Fine Art, Business Administration, Education, Psychology, Mental Health Counseling, Physician Assistant Studies and Nursing. USF engages a diverse student body by facilitating learning, personal growth and professional development. Approximately 1700 students find a student faculty ratio of 19/1 in an environment permeated by Franciscan values. Overall job placement of graduates is over 90 percent. More than 85 percent of students receive financial aid.

The foundational Franciscan values of USF are expressed in the following statement, which points to five action commitments: "Committed to the mission of Catholic education and our Franciscan tradition, we will: Reverence the unique dignity of each person; Encourage a trustful, affirming community through Eucharist, prayer and Gospel living; Serve with joy one another, society and the Church; Foster peace and justice on all levels; and Respect creation and use resources wisely."

Franciscan values have been increasingly part of orientations for board, faculty, staff and students. During the summer of 2003, members of staff and administration traveled to Assisi sponsored by a targeted grant.

VITERBO UNIVERSITY ***LaCrosse, Wisconsin***

Viterbo University had its beginnings in the early academic endeavors of the Franciscan Sisters of Perpetual Adoration. Its direct predecessor was St. Rose Normal School, organized in 1890 for preparing sisters to teach in elementary schools. Collegiate courses were introduced in 1923 and steps were taken toward the development of a regular four-year college program. By 1932, St. Rose Junior College had been formally established and approved by the University of Wisconsin at Madison. Further development followed and in 1939 the College was approved as a four-year, degree-granting institution for the preparation of teachers for elementary schools. The first commencement exercises were held in 1940. In 1937, as plans were being made for the erection of a new building, the name of the College was changed from St. Rose College to Viterbo College. Lay women were admitted in 1943 and men were admitted in 1970. In 2000, the College became Viterbo University.

Today, five undergraduate schools, a graduate school and a school of extended learning allow students to select from thirty-eight majors, twenty-seven minors and three graduate programs. Viterbo's nursing, education and fine art programs have earned reputations for high quality. Approximately 2,300 students are enrolled at Viterbo; many more take graduate courses at sites located throughout the region. In fall 2003, Viterbo opened an \$11 million Center for Ethics, Science and Technology. The facility provides state-of-the-art science laboratories, modern distance learning technologies and classroom space.

Named a "character-building" college by the prestigious Templeton Foundation, Viterbo exposes students to a unique value-based curriculum, which integrates ethics into each course. Recently, Viterbo held a graduation ceremony for students who received their Master of Arts in Servant Leadership, one of the University's newest programs and one of the first of its kind in the nation.

PACIFIC COAST REGION
FRANCISCAN SCHOOL OF THEOLOGY
Berkeley, California

The Franciscan School of Theology is the only free standing Franciscan graduate school in North America. It is a member of the Graduate Theological Union of Berkeley, California, an ecumenical consortium of nine independent seminaries and numerous affiliates. Through two professional and one academic degree program, FST forms the minds and hearts of approximately 90 dedicated religious and lay women and men, who heal, preach and serve. In the tradition of Francis and Clare of Assisi, this multicultural Christian community builds on a theology which integrates rigorous study with pastoral practice.

Community is formed around many kinds of activities. There is a week of orientation events to introduce FST's academic and social community and to introduce students to the San Francisco Bay area. Throughout the year, student groups organize dinners, celebrations, dances, talent show and retreats. Every aspect of FST life is an occasion to share — to develop both personally and spiritually.

The weekly school liturgy is the center of FST prayer life as a community of students, faculty and staff. Other spiritual opportunities available at FST include daily Eucharist, morning prayer, annual retreats, days of reflection, different prayer styles such as Taize, Sacred Movement, faith sharing groups, Franciscan Vision dialogues with faculty, referrals for spiritual direction or retreats at nearby centers. Members of the community frequently organize to address such issues as racism, ecology and human rights.

Ministry comes alive as students work with the homeless, with persons who have AIDS, within churches, in prisons, at hospices, in soup kitchens and other neighborhood outreach programs. Volunteer work and field education stretch awareness and allow students to integrate their learning with their commitments.

