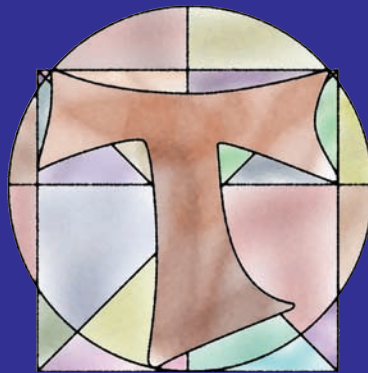
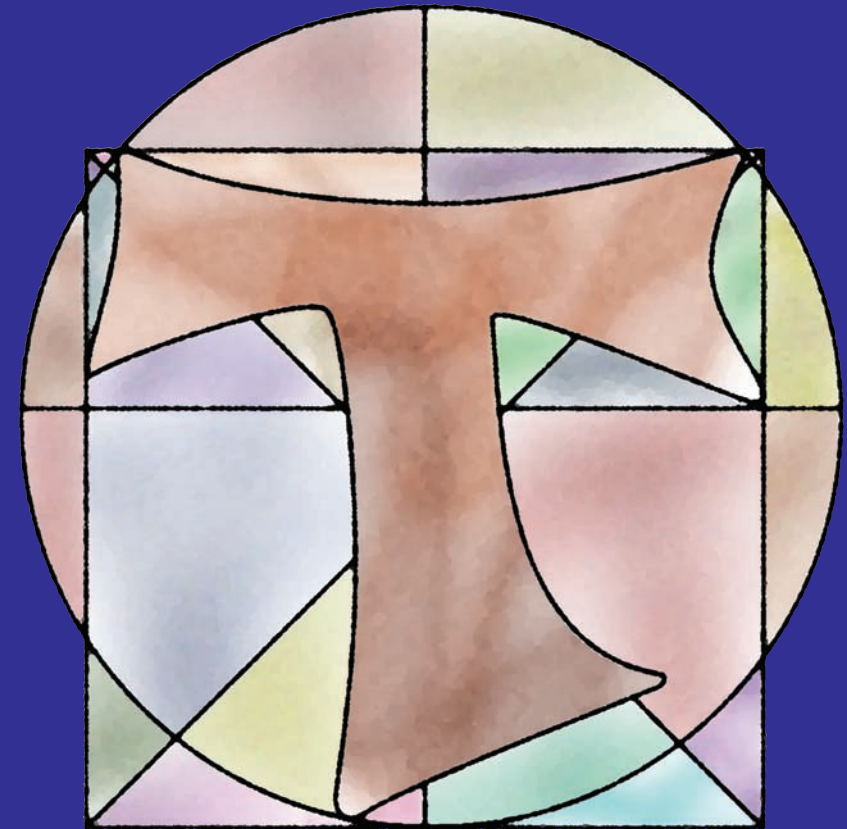


The AFCU Journal:
A FRANCISCAN PERSPECTIVE
ON HIGHER EDUCATION

January 2006/Volume 3, Number 1



A Publication of the

 **Franciscan**
association of
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History and Mission

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

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

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

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

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

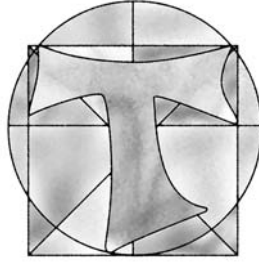
Poetry Editor: Murray Bodo, OFM with the assistance of Barbara Wuest.

Book Review Editor: Kevin Godfrey

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

Submission of Manuscripts

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



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From the Chair

I've enjoyed reading the inaugural issues of the Journal of the Association of Franciscan Colleges and Universities. It is a pleasure and a privilege to introduce this third volume of *A Franciscan Perspective on Higher Education*.

Each of our colleges and universities crafts a mission statement, in which we outline the basic commitments of our institution. For example, the emphasis in Siena College's mission statement is "the principles and values of Francis of Assisi."

A Franciscan institution is not simply a place to work. I'm sure readers of/contributors to this Journal have chosen to serve in their respective communities because of a particular sense of mission. In fact, Francis's mission was to follow the Gospel of Jesus Christ.

One of the most exciting and challenging environments for that mission is in higher education. Most of us focus predominantly on undergraduate students. Francis has had a particular appeal to young people for many generations. It is a privilege to accompany young people and tend to this interest. As we discern ways in today's world while remaining true to the core of Francis's life, the pages of this Journal articulate connections of our perspective.

The Franciscan and Catholic intellectual tradition opens windows for today's students. Community service is gaining ground as a semester opener at other private and public schools. What remains distinct at Franciscan institutions is the responsibility to "institutionalize" service, especially among the poor. Francis's experience affirms the experience of young people today that we can learn who we are called to be by people we are called to serve. ("It seemed bitter for me to see lepers. And the Lord Himself led me among them. . . ." Test.)

This Journal's article on the *Early Documents* is timely, as the Order of Friars Minor is preparing to celebrate the VIII Centenary of the origins of our fraternity (according to historians, 1209 was the year in which Francis received approval of his "proto-rule").

Franciscan higher education cannot be merely parochial. We live in challenging times, with fast-paced streams of high-tech high-volume input: about anything current, pop singers to politicians. Most undergraduates have no knowledge of Albert Schweitzer, whose legacy of "reverence for life" makes comparisons to Francis of Assisi inevitable. Soon, the popular Mother Teresa, servant to the poor of Calcutta, may be canonized a saint and remain a relic of the past century, but for the careful discernment and sharing of dedicated scholars.

And so, let us begin again to share the grace of our Franciscan origins and our heritage, which touches various disciplines: business, medicine, art, etc. I pray that through our association, the Franciscan tradition continues to grow and to serve today's schools and society.

With best wishes for a happy, joyous and prosperous 2006,

Sincerely,

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

From the Editor

When the Presidents of the Franciscan Colleges and Universities established this journal, one of their goals was to promote among member institutions an understanding of the Franciscan intellectual tradition and an integration of this tradition into curricula and campus life. To support this agenda, the editorial board decided early on to invite recognized scholars to contribute the lead article. In keeping with this practice, this issue features Father Wayne Hellmann's reflection on the creation of the four volumes of *Francis of Assisi: Early Documents* and *Index*. Father Wayne takes us "behind the scenes" to glimpse the research and preparation involved in this document. After explaining how the texts were chosen and assembled, Father Wayne suggests practical ways that administrators, trustees, faculty, staff, and students can use the documents. He closes by inviting members of the AFCU institutions to become involved in the development of additional resources for classroom and campus use.

Lance Richey continues the exploration and application of the Franciscan intellectual tradition by relating the philosophical and theological insights of John Duns Scotus with contemporary ecological and environmental challenges. Dr. Richey's article is timely in light of the Franciscan mandate to care for creation and in anticipation of the celebration of the 700th anniversary of the death of Scotus. Every reader will undoubtedly recognize the question at the heart of John Bowers' article: *How can Francis of Assisi speak to 21st century college students?* Dr. Bowers shares his response to this question by reflecting on his own spiritual and artistic journey that will soon culminate in a contemporary play on the life of Francis.

Weaving together the Franciscan value of peacemaking and the biblical concept of kinship, Jacqueline Haessly provides a model for academic service learning appropriate for faith based institutions. Dr. Haessly's suggestions, growing out of years of research and engagement with persons in numerous national and international workshops and presentations, should prove helpful for our colleges which place a high priority on loving service. In a creative and engaging case study, Sr. Adele Thibaudeau reminisces over the last 20 years in which Cardinal Stritch University has tried to bring to life in the classroom and on the campus the "haunting, life-giving, down-to-earth, beautiful" legacy of Francis and Clare of Assisi. The article holds much inspirational and practical wisdom for other institutions working to pass on this tradition. In our continuing attempt to promote greater understanding and connections within our institutions, Kevin Godfrey describes ways in which some of our colleges and universities are introducing students to the Franciscan ideal of service. Although the article will be completed in the next issue, Dr. Godfrey suggests some questions which might even now lead to collaboration among AFCU colleges and universities.

One of the earliest collaborative activities of the AFCU Presidents led to an inter-collegiate pilgrimage. This pilgrimage has been a graced experience for the students who have participated as evidenced by Pilgrimage Staff Intern, Jennifer Klecker's reflection. This issue also features poems by Sr. Felicity Dorsett, Greg Friedman, OFM, Herbert Lomas, and Wendy Galgan. Each poem invites the reader to enter into the mystery of the divine connection to human joys and struggles. In a much expanded book and media section, we benefit from the summaries and critiques of four timely resources reviewed by Dr. Darleen Pryds, Father Michael Blastic, Eileen Harrison, and Catherine Bordeau. In a newly

created *Updates* section, we share current information on films on Francis (Peter Christensen) and on The Franciscan University of the Prairies (Sr. Janice Cebula, OSF).

We continue to be grateful to Father Murray Bodo, OFM who serves as Poetry Editor with editorial board member Barbara Wuest. We also thank Kevin Godfrey whose service as Book Review Editor has resulted in a significant expansion of this section. In addition, we recognize the invaluable contribution of Brother Edward Coughlin, OFM; Sr. Ilia Delio, OSF; Father Wayne Hellmann, OFM Conv.; and Sr. Mary Beth Ingham, CSJ who provided advice in the blind review of articles to ensure fidelity with the Franciscan intellectual tradition.

As you receive this 2006 AFCU journal, we will have already begun work on the 2007 issue. We welcome your feedback and especially your contributions.

Patricia Hutchison, OSF
Chair, Editorial Board

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A Franciscan Perspective
on Higher Education**

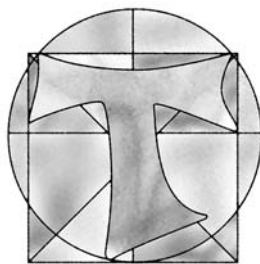
Call for Papers

January 2007 • Volume 4

As we prepare for the fourth edition of the AFCU Journal, we are seeking scholarly and practical articles and poetry. In anticipation of the 700th anniversary of the death of John Duns Scotus, we particularly invite articles which seek to interpret and apply the vision of this Franciscan philosopher and theologian to the contemporary world.

Please see the inside back cover of this issue for directions regarding the submission of manuscripts.

Please submit articles for consideration in the January 2007 issue of the Journal by June 1, 2006.



On Utilizing *Francis of Assisi: Early Documents* in Franciscan Colleges and Universities: Reflections and Suggestions

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This essay offers several reflections on possible ways the four volume set of *Francis of Assisi: Early Documents*, published by New City Press, 1999–2002 might be utilized in the classrooms and on the campus of Franciscan universities and colleges. In the first pages of the fourth volume, the *Index*, one will find the acknowledgments that provide a short history of the contributions of the many friends and scholars who ultimately made the publication of these volumes possible. As the initial stimulus for the publication of early documents was the need for better pedagogical tools to teach the Franciscan tradition, these reflections begin with an explanation of the hopes and the goals of the editors and then move forward with suggestions for further pedagogical use and other uses of the texts in these volumes.

During the late 1970s and into the 1980s, after the 1973 publication of *Francis of Assisi: An Omnibus of Sources* by Franciscan Herald Press, Franciscan men and women began to have easier access to early texts on St. Francis. This new opportunity led to the development of retreats, conferences, and new academic courses. However, as more critical use of the *Omnibus* continued and spread, the limitations of this publication became more apparent. The translations themselves did not measure up to the highest of academic standards. Several of these texts, for instance, were not direct translations from the original Latin, but were taken from other modern European languages. Then there were lacunae in the collection of texts published. The *Omnibus* did not make available translations of other important early Franciscan texts, such as the liturgical texts and the *Life of St. Francis* by Julian of Speyer. The *Treatise on the Miracles* by Thomas of Celano was missing. It also became more apparent that the *Omnibus of Sources* was only a partial collection of texts foundational for the Franciscan tradition.

*The whole point
of the publication was
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comprehensive access
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The indiscriminate manner in which the available texts in the *Omnibus* were collected and arranged made it difficult to teach or approach the texts with any sense of historical sensitivity or development. This became a primary concern of the editors as they developed the plan for a new presentation and layout of the texts. The whole point of the publication

was to provide more comprehensive access to early Franciscan texts. Therefore, this access would not have integrity unless there was provision for the reader to have some help in order to approach each text within an historical context, that is, at least with some sensitivity that each text on St. Francis is a text of its own time and responds to the different needs and perspectives of that specific time.

The initial vision

The most basic decision of the editors was to present the texts of the first one hundred and fifty years in historical chronological order, as best as could be determined by the then state of scholarship on this question. At least in this manner, the reader could visually see which texts precede and which texts follow any given text. This process itself provided opportunity for much reflection on the part of the editors. They themselves came to realize that the formation of their own Franciscan experience and vision was drawn mainly from the later polemical texts of the third volume, namely the 14th century. This convinced the editors even more that the texts must be presented in a way that opens the door to historical sensitivity regarding the development of the texts. No one text or texts of one specific period capture the whole tradition. Furthermore, historical sensitivity cannot be limited to the various relationships and inter-dependence among the Franciscan texts themselves, but must also connect with historical developments outside the Franciscan tradition. So there is in each volume a collection of texts under the heading of *Related Documents*. These include papal documents, chronicles, and letters that speak of Francis of Assisi, most of which are translated for the first time.

Then, there is the subtitle for each volume: *Saint, Founder, and Prophet*. When it became apparent that the collection of sources would run into three volumes, the editors struggled with a way to identify each volume with a subtitle that would in some way reflect the chronological approach they had taken. The earliest sources in the first volume contain the writings of Saint Francis himself and present Thomas of Celano's *Life of St. Francis* on the occasion of his canonization as a saint, as well as liturgical texts of Julian of Speyer that celebrate the feast of the saint; and so it was decided to subtitle the first volume as *The Saint*. This seemed to capture the sense of the first historical period of Franciscan texts.

In the second volume, *The Founder*, providing texts from the second generation of early Franciscans, there is a general focus on the gathering of memories about the saint, particularly by the brothers themselves, now expanded from a small band in Umbria to an order of 30,000 men spread across Europe and into the eastern Mediterranean. The second volume wrestles with their collective memory of St. Francis as they struggled to reestablish their identity.

The third volume, *The Prophet*, contains the Franciscan literature, developed during the late 13th and early 14th centuries, when the apocalyptic views of Joachim of Fiore (+1202) contributed to the development of

the vision of Francis as a prophet. Thus, these subtitles were selected in view of offering the non-professional a handle on the different historical periods identified in the three different volumes. The subtitles were not intended to identify each and every text in the specific volume. They did intend, however, to move the reader beyond the traditional "official" and "unofficial" categories of texts.

In addition to the attempt of providing awareness of historical context by placing the texts in chronological order, the editors also attempted to lay the foundation for source criticism and redaction criticism. Thus, in the inner margins of the later texts, references can be found to the earlier sources that treat the same incidents in Francis's life or the same subject matter. This also allows the reader to see how the same events in Francis's life can be used differently and even for different purposes as the textual tradition develops. The outer margins, on the other hand, are dedicated to redaction criticism. The identification of the hundreds of biblical citations used by the authors in the formation of their narrative becomes clear. For this reason the actual biblical texts employed are placed in italics so that the reader can easily see how the Franciscan tradition and the interpretation of that tradition are essentially biblical. In volumes two and three, the actual bolding of those portions of texts that are taken from earlier texts of the tradition allows the reader to see how authors continued to cite and draw direct quotations from earlier sources. The bolding of specific texts was not done in volume one. It was, however, out of reflection upon the experience of arranging the inner marginal notes in volume one that the idea came forth to bold the explicit citations from earlier sources in the two subsequent volumes. (However, volume one has since then been redone according to this fashion and will be available for future publication of those texts.)

Volume Four, *The Index*, provides a helpful tool not only for general access to the various themes and persons found in the three volumes, but it is also intended to support source and redaction criticism. The index of Scripture citations is extensive. Nearly every book of the Old and New Testaments is cited. In all three volumes the Scriptures provide the primary hermeneutic for interpreting and understanding the life and significance of St. Francis. In the *Index* there is also the textual reference index. This index shows how every text of an earlier source is later used by subsequent authors. For example, *The Life of St. Francis* by Thomas of Celano is used extensively by nearly every subsequent author in the redaction of texts. Every number in Thomas's *Life of St. Francis*, with just one exception, 1 C 111, is repeated constantly and consistently throughout all three volumes. That is, in the other 83 texts written after Thomas's *Life of St. Francis*, including the short texts found within the *Related Documents*, citations or references to this first life written about St. Francis occur in over 2600 places. This demonstrates that Thomas's text of 1229/30, written on the occasion of Francis's canonization, was and remained the cornerstone

for several generations. In his *Major Legend* Bonaventure alone cites Thomas 224 times.

The eleven maps presented at the end of each volume were also designed to provide the reader with an historical context for reading the early Franciscan texts. These maps offer a variety of insights into medieval Europe. The maps begin by presenting for view the whole scope of Europe in Francis's time and move more narrowly down to the map of Assisi in Francis's time. These maps allow the reader to track Francis in his preaching journeys around Umbria and to follow his route to Damietta in Egypt. Some reviewers have noted that the presentation of these medieval texts in chronological order with the identification of citations from the Scriptures and the

*What is yet
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of the Early Documents.*

earlier texts along with the index and the maps presents a new model for publishing medieval textual sources.

What is yet forthcoming is the New City Publication of a CD-Rom version of the *Early Documents*. This is scheduled to appear in early 2006. This new CD will make available with searchable engine all the documents in the three volumes in both their original Latin versions and in the English translations. With this publication the goal of the editors to make accessible the early Franciscan texts for scholars, students, and general readers will have been achieved.

Pedagogical use of *Francis of Assisi: Early Documents*

In addition to making the Franciscan sources accessible, it was the hope of the editors that the layout itself, the order in which the texts are presented as well as the use of the inner and outer marginal notes, would provide a pedagogical tool for the teaching of these texts. The chronological layout is conducive to teaching medieval history as one teaches the texts, especially in view of the matters contained in related historical texts that are found in the *Related Documents*. The references in the inner margins and the bolding of repeated citations offer an easy way to do textual comparison in order to help the student develop a critical approach to the reading of medieval texts. In the English language, there is no other comparable collection of medieval texts that facilitate this kind of comparative study of texts. The very extensive index itself provides direction for students who wish to research specific themes. When the CD-Rom becomes available, students and scholars will be able to compare and critique the translations with the original Latin texts. This will be a handy tool for the teaching of medieval Latin.

The ordering of the texts in the *Early Documents* along with the textual references and layout, with the related documents contemporary to the specific periods, with the maps, the index of themes and persons, offer an

excellent tool for teaching Franciscan history in particular and medieval history in general. The facility for the comparison of texts can serve the teaching of medieval literature. The CD-Rom will be able to serve, as mentioned above, as a tool for teaching medieval Latin. These volumes which make available the medieval Franciscan tradition are multifunctional for several disciplines in the Humanities.

As a follow up and as a complementary tool to *Francis of Assisi: Early Documents*, there will become available in the course of calendar year 2006 the long awaited three dimensional CD-Rom of the upper church of the basilica of St. Francis in Assisi. This project was conceived by Drs. Jay Hammond and Daniel Michaels of St. Louis, Missouri as they assisted with the compilation of the above mentioned *Index*. They began work on this technical and expensive project and were able to solicit support from various Franciscan groups. However, when one specialized 3-D technician broke his contract, work on the project was interrupted. In fall 2005, however, Saint Louis University agreed to underwrite the notable expenses necessary for completion of the project. This will be published as the first project of the newly established Institute of Digitized Theology within the Department of Theological Studies at Saint Louis University. This new CD will make it possible to roam the upper church of the basilica of St. Francis and study the Francis life cycle frescoes and other scriptural frescoes by Giotto and his school. The CD will also contain the appropriate texts taken from the *Early Documents* that will bring text and image together. With the addition of this CD, the medieval texts on St. Francis may be studied within view of medieval art on St. Francis. Thus, the *Early Documents* can serve as a pedagogical tool for the study of medieval art.

On the study of St. Francis

As indicated above, the volumes provide opportunity for serious academic training in the process of historical development of literary tradition. However, when it comes to the specific study of St. Francis, the first volume, *The Saint*, makes it clear that there are two ways to access Francis of Assisi: his own writings and the writings about him. For centuries access to St. Francis was focused on writings about him. In more recent centuries access to him was narrowed to fourteenth century texts, especially *The Little Flowers*. Beyond his *Later Rule* and *Testament* even Franciscan writers such as Bonaventure rarely quote from the broader corpus of Francis's writings. However, at the close of the twentieth century, this impoverished situation changed. The 1976 publication of *Die Opuscula des Hl. Franziskus von Assisi* by Kajetan Esser made it possible for the first time in Franciscan history to have direct access to Francis through his own writings. Now it is possible, in the first volume, *The Saint*, to have access to "what Francis wrote" and to "what was written about him."

In the first, Francis interprets and applies the Christian tradition to a way of life; and in the second, Franciscans interpret Francis and apply his

example to a way of life. Both are, however, essentially biblically based. There is no reason why these texts could not find their way into classes on medieval interpretation of Scripture or on applied biblical spirituality.

The literary tradition on St. Francis is much like the Catholic tradition, rich and complex. There is no “simple” St. Francis. Re-appropriation of the tradition concerning him presents an enormous challenge. Different paradigms and patterns of understanding the holiness of the Gospel vary considerably, especially between what Francis wrote and what was written about him. However, what binds all the texts together is the hunger for a spirituality and way of life that is based on the biblical tradition. Although it may be difficult, if not impossible, from the texts of *Early Documents* to construct an accurate biography of Francis, it is possible to nurture the soul and challenge the mind. Even with the study of all the texts in the *Early Documents*, Francis continues to escape. Yet, in those approximately 2500 pages, nuances of his spirit are felt.