CONCLUDING REMARKS

The purpose of this survey has been to introduce AFCU member institutions to each other so that the personnel of the Franciscan colleges and universities of the United States might learn more about one another and might also experience each other more concretely as sister and brother institutions. From the cursory glances presented here, it is clear that each AFCU school is working hard to foster the Franciscan intellectual tradition, and that each has developed unique strategies and programs to express the Franciscan vision. In the introductory article to the first volume of *The AFCU Journal: A Franciscan Perspective on Higher Education*, William Short (2004) presented a strong challenge to the Franciscan colleges and universities of the United States when he observed that as

Franciscan institutions of higher learning, “we are heirs to an intellectual patrimony . . . 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” (p. 9).

In order that both increasing familiarity and mutuality among AFCU member institutions might become realities, the editorial board of the AFCU journal invites and encourages representatives of AFCU members — students, faculty and staff — to use this journal as a vehicle to share reflections with one another that identify the distinctive and unique ways in which each Franciscan college or university in the United States is carrying out the Franciscan mission. AFCU member institutions, either as individual entities or as a group, also constitute a broad venue as subjects for new, vital scholarly research. For example, the field is open for a wide range of comparative studies that might target pedagogical theories, methodologies and practices that are unique to the Franciscan tradition of higher education in the United States. Topics for scholarly investigation might include Franciscan approaches to mission effectiveness, leadership, curriculum development or student services. What are the characteristics of a Franciscan approach to liberal or professional studies? What contributions to the teaching of theology or spirituality are contemporary Franciscan institutions of higher learning generating? Creative questions abound.

Against this background, William Short charts a course of action ideals for Franciscan higher education, namely, “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” (p. 9).

Reference

Short, W. (2004, January). A Franciscan language for the 21st century. *The AFCU Journal: A Franciscan Perspective on Higher Education*, 1(1), 1-9.

¹ The information presented in this article was either provided by representatives from the various AFCU schools or taken directly from their websites. In preparing this text, every attempt was made to remain faithful to the words and language used in official printed or online documentation generated by AFCU member schools; however, in order to simplify the presentation here and to make it less confusing to readers, quotation marks and citations have been omitted.

Glimpse of the Sun

ADELE THIBAudeau, OSF

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*On the first floor I saw the brick wall
Of the old rectory, a portico opening
To garages, the convent, the school.
Nothing to see but smoke, shadow, dark
Corners of a city in the seventies, King's
Death filling me with the passion for
Beauty and freedom and love.*

*Eighteen women in long black dresses
And veils, oxfords clicking on terrazzo
Floors as we walked to classrooms
Where children sat and waited in rows.
We taught, we ate, we prayed, we sang.
On daily rounds, I saw that we **looked**
the same, **acted** the same, and I felt
the monotony and longed for more.*

*Ascending the wooden steps, I turned
The corner onto the upper floor past
Tiny cells where we slept and prayed.
I followed a light to a room where
Everything was gray, the tiles, the stalls,
The walls, a little stool near a window,
Its lower pane frosted over for privacy.*

*On the top step of the little gray stool
I stood stretching toward the upper pane,
Part exhaust fan and part pure clear glass.
It was here that I found the red setting
Sun just over the roofs of the factories
Nearby, **here** where I found the strength
To go on, **here** where I reclaimed the joy,
The beauty, the love I had almost lost.*

A State of Mind

JOHN BOWERS

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*Our prophets wander the desert
Of this new millennium, not
In sandals or sackcloth, but steel
Reinforced boots. They drive humvies*

*Across the sands where Mohammed
And Jesus walked, search civilians
For arms under wakes of black jets
Crisscrossing blue skies to sow seeds*

*Of the war we watch on evening news
As bombs burst, again, over one
Of the great Islamic cities,
Bright flashes followed by black smoke.*

*An early victory is promised
Where the blood of innocents purples
The streets in this season of Lent
And love is our state of mind they say.*

Book Reviews

The Franciscan Intellectual Tradition. Washington Theological Union Symposium Papers 2001. (CFIT/ESC-OFM Series, No. 1) Elise Saggau, ed. St. Bonaventure, NY: Franciscan Institute Publications, 2002. Pp. xi + 153.

The papers from the symposium held at the Washington Theological Union in 2001 are published in the *The Franciscan Intellectual Tradition*, the volume that launched the publishing project of the Commission on the Franciscan Intellectual Tradition established by the English Speaking Conference of the Order of Friars Minor. The focus of these papers is primarily on the philosophical and theological tradition but suggests that the project intends to reach well beyond these disciplines to include the arts, science, spirituality, and ethics. Ilia Delio argues that what we presently have is a Franciscan school of thought that attracts an educated few rather than a tradition that informs a contemporary Franciscan worldview, and herein is the challenge for the commission and Franciscans in general. Dominic Monti presents Francis of Assisi as a vernacular theologian who was determined to communicate through his writings his particular experience of God to everyone and proposes Francis's thought as the basis for the intellectual tradition. Zachary Hayes suggests that Bonaventure provides a "paradigm" for Franciscan theologians not so much in terms of his contextualized theological content but rather in terms of Bonaventure's style of theological reflection. Two papers on Scotus by Kenan Osborne and Mary Beth Ingham respectively, draw out the significance of Scotus in light of contemporary issues. Osborne makes connections between the work of Scotus and the contemporary post-modern dialogue between religion and science arguing Scotus' usefulness in terms of issues connected to God-language. Ingham argues that the centrality of beauty, love and creativity bears significance for contemporary ethical questions. Diane Tomkinson, who has recently completed her dissertation on Angela of Foligno at Fordham University, moved into doctoral studies from pastoral ministry because of her pastoral experience with men and women who attempt to make sense of their lives with the resources of the Franciscan tradition. Realizing that local resources were not enough to satisfy this hunger she decided to pursue a doctorate in order to help provide those resources at the local level. Finally, Joseph Chinnici presents an historical overview of the past century of Franciscan "institutional amnesia" and the loss of our tradition as a public presence in order to capitalize on the present moment to retrieve the tradition. Overall, this collection of essays lays out the foundations of the Franciscan intellectual tradition in terms of the vernacular theology of Francis, the style of Franciscan thought in Bonaventure, and the philosophical and theological positions of Scotus. It suggests that the starting point for this tradition is connected with the theological and philosophical positions of its major exponents in the thirteenth century. While it points to other aspects of the tradition, it presents

little to suggest that the tradition offers much beyond theology and philosophy. It is this challenge that the task force on the Intellectual Tradition has promised to respond to in future publications according to the plan laid out by Chinnici.

Osborne, Kenan B. *The Franciscan Intellectual Tradition: Tracing Its Origin and Identifying Its Components*. Franciscan Heritage Series, 1. St. Bonaventure, NY: Franciscan Institute, 2003. Pp. xiii + 74.

The volume by Kenan Osborne is the first in the Franciscan Heritage Series. In his Introduction, Joseph Chinnici provides an overview of the purpose of these volumes as well as the projected topics of the future volumes. They are intended "to make available to college teachers, preachers, formation directors, pastoral workers, and lay persons associated with the Franciscan movement some of the basic themes dominant in our Intellectual Tradition" (viii). As the title of this first volume indicates, Kenan Osborne traces the origins of the Franciscan Intellectual Tradition to the religious experience of Francis and Clare of Assisi, and the philosophical and theological style and positions developed by Bonaventure and John Duns Scotus. Osborne begins with a schematic overview of the Christian Intellectual Tradition from its origins until the thirteenth century. He then presents the building blocks of the tradition in the philosophy of Aristotle, and its foundations in the spirituality of Francis and Clare around the poles of Incarnation and Passion. Osborne then presents the major figures of the Franciscan School at the University of Paris and Oxford, as well as those Franciscans not associated with a University. He demonstrates how in their particular contexts, Bonaventure and Scotus engage in conversation with the Western Intellectual Tradition using the religious experience of Francis and Clare as a starting point and the philosophical language and categories of Aristotle. Osborne presents the distinctive features of the Franciscan Intellectual tradition in terms of a relational God, the Trinity, and the Book of Creation. (Contrary to the statement on p. 69, there were no Franciscan theologians around at the beginning of the twelfth century!) While geared to the non-specialist, Osborne's pages — a magisterial overview of the theological origins of the tradition — are not easy going, but certainly well worth the effort. The book concludes with suggested questions for discussion.