Possibilities for campus life

Ready access to the Franciscan sources can be helpful for campus life on Franciscan colleges and universities. Prayer life and liturgical life can be enriched with Franciscan texts. First of all, the first volume, *The Saint*, contains all the prayers of Francis. These prayers are simple, direct, and biblical. For young people struggling to learn the art of prayer, these prayers show the way. There is perhaps no better way to know Francis than to pray as he prayed. A selection of these prayers could easily be made available at campus ministry centers and incorporated into liturgical celebrations. Campus choirs could engage the challenge to put some of these prayers to music. The liturgical texts formulated by Julian of Speyer found in the first volume take one back to the earliest liturgical poetry that was first used for the liturgical hours of the divine office. These readily lend themselves for incorporation into liturgical or para liturgical events that celebrate St. Francis.

One particular prayer that appeals to college age students is Francis’s paraphrase of the Our Father. It is called *A Prayer Inspired by the Our Father*. It has been called a “catechism of prayer.” It is an example of how Francis taught his brothers to pray and it can still serve as an example of how to pray. It offers a short biblical meditation on each phrase of the Lord’s Prayer. This could easily be used as a prayer before meetings or incorporated into a biblical meditation/prayer service. It is ecumenical and has appeal for both Catholic and non Catholic students. The more extended use of the San Damiano Cross makes Francis’s short *Prayer before the Crucifix* a given for distribution and use. To display that cross and not utilize the prayer that goes with it misses an opportunity to teach and inspire.

The leaders of various student groups on campus would do well to familiarize themselves with the *Index*. The index of subjects accesses themes that pertain to most contemporary issues: abuse, affection, army,

beauty, beggars, business, charity, church, compassion, contemplation, creation, death, devil, doubt, dreams, earth, peace, poverty, war, etc. *The Early Documents* offers texts that provide opportunity for reflection on whatever the concern or task any student group might have. Reflecting on such themes helps students connect their specific experience and understand it within the context of the Franciscan tradition. Of course, it goes without saying that this same index can serve the preacher for campus events. In addition to the thematic index, the scriptural index will help the preacher find out how whatever text for the liturgical readings was earlier used, interpreted, and applied within the earlier Franciscan tradition.

University and college web sites become more and more the medium that identifies the mission of the institution. Variable selections of texts, along with appropriate images (See the images available for downloading from www.assisi.de), taken from the tradition provide an opportunity to solidify mission and identity within a Franciscan tradition. The selection could be thematic (i.e. the leper and service to the poor) or seasonal (i.e. Greccio story at Christmas time). *The Early Documents* provide a rich resource for dynamic and unique composition of web sites. Promotional literature should then reflect these same characteristics in the print media.

Administration

Recently, after delivering a lecture on St. Francis to a president, vice presidents, and administrators of a Franciscan institution, this author was asked why nothing had been said about the connection between Francis and bird baths. Some years ago this would have been an understandable and respectable question. However, with the accessibility to Francis of Assisi today, this is not acceptable for those in highly responsible positions for the identity and mission of Franciscan institutions. How can they do their job if they know nothing about St. Francis? Every administrator and/or member of the board, those responsible for important facets of a Franciscan college and university, should have in their possession at least the first volume of the *Early Documents*. This volume, *The Saint*, provides them with access to “what Francis wrote” and “what was first written about him.” At the meetings of these officials, a short reflection could utilize a portion of text from Francis’s writings or from writings about his life. In the first volume, the *Life of St. Francis* by Julian of Speyer could be recommended. It is shorter and less complicated than the life by Thomas of Celano. For administrators and those providing leadership for Franciscan institutions, periodic reflection on *The Admonitions* found among Francis’s writings can help maintain proper perspective.

Needed developments

In the publication of the volumes *Francis of Assisi: Early Documents*, the editors, as indicated above, intended to offer a comprehensive collection

of careful translations of the early sources on Francis of Assisi in a manner that would facilitate historical and literary criticism. The publication was intended to provide an initial library, or initial attempt at identifying a canon of sources. The result was a library of 84 different texts. However, further publication of these sources, arranged for more specific purposes, yet needs to be done.

The first move in this direction was the publication of *The Francis Trilogy of Thomas of Celano* (Armstrong, Hellmann, & Short, 2004). This simply republished the works of Thomas of Celano, found in volumes one and two, in one volume. The purpose was to help those who specifically wish to study Thomas of Celano and spare them the onus of buying two volumes that contain many other additional works. The same is about to be done with the works of Bonaventure that are found in volume two. His *sermons* on Francis, the *Major Legend* and the *Minor Legend*, are soon to be published in one volume by New City Press. Although these texts are already in just one volume, the publication of St. Bonaventure's texts alone will spare the purchaser from buying texts not necessary for specific study of St. Bonaventure. This will facilitate Bonaventurian studies. The same might be done with the papal documents that are dispersed through the three volumes. These document a hundred and fifty years of the history of the papacy and merit study in their own right.

Dr. Timothy Johnson of Flagler College in St. Augustine, Florida has made the suggestion that a "Francis Reader" needs to be published. He maintains that the current setup of the *Early Documents* works well for the critical work of graduate students, but not necessarily for undergraduates. An instructor cannot ask undergraduates to purchase three volumes, nor even two. As a result, undergraduate teaching of a course on Francis of Assisi has usually been limited to the first volume. This limitation both deprives students of other texts that would be helpful and also presents them with first volume material that may not be appropriate for the undergraduate level or purposes. *Early Documents* was simply not designed for an introductory undergraduate class.

One contribution that Franciscan colleges or universities might do, according to the suggestion of Dr. Timothy Johnson, is to organize a conference for those who teach courses on Francis of Assisi or on Franciscan spirituality to undergraduates. The purpose would be to determine appropriate texts that could be taken from the three volumes of *Early Documents* and republished in a one volume "Francis Reader" for undergraduates. The conference would draw upon the experience and vision of those who have interest in teaching an undergraduate course on St. Francis. If a consensus could be built on how such a course might be constructed, it would be easy to select readings that would correspond to that purpose. One would think that every Franciscan college and university would include at least one course on St. Francis, or preferably a central core of courses on him and the development of Franciscan thought.

Another conference of this nature would also be occasion to brainstorm how the initial publication of these texts might move forward in further publication for specific purposes or audiences. A course on Franciscan spirituality would draw from the texts of the *Early Documents* differently than the course on St. Francis. Might there not be a “Reader for Secular Franciscans” or a “Reader for Novices,” or a “Franciscan Reader for Social Justice”? Insights and further suggestions for how these texts could be used in furthering the educational and formational mission of Franciscan colleges and universities must originate from ongoing dialogue among those who have the opportunity to pass on the Franciscan tradition to a new generation. The intention of the editors was simply to make the texts accessible in as scholarly a manner as their expertise allowed. On their part, the publication of *Early Documents* was never an end point. The goal, as mentioned above, was to provide a new beginning for the incorporation of these texts into the ongoing process of appreciating and communicating the Franciscan tradition to the next generation. The practical promotion of these texts to meet multiple avenues and needs cannot be their role, but it is rather the role of Franciscan formation directors, preachers, and teachers.

One remarkable development is the proliferation of Early Documents into the English speaking areas of Africa and Asia.

One remarkable development is the proliferation of *Early Documents* into the English speaking areas of Africa and Asia. There the readership is greater than the readership in North America. This author has experienced the manner in which young African and Asian Franciscan women and men devour the texts of *Early Documents*. In fact, the *Early Documents* seems to provide a new bridge to share mutually between the Franciscans in developed and the developing world. This opens the door for a common Franciscan language expressed through and in diverse cultures. It would be a contribution for Franciscan colleges and universities to sponsor a Franciscan from Africa or Asia to address the meaning of the Franciscan message from the perspective of their experience and vision of the world. This would not only help build solidarity among nations and cultures but illustrate the richness and universality of the applied Franciscan tradition.

Since the publication of *Early Documents* there has been a rise in the number of completed doctoral dissertations that treat aspects of the Franciscan tradition found in those texts. Currently, there is no expeditious way of publishing these dissertations and making them available for libraries. From among Franciscan colleges and universities there must be one institution that could make it a priority to publish in a low cost fashion these dissertations, provided of course, that they merit publication. This specific journal, AFCU, might make it a priority to review doctoral

dissertations that have been written about the Franciscan tradition. The promotion and support of young scholars of the Franciscan tradition should be a major goal of this publication.

Concluding Remarks

In the acknowledgements found in the fourth volume, the *Index*, it is noted that there were three editors, but there was a team of well trained and firmly committed scholars who brought the project of *Early Documents* to a happy conclusion. It was their scholarship that gave the editors work. They came from all branches of the great Franciscan family and from among those outside the juridical bonds but ever devoted to the spirit and vision of Francis of Assisi. These young lay scholars have often been called the “Fourth Order.” The shared agenda to make the Franciscan tradition more accessible forged many bonds of friendship and enriched memories with painstaking but yet joyful endeavors. With the approaching publication of the CD-Rom version mentioned above, all these labors will be fully realized.

The scholarly phase is completed. Now it is time to begin the creative phase. This will involve the promotion of the texts for high quality academic use in the various disciplines of the humanities, as well as for pastoral use for the formation of students, culturally, religiously, and socially. These texts also provide opportunity for ongoing education of administrators and board members. However, the task of republishing the texts to meet specific classroom or formational needs will take another team of scholars to show the way and engage the outcome. These will principally, although not exclusively, need to be recruited from Franciscan colleges and universities. One of the academic services these same institutions can provide is promotion of the research of young scholars regardless of where the research was done. Through these same texts they can also reach out to Franciscans from Africa and Asia to expand the dialogue that leads to greater appreciation of the rich tradition that identifies the Franciscan family.

In other words, with the publication of *Francis of Assisi: Early Documents* one task has ended, but another has begun.

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Some Scotistic Principles for a Franciscan Philosophy of Nature

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Abstract

Francis's love of nature has made him the patron saint of the environment, and this love is infused into the writings of his disciple, John Duns Scotus. In this paper I will attempt to draw out what seem to me to be some of the most important Scotistic principles which can help us to think about the relationship between God and nature in a way that is both relevant to our students' concern for the environment while at the same time being faithful to the Franciscan heritage we want to impart to them. Three ideas of the *Doctor subtilis* seem particularly relevant for developing a truly Franciscan attitude toward nature: (1) Scotus's identification of the divine act of creation with that of conservation, and the manner in which it allows us to rethink how God is continually present within the world; (2) his famous notion of *haecceitas*, the "this-ness" belonging to every individual, which compels us to respect the uniqueness and dignity of every individual thing; and (3) his understanding of the sources and limits of private property rights and the proper ends toward which they are exercised. In each instance, I argue, Scotus attempts to establish a dynamic tension between two legitimate values which must both be preserved in any Christian approach to the environment. As a result, these ideas provide a good starting point for thinking creatively about both the intrinsic and the relative value of the natural order, and the source and limits of our power over it.

Perhaps no other feature of the Franciscan tradition resonates so profoundly with contemporary American culture as the deeply religious love for nature which Francis himself expressed so beautifully in The Canticle of Brother Sun.

SOME SCOTISTIC PRINCIPLES FOR A FRANCISCAN PHILOSOPHY OF NATURE

"All praise be yours, my Lord, through all that you have made."

— St. Francis of Assisi, *The Canticle of Brother Sun*

Perhaps no other feature of the Franciscan tradition resonates so profoundly with contemporary American culture as the deeply religious love for nature which Francis himself expressed so beautifully in *The Canticle*

of Brother Sun. Because of this, Franciscan schools are uniquely well-suited to offer their students an authentically Franciscan appreciation of nature and a solid foundation for a lifelong commitment to responsible environmentalism. This can only be done effectively, though, if the relationship between God and creation which Francis and Clare intuitively grasped can be reconstructed within a more formal philosophical framework. One example of such a philosophical translation of their religious vision of nature can be found in the writings of Duns Scotus, although

First, I will explore Scotus's identification of the divine act of creation with that of conservation, and the manner in which it allows us to rethink how God is continually present within the world.

there it is structured by the problematic of scholastic philosophy rather than the environmental movement of the twenty-first century. Accordingly, in this paper I will attempt to draw out some of the most important Scotistic principles which can help us to think about the relationship between God and nature in a way that is relevant to our students' concern for the environment while at the same time being faithful to the Franciscan heritage we want to impart to them.

Three ideas of the *Doctor subtilis* seem particularly relevant for developing a truly Franciscan attitude toward nature, although they require a certain reorientation away from the concerns of the fourteenth century and toward those of the twenty-first. First, I will explore Scotus's identification of the divine act of creation with that of conservation, and the manner in which it allows us to rethink how God is continually present within the world. Next, I will turn to his famous notion of *haecceitas*, the "this-ness" belonging to every individual, which compels us to respect the uniqueness and dignity of every individual thing. Finally, I consider his understanding of the sources and limits of private property rights and the proper ends toward which they are exercised. In each instance, I argue, Scotus attempts to establish a dynamic tension between two legitimate values which must both be preserved in any Christian approach to the environment. As a result, these ideas provide a good starting point for thinking creatively about both the intrinsic and the relative value of the natural order, and the source and limits of our power over it.

As will become clear, I do not intend to offer a detailed scholarly exegesis of any of Scotus's texts or to offer a comprehensive theology or philosophy of nature. Rather, I only hope to identify those principles in Scotus's philosophy which seem most pertinent to a contemporary understanding of the natural order and the place of human beings in it, and to suggest ways in which these can help us to form an authentically Catholic and Franciscan way of conceiving and showing concern for creation in our students and ourselves.

I. God as Creator and Conserver of Nature

*“All praise be yours, my Lord, through all that you have made,
And first my lord Brother Sun . . . ,
Of you, Most High, he bears the likeness.”*

The most fundamental idea for any authentically Christian philosophy of nature is the belief that God is present to the world not only as its Creator, that is, the One who initially brought it into existence out of nothingness at some moment in the past, but also is continually present to the world through his active conservation of its existence, without which it would immediately cease to exist. However, the precise manner in which the act of creation and that of conservation are understood, and whether they are to be conceived as two distinct types of divine activity or not, has important consequences for how we understand God to be or not be present in the world today. Indeed, I suggest that Scotus’s argument for identifying God’s creative power with his conserving activity makes possible a new appreciation of God’s constant presence in the world.

Scotus asks in his *Quaestiones quodlibetales* whether “the real relation of the creature to God as creating and conserving [are] identical” (*Quod.*, q. 12, a. 1; all subsequent references to English translation in: Scotus, 1975, p. 272). After claiming that there can be only one dependence-relationship of any given kind (for example, a relationship of efficient causality or one of final causality) between one thing which is self-identical over time and another self-identical thing, he continues: “But the existence of a permanent or enduring creature is absolutely the same in creation and conservation, and the supporting term, namely, the divine volition, is absolutely identical both conceptually and in reality.” Therefore, he concludes, “there is but one relation of the creature to God as creator and conserver” (Scotus, 1975, p. 272). While this may at first glance appear to be a typically obscure scholastic argument (Scotus is not called *Doctor subtilis* for nothing), it has profound implications for the metaphysical status of creation and God’s continuing presence within it.

The major premise, that there can only be a single relationship of essential-dependence (of any given kind) between two self-identical beings, is established by an implicit appeal to the logical principle that something cannot both be and not be in the same way at the same time. Thus, if the self-same creature depends *entirely* upon an unchanging God for its existence, it cannot depend upon this creative act in more than one way: “otherwise it would be completely supported in each of these dependencies without the other and would [both] depend and not depend upon such” (Scotus, 1975, p. 272), an obvious contradiction. But are the divine volition and the created order resulting from it really self-identical, or do they change over time? And does creation really depend *essentially* upon God for its being? In establishing these minor premises, the relevance of his argument for a contemporary understanding of nature becomes clear.

As regards the first, for Scotus, the self-identity of the creative will of God and that of its object, the creature, are really logical corollaries. That God's will is one and the same both in the initial creation and the conservation of any creature follows from the simplicity and immutability of God, since "the divine volition remains the same in regard to anything that is able to be willed" (Scotus, 1975, p. 273). It follows from this that to be a creature is nothing less than to have a stability and integrity to one's existence which is willed by God: "Now a creature, however, is at all times equally dependent upon God for its being, for it always has the same being from him through the same divine volition" (Scotus, 1975, p. 275). In other words, the self-identity of God's act of will in creating and sustaining a creature is a necessary condition for the creature's self-identity, a precondition for its very existence as a creature: "Now this volition represents the proximate intrinsic term for anything extrinsic" (Scotus, 1975, p. 273).

This insight into the metaphysical preconditions for the existence of the world is profound, and capable of being infused into the way in which both philosophy and the natural sciences are taught to our students. From Heraclitus to Spinoza to Nietzsche, various philosophers have argued that the world consists entirely of an endless series of changing and discrete existences, a state of flux and change, without stability or permanence. Certainly, the findings of modern physics which make matter and energy convertible adds credence to such a view. However, Scotus argues, this flies in the face of what is involved in the act of creation, which must be the starting point for a Christian metaphysic of nature. To be a created substance involves by necessity the possession of some unchanging character which can be the object of the unchanging divine will: "However, [the world] is not *in fieri* [i.e., in a state of becoming] in the sense that it is different from moment to moment, and in contrast to this, it is *in facto esse*, i.e., it has being complete and needs nothing in addition" (Scotus, 1975, p. 275). Because the self-identity of God's willing the world's creation and conservation is the foundation for the self-identity of any creature (since it receives the same single act of God's will throughout its own existence), it is impossible to deny that within the natural world there is an integrity and a permanence which the mind can both know and admire. God wills not a process but a definite thing in the act of creation, and we must approach it with this fact in mind if we are to properly grasp the natural world.

As regards the second minor premise, the essential dependence of the created order upon God for every moment of its existence, Scotus argues, "is clear as regards creation" (Scotus, 1975, p. 273), since it obviously could not bring itself into existence. The same essential dependence upon God for its continued existence is also evident. Unlike an accidentally ordered causal series, in which the initial cause might cease to be present without its effects also disappearing (e.g., my father's death does not bring an end to my existence), the relationship between God and creation is an

essentially ordered one, wherein all the series of causes must be simultaneously present to bring about the ultimate effect (e.g., a hand moving a stick moving a ball, where all must exist at once for the ball to be moved [Cross, 1999, p. 17]; see also: Wolter, 1990, p. 263–264). Thus, Scotus argues, the continued existence of the world, no less than its initial appearance, is direct evidence for the existence of God, since “a thing depends essentially in existing on that from which it has being. Such is the conservation of the conserving cause according to the words of Augustine: ‘For the power of the creator, omnipotent and supporting all, is the cause by which every creature subsists. . . . The world could not stand, not even for a wink of the eye, if God withdrew his ruling hand’” (Scotus, 1975, p. 273).

It follows from this that God’s activity in the world must not be conceived merely or even primarily as the remote first cause in a potentially infinite series of effects (for a discussion of Scotus’s acceptance of the logical possibility of an infinite temporal — but not, notably, causal — regress within the world, which agrees with Aquinas and disagrees with Bonaventure, see Cross, 1999, p. 162 n.13; Gilson, 1956, pp. 147–51), but rather a continually present and sustaining force in the world.

Of course, this does not mean we should appeal to God as an explanation for particular events in the world (a decidedly unscientific viewpoint), since God’s conserving power must not be conceived as one cause among others within the world: “There seems no need to admit that the fundamental reason for the creature’s relationship to God as creating and conserving is that it is being acted upon or affected. . . . [I]n conservation and creation this does not occur, but the whole is created and the whole conserved completely by the creator and conserver, and it is not just a part of it as is the case when a patient receives a form from the agent” (Scotus, 1975, p. 274). The created order has its own integrity and self-contained character which God’s presence as its conserver does not destroy but rather makes possible. Accordingly, we should train our students (and ourselves) to experience God *within* nature rather than behind it, that is, that we try to see God as present *in* the natural world and not just having his existence manifested through it.

The importance of this argument for a Christian understanding of nature is clear, and at odds with a great deal of the “spirituality” associated with much of the contemporary environmental movement. Rather than seeing in nature the evidence for some *deus absconditus* who might be appreciated as artificer without impinging upon the present order of things, Scotus’s argument demands that any deistic understanding of God as a watchmaker who creates then abandons creation to its own devices must be rejected: “Although the being of a creature is permanent, nevertheless as regards God it is always in a quasi state of becoming, that is to say, it is always actually depending on the cause which gives it being and it is never in *facto esse*, i.e., it is never actual apart from and independent of everything else” (Scotus, 1975, p. 275).

It is this dialectic between the world's utter dependence upon God for its very being and, at the same time, its proper integrity and permanence, and the intellectual tension it produces, which can be so fruitful for our students. By presenting both the permanence and the changeability of nature, we can lead them to see that a serious scientific investigation of the natural world does not exclude but rather presupposes on a meta-physical level the presence and activity of God within this world. At the same time, the inherent dignity and value of creation qua creation can be upheld, since it is not simply in an eternal state of becoming but has a stability and structure which has been willed by God. Such an approach to nature, if taught seriously and consistently, would produce a healthy balance which is so frequently lacking in contemporary philosophical debates over the environment.

II. *Haecceitas* and the Dignity of the Individual

*"All praise be yours, my Lord, through Sister Earth, our mother,
Who feeds us in her sovereignty and produces
Various fruits with coloured flowers and herbs."*

If Scotus's understanding of creation and conservation preserves a healthy balance between God's presence in nature and the relative autonomy of creation, his famous notion of *haecceitas* can do the same for the tension between individuality and universality which always confronts students when they study the natural world. This, however, requires thinking deeply about the ontological connection and differences between the species and the individual. And for that, Scotus's concept of *haecceitas* (literally, "this-ness") can be of considerable value. However, since this idea is a notoriously complex and controversial one, developed to resolve a host of logical and metaphysical problems concerning the status of universals and the process of individuation which arose during the thirteenth-century revival of Aristotelianism (for a concise discussion of this background, see: Bettoni, 1961, pp. 60–65; Noone, 2003, pp. 100–112; Wolter, 1990, pp. 68–71), I will limit myself to a brief description of what Scotus meant by this term and try to show how it can be a useful heuristic for making us think about the significance of individual beings.

The problem of universals and individuals is perhaps *the* central question of ancient and medieval philosophy, whose development might be seen as a slow groping over more than a millennium and a half towards the reality of the particular (culminating in the nominalism of William of Ockham). As Efrem Bettoni observes, "for Plato the only realities in the full meaning of the term were ideal essences. The multiplicity of individuals was for him a degradation and devaluation from which, quite inconsistently, man alone could redeem himself. Aristotle, too, did not depart on this point from the logical course of Platonic metaphysics. . . . Through his doctrine of a separate agent intellect, Aristotle, more consistently than Plato, even reduced the individual man to a feeble incarnation of the

species" (Bettoni, 1961, p. 63). The legacy of Aristotle's agent intellect in the Latin Averroism in the mid-thirteenth century made the resolution of this problem a priority in the generation preceding Scotus:

Indeed, the problem [of individuation] had become a central preoccupation of theologians in the final decades of the thirteenth century, ever since the Aristotelian (and perhaps the Thomistic) theory of individuation had been officially condemned by Etienne Tempier, the bishop of Paris, in 1277. What may be said of this attention is that it led to a plethora of opinions: individuation was explained by appealing to the collection of accidents found in a subject, the quantity that the subject possesses, the matter that in part constitutes the subject, the actual existence (*esse*) of the subject, the relation that the subject bore to the agent that produced it, or, finally, nothing positive, but simply the non-identity of the thing with the species to which it belonged (Noone, 2003, p. 112).

While many of the debates in the late-thirteenth century centered around (typically scholastic) question of the individuation of angels, "Scotus in raising these questions on individuation was far less concerned with the problem of the metaphysical composition of angels or matter than with the more fundamental epistemological and psychological question, namely, the objective nature of our intellectual knowledge" (Wolter, 1990, p. 71).

The fundamental problem was how individuals could be the basis for our knowledge of universals, since they are by nature particular: "If this object [of knowledge] were of itself singular and if the intellect knew its nature as universal, then the intellect would understand the object under an aspect opposite to the object's very notion (i.e., singular)" (Ingham & Dreyer, 2004, p. 104). Unless the gap between particular objects and our grasp of universals is bridged, human scientific knowledge has no clear foundation in the sensible world. It was to resolve this problem and to assert the dignity and significance of the individual existent that Scotus proposed his (variously expressed) notion of *entitas individualis* or *forma individualis* or *ultimus gradus* or *entitas positiva* or *haecceitas* (Noone, 2003, p. 119; even "though Scotus used the term only three or four times, *haecceitas* was adopted by the later Scotistic school as the word to designate this component in the thing" [Cresswell, 1965, p. 131], and I have adopted it in this article).

As a preliminary, Scotus distinguishes between a universal and a common nature (*natura communis*, sometimes unhappily but not necessarily inaccurately called the "physical universal" [Bettoni, 1961, p. 58]). He argues that the metaphysical foundation for both the individual existent and the universal knowledge based on it is neither universal nor individual, but rather an entity which can, under different circumstances, exist as either universal or individual. For instance, he argues, "Equinity ["horse-

ness”] is only equinity; of itself it is neither one nor several, neither universal nor particular” (*Ordinatio* II, d. 3, p. 1, q. 1; English translation: Spade, 1994, p. 63). In other words, the true essence of an individual horse is the *natura communis* which it instantiates, and which is at the same time capable of existing as a universal when grasped by the intellect. The *natura communis* is the third term through which the universal and the individual are related to each other. But Scotus still needs at this point to connect the individual existent with this common nature, a necessary move since the common nature is not individual while the particular existent by definition is. The common nature, Scotus argues, must be “contracted” by some entity which connects it with an individual such that the individual possesses that particular “nature” which is common both to the universal and to other, separate creatures possessing the same nature. This is nothing else but the *haecceitas* of the thing, which “determines the individual in such a way that it is no longer open to further numerical multiplicity but is determined to be this individual and no other” (Noone, 2003, p. 120).

A full discussion of the exact metaphysical status of *haecceitas* is obviously impossible in this article (as C. R. S. Harris somewhat charitably writes, it “has been variously interpreted” over the centuries [Harris, 1927, p. II: 94]), but a few observations can help clarify its importance for the present discussion. In attempting to express its mode of existence, Scotus frequently (though by no means always) adopts the “language of form to describe his individuating principle” (Noone, 2003, p. 119), such that each individual possesses a unique metaphysical character by virtue of its *haecceitas* which makes it exactly that individual and not another. But this language can be and, indeed, frequently has been misleading, since for Scotus *haecceitas* cannot be a separately existing entity apart from the *natura communis*. Bettoni describes the relationship thus: “Haecceity is not really a distinct principle, but merely the ultimate entity of form, or its ultimate perfection in the order of being. Common nature cannot exist without haecceity, nor is it related to it as one thing to another, but as reality to reality, that is, as a mode of being to a mode of being of one and the same thing. Between them there is only a formal distinction” (Bettoni, 1961, p. 62). Thus, the *haecceitas* of a thing is not separable in reality from the *natura communis*, but the distinction between them is nevertheless founded in the individual and not simply a conceptual distinction. Rather, it is a meaningful distinction between the particularity and the universality found in a single, existing individual.

Thus, Scotus claims, with *haecceitas* we reach the ultimate level of reality in the created order. What is most real is not the matter from which a given horse is composed (contra modern materialism), nor the form of “equinity” which is instantiated in this particular horse (contra Plato), nor even the unique combination of form and matter found in this horse (contra Aristotle and perhaps Thomas). Rather, the reality here is simply *this horse* in its *haecceitas*. Scotus writes: “This [individuating] entity therefore

is not the matter or the form or the composite insofar as each of these is a 'nature,' — but it is the ultimate reality of the being [i.e., the *ens*] that is the matter or that is the form or that is the composite" (*Ordinatio* II, d. 3, p. 1, q. 1; English translation: Wolter, 1990, p. 93).

Scotus's emphasis on the priority of the individual is perhaps his greatest contribution to the classical philosophical tradition, and marks "a radical vindication of the value of the individual against the depreciating tendencies of Greek philosophy" (Bettoni, 1961, pp. 62–63), which "depreciating tendencies" are frequently repeated by modern science in its investigation of nature. What this concept offers is nothing less than the rediscovery of the (human, animal, plant or inorganic) individual as the locus of the divine creativity and the divine plan within nature: "Here is where the true meaning of the Scotistic doctrine of haecceity is to be found. This doctrine aims precisely at pointing out the individual's greater richness of perfection in contrast to the species, and at explaining how things cannot exist except as individuals. Individuality, in Scotus' system, is the ultimate perfection of things: it enables them to receive in themselves the act of existence. Only thus they become real in the full sense of the term" (Bettoni, 1961, p. 63).

*What could be
more Franciscan
than Scotus's abiding
respect for the
individual creature?*

Just as in the preceding section we saw how Scotus attempted to balance the tension between God's presence in nature and its autonomy, here we find him attempting a similar solution to the opposing tendencies of Platonism, which almost entirely devalued the individual, and the nominalism of William Ockham, which denies any extra-mental existence to the universal. The complexity of Scotus's solution, for which the notion of *haecceitas* is central, and the difficulty he had in finding a stable terminology to express it, are consequences of this underlying tension. But, at the same time, "they also show the extent to which Scotus is committed both to the reality of common natures and the ultimate importance of individuals. Most of the tension in his theories stems from the strength of his desire to locate a place for commonness and uniqueness in the texture of individual substances" (Noone, 2003, p. 122).

What could be more Franciscan than Scotus's abiding respect for the individual creature? And what is more needed in contemporary science, where individuals are increasingly being reduced to mere place-holders for the species, to a means for understanding and controlling the universal rather than ends in themselves with intrinsic worth and dignity? The debate over human cloning for the purpose of harvesting embryonic stem-cells, in which the overwhelming majority of scientists, politicians and the general public simply believe there is only a clump of cells rather than a basic moral principle at stake, is the legacy of this neglect of individuality. Indeed, the cash-value of Scotistic metaphysics is especially immediate in

the case of “biological cloning, where the cloned cells are identical qualitatively but are quantitatively or numerically distinct. Though each individual clone has the same nature as its parent cell or sibling, Scotus would say, each also has its own individuality, and this is something that cannot be cloned” (Wolter, 1990, p. 73).

Beyond human life issues, larger environmental concerns also need to be informed by Scotus’s emphasis on the individual. Thus, when struggling with the trade-offs and sacrifices which must often be made when attempting to protect endangered species, the constant challenge is to always keep in view the greater good of the entire species while never denying the significance of individual members of that species (a task applicable to our dealings with both human and non-human species). Indeed, it seems to me intellectually and morally perverse to be enamored with an entire species while indifferent to the sufferings and fates of its individual members. But is this not only too common in our society, where biological research and genetic and medical experimentation constantly look not to the well-being or the value of particulars but only to the ends of our and their species? However necessary this may be at times, to deny it has a deforming effect on our intellectual and moral being seems to me impossible.

Of course, none of these problems has any simple solutions, nor can an appeal to Scotus remove the very real conflicts which drive these debates. He can, however, provide the philosophical resources for understanding the problems in their full complexity, which is certainly a necessary first step to finding a solution. But if we offer our students no metaphysical understanding beyond that presupposed by the contemporary sciences, we cannot be surprised when they draw the type of materialistic conclusions so common on such important issues.

The key to doing that, in turn, is to recover the Franciscan philosophical and theological tradition which Scotus so well represents. This can enable us to think beyond the categories of materialism and utilitarianism so prevalent in modern society and to think about individuals in a deeper, more adequate manner. The prerequisite for a Christian philosophy of nature, I would suggest, is the belief that, “if the individual is a more perfect being than the specific essence, it will not only have a greater unity, but also a greater degree of truth and goodness” (Bettoni, 1961, p. 63). The universal within nature will not be ignored in such a worldview, of course. How could it be, since “everywhere in the created world we find the two aspects [of universality and individuality] always conjoined in such a way that every individual is distinct from every other” (Cresswell, 1965, p. 132)? Yet a truly Franciscan philosophy of nature must affirm that “each individual is like a note in the grand symphony of creation and furnishes new evidence of God’s magnificence and bounty. As Duns Scotus puts it, ‘Individuals as such are also willed by the first cause, not as ends — for God alone is the end — but as something ordered to the end. Hence God

multiplies the individuals within the species in order to communicate His goodness and His beatitude' ” (Bettoni, 1961, p. 64, citing *Ordinatio* II, d. 3, p. 1, q. 6).

III. The Source and Scope of Human Sovereignty over Nature

*“All praise be yours, my Lord, through Sister Water,
So useful, lowly, precious and pure.”*

Just as Scotus can be an invaluable resource for rediscovering God's presence in the world, which in turn finds its fullest expression in the individuality of all things within nature, so also he can help make clear what (if any) kind of dominion humans possess over creation and how it should be exercised. Here, too, there are tensions and conflicting values which must be preserved and reconciled. Most debates over the environment and the best methods for preserving it revolve around two closely related questions: “Do natural resources such as forests, oceans, and the atmosphere belong to individual persons or groups of persons such that they can dispose of them as they wish?” (a political and economic question), and “Whose interests must be taken into account when making these decisions?” (a moral question). While Scotus does not say very much about either topic — he never commented on Aristotle's *Politics* as Aquinas did or wrote detailed political tracts like Ockham — what he does say is extremely relevant. Indeed, Scotus's writings contain “the essential elements of a theory of human society” (Harris, 1927, p. II:357) which can help us and our students to think about how to create a sustainable balance between the rights of the individual and the common good.

After the collapse of communism almost a generation ago, the existence of private property and the relatively unfettered use of it as a basic human right are taken as eternal, self-evident truths in modern society. Scotus is clear, though, that the existence of private property is not the result of an unchanging human nature but rather of the Fall and Original Sin: “In the state of innocence neither divine nor natural law provided for distinct ownership of property; on the contrary everything was common. . . . Whence do we possess what we possess? Is it not by human law? For by divine law ‘the earth and the fullness thereof is the Lord's’” (*Ordinatio* IV, d. 15, q. 2, n. 4; all subsequent references to English translation in: Wolter, 2001, p. 29). And since “the earth and the fullness thereof is the Lord's” by divine, not human law, it cannot be changed by any lapse occurring within the created order: God's dominion over the earth is eternal and absolute, while ours is merely conditional.

At the same time, of course, we do live in a post-lapsarian world in which private property is a fact: “After the Fall of man, this law of nature of holding all things in common was revoked” (Wolter, 2001, p. 31). Scotus defends this ordering of things as a reasonable response to the changed circumstances under which humans now exist:

This was also reasonable, for the same two reasons. First of all, communality of all property would have militated against the peaceful life. For the evil and covetous person would take more than needed and, to do so, would also use violence against others who wished to use these common goods for their own needs. . . . Secondly, the original law would have failed to ensure the necessary sustenance of mankind, for those stronger and more belligerent would have deprived the others of necessities. (Wolter, 2001, p. 31)

As Bettoni summarizes Scotus's view: "After original sin, establishment of the right to private property became necessary because of man's greed, violence, and sloth" (Bettoni, 1961, p. 176).

But Bettoni's use of the word "necessary" (as well as that of Harris [Harris, 1927, p. II:348] and Wolter [Wolter, 1990, p. 22]) must be interpreted carefully. There is certainly no logical necessity to the existence of private property after the Fall, since a world without it can obviously be conceived without contradiction. Neither is there a *de facto* necessity, based on the fallenness of humanity. The existence of the Franciscan orders proves this, since, as Scotus and Ockham after him repeatedly insist, "a friar is conceded only the use, not the ownership of the necessities of life" (Wolter, 2001, p. 19). Indeed, precisely because of his commitment to Franciscanism, Scotus rejects the Lockean notion that private property is the most natural and fundamental relationship underlying human society. On the contrary, he argues, private property and the social institutions supporting it have their justification in a prudential rational judgment about how best to achieve *natural human goods*, since "according to right reason men should have the use of things in such a way as, first, to contribute to a peaceful and decent life, and [second] to provide needed sustenance" (Wolter, 2001, p. 29).

Any law establishing private property, he argues, is a contingent one insofar as it rests on a limited human judgment about how to accomplish the good, and can at most claim to be a reasonable (but never a necessary) response to the human condition. Thus, "from the premise that human beings are more concerned about their own possessions than about those of the community, one can build an argument for the validity of a law establishing private property. If one takes as a premise some other picture of human beings, one can develop possible arguments against such a law" (Moehle, 2003, p. 320). This means that other social arrangements for the administration of natural goods are not intrinsically impossible: "In either case, however, the arguments one offers will not have a strictly deductive character but will nonetheless be rational. These arguments do not make reference to the divine plan for creation, that is, to an eternal law, but rather to our limited knowledge of reality. This argumentative structure thus gives Scotus complete freedom to show the legitimacy of a plurality of orderings, but each of these must be shown to be rational in its own right" (Moehle, 2003, p. 320). Accordingly, those who

would argue that private ownership of natural resources should be allowed may well argue that other social arrangements for administering these goods are unfeasible, but never that they are impossible or unnatural.

Given that private property rights are both created by and are potentially subject to limitation (or even abolition) in light of rational deliberation about how best to achieve certain human goods, this leads directly to the second question, "Whose interests must be taken into account when making these decisions?" How wide the circle of concern is drawn will, of course, have a dramatic impact upon the answer given. Certainly, when I dump chemical waste into a stream running across my property to avoid paying for its proper disposal, I am promoting my own good to the extent that I avoid expenses I would otherwise incur. Few people now, one hopes, would accept so egregious an example of environmental abuse for personal profit, yet it is a consistent conclusion from a very narrowly proscribed sphere of moral concern. But, at the same time, only a small minority of people would accept all the consequences of the Scotistic principle underlying that rejection: "Private property is a product of positive rather than natural law and may not be administered to the detriment of the common good" (Wolter, 1990, p. 22). But it is just this principle, however foreign it may be to the Enlightenment roots of our political culture, which can provide a principled Franciscan response to the very un-Scotistic individualism of contemporary American society.

The denial that there is any right (individual, corporate, or even national) to use private property in ways seriously destructive of the environment lies at the heart of the modern environmental movement. Yet too often such abuses are permitted out of the fear (or justified by the threat) that the owner of the property might suffer an economic loss as a result, and demand restitution from the courts or private citizens for damages. The Lockean notion of property at work here is even enshrined in the Bill of Rights, with its Fifth Amendment guarantee that no "private property be taken for public use, without just compensation." But Scotus will have none of that, insisting instead that "no one should want restitution made to him when it is not in his best interests or that of the community. For he should desire both his own and the common good, and so regard some delay in the restitution of his property as useful, since it serves a greater good" (Wolter, 2001, p. 73). Beyond restrictions upon use, Scotus even admits that the actual taking of property falls within the legitimate power of the state insofar as it is acting for the common good: "If an individual could transfer his ownership to another, then the community as a whole could transfer the ownership of anything pertaining to the community to anyone" (Wolter, 2001, p. 39). Far from being an unjust taking of private property, preventing environmental abuse is actually a service rendered to the owner qua member of society, since "the supreme consideration of *all* [my italics] economic activities is the good of the community" (Harris, 1927, p. II:356).

Of course, the operative criterion here is “the good of the community,” and Scotus was hardly naive about the dangers of abuse of state power and the importance of popular consent to the decisions made on their behalf (see the discussion of Scotus’s role in the conflict between Philip IV of France and Pope Boniface VIII in: Wolter, 2001, pp. 1–12). These dangers notwithstanding, he still insisted that society could make determinations of reasonableness and enforce them even if the parties subject to enforcement disagreed: “There are certain cases where someone ought to reasonably want this, namely that his property in fact be retained by another, granted that this party already has the will to restore it when the circumstances are opportune” (Wolter, 2001, p. 73). Resisting such lawful and reasonable constraints on the use of property, far from being an assertion of individual freedom, is rather an act against the law and against public order in general: “If you say, the owner is unwilling, because he does not wish that his property be held for any length of time, I reply that the owner has a wicked and inordinate will” (Wolter, 2001, p. 75).

None of this is meant to deny the difficulties and potential dangers involved in such a radical critique of property rights, especially in the hands of a government not truly committed to “the good of the community,” but making the perfect society the enemy of the better is even more dangerous. Moreover, training our students to maintain a healthy tension between the value and autonomy of the individual and the supremacy of the common good when thinking about environmental policy will never be easy. But, I would suggest, the best way to avoid lapsing into other, more serious errors when critiquing contemporary society is to always keep a firm grasp on the primacy of love for others and the demand for self-denial which so characterized the thought of Francis, Scotus, and, most of all, Jesus Christ. By doing so, Franciscans can legitimately claim to be more faithful to the Founders’ vision than contemporary American society is. As Wolter so beautifully writes:

Today, when for the first time in history we can see how our earth looks to the eye of an astronaut, we are in a better position to realize the truth and appreciate the significance of Scotus’ basic assumption that “the Lord’s is the earth and the fullness thereof.” By the laws of nature our earthly space ship with its limited resources belongs to the human race as a whole. Scotus as a follower of Francis of Assisi, patron saint of environmentalists, reminds us that no individual has any divine or inalienable right to property that is not mediated through the community. In the Declaration of Independence our founding fathers did well to substitute “the pursuit of happiness” for “property” in John Locke’s triad of our inalienable rights. (Wolter, 2001, p. 17)

Conclusion

*"Praise and bless my Lord, and give him thanks,
And serve him with great humility."*

Between the arrogant destruction of the environment in the name of "progress" and the neo-pagan worship of nature found on the extreme left of the environmental movement, there is an opportunity for Franciscans to reclaim an older, Christian understanding of nature as a gift from God intended for human use which at the same time has an intrinsic value as the creation and revelation of God. And, I have argued, the thought of John Duns Scotus possesses the philosophical and theological resources to allow us to frame this Christian understanding of nature in a uniquely Franciscan way, wherein its autonomy from and dependence upon God, its individuality and universality, and its intrinsic and utilitarian value can all be preserved and reconciled one to another. Such a unified vision of nature, in turn, can serve as an integrating tool for our students in their efforts to bring together their scientific, theological, philosophical, and artistic studies into a unified (and, one hopes, Christian) vision of the world and their place within it. Although in this article I have only sketched out the most basic principles which could make such an understanding of nature possible, their potential for further development into a rich Franciscan vision of nature is very real and waiting to be put into action. Doing so, however, will demand a courageous and unapologetic effort to reclaim and proclaim the legacy of John Duns Scotus as we approach the seventh centenary of his entry into heaven.