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JUNE 10 - JULY 4 • SEPTEMBER 14 - OCTOBER 8

LEADERSHIP PILGRIMAGE

OCTOBER 6 - 16 • OCTOBER 12 - 22

ST. BONAVENTURE UNIVERSITY PILGRIMAGE TO ASSISI

MAY 21 - JUNE 1

FRANCISCAN SPIRITUALITY THROUGH THE CENTRAL CALIFORNIA MISSIONS

JULY 17 - 24

PILGRIMAGE ON THE FRANCISCAN INTELLECTUAL TRADITION

JUNE 29 - JULY 10, 2006

THIS PILGRIMAGE WILL FOCUS ON THE
GREAT FRANCISCAN SCHOLARS IN ENGLAND.

Watch web
for details!

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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.

Michael W. Blastis, OFM Conv., is a Conventual Franciscan of the St. Bonaventure Province, Chicago, IL. He is an Associate Professor at the Franciscan Institute, St. Bonaventure University. He teaches in the areas of Franciscan Sources, Franciscan Spirituality and Mysticism, and Franciscan thought in the thirteenth and fourteenth centuries. Together with his colleague Professor Anthony Murphy, he is presently working on a revised edition of Philotheus Boehner's *History of the Franciscan School*.

Sr. Margaret Carney, OSF, 20th president of St. Bonaventure University, previously served as the University's senior vice president for the Franciscan Charism as well as director of the Franciscan Institute and dean of Franciscan Studies. Prior to joining the Franciscan Institute faculty in 1997, she served eight years as general superior for her community, the Sisters of St. Francis of the Providence of God, in Pittsburg, Pa. She was chosen by the editors of the new Encyclopedia of Monasticism, published in 2001, to author an article titled "Franciscans: Female," and was honored by the Franciscan Federation in 2002 for her work on the writing of the Rule for the Third Order Regular. An internationally known speaker on Franciscan life, she has presented numerous lectures at national and international conferences. Sr. Margaret was the first woman to have earned a doctoral degree from the Antonianum in Rome.

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.

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

A native of Chicago, **Fr. Zachary Hayes** studied for ordination with the Franciscans in Teutopolis, Illinois. He holds a doctoral degree in theology from the University of Bonn, Germany. He has taught theology at various

seminaries and universities and since 1968 has been professor of historical and systematic theology at the Catholic Theological Union in Chicago. His teaching activity has extended to continuing education for clergy and religious and to adult education for the laity. He also works on the faculty of the Chicago Center for Religion and Science. Among his publications are sixteen books, five of which deal explicitly with issues of creation-theology and eschatology and six of which deal directly with aspects of the theology of St. Bonaventure. He has also contributed a major chapter on St. Bonaventure for the new *History of the Franciscan School* published by the Franciscan Institute at St. Bonaventure, New York. Over the years, he has published numerous articles for encyclopedias, dictionaries, and journals, and reviews for newspapers and theological journals.

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

Lance Byron Richey teaches religion and philosophy at Cardinal Stritch University, where he is Associate Professor of Religious Studies. He lives in Milwaukee with his wife, Carol, and five children. He received doctoral degrees in Philosophy (1995) and Theology (2004) from Marquette University, and is currently planning a full-length monograph on the Christian philosophy of Dietrich von Hildebrand.

Sister Adele Thibaudeau, OSF, serves as the Director of Campus Ministry at Cardinal Stritch University, Milwaukee, Wisconsin, a school founded by the Sisters of St. Francis of Assisi, her community. She holds a masters degree in Religious Studies from Mundelein College in Chicago. At Cardinal Stritch University, she serves on the board of the Franciscan Center and participates in the Franciscan Round Table, a group working to create and write about ways to call attention to the rich resources (including hundreds of biographies of Franciscans) that are housed there. She works with Student Development to make the lives of St. Francis and St. Clare relevant to students, particularly through drama, mime and dance and an annual Medieval Day at the Sisters of St. Francis Motherhouse.