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Capturing the Gravity and Grace of St. Francis of Assisi on Stage: A Meditation on Word and Image

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For twenty-five years I have been surrounded by images of St. Francis. His portrait hangs over the altar at the University of St. Francis chapel. Tapestries of him and Clare drape the walls of our campus. Nearly everyday, I have passed a statue of Francis as I cross our quad on the way to teach my classes on Shakespeare and Renaissance Literature. Francis stands in his brown robe, looking down, belt rope hanging from his waist, left hand clutching a cross, held slightly in front of him. He studies the cross as his right hand points to his chest. Until recently, I had never really given these images much thought. But in the past year and a half, they have begun to take on more meaning for me. I have begun to pay attention to them and the particular images of Francis they depict, and I find myself contemplating the messages they try to convey about our patron saint.

“The Play’s the Thing”

My interest in these symbols has been inspired, in part, by a climate of spiritual and intellectual renewal on our campus engendered by a new administration. Excited by this renewal, I volunteered to write a play about St. Francis for our undergraduate students. I threw myself into this project. I began to read every modern biography I could get my hands on to gain a deeper understanding of the dramatic nature of St. Francis. The more I read, the more I suddenly found Francis entering my life in new and dramatic ways. As I walked to campus, for example, I would find myself mentally addressing “brother tree” and “sister bird” and appreciating the spiritual nature of the natural world in a way that was uniquely connected to my readings of Francis. I found myself thinking about God and about poverty and humility as I crossed a street. I thought about Francis and the suffering he went through to be closer to God, a suffering he embraced with joy, and I found, much to my surprise, that the story of Francis was renewing my own spirituality.

In my readings, I was struck by the way Francis’s life reflected what Simone Weil (1987) has described as a spiritual reciprocity that exists between God and humankind. It is a reciprocity based on becoming spiritually authentic through suffering. Meditating on the significance of Catholic communion, Weil writes that “God did not only make himself flesh for us once, every day he makes himself matter in order to give himself to man and to be consumed by him. Reciprocally, by fatigue, affliction

and death, man is made matter and is consumed by God. How could we refuse this reciprocity?" (p. 30). Francis did not refuse this reciprocity. I wanted to write a play for our students that would capture this sense of Francis being consumed, through his suffering and devotion, by God and

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and staying where he
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he prayed.*

with God. I wanted them to experience in the theater the excitement of the life of Francis and to feel the intimacy with him that I felt when I read the biographies. I wanted our students to feel in their lives the change I felt when I walked along city streets with his story in my head.

Scene: Italy

When I learned that the National Endowment for the Humanities was offering a seminar on St. Francis in Italy, I applied and was accepted. I traveled to Italy with my wife, Linda, and our son, Nick. I spent the summer of 2003 there studying the life of the man who inspired these images on our campus, walking the fields that he walked, visiting the places where he preached, and stay-

ing where he stayed and where he prayed. I came home with a new appreciation, not only for the images that adorn our campus, but also for the power of one individual, through simple, yet profound, acts of love and generosity, to change the world around him. For me, this seminar helped put flesh on the bones of St. Francis.

The seminar was directed by William Cook, a medieval historian who spent twenty years of his life traveling through Italy photographing and describing the artwork done on Francis in the thirteenth century. In the introduction to his book, *Images of St. Francis of Assisi in Painting, Stone and Glass from the Earliest Images to ca. 1320 in Italy: a Catalogue*, Cook (1999) noted that he came to a new understanding of Francis by studying the art in the thirteenth century done on the saint's life. When Cook first read Bonaventure's *Major Legend of St. Francis (Legenda Maior)* in graduate school, he told his colleagues "Francis must have been the craziest person who ever lived" (p. 20). It was only later, when Cook visited Assisi and spent some time there, that his appreciation for Francis began to deepen. "One summer in Assisi," he wrote, "over a period of several days, I re-read the *Legenda Maior*. In those same days, I strolled the streets of Assisi and I spent a lot of time looking at the frescoes in the Upper Church that were based on the *Legenda Maior*. Francis began to make sense, and the art that presented his life to me was at least as responsible for my new understanding as Bonaventure's text" (p. 20). "It is clear to me that even today," Cook added, "more people know about Francis through visual images of him than from anything they have read" (p. 20).

In our seminar, Cook insisted that we, too, engage the life of this saint in both word and image. For weeks we pored over the early documents by Francis and about Francis collected in *Francis of Assisi: Early Documents*, edited by Armstrong, Hellmann, and Short (1999–2001). We read the biographies by Celano, *The Legend of the Three Companions*, *The Assisi Compilation*, and Bonaventure's *Major Legend*. We also traveled to sites in Rome, Pistoia, Pescia, Pisa, Montefalco, Florence, Siena, and Assisi to view the early frescoes and dossals of Francis. Cook taught us how to read these art works as literary texts to be interpreted and compared to each other and to the biographies of the period. Through Cook's instruction, we learned to appreciate the nuances between the written word and the painted images. Cook showed us how the Franciscan story was taught to an illiterate populace through the medieval paintings and dossals, and how that story was enhanced by the combination of the image and word throughout the churches of Italy.

As I worked on my project for the seminar, the play, I was especially interested in the way medieval artists used the painted image to universalize religious themes for their audiences. In Siena, for example, Madonna and Child were painted with the architecture and landscape of Siena in the background to remind the viewer that the image was universal and local at the same time. This same technique was used by the Florentine and Umbrian artists to localize the early saints by putting them in a familiar setting that the audience could recognize. As James Cowan (2001), in *St. Francis: A Saint's Way*, notes "[Italy] is a land of sweet melancholy. You only have to peer into the paintings of the Umbrian artists . . . to see how deeply attached people were in those days to tree-clad hills, contorted vaults of stone, and garden seats overgrown with vine" (p. 48). He adds: "It's no accident that Umbrian artists liked to paint their Madonna and Infant portraits in the countryside, rather than the enclosed architectural background so favored by Florentine artists. I think they believed that the Virgin would feel more at ease seated among rocks, trees, and flower-decked gardens than in some regal boudoir in town. . . . Hers was the landscape of nature" (p. 49). What I learned from Cook is that the Umbrian artists, like other artists throughout Italy, chose the local setting to personalize the Madonna and Child and make them more relevant among an Umbrian audience than they would have been if they were painted in a Palestinian setting. Absolute accuracy was less important than relevance. The audience of the time felt a kinship with the Madonna and Child in a setting recognized as their own.

We spent our last week of the seminar in Assisi studying Bonaventure's *Major Legend* and examining the frescoes by Giotto that line the walls of the basilica of San Francesco. The humility of Bonaventure, who tells us that he feels "unworthy and unequal to the task of writing the life of a man so venerable and worthy of imitation" (p. 528), is perfectly balanced by the boldness of Giotto who paints the images of Francis on the basilica

walls with a dramatic force that brings the words of Bonaventure to life. The combination of word and image in both the text and the frescoes captures the spirit of Francis. The frescoes convey an image of Francis that is both personal and worldly in a way that words alone cannot fully convey. Giotto captures the rigorous and knowledgeable inwardness of his subject in dramatic detail. As Cowan (2001) points out:

What he painted in all the various tableaux on the walls of the basilica of San Francesco is a man whose grace was tempered by a rigorous and not unworldly inwardness. In Giotto's hands, Francis became the first man to stand apart in Western painting. In that sense Giotto celebrated the individual for the first time. The psychology of Francis interested him more than the ritual gestures that until then made up the subject and themes of medieval art. (pp. 42-43)

Studying the celebration of the individualized Francis in Giotto's paintings and comparing them to Bonaventure's stories of the saint, I came to a greater appreciation of Cook's point that the life of Francis is best rendered in both image and word. Giotto's paintings reinforce and deepen the stories in Bonaventure by inviting the viewer to contemplate the images in their imaginative detail.

Francis as Image-Maker and Dramatist

The power of the image was not lost on Francis. He was a master image-maker, crafting scenes to be interpreted by those around him. He did not tell people how to find God. He taught them, by example, how to see God in their lives and in the world around them. He gave them images, dramatic acts that they could imaginatively contemplate, acts captured in the paintings of Giotto and the early biographers. Like the medieval painters who placed Madonna and Child in local settings to personalize the event, Francis created images that could be personally interpreted by those who viewed them. Cook's emphasis on approaching Francis through both images and words created a new appreciation in me for the visual possibilities offered by a dramatic production. I began to think about how I could use setting and image in the play to make Francis personal to our students.

But, to my surprise when I returned home, putting flesh on the bones of St. Francis did not help me write the play. In fact, my experiences in this seminar, as wonderful as they were both visually and intellectually, only made the prospect of writing a play about Francis more difficult. The more I began to see the stories of Francis depicted in the frescoes of Italy, the more I began to read from the early biographies of Francis, the more I began to see how complex and complicated this man was. Certainly, he had a flair for the dramatic act. Most modern biographers who write about Francis note this aspect of his nature. Donald Spoto (2002), for example, notes that "Francis always preferred action to analysis" (p. 120), and

Adrian House (2000) points out that “As an actor Francis understood the uses of gesture and mime; he was said ‘to make a tongue of his body’” (p. 111). G. K. Chesterton (1924) says that it is “truly said Francis of Assisi was one of the founders of the medieval drama, and therefore of the modern drama . . . for . . . he was pre-eminently a dramatic person” (p. 86), and John V. Fleming (1977) observes that “There are repeated indications that Francis’s ‘fervor’ took corporal expression, that his preaching was characterized by a good deal of kinetic energy, rhythmic movement, emphatic gesticulation” (p. 119). Whenever possible, Francis would always reach for the dramatic act over the carefully articulated phrase.

*Whenever possible,
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articulated phrase.*

To dramatize his renunciation of wealth and privilege, for example, he stripped himself naked in front of his father and the Bishop of Assisi. “When he was in front of the bishop,” Celano tells us, “[Francis] neither delayed nor hesitated, but immediately took off and threw down all his clothes and returned them to his father. He did not even keep his trousers on, and he was completely stripped naked before everyone” (1C, in Armstrong et al., 1999, p. 193). We are then told that “The bishop, observing his frame of mind and admiring his fervor and determination, got up and, gathering him in his own arms, covered him with the mantle he was wearing. He clearly understood that this was prompted by God and he knew that the action of the man of God, which he had personally witnessed, contained a mystery” (pp. 190–191).

This is a critical moment for Francis, conveyed in a significant image whose mystery is left open for interpretation by the bishop and those who witness it. The image speaks louder than any words could have done in this case. It is bold and dramatic. It contains a mystery that draws the audience in and asks for interpretation. It is a scene that has been written about and painted many times because it appeals to our imagination. Commenting on this scene, for example, Cowan (2001) notes that it is an essential act in the life of Francis. Once he strips himself naked in front of his father, his friends, and his neighbors, there is no going back to an ordinary life; to go naked into the world is to renounce all its pretensions, all its fabrications, all its concealments and hypocrisies that clothing symbolizes. As Cowan notes, “A man who goes literally and figuratively naked takes upon himself a unique responsibility, for he is placing himself between man as a figure of concealment, of selfhood, and the mysterious perturbations of the Invisible” (p. 42). Naked, Francis places himself in a condition of complete acceptance. His destiny is now in the hands of God. Francis relies on the moment, and the image of his nakedness, to convey the “mysterious perturbations of the Invisible” behind his act.

Again, when asked to preach a sermon to Clare and the women at San Damiano, he sat on a stool with a bucket of ashes, poured a circle around

himself and dumped the rest of the ashes over his head, never saying a word. Celano relates the story this way:

The Ladies gathered as usual to *hear the word of God*, but no less to see their father, and he *raised his eyes to heaven*, where he always had his *heart*, and began to pray to Christ. Then he had ashes brought and made a circle with them round himself on the floor, and then *put the rest on his head*. As they waited, the blessed father remained in silence within the circle of ashes, and real amazement grew in their hearts. Suddenly, he got up, and to their great surprise, recited the *'Have mercy on me, God,'* instead of a sermon. As he finished it, he left quickly. The handmaids of God were so filled with contrition by the power of this mime that they were flowing with tears, and could hardly restrain their hands from punishing themselves. By his action he taught them to consider themselves ashes, and that nothing else was close to his heart except what was in keeping with that view. (2C, in Armstrong et al., 2000, pp. 379–380)

Here Francis preaches a sermon without words. Again, he uses an image to engage the imagination of his audience. The audience must interpret the significance of the action for themselves. The image itself remains powerful and mysterious, larger than any single interpretation offered in the more limited medium of words.

For Francis, the image triumphed over the word. On one occasion to emphasize the evils of money to a fellow friar, he had the man take the forbidden money in his mouth and place it in horse dung outside the church at Portiuncula (2C, in Armstrong et al., 2000, p. 290). Francis sought to teach through the dramatic act or image rather than the carefully formulated sermon. As William Fry (1982) has observed:

If the Communion of Saints should ever decide to put on a play or a film . . . surely St. Francis of Assisi would be their natural choice for the star. He combines all the qualities needed for instant appeal to the public: a beautiful singer, a personality to draw an audience at any street corner, and also something of a clown; cheeky, ebullient, yet desperately vulnerable; brave but gentle, an obedient scamp, workman and poet, a sanctified tramp, scared of women yet drawn into a lifelong partnership with a beautiful girl. (p. 78)

“Christ plays in . . . eyes not his”

Francis and the early Franciscans embraced the idea of using drama and figurative images as teaching devices, much in the way the early medieval painters employed paintings to teach Gospel stories to the illiterate and unlettered members of their society. According to David L. Jeffrey (1983), “The Franciscans carried with them a passionate determination to harness popular culture as a medium, and to elevate it as a

value” (p. 345). They sought to reach popular audiences by dramaturgy. They inserted dramatic vernacular images in their sermons and were interested in the dramatic as a way of presenting the Christian story. The legacy of St. Francis to medieval theater is above all one of style and dedication —extravagant style and dedication to a popular audience. It was not unusual for Francis or his followers to break into song during a sermon or to dance around as they spoke. They sought to teach and delight as they preached the Gospel message. Theatricality was an important medium for their teaching. Their theatricality was viewed as a risky way to teach the Gospel by the clergy of their day, but, as Jeffrey notes, “it was entirely consistent with the other risks they were willing to take with the frailties and foibles of ordinary human nature” (p. 345). But Jeffrey also points out that:

we should not lightly equate this risk-taking with naiveté. Rather, we should see that it proceeds from a tremendous confidence in the sovereignty of God and in the power of grace released in the Incarnation — grace sufficient to redeem our most ridiculous ineptitude . . . through the features of men’s faces — . . . : for the Franciscans the ‘good game’ — the ‘godly game’ — was *imitatio Christi* after all, and they believed that one played it best who saw that in all this playing of mankind it is Christ who may be discovered, the Player indistinguishable from the game, redeeming our world by taking on its humblest parts. (pp. 345–346)

This penchant for the “godly game” of *imitatio Christi*, of discovering Christ through this playing of humankind, of redeeming our world by taking on its humblest parts, lies at the center of Francis’s dramatic nature. Seamus Mulholland (1988) argues that St. Francis is both a dramatic character and a poet who is capable of using language and action in a dramatic manner to convey his personal vision of Christ and the Gospel message to others. Mulholland writes:

As a poet I am keenly interested in the way in which St. Francis perceived the world, how he expressed in word and deed his experience of that world, and how, with his poetical mind, he translated inter-active experience into the concrete and the visual. This has led me increasingly to look at St. Francis as a “dramatist,” one who takes that abstract or conceptual and crafts from it a visible experience and expression in word and deed so that the abstract becomes enfleshed in the drama and the drama itself becomes that experience. (p. 339)

This ability to teach through both word and image, to take the abstract or conceptual and craft from it a visible experience so that the abstract becomes enfleshed in the drama, is an important aspect of St. Francis. Any attempt to present him on stage must take into account this aspect of his

nature. In an important sense, St. Francis is a poet and dramatist who “‘acted’ out the experience of his world, time and culture and the problems within it, with truthfulness and integrity” (p. 339). But, as Mulholland also notes:

This does not mean that Francis was insincere — of course he was not — but he did have a powerful sense of imagination, or rather his intuitive imaginative response to thought, feeling and experience provided him with a “poietas,” a method of crafting, of making visible in concrete actions what was originally unformulated abstractions. It is this true imagination which in a sense sets his dramatic expression of these experiences free from the confines of pure thought, or better still, which does not limit the experiences to speculative metaphysical reflections. In the case of Francis, Marx’s dictum “Do not contemplate the world; change it!” is most obviously true; for Francis not only changes his own world, the world of his imagination, action, reflections, and inner space but through his own changing, changes the world around him. (p. 340)

This power of drama, the embracing of popular culture in a dramatic way, is what makes Francis appealing to those who encounter his story. By embracing popular culture and by changing himself and indirectly changing the popular culture, Francis is able to move those who encounter him to a higher conception of God and the way the divine informs everyday life.

This dramatic play allows Francis to project to others his sense of God in the world around him. Thus, he “preaches” to the birds, or he exchanges clothing with the beggar in Rome. His dramatic actions objectify his inner subjective sense of the divine, and others watching his performance are edified by his actions. In Celano’s second biography of Francis, this sense of providing action by example is directly addressed. A Doctor of Theology, Celano tells us, visits Francis and asks Francis how he would respond to these words of Ezekiel: “If you do not warn the wicked man about his wickedness, I will hold you responsible for his soul” (Ez. 3:18–20; 33: 7–9). The theologian asks Francis what he would do if he saw someone doing something immoral. If he did not correct the individual and chastise him, the theologian says, would Francis not be responsible for the person’s soul? “If that passage is supposed to be understood in a universal sense,” Francis replies, “then I understand it to mean that a *servant of God* should be burning with the life and holiness so brightly, that by the *light of example* and the tongue of his *conduct*, he will rebuke all the wicked. I say, the brightness of his life and the fragrance of his reputation will *proclaim their wickedness* to all of them” (2C, in Armstrong et al., 2000, p. 315). In other words, Francis would show through his own conduct, his own imaging, what it means to be the servant of God and the person would be edified by that example.

For Francis, the “godly game” was *imitatio Christi*. He sought to play this game so well that Christ might be discovered in the playing, the Player indistinguishable from the game for those who viewed the action. But Francis’s actions are not separate from him, Mulholland (1988) points out, “they are not what he *does* but rather they are what he *is*. In the imagination that brings a picture of him to our minds as we read his writing, poetry or stories concerning him, he is the sum total of his actions and words — the fiction becomes the fact and thus the imagination becomes the reality” (p. 342).

Any dramatic production of the story of Francis must take into account his *imitatio Christi* through symbolic action, his belief that God can be made visible by the “actor” whose actions function as a channel through which God may appear. Francis was the master of the one-act play. Just as the actor on the stage must efface his self-identity to assume that of another, Francis constantly effaces his sense of self so that God may be made visible through his action. He understands that the actor gives form and shape to an abstract idea through a concrete image turned into action so that the image makes the subjective experience an objective experience to an audience who then subjectively takes it in again. The abstract idea that Francis is concerned with is how do we live with God in our lives. How do we make manifest the sense of the divine in our daily life? What concrete image can we use to convey this abstract idea of God’s grace and to remind us daily of God’s presence in our lives? For like Francis, we can only make way for God’s presence and grace if we deny our sense of self and constantly turn our thoughts to God.

Any dramatic production of the story of Francis must take into account his imitatio Christi through symbolic action, his belief that God can be made visible by the “actor” whose actions function as a channel through which God may appear.

Exit Francis, Stage Left

Francis lets the symbolic act speak for itself. That is why, even though he was called a saint in his own day, he resisted the term because it focused attention on the human and not on God whom the human images. There is a famous passage in *The Assisi Compilation* (Armstrong et al., 2000), for example, where someone says of Francis: “This man is a saint” (p. 124). Francis replies, rather cryptically, “I am not sure that I won’t have sons and daughters” (p. 124). He then goes on to say:

As in a painting of the Lord and the Blessed Virgin on wood, it is God and the Blessed Virgin who are honored, and God and the Blessed Virgin are held in memory. The wood and the paint attribute nothing themselves because they are merely wood and paint. In the same way, a servant of God is a painting, that

is, a creature of God, in whom God is honored because of His goodness. Like wood or paint, he must not attribute anything to himself, but give all honor and glory to God. (AC, in Armstrong et al., 2000, pp. 124–125)

Francis took literally the idea that we are made in the image of God. He tried to make himself transparent so God's gift of grace could be viewed through his actions. Francis attributed nothing to himself except shame and struggle. He was a conduit for God's grace, and his actions reflected honor and glory back to God, the source of goodness in the world. He understood that our sense of self, our center of pride and arrogance, must be emptied so God can enter us.

Gravity and Grace

For Francis, this ability to listen, to hear God's message involves the necessity of silencing the noise of the self so that we can hear God speaking to us. Simone Weil (1987) accurately describes this tension between the flesh and the spirit that Francis enacts in his daily life in her book of meditations titled *Gravity and Grace*. She argues that there are two forces at work in the world: gravity and grace. "All the *natural* movements of the soul are controlled by laws analogous to those of physical gravity. Grace is the only exception" (p. 1). Gravity is what pulls the soul down and holds it to the earth. "Everything we call base is a phenomenon due to gravity," Weil says; "Moreover the word baseness is an indication of this fact" (p. 1). Gravity reflects what is base and low within us. Our souls are subject to this same gravitational pull. Only God's grace can create a sense of the transcendent in us. As Weil notes, "We possess nothing in the world — a mere chance can strip us of everything — except the power to say 'I.' That is what we have to give to God — in other words, to destroy. There is absolutely no other free act which it is given us to accomplish — only the destruction of the 'I'" (p. 24).

According to Weil, the destruction of the "I" and our power to say "I" can come about by two causes. First, some outside force, some catastrophe or an overwhelming set of depravations, can destroy our sense of self and rob us of our power to say "I." Weil writes:

Nothing in the world can rob us of the power to say 'I.' Nothing except extreme affliction. Nothing is worse than extreme affliction which destroys the 'I' from outside, because after that we can no longer destroy it ourselves. What happens to those whose 'I' has been destroyed from the outside by affliction? It is not possible to imagine anything for them but annihilation according to the atheistic or materialistic conception. (p. 23)

People who suffer the loss of self from the outside do not experience a lessening of ego. Their egoism is increased. As Weil notes, "Though they have lost their 'I,' it does not mean that they have no more egoism. Quite

the reverse. To be sure, this may occasionally happen when a dog-like devotion is brought about, but at other times the being is reduced to naked, vegetative egoism. An egoism without an ‘I’ (p. 23). But the “I” can also be destroyed from the inside by turning toward God. This destruction of the “I” from the inside creates a void through which God’s grace can enter. Through God’s grace the individual can experience divine love. Weil examines this concept in the following passage:

To be what a pencil is for me when, blindfolded, I feel the table by means of its point — to be that for Christ. It is possible for us to be mediators between God and the part of creation which is confided to us. With our consent he performs this marvel . . . God can love us only by this consent to withdraw in order to make way for him, just as he himself . . . withdrew in order that we might come into being. This double operation has no other meaning than love, it is like a father giving his child something which will enable the child to give a present on his father’s birthday. God who is no other thing but love has not created anything other than love. (pp. 35-36)

There is a divine reciprocity at work in this description of the destruction of the “I” from within. God withdraws in order that we might come into being, and we withdraw by destroying the “I” to make way for him. This “double operation,” made possible only by God’s grace, leads to humility on the part of the individual, not egoism.

St. Joan

This destruction of the “I” from within allows the individual to silence the noise of the self so that he can hear God speaking. In George Bernard Shaw’s play *St. Joan*, for instance, we see an example of this kind of silencing. When the authorities of the Inquisition are interrogating Joan, she is asked about the divine voices she hears. The Inquisitors ask her why God speaks to her through these voices but does not speak to them. She replies that God speaks to all of us; she simply listens. Her destruction of the self and its noise allows her to hear what the rest of us miss. Again, as Simone Weil (1987) notes, “Man only escapes from the laws of this world in lightning flashes. Instants when everything stands still, instants of contemplation, of pure intuition, of mental void, of acceptance of the moral void. It is through such instants that he is capable of the supernatural” (p. 11).

Two hundred years before the body of St. Joan was turned to ashes in the fires of the Inquisition, St. Francis of Assisi had also learned to silence the self by destroying it from within. He too had learned to listen to God’s voice when that voice was silent to those around him by withdrawing himself so that God could be present in him, just as Simone Weil says God withdraws so that we can come into being. Dramatist and poet, Francis

intuitively understood the nature of this divine reciprocity. He understood that the abstract concept of God's grace could be made visible in the dramatic act and in the tangible image. Life, for St. Francis, was a drama involving God and humankind, a play in which God, in the abstract and the conceptual, is made tangible, crafted and shaped from a visible experience and expressed in a word or deed so that "the abstract becomes enfleshed in the drama and the drama itself becomes the experience" (Mulholland, 1988, p. 339).

Scene: Another Part of the Forest

When I attended the NEH seminar in the summer of 2003, I had no idea that it would have such a profound impact on my understanding of St. Francis. I came away from that seminar with a complex vision of St. Francis that I am now crafting and shaping into a play that can be subjectively experienced by our students. Following the lead of Giotto and the medieval artists who painted saints in the local settings of Italian cities or the Italian countryside, I have decided to present the story of Francis in a modern setting because our world is no less complicated than the world Francis knew. I want our students to feel the presence of Francis in their world today because his story is timeless. The gap between the rich and the poor is as great as it ever was. The lepers still walk among us, although they are given different labels today. The voice of God still speaks to human hearts; through the example of Francis, we know we only have to observe and listen. The images that Francis used to teach us to observe and listen are as powerful today as they were in his own time. In fact, in our age of global warming, nuclear proliferation, religious hostility, and national arrogance, the message that Francis sought to convey through the image and the word has never been more urgently needed.

As G. K. Chesterton (as cited in Reed, 2004) has written:

[Man] knows that there are in the soul tints more bewildering, more numberless, and more nameless than the colours of an autumn forest. . . . Yet he seriously believes that these things can every one of them, in all their tones and semitones, in all their blends and unions, be accurately represented by an arbitrary system of grunts and groans. He believes that an ordinary civilized stockbroker can really produce out of his own inside noises which denote all the mysteries of memory and all the agonies of desire. (p. 21)

In many ways, St. Francis was an ordinary man, but the grunts and groans of his soul were not arbitrary. They arose out of his deep longing to experience transcendence in his daily life and to spread that experience to others. They denoted all the mysteries of memory and all the agonies of desire, but these memories and desire were, for Francis, radically focused on his dedication to God and obedience to the will of God. This

poor, relatively unlettered, little man from Assisi spoke his love for God and sought to dramatize that love for all humankind, common or uncommon, so that all could experience it. I am currently at work trying to capture in concrete modern images his acceptance of the divine reciprocity that animated his life and changed the world around him. That is the debt we owe to this master of the one-act play who lived his life completely and dramatically devoted to his God.

Epilogue: The Process of Writing

During the NEH seminar, we spent three weeks in Siena at the church of San Francesco, the site where Francis stayed when he came to the city. In the quad, there was a statue of Savina Petrilli, the founder of the Sisters of the Poor. It depicted her holding a child in her arms, and under the image were the words "*Tutto per Amore*," which, when translated into English, means "everything for love." I would sit in the quad and contemplate this statue every day. It dawned on me that this was a perfect title for a play on Francis. I came home with a title but little real direction on how I would tell the story of Francis for our students.

As I began to work on the play, it quickly became apparent that I could not do justice to the richness of this saint's life unless I focused on some specific moment that resonated with the audience and was central to the spirituality of Francis. I chose to focus on the early life of St. Francis, specifically the renunciation scene with his father. My play begins with this scene and will end with it because this moment is pivotal in the life of the young Francis. It is the demarcation point that marks the final movement from the young playboy of Assisi to the servant of God. The audience is confronted with this renunciation out of context in the beginning of the play and then sees it in a context at the play's end. This approach gives me an opportunity to examine the relationship between Francis, his family and his friends. It also allows me to concentrate on Francis's emptying of himself so that God can enter and nurture his growing generosity and his love of all of God's creation. I believe this scene will resonate with students because they, too, are in the process of breaking away from family, whether slightly or dramatically, and choosing their own path in life.

I also wanted to emulate the medieval painters who tried to make the lives of saints relevant to audiences by putting them in contemporary settings. To do this, I created two characters of Francis in the play. One is a young Francis living in the modern world. He encounters the problems that a young person today would face. The problems are not that different from the medieval times. A young person wishing to live a life based on God's love today must still negotiate a world based on materialism, greed, and harsh judgments against those who are "different." Students may not identify with Francis kissing a leper and the treatment of lepers in the middle ages, but they can identify with an AIDS victim and the treatment of gays in the modern world. I want to highlight through the character of my

modern Francis that, though the situations change, the way one engages the world through love and compassion remains as problematical as it was in medieval times. To emphasize this connection between the past and the present, I also have a character representing St. Francis from the thirteenth century. He is dressed in the traditional robes of the saint, has the marks of Christ on his hands and feet, and offers commentary regarding the events occurring to the modern day Francis, connecting them to the historical Francis. Thus, there is a constant interplay, a dialogue, between the medieval world of the thirteenth century and our modern world in the play. The audience is reminded that, though technologies change, the issues regarding God's love and compassion, and how we manifest that love and compassion in our own lives, never change.

My play is not finished. I am more than half way in my journey, and I find myself constantly thinking about Francis and his wonderful generosity and humility. It is soothing to me to keep him in my mind. I love living with the play because it forces me to think about Francis and about how he lived with God in his life. How do I make manifest the sense of the divine that animated Francis and gave meaning to his life? For like Francis, we can only make way for God's presence and grace if we deny our sense of self and constantly turn our thoughts to God. That presence is manifested in the images of the world we encounter every day. We only have to be open to it. That is why I am writing this play. I want the audience to carry the images of Francis with them when they leave the theater so they can be contemplative players in the divine drama of their own lives.

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**Regaining a Heritage:
Franciscan Mission Effectiveness
at Cardinal Stritch University, 1986–2006**

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(Part Two adapted by author from material

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PART ONE

Introduction

Over the last twenty years the task of instilling our Franciscan heritage into the minds and hearts of the students, staff and faculty at Cardinal Stritch University, Milwaukee, Wisconsin, has taken on urgency. It is an urgency brought about by a number of factors. However, one stands out: a decline in vocations to religious life. Hence, no new sisters of St. Francis of Assisi¹ are available as faculty and staff to carry on our founding vision and the charism of Saints Francis and Clare of Assisi. As this reality repeats itself among all congregations of Franciscan priests, brothers, and sisters, we know that this loss could spell the end of the Franciscan heritage, unique to each geographical and historical setting.

Although we are deeply saddened by this crisis, we realize that we now have the opportunity to share the Franciscan ideals in more formal ways with present students, staff and faculty, trusting they will pass this legacy on to future generations. We are coming to understand more and more that the Franciscan way has a most attractive and powerful message for today's world, especially our youth. It is a world in search of spirituality, yet a world very much focused on materialism and moving at a frenzied pace. To address these very concerns, we have available to us this haunting, life-giving, down-to-earth, beautiful Gospel journey in the footprints of St. Francis and St. Clare, following Jesus, our Brother, the Word made Flesh. And we cannot hesitate for a moment to offer anew this gift, this treasure, to future generations.

We agree with Rev. Joseph P. Chinnici, O.F.M., who claims that the university, with all its facets, is best suited to preserving this tradition.² We are convinced that we need to make use of every encounter, employing technology and the academic disciplines, as well as the simple gifts of storytelling, conversation, the arts, work relationships, associations and service enterprises. Every means of communication can be marked with the values and example that led Francis and Clare into the depths and heights of the mystery of God's love in the ordinary moments of life. What follows is an account of our 20 year journey to make this a reality at Cardinal Stritch University, originally St. Clare College, and presently

the largest Franciscan university in North America, enrolling over 7000 students.

We imagine that our story is much like the mission effectiveness stories occurring in the other twenty or so Franciscan colleges and universities across the United States. In fact, readers may recognize in our history some of their own shared methods. We are aware that our account of this journey has been blessed by and is the legacy of the many gifted, dedicated sisters of St. Francis of Assisi who began and sustained the college during difficult times. They were and are women of deep faith and joy, women who truly tried to live the ideals we have described. We have also been inspired by numerous lay faculty, colleagues, scholars, authors, linguists, pilgrimage guides, and companions.

Beginnings and a Shift in the Culture • 1937–1986

1937 Clare College is founded by the Sisters of St. Francis of Assisi.

1946 The name is changed to Cardinal Stritch College to honor the former Archbishop of Milwaukee.

1956 The Graduate division became coeducational.

1962 The college was moved from the south side motherhouse and now straddles the north side cities of Fox Point and Glendale.

1970 The college became entirely coeducational.

1997 Upon its 60th anniversary the college became Cardinal Stritch University.

Cardinal Stritch University was founded in 1937 as Clare College, a four-year teaching college for the Sisters of St. Francis of Assisi, its founders. Its original location was on the premises of the Motherhouse and St. Mary's Academy on Milwaukee's south side. The college was moved to its present north side location in 1962. It became a university on its 60th anniversary in 1997.

A member of the sponsoring congregation of the Sisters of St. Francis of Assisi, of Milwaukee, Wisconsin, and an alumna, I was hired in 1986 to be the Director of Campus Ministry. I will begin this narrative by illustrating how our Franciscan culture permeated the college at that time.

When I arrived at Cardinal Stritch College, I was following a much loved sister of St. Francis of Assisi and the first campus minister of the university who for nine years had offered among many things counseling and spiritual guidance. She also invited the college community to service by assisting the Capuchin fathers and brothers in funding meals for hungry and homeless people at St. Benedict's church in downtown Milwaukee.

Although I chose not to live on the campus, many of the sisters teaching and staffing the college were housed on one floor of the residence hall. They attended daily Mass and prayed the psalms together and meditated in the early morning in the lower level chapel. Their prayerful presence and the witness of the simplicity of their lives lent a dynamic and spiritu-

al aura to the college. Faculty and students from those days frequently recall the impact of the sisters' presence, recounting the manner in which the sisters shared the Franciscan heritage, living it and offering its example. By 1986, many of the positions formerly held by religious sisters were filled by lay people. Change in the original culture was beginning to occur. With residence hall space needed for students, the sisters departed for nearby residences and apartments. An effective part of our Franciscan college culture was no longer as visible as it had been. In fact, I recall a student living in our residence hall remarking to me, "Sister, this is not a very spiritual place." Looking back, I see how the witness of the sisters' lives had permeated the college and informed their teaching.

Certainly, the outward signs of our dedication were gone. In the 1970s following Vatican Council II, we had changed from our religious habit of a veil and long black dresses with rosary beads at our side to simple, ordinary clothes. Although this was not an easy decision, it was in keeping with the Gospel message of simple living.

It was in this milieu, not yet knowing where to turn to regain a sense of spiritual and Franciscan balance, that we searched for ways to renew that culture. Certainly, the outward signs of our dedication were gone. In the 1970s following Vatican Council II, we had changed from our religious habit of a veil and long black dresses with rosary

beads at our side to simple, ordinary clothes. Although this was not an easy decision, it was in keeping with the Gospel message of simple living. With the change in habit, one external sign disappeared. But we recognized that we still had another concrete witness to the Franciscan heritage: each of our buildings was named for a Franciscan saint or scholar. Except for distributing bookmarks with their biographies, we were not introducing our faculty, staff, and students to these figures from our Franciscan past. We were not yet speaking "mission effectiveness" or the "Franciscan intellectual tradition." It would take us some years to again become united in this effort to share our Franciscan culture, heritage, and tradition.

In truth, when we had a large number of sisters in ministry at the college, we may not have recognized how important it was to be intentional about passing on the Franciscan tradition. Not until experiencing a "sister shortage" were we forced to see and ponder what our legacy is. Outside influences gradually nudged us to share more explicitly with the laity with whom we minister our very practical tradition of service and spirituality.

Campus Ministry Leadership • 1986

As a campus minister, I instinctively knew that students would appreciate knowing who the Franciscans were and especially who St. Francis

was. So that very first October, I set about sponsoring a week to remember the Feast of St. Francis, October 4. Since I had a very small campus ministry budget, my effort was exceedingly modest. It consisted of posting the usual week's service events, to be done in the spirit of St. Francis: the long-standing tradition of feeding hungry people; a special Mass to honor St. Francis on October 4; and a student-led prayer service on the evening of October 3 to remember the death of St. Francis. At this prayer service (Transitus), we processed with candles to an outdoor fire on the campus next to a statue of the saint. We shared stories on what we knew of St. Francis and how we thought he would live if he were here today. A guitar player helped us sing Donovan's rendition of "Brother Sun, Sister Moon" and the "Peace Prayer of St. Francis."

The following year we showed the movie *Brother Sun, Sister Moon* by Zeffirelli and invited faculty to discuss it with us. As I recall, attendance was poor, but we persisted. One year we invited a friend who had traveled to Assisi, a rarity at the time, to join us for lunch and speak with us on St. Francis and how she shared his spirit in her youth ministry. Another year we featured a luncheon with a visiting Franciscan priest who reflected on St. Francis and ecology. At the conclusion, students and staff spent the next hour raking and bundling leaves in a neglected inner courtyard of the campus.

Yet another year, we chose peace as our theme and conveyed it by having one of our sisters share, with visuals, the story of the wolf of Gubbio. A speaker from a local university then addressed us on *Ghandi, A Man of Peace*. However modest, these activities marked the beginning of remembering our heritage beyond the example that we, as sisters, gave with our lives. Little did we realize what a groundswell of importance this work would take on in coming years.

Presidential Leadership and Publication of Franciscan Values Booklet • 1988–1990

Beginning in the fall of 1988, a group of two lay administrators, nine Sisters of St. Francis of Assisi — all faculty and staff members — and one student, a Franciscan brother, met for over a year on Saturday mornings on the campus of Cardinal Stritch College. The purpose of this Task Force, chaired by Sister M. Camille Kliebhan, OSF, president from 1974–1991, was to identify, select and describe those Franciscan values that uniquely exemplified Stritch's spirit and heritage and were most appropriate to its higher education mission. Memorable resources for the study consisted of two writings by Roy M. Gasnick, OFM: a monograph called "St. Francis of Assisi: A Passion for the Gospel" and a 1981 *Catholic Update* issue called "Francis of Assisi's Advice on Rebuilding Today's Church".

The study resulted in the adoption of four values: (1) Creating a caring community; (2) Showing compassion; (3) Reverencing all of creation; and (4) Making peace. Descriptions of each value, with activities stemming from or exemplifying appropriate practices of the value, were incorporated

in a simple booklet. Also included was a paper by one of the Sisters on how a faculty member could integrate the values into his or her teaching style.

By the fall of 1990 the first Franciscan Values booklet was made public. Copies, reproduced for about twenty-five cents each, were widely distributed, providing material for group discussions and use in new faculty and student orientations. Campus Ministry also distributed bookmarks listing the values. Inclusion of the values in course syllabi was encouraged. Use of the values in employment interviews to inform the candidates of our philosophy also developed. The Task Force also recommended establishing a Franciscan Studies Center to host nationally recognized speakers and scholars and to house a library collection of books, manuscripts, films and Franciscan historical documents. In 1997, the present Franciscan Center became a reality. Other corporate ministries of the Sisters of St. Francis of Assisi used the publication, "Franciscan Values at Cardinal Stritch College" as a model in formulating their own statements.

TOWARD FRANCISCAN AWARENESS • 1990–1999

Creation of Hall Memorials

In the early 1990s two experiences gave me an incentive to create a framed Franciscan memorial in each residence hall. While visiting a Lutheran college, I was inspired by plaques in the lobby describing their mission and history. Then one of our faculty offered me a booklet titled "What Can We Learn from Dead Jesuits?" The amusing title would, I thought, get students to open the booklet. Adapting these experiences, I located a picture of the saint or scholar for whom each hall was named, did the research on the individual, and wrote up a brief biography to post beside each picture.

About this time Sister Camille Kliebhan, OSF, the president of the college, shared her concern that the sisters who had served and founded the college were not being remembered. Responding to her concern, I asked sisters attracted to a particular Franciscan saint or scholar to compose a prayer in memory of that Franciscan saint or scholar. When all this preparation was made and picture, prayer and biography framed, we held a reception, invited the faculty, students and staff, blessed the hall and installed the memorial frames, read the biography and said the prayer. Our budget afforded us the possibility of holding such an event once or twice a year. With six buildings bearing Franciscan names, the blessings and installation of memorials took place over the course of four years. We will continue this ritual with a recently constructed building.

My hope is to conclude this project of many years by creating our own booklet: "What Can We Learn from Dead Franciscans?" Ideally, during the month of October, we will have a ritual in which we visit the halls, reciting the prayers and reading the biographies, thus bringing to life the memory of our early sisters for every new generation of students and staff. An example of the format for one of the memorials follows.

CLARE OF ASSISI

PATRON OF CLARE HALL

- † Clare of Assisi, Italy, was born in 1193 and died in 1253.
- † She was the most important woman who emerged within the history of the movement inspired by Francis of Assisi.
- † She joined him in his search for a way to incarnate the powerful message of the Gospel of Christ in a situation of economic, social and church reform.
- † She has been revered through the centuries as a disciple, friend and co-worker of Francis.
- † In the 1990's, with a new depth of research, it has become apparent that Clare's contributions in shaping feminine Franciscan evangelical life make her deserving of the title co-foundress of the entire Franciscan movement.
- † She was the first woman to write her own rule of life for a community of religious women and after seeking the approval of several popes received its official ratification on her death bed.
- † She radically transformed women's religious life of the day by her willingness to accept her members from all social levels of the newly emerging mercantile class.

Source: *The First Franciscan Woman*, S. Margaret Carney, OSF

PRAYER FOR RESIDENTS OF CLARE HALL

May all who enter and dwell in Clare Hall be blessed with the spirit of its patron St. Clare of Assisi. May you know her welcome in the hospitality of our staff and students. May you know her wisdom and guidance in your studies. May you know God's healing power in every way. May you learn the strength and joy of community and also the great lessons of forgiveness and peacemaking. May your heart be gently opened to look again upon those in need. May you reach out to them with the generosity of Clare. May your whole life be a light, like hers, inviting all to take time to reflect upon the gospels and become the Good News. And finally, may you grow to know that you are, indeed, the dwelling place of God. Amen.

Composed 9/26/95 by Sr. Adele Thibaudeau, OSF, Director of Campus Ministry

Graduation Ritual

In the early 1990s, we initiated what has become a yearly tradition. At the graduation Mass, after communion, I explained what the San Damiano cross meant to us as Franciscans. Following these words, six Sisters of St. Francis came forward with baskets of small colorful San Damiano crosses on red or green ribbons. As graduates filed forward, sisters placed the ribbon and cross over the head of each student with the words: “Go, now, and live the Gospel and values of Jesus Christ, walking in the footprints of St. Francis and St. Clare of Assisi!” This ritual continues to be a moving experience for all. In fact, parents often thank us for explaining the meaning of this special cross.

Clare Candle Ritual

In 1993 I participated in an Assisi Pilgrimage to celebrate the 800th anniversary of the birth of St. Clare. Upon my return I found that the new President, Sister Mary Lea Schneider, OSF, and the Academic Dean were puzzling over creating a ritual to recall the Franciscan origin of our university as it was first named — Clare College. I shared with them a Clare memorial insignia from the Assisi pilgrimage. They emblazoned this insignia on a tall white candle that we now call the Clare candle. It is lighted at convocations, honors day and graduation. Honor students simply light the tall candle as the occasion begins. The historical name is explained in the context of the values of both St. Francis and St. Clare, values that we hold as a Franciscan institution.

Spirit and Life: An Outstanding Resource

At our 1993 opening convocation, Sister Mary Lea gave a powerful presentation. Unfamiliar with her sources and delighted with her message, I asked her for their origin. She introduced me to *Spirit and Life: The Franciscan Charism in Higher Education*, 1992. This journal with its research was a revelation to me! It was the first set of Franciscan articles by scholars addressed specifically to a “Franciscan university” that I had ever seen. I at once ordered thirty copies and began to circulate them among the faculty. Asked to give the welcome one September at the opening convocation, I turned to William Short, O.F.M.’s article: “Shapers of the Tradition: Bonaventure and Scotus.” I told the audience about the problems of being a mendicant scholar in the

Another memorable tradition began when a young acting student and history major declared that, before he left the college, he wanted to impersonate Samuel Cardinal Stritch.

middle ages when the diocesan clergy counted on revenue from holding chairs of learning at the universities of Paris and Oxford.

At that time, Franciscans were accused of being “the antichrist and his

minions” and of luring the students with apples and beer! The revelation of these problems of ancient times put into perspective our contemporary issues and warranted a chuckle from our dignified faculty attired in caps and gowns. Other than some of the sisters and religious education and history faculty, I dare say this was the very first realization for many of the faculty that early Franciscans had a prominent role in shaping the original European universities and their disciplines in the middle ages.

Freshman Orientation: Assisi Players and the Bridge Walk

Another memorable tradition began when a young acting student and history major declared that, before he left the college, he wanted to impersonate Samuel Cardinal Stritch. Since our Dean of Students had been wondering how to inject the Franciscan values into students’ lives at the freshmen orientation, he introduced this student to me. In a short time, the Assisi Players and the Bridge Walk were born. For the first enactment, I gathered willing students, promising that they would have a script and costume. To create the scripts which students were to read in a lively manner, we distributed bookmarks, created by the previous campus minister, with a biography of a noted Franciscan for whom some of our halls were named. We included: Samuel Cardinal Stritch, John Duns Scotus, Roger Bacon, Junipero Serra, Clare of Assisi and Francis of Assisi. Students were asked to rewrite the biography in the first person, using some imagination. They were to keep most of the facts and not exceed three to four minutes in the delivery. Quite pleased with the results, we used the same scripts repeatedly for years.

The setting for this dramatic introduction to Samuel Cardinal Stritch, the man, and the Franciscan saints and scholars was to be “the bridge” a favorite, secluded place outdoors on our campus.

After creating costumes, students rehearsed quite gladly, some of the drama students even injecting appropriate accents. We closed our practices with prayer, reminding students that they were vehicles for informing others of our wonderful heritage. Although this was to be fun, it was also a serious job and there was a fine line between acceptable humor and the task at hand. Most of the time this caution worked.

The setting for this dramatic introduction to Samuel Cardinal Stritch, the man, and the Franciscan saints and scholars was to be “the bridge” a favorite, secluded place outdoors on our campus. It is a rather mystical place, a five-block hike from the university, overlooking a steep ravine, actually level with the tree tops and with a view of Lake Michigan in the distance. We envisioned this dramatic introduction on the bridge as a gentle initiation into the Franciscan culture of the school. The students in costumes traveled by van to the bridge an hour before the unsuspecting

freshmen led by orientation leaders were to follow, walking in the dark. The actors arrived, nervous and excited. They practiced their lines for the last time and then waited quietly in the dark and August heat. (We always informed the local police of our event lest worried neighbors report our strange attire and lights on the secluded bridge.)

As orientation leaders and as many as 80–100 freshmen arrived, they stepped onto the bridge in the dark and were amazed as our high-powered flashlights went on. As campus minister, I welcomed them to a student presentation about our heritage. Each student then stepped forward to deliver his or her tale by flashlight. “St. Francis” always asked what they knew about him and then proceeded with a simple rendition of his life. At the conclusion, with the students seated across the ten-foot expanse, the campus minister again came forward to lead a song and a brief prayer and offer a blessing upon the students’ time at Stritch. From this simple experience, many good conversations and questions were raised by the freshmen in the following weeks.

Every year we adapted the Bridge Walk, each time becoming a little more high tech. This meant having students select a popular song to depict each of the saints; having a student’s truck backed up to the bridge with a generator; stringing small white Christmas lights along the bridge; and reminding students that some of the saints danced (e.g. King David and Teresa of Avila) which encouraged them to shuffle back and forth and even swing a Franciscan cord or two! Over the years a growing number of students were exposed first-hand to the lives of the Franciscan saints as they volunteered to be our actors. We began calling the little group “The Assisi Players.”

Some years, they would perform on the bridge in August. Then the week of October 4, they would walk through the cafeteria and halls at noon, engaging unsuspecting faculty and students in delightful question-and-answer dialogue. I recall that one October a female student was impersonating Duns Scotus, her braid sticking out of her black velvet scholar’s tam, and her tennis shoes exposed beneath the black academic gown. One of our venerable scripture faculty, seeing her over-sized name tag and hearing the young woman announce that she was John Duns Scotus of Scotland, shook her hand and told her he had puzzled for a long time over the question and response of Duns Scotus: Would Christ have come even if we had not sinned? The professor asked whether Scotus would, please, enlighten him now that they had the good fortune of meeting. This playfulness was a bit more than the young woman had hoped for. However, she had the presence of mind to let him hold forth as she, staying in character, nodded her head saying: “I really had some great ideas, didn’t I!!!” After six years of this manner of presenting the Franciscan Freshman orientation, we adopted another mode and place of presentation, retaining some of the drama, with the help of the Teagle Grant (which will be described in Part Two).

Collaborative Efforts and Reflective Experiences

In 1997, Cardinal Stritch College celebrated its 60th anniversary. At that time, the institution achieved university status and named the four colleges: The College of Arts and Sciences, The College of Business, The College of Education, and the College of Nursing. The Franciscan Center described below was also opened. In the following year, we received approval for our first doctoral program. Also in 1998 Sister Mary Lea Schneider, OSF, our president, became a founding member of the newly created AFCU, Association of Franciscan Colleges and Universities, whose goal is to foster collaboration among Franciscan-sponsored colleges and universities in order to deepen Franciscan identity. Sr. Mary Lea immediately began planning ways to do this on our campus and appointed the Academic Dean to lead a small group of faculty and staff in study of the tradition. This study would prepare us to shape and eventually acquire a Teagle Grant.

Believing that the easiest and most accessible source of materials at the time was the 1992 issue of *Spirit and Life: The Franciscan Charism in Higher Education*, I proposed this journal as our guide. A group of twelve faculty, staff and administrators took turns leading discussions on many of the articles. We became deeply inspired as, together, we learned of the heritage for too long unknown to us. It was a most fruitful and revelatory experience for staff and faculty involved. The articles continue to be most useful to introduce faculty to the history of higher education in the Franciscan tradition and its application to the university and scholarship. Three years later, in 2001, we learned of the scholarly work being done on the Franciscan intellectual tradition. For many of us, this was the first time we had heard these words associated with our tradition.

Celebrating the 150th Anniversary of the Sisters of St. Francis

Doctor Meneo Afonso, philosophy faculty, was so inspired by the discussions that, upon hearing that the sisters would be celebrating the 150th anniversary of our founding in 1999, he at once went to work to interview all the living sisters who had served at the college. The sisters numbered fifty four. The time span covers the years from 1944 to 1997. Dr. Afonso was able to obtain funding for a booklet and commissioned the college Graphic Arts Department to do the layout. In his introductory remarks, Dr. Afonso stated that he was initially inspired by the thought of modern philosopher Alasdair MacIntyre: "Life is a narrative quest." It follows that our life is richer or poorer, depending on the quest that inspires our journey. Dr. Afonso drew the conclusion that the "Franciscan quest" could best be offered by the sisters themselves. We are thankful for his research and the resulting record of the sisters' voices and memories.

The Franciscan Center: Continuing the Legacy of the Sponsoring Congregation

Anticipating the need for Franciscan scholarship, and in dialogue with our initial “Values Committee,” our Franciscan congregational leadership had been inspired some years earlier to invite a sister to obtain a Ph.D. in Systematic Theology of the Medieval Period. Upon completion of her doctoral studies, she was assigned to develop the Franciscan Center at Stritch, housed in the library, a place of enrichment for the campus and those seeking research materials in the tradition. She also administered a budget which supported scholars who spoke annually at the university. In addition, she began teaching a certificate program in Franciscan Studies.

The Franciscan Center received a substantial collection of rare Franciscan books when the Capuchins of Wisconsin were looking for a safe place to house them. Many of the books are in other languages. An ongoing task is to have them translated. Accounts of the lives of over 2000 Franciscan women and 5000 Franciscan men make up the Francis Dombrowski, OFM, Cap. Collection. More than 5,000 additional books are in the regular Franciscan Center library. In addition, the library houses related videos, DVDs, new books and journals. We welcome sabbatical students to do research with the collection.

A NEW CENTURY OF ENGAGING THE FRANCISCAN TRADITION

Planning the Teagle Grant

In 2000, the University was very fortunate to receive a grant from the Teagle Foundation to assist the college in retaining and developing our Catholic identity. Our President, the Academic Dean, myself as director of campus ministry, and our campus chaplain, Rev. James Lobacz helped shape the grant proposal. Father Lobacz administered a new office that opened in the fall of 2001, the Franciscan Mission Office. At the time, he was completing his doctoral degree in ministry from Mundelein Seminary on the topic of mission effectiveness. In his dissertation, which can be found in the Franciscan Center Library, Father Lobacz created a model for engaging faculty, staff and students in interfaith and ecumenical dialogue on the founding charism.

The New Franciscan Core Curriculum

In April 2005 the Faculty Senate approved the first two components and in November 2005 the third component of a new Franciscan Core Curriculum to be implemented beginning Fall 2006. Component One is a mandatory Franciscan-infused First Year Experience course. This 3 credit course introduces students to the college experience, Cardinal Stritch University, and the key Franciscan values and persons behind Cardinal Stritch.

Component Two requires that each student take two 3 credit “infused courses” which integrate the Franciscan tradition or values into a specific

content course. Art History, Medieval Philosophy, Math, Sociology, or virtually any course potentially could serve as an “infused course” if it integrates the Franciscan Intellectual Tradition or Stritch’s four core values substantively in the organization, development, and pedagogy of the course. Examples of “infused courses” include a Medieval Philosophy course which devotes 50% of the course to Bonaventure, Scotus and Ockham as practitioners of a very different philosophy than the Thomistic model handled almost exclusively in Medieval Philosophy courses at Catholic institutions. In addition, a Math course might engage students in analyzing statistical data with an eye to social justice issues and the impact on those served. The “infused courses” build upon but do not replace other courses in the core. There is no distribution requirement for these courses; i.e. a student could choose to take two “infused courses” in the same discipline.

Component Three engages students during Junior or Senior Year in a mandatory non-credit Keystone Experience. Objectives of the Keystone Experience state:

- 1) Students will demonstrate knowledge and understanding of some of the major concepts/figures/themes of the Franciscan tradition.
- 2) Students will apply their understanding of the Franciscan tradition to their personal and social lives.
- 3) Students should understand themselves and others in a cultural context and develop interpersonal skills for diverse settings over the lifespan.

To accomplish these objectives students meet in groups of 15-20 on two evenings in four-hour sessions, which include a meal to promote an atmosphere conducive to relaxed sharing. On the first evening, under the guidance of a trained faculty or staff member, students reflect, discuss and begin to evaluate the meaning of the Franciscan tradition for their education. Students engage in various small-group processes, concluding with a written exercise in which students begin to formulate their ideas on the meaning of the Franciscan tradition for their education. Following the first evening, students independently prepare a short reflective paper or a creative piece expressing what the Franciscan tradition means for their education. Approximately 40 days later, the same group of 15–20 students reconvenes and shares their insights with applications for their future lives and careers.

PART TWO: THE TEAGLE GRANT

Cardinal Stritch University received a three year Teagle Foundation Incorporated Grant of \$328,000 in the fall of 2001. To achieve the goal of strengthened mission effectiveness and identity, the University addressed two aspects of institutional life: *head* and *heart*. Stritch’s intellectual, theological, and academic work — its *head* — is complemented by value-

laden programs — *heart*. This grant enabled the College to develop a systematic, university-wide initiative to ensure that Stritch's Franciscan mission is widely understood, valued, and observed by the diverse women and men who compose Cardinal Stritch University. Administered by the director of the Office of Franciscan Mission, Rev. James Lobacz, the grant supported activities of the Franciscan Center and an Office of Franciscan Mission.

THE FRANCISCAN CENTER

Curriculum Development

Each year of the grant several faculty members worked to infuse into their courses research in the Franciscan intellectual tradition. To educate the Stritch community on the course development initiative, the participating faculty members presented their work at “brown bag lunches.” Three faculty members also contributed articles about their integration efforts to the AFCU journal.

Lecture Series and Visiting Franciscan Scholars

Designed to benefit Cardinal Stritch University and the broader community, the lecture series and Visiting Franciscan Scholars programs are educational offerings made available through the Franciscan Center. On October 4, 2003, Sister Ingrid Peterson, OSF, presented reflections on the newly published three-volume series *Francis of Assisi: Early Documents*. One hundred (100) people from the University and the community attended the daylong session. On April 1–3, 2004, 24 participants attended two presentations by Sr. Mary Beth Ingham, CSJ, on John Duns Scotus (+1308), a Franciscan scholar of the fourteenth century. Sr. Mary Beth's presentations featured brown bag lunches and discussions on *Beauty and the Franciscan Intellectual Tradition* and *Mutuality and Relationships: How Franciscan Thinkers See the World*.

Visiting Scholars at Cardinal Stritch University

The grant also supported the research activities of several visiting scholars. Father Francis Dombrowski, one of the three directors of *Dwelling Place*, a spirituality center for the poor, located in Milwaukee, continued his work on an *Encyclopedia of Women and Men of the Franciscan Tradition*, housed in the Franciscan Center Library. Presently, there are 1432 women and 5112 men featured in this special collection. Mr. Carl Scheider, an adjunct faculty member for the University's College of Business in Minnesota, translated two articles on Giovanna Maria della Croce (+1687) from Italian into English for the *Encyclopedia*. There are no other articles in English about this Franciscan woman mystic. Mrs. Ingrid Gillmeier, a member of the staff of Cardinal Stritch University and a former translator of technical materials from German into English, translated a 46-page article on Giovanna Maria della Croce (+1687) from German into

English for the *Encyclopedia*. Sr. Serena Halfmann, who specializes in Latin, French, Spanish, and German languages and literature, translated the 685-page spiritual memoirs of Angeles Sorazu (+1921), a Franciscan mystic of Valadolid, Spain, from Spanish into English.

The grant has influenced the future of the Franciscan Center by improving the Center's visibility in the academic and wider community. An exciting development is the online accessioning of a portion of the Center's resources. Presently any scholar with access to the Internet can log on at <http://library.stitch.edu> and find a portion of the collection of scholarly Franciscan materials available through the Franciscan Center.

THE OFFICE OF FRANCISCAN MISSION

In order to increase participation in Franciscan-focused activities, heighten motivation to live Franciscan values in the workplace, and ensure consistency of information for the faculty and staff, the grant also supported faculty, staff, and student orientation programs and retreats. During the three years of the grant, thirty-six (36) retreat programs and orientation programs were offered to faculty, staff and students. The programs reached a total of 842 participants.

Traditional Student Retreat

A highly successful retreat for traditional age students was initiated in August 2003 during the first year orientation program. Approximately 160 persons attended this retreat day at Saint Francis Convent. The agenda for the day tried to answer four questions: 1. *Who is Saint Francis of Assisi?* 2. *Who are the Sisters of Saint Francis of Assisi?* 3. *Where did our University come from?* and 4. *What is the nature of God's call in your life?* These topics were covered through student skits, witness talks, guided tours of the grounds, video presentations of photos from the University archives and a closing prayer service. To enhance the program many student leaders dressed in medieval costume. Liturgical banners and trumpeters began the day as students were welcomed at the front entrance of the convent by a sister dressed as the founder of the original college in full religious habit. Following her welcome, freshmen joined a student- led procession through the convent's 100 year old gothic chapel. A service project of packing emergency kits for disaster victims was incorporated into the schedule. At mid-day the students enjoyed an outdoor meal with a Christian Rock Band. By student request a vocation panel of sisters was added the following year and the day concluded with the sisters singing a blessing of St. Francis and offering the students a memento of the day. The sisters now anticipate the day, ready to welcome the students and share their Franciscan way of life as hostesses, narrators, panelists and choir members.

Student-to-Student Mentoring Program

The grant proposal provided for a team of sophomores, juniors, and seniors to be established and trained to serve as mentors. This student movement, established under the guidance of a Stritch campus minister, included students from various leadership structures, including: Student Government Association, Residence Hall Association, and Campus Ministry Student Leaders. The students engaged in an ambitious program of centering attention on a single Franciscan Value each semester. Their ability to influence through events was found to be better than establishing one-on-one mentor relationships.

Communicating Franciscan Values through the Web and University Publications

To create greater awareness of the Franciscan Values of the university, grant funds supported several creative publications and give-away items. A reworked booklet highlighted the Franciscan Values at Cardinal Stritch University; deckled edge brochures presented a succinct look at the Franciscan Values. A values and heritage desk tent was identified as a need for employees and students. One side of the desk tent lists Franciscan values, while the other side displays one of three options: a brief biography of Samuel Cardinal Stritch, a short explanation of the sponsorship of the Sisters of St. Francis of Assisi, or a biography of the University's founding president, Mother Bartholomew. The desk tents are distributed to all faculty and staff when they participate in an orientation program.

Give-away items proved a very effective tool for creating awareness among students. During the freshmen retreat students received tote bags and carabineers with the Franciscan Values. Pens with the Franciscan Values are distributed to faculty, staff, and students. During the last year of the grant, an art student designed a Franciscan values t-shirt. Shirts were printed and distributed when students participated in programs sponsored by the Franciscan Mission Office. Faculty also requested posters with the Franciscan Values for classrooms. To create this poster the text and graphics of the desk tents were adapted and enlarged.

Lessons Learned

At the end of the three years covered by the grant, there was a reflection on lessons learned and a consideration of what might be done differently. The learnings included:

- Faculty calendars are set well in advance of the academic year and once set are difficult to modify. Working with the deans of each college to create customized programs that are calendared well in advance helps overcome these difficulties.
- The accessioning of the Franciscan Center collection to an electronic format is very slow and tedious but well worth the effort.

- While the notion of a “Scholar in Residence” is an excellent ideal, the practical aspects require significant funding and advance planning.
- A record keeping system should be organized before any programs take place.
- Establishing a committee with principal leaders is a very fine tool. Having the committee meet regularly, keep minutes and make assignments helps to promote accountability. It also becomes a vehicle to celebrate success and a think tank to foster problem solving.
- “Piggy backing” onto events that are already a part of University life can improve attendance and increase awareness. Collaborating with existing committees and structures is more effective than creating new ones.
- Using committees to implement activities may be slow but it improves the success of the effort. For example, all of the publications (Values Booklets, Desk Tents, Deckled Edged Brochures, Values Posters, Values Book Marks) were discussed and thought through by groups. The Freshman Orientation to Franciscan Values involved several meetings of a team of more than 40 people.
- The production and distribution of give-away items (T-shirts, pens, key clips and tote bags) is a great way to create awareness.
- Because of the grant, there is greater interest, on both a scholarly and practical level, in discovering more about St. Francis, St. Clare, and the origins of the Franciscan Values.
- Many faculty, staff, and students already have an active spiritual life. This life can be nurtured and enriched by the Franciscan tradition.

If We Could Do It Differently

Looking back at the lessons learned during the planning and implementation of the grant, we recognize that if we could “do it again,” we would make the following changes:

- Add a component for the enrichment and formation of the Board of Trustees.
- Provide travel funds for the project director to visit other Franciscan Colleges and Universities that have well-established mission effectiveness programs.
- Provide programs at the administrative center in Madison, Wisconsin, which is about 90 miles from Milwaukee. It was incorrectly assumed that people from Madison would drive to Milwaukee to participate in grant sponsored programming.
- Provide a “video-archive” component to record recollections about the University by Sisters of Saint Francis for incorporation into orientation programs, and have long-time staff and faculty recall significant contri-

butions made by the Sisters of Saint Francis to the University over the years.

- Create evaluation forms for every program element in the grant.
- Incorporate into retreats and orientation programs at Saint Francis Convent time for participants to converse with the retired sisters who had served at Stritch.
- Establish a Franciscan Mission Advisory Board to offer vision to the Franciscan Mission Office, shape programming, filter evaluative feedback, recommend future projects, and plan and execute Franciscan heritage events.

Beyond the Grant

The University continues to support most of the initiatives in the grant including: Curriculum Development, Franciscan Scholars and Lectures, purchases for the Franciscan Center, Retreat Programs and Orientation Programs for faculty, staff and students, and salaries for the director and support staff of the Office of Franciscan Mission and the Franciscan Center. In addition to the grant-funded activities, the university, led by the president, Sister Mary Lea Schneider, OSF, decided to sponsor four to six faculty members, administrators and eventually two students annually on the Franciscan Pilgrimage to Assisi. The process for selecting pilgrims includes: applications, essays, and a discernment process with the help of former pilgrims. Send-off and welcome-back rituals are celebrated by returned pilgrims. After the pilgrimage, de-briefing groups are formed and new pilgrims share their story with the university community and mentor others in the Franciscan values. Pilgrims of all faith traditions return renewed, more reflective and hopeful, convinced that they have, indeed, found a great spiritual treasure. At present 40 of the 47 Cardinal Stritch Assisi Pilgrims enrich the campus with the spirit they experienced by walking in the footsteps of Francis and Clare of Assisi.

CONCLUSION

In reconstructing the Stritch story of Franciscan mission effectiveness, we became aware that many steps to implement the tradition occurred by chance while others were planned far in advance. No two institutions will implement change in the same way. However, it is clear that once presidents are invested, values can be articulated and both personnel and grant money can be accessed for the project.

At Stritch, many leaders emerged over time, each supplementing the work of their predecessors. Although we have moved steadily toward our goals, many are still to be achieved. Among these goals are wider assimilation and awareness of Franciscan identity on the part of our numerous adjunct faculty so that students, in turn, can make practical connections with our heritage. Another goal is to create a reconciliation/mediation and

conflict-resolution service for all employees, students, staff and faculty in the spirit of the value of peacemaking.

We continue to make practical the Franciscan dream. We hope that the experience of many of those who spend time on our campus will be, in the words of our early foundresses: that of a “New Assisi.”³ Our hope is that all who walk our halls will work to re-create just such a place of value and support wherever they serve in the future. Here at Stritch, we believe we have been blessed beyond measure. May this recording of our efforts give others courage and heart to pursue the Franciscan tradition in their own unique manner. We would enjoy hearing from others and sharing our materials.⁴

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Footnotes

- ¹ Founded in 1849 in the United States in Milwaukee, Wisconsin by Third Order lay Franciscans who came from Ettenbeuren, Bavaria, the community is considered the first Franciscan Women's order founded in the United States. Two additional orders came from these origins: the FSPA'S, the Franciscan Sisters of Perpetual Adoration of LaCrosse, Wisconsin. In 1973 a group left the FSPA'S and formed the FSE's, The Institute of the Franciscan Sisters of the Eucharist.
- ² For an excellent historical overview of the Franciscan Intellectual Tradition see *The Franciscan intellectual tradition*. (2002). E. Saggau (Ed.) St. Bonaventure, NY: The Franciscan Institute and *The Franciscan intellectual tradition: Tracing its origins and identifying its central components*. (2003). K. Osborne (Ed.). St. Bonaventure, NY: The Franciscan Institute.
- ³ A missionary visiting Nojoshing, the site of the Sisters of St. Francis Milwaukee Motherhouse, and the Franciscan colony in the 1850s, impressed by the Franciscan spirit among the colonists cried: “A little new Assisi is here.” This was discovered in a letter of the Reverend Francis Anthony Keppler, missionary along the shore of Lake Michigan in North America. The letter was addressed to the Court Chaplain, Reverend Joseph Mueller, Business Manager of the Ludwig-Missionsverein, a German mission foundation. German copy and English translation are in the archives of the Sisters of St. Francis Motherhouse, Milwaukee. Original letters are in the German society's archives in Munich. The copies were sent by P. Irenaeus, O.C.D., from Neumarkt, Germany, Oct. 27, 1929. Source: Hanousek, M. E. (1948). *A new Assisi: The first hundred years of the Sisters of St. Francis of Assisi*. Milwaukee: Bruce.
- ⁴ For more information, please visit the website of the Franciscan Center at <http://www.stritch.edu/index.php?page=209>

A MODEL FOR IMPLEMENTATION

STEPS TO INSTITUTIONALIZE A TRADITION AND ITS VALUES

Sister Adele Thibaudeau, OSF

Adapting a model from the discipline of service learning, I offer the following model for observing progress in establishing mission effectiveness as an integral part of university culture. For information on the service learning model, please see the resources suggested by Karen Partridge, Publications Manager, Campus Compact, Brown University, Providence University.¹

(1) **INTRODUCTORY STAGE:** This is a time of beginnings, of building constituencies. Progress can be somewhat random, coming from varied areas. Awareness of the project grows slowly.

- a few faculty and staff are interested and aware of the values and tradition
- a lone champion of the tradition may exist
- simple experiences are created such as: rituals, memorializing significant dates, persons of the tradition, story-telling through drama, hall memorials
- no center or personnel to specifically implement or identify the values
- no budget
- no awards of recognition for this work or its values
- no communal involvement
- some persons of the original founding group may still be serving on the campus and act as an example of the tradition

(2) **INTERMEDIATE:** This is a time of the promise of progress. Quality is assured. Interest deepens and solid implementation begins with supportive backing from leadership.

- values of the tradition are articulated and given to all in writing
- those in authority use their power in support of the project
- a center of study, research and annual speakers is provided
- at least one person is significantly trained and educated in the tradition
- limited funding becomes available
- faculty/staff hiring includes acceptance, expectation, and emulating of the values of the institution
- some resistance to and questioning of the values occur
- some academic administrators begin to show support

(3) ADVANCED: This stage has marks of an established tradition, an engaged campus. There is assurance that the tradition will be sustained institutionally. On-going formation occurs in the life of many of the members of the university community.

- the values of the tradition are known and practiced widely across many disciplines and supported by administration at all levels and by a strong central mission office
- grant monies are sought and obtained
- mission office is established
- faculty and staff incentives of retreat, travel, and released time are created to foster integration of the values and tradition into classes and syllabi
- small group of faculty and staff, led by Academic Dean, meet to study the tradition to provide leadership for the academic integration
- committee formed to work on the academic core to infuse the values into the curriculum
- student incentives: freshman retreat, travel, honors recognition for annual values essay
- Campus Ministry selects an annual theme to focus the year
- students, staff and faculty can readily articulate the values and tell some of the story of the tradition
- student outcomes for assimilation of tradition and values are defined and tested for comprehension and awareness
- faculty and staff begin to publish their integration of the values and the tradition into the curriculum and choose the tradition as a dissertation theme
- projects emerge as networks are created with other institutions to further the tradition

¹ Hollander, E., & Saltmarsh, J. (2000, July/August). The engaged university. *Academe: Bulletin of the American Association of University Professors*, 86(4), 29-31.

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Franciscan Values, Kinship, and Academic Service Learning

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Academic service learning permeates the academic environment in many colleges and universities. Currently, 950 institutions, approximately one-third of American colleges and universities, are members of Campus Compact, the national coalition dedicated to promoting community service, civic engagement, and service-learning in higher education. According to the 2004 Campus Compact Annual Member Survey, more than 30% of students in these institutions participate in community service, averaging four hours of service a week. Furthermore, the 2004 survey revealed that 89% of member campuses include service and/or civic engagement in their mission statements, and 84% include one or both in their strategic plan. During the 2003–2004 academic year, 98% of member campuses offered academic service learning courses. (Adapted from Campus Compact Press Release, August 1, 2005, available at www.compact.org/ServiceStatistics04.doc)

Since academic service learning is so widespread, what might faith-based, and specifically Franciscan institutions, contribute? This article seeks to answer that question by exploring academic service learning in the context of the goals of the United Nations Decade for Education for Peace and Nonviolence and the concept of kinship.

Educators at Franciscan institutions of higher education, who seek to promote education for a culture of peace and nonviolence for all the children of the world, as posed by members of the United Nations General Assembly, have a unique opportunity to infuse Franciscan peace values throughout a student's educational experiences through engagement in a variety of academic service learning experiences.

The first part of the article provides background information about the United Nations Decade for Education for a Culture of Peace and Nonviolence for All the Children of the World. Next, there is an introduction to the concept of kinship and its relationship to Franciscan values, especially peacemaking. Following that is an exploration of kinship's connections with academic service learning. Seven forms of academic service learning flowing from Franciscan values are examined. These include Prayer, Direct Service, Advocacy, Empowerment, Solidarity, Care for Creation, and Celebration. Finally, a four-step *Methodology for Discernment* is offered as a guide for students deciding how to engage in service learning. Suggestions for engagement in these seven forms of academic service learning experiences follow in a separate insert.

Highlighting the Purposes and Goals of Education for a Culture of Peace

The United Nations General Assembly has declared that the years 2000–2010 be dedicated to educating for a culture of peace and nonviolence for all the children of the world (*UN Declaration*, 1989). The purpose of the Decade for Peace and Nonviolence is to promote a culture of peace in all arenas of the global society: family; neighborhoods where people live, work, play, study, serve, and worship; and among peoples in all territories, states and nations of the larger global society. To meet this goal, government officials, along with educational, religious, business, and other community leaders have been encouraged to incorporate education both about and for peace into curricula at all levels, childhood through adult.

Education both about and for peace is a life-long process by which attitudes, values, knowledge, and skills are passed on from one generation to the next.

The Declaration proposed by participants at the United Nations-sponsored Hague Appeal for Peace (HAP) offers insight into the purpose and goals of education for peace from both local and global perspectives. “A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggles for justice nonviolently, live international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace” (*HAP*, 1999).

Relating Education for Peace and Academic Service Learning to Franciscan Values

Education both about and for peace is a life-long process by which attitudes, values, knowledge, and skills are passed on from one generation to the next. Education *about* peace focuses on facts and their interpretations. Education *for* peace also focuses on values, attitudes, and processes for creating a culture of peace with justice; cognitive and affective learning experiences; enriching intellectual and emotional development; and fostering attitudinal and behavioral changes. All help to develop caring, nurturing, compassionate, and assertive people. Education for peace empowers people to go beyond study, research, and analysis to engage in personal and public actions essential for transforming the world (Reinharz, 1992; Klein, 1990; Whalstrom, 1992). Such education is essential both for understanding the world and for learning to live well with others in it (Bjerstedt, 1993; Brock-Utne, 1989; Haessly, 1985, 2003; Salomon, Nevo, & Von Eye, 2002; Whalstrom, 1992).

Education and action for peace are integrated and mutually beneficial; education leads to action, thus calling forth new questions, reflection, and

recognition of the need for additional education. This is consistent with the goals of academic service learning which promote the integration of study, service, action, and reflection across the disciplines (Canales, 2004).

Academic service learning includes experiential teaching methods that provide students the opportunity to integrate theory, community service, civic activity, and reflection in a manner that is both intentional and that aids in building community.¹

There are two important aspects of academic service learning. First, students bring their knowledge, new ideas, creativity, energy, and enthusiasm to the communities where they serve. At the same time, those who work in service agencies or those who receive services from agencies, help students gain new insights into issues that affect communities and develop new skills for addressing community problems. Second, as members of the university and members of the community work together — each with a critical role in the process — partnerships are formed and community is created in a manner that enhances learning for all. Faculty facilitate this process by integrating service learning experiences and students' reflections on these experiences into their course curricula.

Institutions that are based on faith traditions and religious values offer rich possibilities that flow from these values. The infusion of Franciscan values can add another layer of richness to service experiences as students engage in the study of, about, and for peace while also developing an awareness of community and global issues requiring transformation.

The values forming the basis for education about and for peace permeate the life and words of St. Francis. A campus-wide commitment to the infusion of Franciscan values into all learning experiences, especially through the integration of academic service learning opportunities, helps students not only to learn about Francis and his followers but also to gain awareness of issues significant for achieving peace with justice, an awareness needed for people of all ages to live compassionately, reverently, and peacefully with all on this earth.

Embracing Kinship as an Act of Peacemaking

People who value a peaceful society based upon spiritual values acknowledge kinship with each other and with all of creation. An understanding of kinship flows from an understanding of *mutual* interdependence with all people and with all forms of life within the entire eco-system. An acknowledgement of kinship with people is an acknowledgement that each person is a part of a caring human community, while acknowledgement of kinship with the earth is an acknowledgement that each person is called to care for the whole eco-system.

Kinship challenges people to hold fast to a vision of family that includes all who make up the whole human family (True, 1982; Haessly, 2002) and to draw broad and inclusive family boundaries in a spirit of wel-

coming hospitality, rather than relegating people to the category of ‘other’ or dividing the world into ‘us’ and ‘them’ (Haessly & Myers-Walls, 2001). When there is acknowledgement of kinship with others who are part of the human family, people more willingly embrace responsibility to care for others who share membership in the global family. They are also more likely to recognize that the cares and concerns people have for members of their own family are similar to the cares and concerns all people have for members of their families the world over (Muller, 1985; Myers-Walls, Somlai, & Rapoport, 2001). Being part of a family means sharing food, shelter, and the necessities of life, as well as love and protection from harm. Being part of a global family living in kinship with others in the global village means sharing these resources with all people who make up the human family. When an understanding of family includes the global family, care and protection of the environment that shelters and sustains all is extended universally.

People who embrace kinship with others and the planet know that they face challenges from society as they seek to pass on a vision of family that includes all the people who share life and resources in the global village. Sharing kinship globally means recognizing that decisions made within the family reach beyond the walls of that family’s home. The key to responsible global citizenship is learning to acknowledge challenges and conflicts in a way that reflects an underlying respect and care for each other, and in a manner that reveals awareness of the links that tie all humanity together. Kinship with each other and with the planet fosters an ability to work together to find creative ways of healing brokenness in the world, celebrating accomplishments, and sharing joy (Haessly, 2002).

Francis understood that God has created all in love, and called people to live together in kinship with each other and with all in the universe. Followers of Francis establish their sense of kinship on Gospel values, especially as presented in the Beatitudes and in the Gospel parable of the Good Samaritan.

Francis’s writings provide abundant examples of the value of kinship, frequently drawing upon the image of family. Francis advised his followers that they were called to serve one other as a mother serves each child (A Rule for Hermitages), to serve each other as sisters and brothers (The Earlier Rule; The Second Letter to the Faithful), to be servants to all (The Earlier Rule; The Second Letter to the Faithful), and especially to serve the lepers, those considered the lowest of society (The Earlier Rule). He

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reminded his followers that they share kinship with all of creation. His writings reflect an ongoing invitation to reverence all creatures (The Canticle of the Creatures), and to care for and share all resources of the earth (The Canticle of the Creatures; The Testament).

Today's followers of Francis understand that all are called to be people of peace, people who manifest a commitment to peace with justice in all dimensions of their lives, personal, professional, and political. They are keenly aware of economic, political, social, environmental, and religious challenges to peace in contemporary society (Celihowski, 2003; Schorr, 1999); like Francis, they speak of justice with church, government, and community leaders when appropriate (Letter to Clergy; Letter to Rulers).

Exploring the Connections between Kinship and Academic Service Learning

But what does kinship have to do with peacemaking or with service learning? A sense of kinship with others and all of creation, built on the values of a Franciscan institution, offers students an opportunity to look at service somewhat differently. Ordinarily, academic service learning engages students in direct service. Students in faith-based colleges and universities, especially in our Franciscan institutions, can draw upon the faith traditions that guide their beliefs and actions, upon the personal life experiences that shape their values and direct their passions, and upon academic study that informs their theories, develops their skills, and

affirms their talents. Flowing from their faith commitments, students may be led to one or more of seven forms of service: prayer, direct service, advocacy, empowerment, solidarity, care for all of creation, and celebration (Haessly, 1980, 2003; Haessly & Myers-Walls, 2001).

While the words of the Peace Prayer that are attributed to St. Francis appear to be written in the twentieth century, the spirit of this prayer resonates throughout the words and life of St. Francis.

Francis may not have used these terms to express his beliefs and actions regarding service in thirteenth century Italy. However, examination of his life and his writings reveals common threads that stretch across these centuries. Each of the seven forms of service described below includes relevant references from the life and words of St.

Francis. These writings may be shared with students as part of their reflection on their service activities. Use of the volumes of *Francis of Assisi: Early Documents*, edited by Armstrong, Hellman, and Short (1999–2002) is recommended. (Please note the following abbreviations for direct quotes from the *Writings of Francis*: Adm, Admonitions; 2LtF, The Second Letter to the Faithful; ER, The Earlier Rule; SalV, A Salutation of Virtues.)

For many students, the first introduction to ministry or service comes

through prayer and direct service, providing care and sustenance to someone in need. Students who engage in academic service learning may choose to be involved in either of these two forms of service, or to expand their service into one of the other five forms. Opportunity for reflection during each experience of service enriches understanding for the learner and enhances the service learning experience. A familiar adage, "Give people a fish and they eat for a day; teach people to fish and they eat for a lifetime," provides insight into these multiple layers of service.

Prayer

Students who choose prayer as their form of academic service learning recognize their own and others' dependence upon a Spiritual Being/Higher Power/Wisdom Source for all good in their own and others' lives. Prayer calls people to stay connected to a Spirit Source that both gives life and gives life meaning; to stand in awe and humility before the One named God; to petition for help, to pray for forgiveness and the grace to forgive; and to express gratitude. Prayer occurs when people pray for fish, give thanks to God for fish received, and ask for grace necessary to share fish with others!

Francis models what it means to engage in prayer as a form of service. Francis valued prayer, going off for days, weeks, and months into quiet places for prayer and reflection. He urged his followers to pray when alone and when they gather with others to adore and praise God (The Earlier Rule; The Praises of God); when they seek blessings (A Letter to Brother Leo); when they petition for the needs of others and themselves (A Prayer inspired by the Our Father); when they seek forgiveness for offences committed (Our Father); when they express gratitude for gifts received (Our Father); and when they seek to stay connected to others as sisters and brothers.

Francis also urged followers to beg peace for themselves, their families, their communities, and their world. "Whatever house they enter, let them first say: Peace be to this house" (ER 14: 2). Moreover, "Those people are truly peacemakers who, regardless of what they suffer in this world, preserve peace of spirit and body out of love of our Lord Jesus Christ" (Adm 15: 2). While the words of the Peace Prayer that are attributed to St. Francis appear to be written in the twentieth century, the spirit of this prayer resonates throughout the words and life of St. Francis.

Direct Service

Students who choose direct service as their form of academic service learning assist in meeting the immediate physical, emotional, mental, moral, and spiritual needs of others. The teachings from diverse religious and cultural traditions encourage care for others by engaging in acts of direct service. Feed the hungry. Give drink to the thirsty. Clothe the naked. Shelter the homeless. Give rest to the weary. Visit the imprisoned and

infirm. Teach the little ones. Forgive. Tithe. Each is a call to care. Direct Service occurs when people give others a fish so that they can eat for a day.

Francis's writings provide food for reflection. Followers of Jesus are to serve and care for each other, especially those who are ill or infirm (The Earlier Rule); give alms generously to the poor (The Second Letter to the Faithful; The Testament); serve the least among them; and serve all willingly and joyfully (The Second Letter to the Faithful). In all actions, Francis urges humility when serving others; cautions people against taking pride in the good that the Lord works through them (Admonitions); and reminds people that they should "never desire to be above others" (2LtF v. 47).

Direct service helps with people's immediate needs and survival. However, questions arise. When the food basket is empty and the holiday toys broken, then what happens to the people with need? Does direct service aid in changing social, economic, political, and/or environmental conditions for people in need, and if not, what more might be needed (Haessly & Myers-Walls, 2001)? Participation in direct service provides those engaged in academic service learning opportunity to reflect on these important questions.

Engaging in acts of prayer and/or acts of direct service may not necessarily effect significant changes in those policies and structures that limit people's ability to reach their potential. Therefore, people who are serious about living justly also consider four other forms of service, each rooted in the teachings of most spiritual traditions: advocacy, empowerment, solidarity, and care for creation. These forms of service flow from a commitment to right the social, economic, political, and environmental injustices in the world. A seventh form of service, celebration, occurs as people gather to commemorate special occasions and rejoice in their accomplishments. When combined with prayer and direct service, these other five expressions of kinship can truly make a difference in people's lives. Each is vitally important for community and global peacemaking.

Advocacy

Students who choose the advocacy form of academic service learning seek to improve unjust or ineffective policies, practices, rules, customs, laws, systems, and structures. Advocates examine how people in positions of authority and privilege establish regulations, distribute resources, and enforce laws that support or undermine human rights, justice, and peace. They speak up for others who seem unable to speak for themselves, and they meet with leaders and lawmakers to ensure that the needs of the most vulnerable are met. The familiar adage, "give people a fish, they eat for a day," reflects the concept of direct service. Advocacy goes a step beyond this: advocates work for access to clean rivers, streams, and the right to fish so that fishing can take place.

Francis offers insight into the role of advocacy. As an advocate for his

Rule, he went to Rome to petition the Pope (The Earlier Rule; The Later Rule). He challenged religious leaders to be faithful to their calling (The First and Second Letters to the Clergy); he called others to act with justice (The First Letter to the Custodians) and to act responsibly (A Letter to Rulers of the Peoples). He admonished all people to live faithfully (First Letter to the Custodians; The Second Letter to the Faithful).

Empowerment

Students who choose the empowerment of others for academic service learning help people gain knowledge and skills important for living their lives to the fullest of their ability. People feel empowered when there is an exchange of ideas, a sharing of resources, a commitment to bring forth change in one's self and others, and a willingness to act responsibly for the common good. When empowered, people learn to make their own decisions in response to events and conflicts that affect their lives. Committed to creating a more just society, empowered people work together to generate political and economic self-sufficiency. Empowerment occurs as people educate others about the basics of fishing, help people develop skill in using tools necessary 'to fish for a lifetime', and aid in strengthening people's resolve to speak and act on their own behalf so that they, their families, and members of their communities can eat for a lifetime!

Francis also offers insight into empowerment's role in effecting change. Francis believed in the dignity of the poor and the lepers (The Testament), and he empowered them to believe in their own dignity. He believed in the dignity of women and empowered them to live the Gospel way of life (Armstrong & Brady, 1982). Francis also urged his followers, as well as both government and religious leaders, to act from conscience (The Second Letter to Faithful; The Testament; A Letter to Rulers of the Peoples), and to live with fidelity to the Gospel (The Later Rule; A Letter to Rulers of the Peoples; The Testament). Each of these beliefs and acts empowered others to acknowledge their own dignity, embrace new opportunities, and open their lives to greater possibilities.

Solidarity

Students who choose solidarity as their form of service accompany those who experience threats to their livelihood or life in order to offer protection from exploitation, oppression, or even death. Solidarity requires a willingness to share in the suffering of others. People express solidarity by standing together with victims in efforts to stop violence, war, and other forms of injustice. A spirit of solidarity is expressed through non-violent social action to seek justice for those with need. People have joined in solidarity for justice on all continents of the world (Butigan, Litell, & Vitale, 2003; McAlister, 1988, 1991). To return to the story of the fish, people engage in direct service when they provide fish or

equipment for fishing; they engage in advocacy when they seek to assure legislative rights to fish; and they empower when they teach people to fish for themselves. Solidarity reveals a willingness to stand with those whose fishing rights are threatened or whose access to fishing is denied.

What insights into the witness of solidarity can be gleaned from the life of Francis? He stood in solidarity with Clare when aiding her journey to the Portiuncula, to San Paolo, and finally to San Damiano. He stood in solidarity with lepers who were among the most despised of people (The Testament). He gave of himself and urged his followers to make themselves “vulnerable to their enemies” (ER 16: 11) for the sake of justice.

How do students choose to stand in solidarity with others whose lives are threatened? For some, it is their faith; for others, their sense of citizenship; and for all their sense of connectedness — their kinship — with others that motivates them. In each instance, students move beyond concern for personal interest and even survival to express solidarity with others whose very lives are at risk. These students must understand that they assume the same risks and consequences as those with whom they stand (Haessly, 2003).

Care for Creation

Students who choose care for the planet as their form of academic service learning care for the eco-system and all of creation by practicing stewardship of resources and by making sustainable life-style choices. Spiritual values, coupled with the recognition that all of creation is inter-

connected, motivate people to live in kinship with each other and with all of creation. Embracing the integrity of creation (Schorr, 1999) and acknowledging their kinship with the entire eco-system, students may engage in acts of both stewardship and sustainability. They work in concert with others to assure that the resources of the earth, such as water, air, food, plant and animal life, the land, the forests, and the oceans can sustain life for all and for future generations (Schorr, 1999). Care for creation occurs when people act to ensure that the environment can sustain life for fish and for fishing!

Francis bestows upon his followers a wealth of insights about the importance of caring for all of creation (Exhortation to the Praise of God). He urges people to praise

God for all of creation (The Canticle of the Creatures); to be subject to all of creation (A Salutation of Virtues); to live simply (The Testament); and even “to be subject and submissive to everyone in the world, not only to people but to every beast and wild animal as well”

*Francis and Clare
provide a model
for discernment.*

Pray to God for guidance.

*Observe and reflect
upon life's experiences.*

Seek wise counsel.

Develop a plan.

*Pray more and
reflect more.*

*Then repeat
the process.*

(SalV v.14).

Celebration

Students who choose celebration as their form of academic service learning join with others in remembering the struggles, challenges, accomplishments, and blessings that are part of the pain and the joy of family and community life. Across the world, diverse celebrations express unity with others, creation, and with a Spirit Source that gives life meaning. Celebrations nourish the soul as food nourishes the body. People find respite when they tap into religious, spiritual, and community practices using rites and rituals to commemorate special occasions. Celebration occurs as people join with family, friends, and others to acknowledge challenges overcome, to forgive transgressions, and to celebrate relationships while sharing fish!

A concern for the eco-system leads people to examine the quality of services and the products used in celebrations, as well as the processes used for the manufacture and distribution of these products. People grounded in spiritual values and concerned about global citizenship want to ensure that services provided, products produced, materials used, and gifts bestowed honor the earth and the people who produce or use them.

Commemorating the pain and celebrating the joy associated with struggles and accomplishments for justice allows opportunity for reflection and lively conversation on issues of peace and justice. Done justly, celebrations can contribute to the building up, not the tearing down of the earth and its people, assuring an atmosphere enjoyable for all, one that does not cause harm to the planet nor exploit those who work on it.

Francis offers the following insights into the place of celebration in people's lives. Followers of Francis are encouraged to rejoice together (The Earlier Rule); give glory, exalt, magnify, and give thanks (The Earlier Rule); and express "every affection, every feeling, every desire and wish" (ER 23: 8).

Students who participate in any of these seven forms of academic service learning discover first hand what Klaus Theweleit (1993) calls engagement in activities of "caring labor . . . a way of living, a way of thinking, [and] a way of producing"(p. 289) that supports and honors life.

A Methodology for Discernment

How do students decide what forms of service to select or emphasize during their years of study? No one person or one group of people can respond to all justice issues with equal energy or act in all seven forms of service for every justice issue. There is neither the time nor the physical, emotional, financial, or psychic energy needed to do so.

A discernment process lets students and faculty explore important issues together, reflect on their own personal attitudes about these issues, and examine their own and others' responses to these issues.

As students gain new knowledge and develop new skills, they also grow

in their ability to embrace all people as citizens of one planet. Many deepen their awareness of justice issues that touch peoples' lives in their communities and their world, and heighten their awareness of their own interests, passions, and abilities. They are then able to identify the justice issues that most deeply touch their own hearts; integrate personal lifestyle or professional work-choices with community action; and support each other as they ponder possible responses and the risks these might entail. By participating in discernment, students who are grounded in the spirit can better consider where to direct their own time, talents, and treasure.

Francis and Clare provide a model for discernment. Pray to God for guidance. Observe and reflect upon life's experiences. Seek wise counsel. Develop a plan. Pray more and reflect more. Then repeat the process (A Letter to Brother Leo; The Admonitions; A Salutation of Virtues).

A methodology useful in a discernment process offers opportunity for students to reflect on new possibilities for community-building, possibilities that can lead to genuine personal, corporate, and social transformation while helping to create and sustain the culture of peace with justice of which members of the United Nations speak.² Such a methodology is grounded in personal and community experiences, a commitment to engage with others, and a willingness to take risks (Isasi-Diaz & Tarango, 1988). What, then, are the steps in a process of discernment?

Step One: Reflecting On Personal Experience

Step One roots students in their own personal, family, professional, and community experiences. Students take time for prayer and reflection on the experiences of their lives to connect those experiences to their own spiritual and/or cultural traditions. Students are urged to consider their experiences in light of what they hear proclaimed from pulpits, what they read in theological treatises and the official documents of their own spiritual traditions, and what they learn from their own cultural traditions, and then draw out similarities and differences between their lives and the words they hear proclaimed. Reflection often includes journaling to help students focus their observations and express feelings of fear, hope, and joy. This, in turn, leads to deeper personal reflection.

Reflection questions might focus on what their own family, work, and personal experiences tell them about life. Whom do they know in their own family or friendship circles who have suffered the effects of illness, abuse, hunger, homelessness, loss of a job or a loved one because of disease, aggression, armed conflict, terrorism, or warfare? How have environmental pollution and hazardous consumer products affected their lives or the lives of people they know and love? What do they think about, and feel, as they listen to news reports of human suffering? This is the stuff of a student's observations, reflections, and journaling.

Step Two: Connecting to Others

Stories of personal and professional experiences are then shared in a common circle that includes both those who make decisions that affect the daily lives of others, and those affected by the decisions of others. The goal of storytelling is self-awareness, increased knowledge, and a questioning about life experiences. Through the sharing of stories, students come to identify with and articulate the cultural and ethnic traditions of their specific experiences and to recognize similarities in the patterns of everyone's lives. Story sharing develops trust, and bonding occurs across gender, age, race, religious and cultural traditions, economics, or political persuasions. For honest sharing to occur, a safe place and time for the telling of one's personal story is needed. It is also important to widen the circle of sharing in order to encourage full participation among those who gather as equals to make decisions about their individual and community life.

Step Three: Analyzing Stories

As students gather to share stories, tentatively at first, and at times with great personal risk, they begin the process of analysis. Analysis comes out of experiences and leads students to question what is, why it is, and what needs to be done to transform life for themselves and for others. As students share their stories and learn from each other, they grow in their ability to recognize the common threads, concerns, questions, fears, and hopes that weave across all people's lives, across cultures, races, nationalities, religions, generations, and genders. They begin to comprehend the web of interconnections that exists across multiple local, national, and international issues. Out of this reflection, sharing, and analysis, new understandings, new visions and new possibilities for individual and collective actions emerge.

Step Four: Strategizing to Bring a Vision to Reality

Step Four moves beyond analysis to identifying strategies, processes, and actions important for bringing their vision to reality. As students share their stories, reflect on their experiences, consider justice issues that arise from this sharing, and begin to analyze problems and possibilities, an urgent question emerges. "What can we do?" This question reads in two ways. "What *can* we do?" addresses the urgency for establishing an effective action plan. "What can *we* do?" is a question that emerges from each person's heart while seeking workable solutions to common and uncommon problems. Then students can decide which strategies and processes will benefit all people.

Strategy also addresses two questions: what are the goals, and what steps will be taken to achieve them? Strategy flows from one's vision and must also be reflected in the very process of implementing the strategy, the vision. Without such a vision, strategy could be expressed as the willingness to choose any means necessary to achieve a defined goal.

Therefore, it is important that participants in an academic service learning experience be as committed to the *process* of bringing about social change as to the *strategy*.

Process is rooted in soul and implies sensitivity to relationships, mutual respect, and openness to new insights. Those concerned about process are as concerned about what happens to people during efforts to bring about social change as they are about achieving it. They recognize that peace is more than a static condition achievable by following specific strategic steps; peace occurs as part of a life-long process that includes reflection, sharing, and actions that honor all of life, and that can effect genuine social transformation.

Below are eight reflection questions which may guide students as they choose a form of service to help bring healing and wholeness to a hurting world.

Reflecting on Important Questions

- 1) What do the spiritual, faith, and cultural traditions of students say about justice and peace in the world?
- 2) What is each student's own understanding of justice? Of peace?
- 3) How do students learn about brokenness and injustice in their communities and world?
- 4) What effect do experiences with brokenness and injustice have on students, their families, and their communities?
- 5) What factors lead students to move beyond engagement in acts of direct service to engagement in acts of advocacy, empowerment, stewardship, and solidarity with others?
- 6) How do the personal, professional, and political choices students make in daily life contribute to or heal the suffering of others?
- 7) What steps are students and others taking to assure survival for the planet and all its people and life forms for today and for future generations?
- 8) In what ways are students learning to be global citizens?

Reflection upon these questions helps people better understand the interconnectedness of issues.³ These questions, and others, also assist them in recognizing that the small steps they take for justice can be linked to the larger issues facing people in communities throughout the world.

Conclusion

Educators at Franciscan colleges and universities who seek to promote education for a culture of peace and nonviolence have a unique opportunity to deepen awareness of kinship with all people and all creation and to infuse Franciscan values as students engage in academic service learning experiences. Student participation in any of seven areas of service — prayer, direct service, advocacy, empowerment, solidarity, care for creation, and celebration — can help to bring about awareness of important issues. A discernment process can assist students in choosing where to direct their time, talents, and treasures. Grounded upon Franciscan values, engagement in academic service learning experiences can aid in providing a firm foundation for educating students to create a culture of peace with justice for today and for future generations.

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Footnotes

- ¹ The following universities have websites that explain and/or describe their academic service learning program (ASL). The University of Michigan describes (ASL) as a teaching methodology that utilizes community service as a means of helping students gain a deeper understanding of course objectives, acquire new knowledge, and engage in civic activity. (<http://www.asl.emich.edu/>), and suggests that ASL is a pedagogical model that intentionally integrates community service, academic learning, and civic learning. It is a response to the call for higher education to take responsibility for preparing active citizens for a diverse democracy (<http://www.utexas.edu/provost/academicservicelearning/>). The University of Texas at Austin refers to ASL as a "pedagogical model that intentionally integrates community service, academic learning, civic learning," (<http://www.utexas.edu/provost/academicservicelearning/>), and as a "call for higher education to take responsibility for preparing active citizens for a diverse democracy" (<http://www.utexas.edu/provost/academicservicelearning/>). Azusa Pacific University, with a specifically Christian orientation, refers to ASL as "an experiential teaching method that intentionally integrates academic learning and relevant community service" (<http://www.apu.edu/casl/about/background/>), and as an educational process that enables students to move from theory to practice, preparing them for a lifetime of learning, service, and civic engagement (<http://www.apu.edu/casl/about/azusa/>) that is grounded on Christ. Their ASL center, "as an academic unit, is unique in its dependence on the skill and commitment of both undergraduate and graduate students to organize, manage, and ensure quality service learning experiences across the campus" (<http://www.apu.edu/casl/about/azusa/>).
- ² A discernment process based on this methodology has been used effectively by participants in Peacemaking Workshops sponsored by Peacemaking Associates, located in Milwaukee, WI, in countries around the world for more than twenty-five years.
- ³ Participants in peacemaking workshops sponsored by Peacemaking Associates offered during the past twenty-five years in the United States and selected international arenas report that reflection on these and similar questions helps them better understand the interconnectedness of issues, and also helps them recognize that the small steps they take for justice are linked to the larger issues facing people and their communities throughout the world.

POSSIBILITIES FOR ENGAGING IN ACADEMIC SERVICE LEARNING EXPERIENCES

Jacqueline Haessly, Ph.D.

The following suggestions are offered as examples of activities which might be associated with each of the seven forms of academic service learning. They offer ways that people give witness to their commitment to each other and to the planet.

Prayer: Opportunities to engage in prayer as a form of Academic Service Learning might include service in religious and interfaith organizations, hospitals, and prison ministries.

1. Sit quietly with others in prayer and silence;
2. Teach prayers to others;
3. Write and/or offer petitions for justice, peace, and wholeness;
4. Write prayer services;
5. Lead meditation and reflection groups;
6. Plan liturgical services for local congregations;
7. Facilitate retreats;
8. Organize ecumenical and/or interfaith prayer vigils for peace.

Direct Service: Opportunities to engage in direct service as a form of Academic Service Learning might include service at food banks, social service agencies, Catholic Relief Services, the Red Cross and Red Crescent, and the CROP Walk, among others.

1. Collect and/or distribute money, canned foods, clothing, toys, blankets, books, school supplies, home and body care products, and/or other items for those with need;
2. Serve at community food programs;
3. Visit the elderly, the ill, or the homebound;
4. Visit the imprisoned;
5. Build shelters for the homeless;
6. Assist others in times of natural or other disasters;
7. Recruit volunteers;
8. Arrange fund-raising events to raise money for religious and secular organizations that help people in need.

Advocacy: Opportunities to engage in advocacy as a form of Academic Service Learning might include engagement in legislative work, Bread for the World, Welfare Rights organizations, and Amnesty International, among others.

1. Talk with family and friends about issues that matter;

2. Write letters to editors, government leaders, or business owners;
3. Speak out at school, congregation, community, business, and/or political forums;
4. Sign and/or distribute petitions;
5. Raise awareness regarding important issues, such as hunger, homelessness, unemployment, or under-employment; regarding issues that affect special populations in a community, such as members of ethnic, racial, or religious minority groups, immigrants, people with disabilities, or the elderly; or regarding issues that affect special segments of a community, such as AIDS, illiteracy, pollution, ecological devastation, or community violence. In war-torn areas of the world, this list would also include such issues as removing and abolishing land-mines, ending the recruitment of child-soldiers, and reducing threats from terrorism and warfare;
6. Promote awareness of public acts of witness, such as girlcotts¹, boycotts, and protest marches, all oriented toward raising awareness and advocating for change.
7. Advocate at the local, state, national, and/or international levels about issues of importance to specific groups of people;
8. Help to draft legislative and/or corporate policies regarding family, community, or corporate issues.

Empowerment: Opportunities to engage in acts of empowerment as a form of Academic Service Learning include tutoring and literacy programs for children and adults, and working with organizations that help those who are homeless or imprisoned, or organizations such as the Campaign for Human Development. Some organizations, such as Habitat for Humanity and the Heifer Project integrate direct service, advocacy, and empowerment into their provision of services.²

1. Tutor children in classrooms and/or after-school programs;
2. Provide literacy training for immigrants and others;
3. Teach a skill, like writing, sewing, budgeting, or gardening;
4. Teach a trade, like fishing, farming, computer programming, construction, or shipbuilding;
5. Teach someone the skills of critical thinking;
6. Teach someone the skills associated with problem-solving;
7. Teach someone how to participate in the processes important for social, political, and economic analysis and change;
8. Teach the theory and practice of non-violent social action.

Solidarity: Opportunities to engage in solidarity as a form of Academic Service Learning include involvement with such groups as Witness for Peace, Voices of the Faithful, School of the Americas, and The Nevada Desert Experience.

1. Stand with others in unity at demonstrations and marches;
2. Stand with others who seek respect for people's human and civil rights;
3. Write poetry, essays, novels, and musical pieces that express solidarity with others who suffer injustice or whose lives are at risk;
4. Participate in nonviolent events as a form of protest at places such as the School of Americas and the Nevada Desert Experience;
5. Join local vigils sponsored by groups such as Witness for Peace and Voices in the Wilderness;
6. Journey to places where human need is great due to illnesses such as AIDS, or natural disasters;
7. Journey to conflict-ridden places to witness in solidarity with victims of armed conflict;
8. Accept the risks and consequences associated with crossing both physical and emotional borders, boundaries, and barriers in solidarity with others.

Care for Creation: Opportunities to engage in care of creation as a form of Academic Service Learning include service with groups such as The Nature Conservancy, Clean Water, the Sierra Club, and the International Institute for Peace through Tourism.

1. Use and reuse resources of the earth caringly;
2. Promote recycling programs;
3. Work to save endangered plant and animal species;
4. Join with others to clean up polluted rivers, fields, and landfills;
5. Examine personal and recreational life-style choices;
6. Work with community-based organizations and with local, national and international organizations to educate the public about environmental concerns;
7. Petition for an end to land-mines, genetic engineering, strip-mining, and biological, chemical, and nuclear waste and weapons;
8. Work with community-based organizations and with local, national and international organizations to advocate for change needed to protect the ecosystem.

Celebration: Opportunities to engage in commemorations and celebrations as a form of Academic Service Learning include work with ecumenical and interfaith celebrations, the establishment of Peace Parks, Alternative Celebrations, SERV, and the New Games movement.

1. Plan family and community celebrations and commemorations;
2. Play games together — with, not against each other;
3. Purchase and play cooperative games;
4. Organize family, religious, and community celebrations for justice-making;
5. Erect and dedicate a peace pole;
6. Work with others to establish peace gardens and peace parks;
7. Support agencies and organizations involved in the process of responsibly planning and designing celebrations;
8. Aid socially conscious businesses that produce and distribute items useful in celebrations.

Footnotes

¹ A girlcott, described as “ethically conscious, caring market behavior” (Brock-Utne, 1992, p. 39), consists of positive actions in support of businesses whose leaders engage in socially, economically, politically, and environmentally responsible business practices, in contrast to boycotts against businesses whose leaders engage in unjust practices.

² Two such organizations that operate worldwide include Habitat for Humanity and the Heifer Project. People involved with Habitat for Humanity provide direct service by building homes, and making them available to low-income people at affordable rates; they advocate for effective zoning laws, lending and insurance policies, and community practices that promote home ownership; and they empower people through training in effective ways to handle mortgage payments, maintain property, and pay bills. People involved in the Heifer Project provide direct service by offering livestock to families; they advocate to assure that just land and trade policies exist; and they work to empower recipients by offering training in animal care, cooperatives, and effective land restoration practices.

“What Are You Serving Today?”

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

Part One

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There is broad consensus among the member schools of the Association of Franciscan Colleges and Universities (AFCU) that rendering service to people in need is a hallmark of the Franciscan tradition, and that one of the distinguishing marks of Franciscan higher

*... one of the
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education should be that it foster *both respect for all people* as well as *the will to serve them compassionately and intelligently* when they are in need. Given this consensus, a question that merits attention is what are AFCU institutions doing to instantiate the Franciscan ideal of service on their campuses? Stated differently, the question might be framed like this: how is the Franciscan service ideal reflected in the mission and practices of AFCU schools and how does it affect students directly?

Investigation of this topic is complicated because there are so many different ways to approach it. For example, it is possible to study how, in order to bring the Franciscan ideal of service to bear on campus life, the various AFCU member-schools provide direct **service to their own students** through innovative administrative, academic and student-life programs. From a different perspective, it is possible to explore the ways in which Franciscan colleges and universities offer **service to local, national and global communities** through outreach programs and activities of various kinds.

The scope of this article is limited to the task of identifying what AFCU member-schools are doing to introduce their students to the Franciscan ideal of service as a value and how students at these schools are integrating this important value into their lives. Since the space required to cover all of the AFCU member-schools in one article would be considerable, and also in an effort to ensure a broad diversity of topics in this current volume, this article will be published in two parts, the first presented here and the second in the next volume.¹

ALVERNIA COLLEGE
Reading, Pennsylvania

Among the strategic educational goals of Alvernia College is the intention to cultivate an appreciation of service to others as one of the distinguishing marks of educated people. Nowhere is this intention more clearly stated than in the College's motto, "To Learn. To Love. To Serve." Service is the focal point of Alvernia's Mission Statement, which imposes a service mandate on every sector of the campus. First, allying the strategic operation of the institution with the Judeo-Christian tradition, the Catholic faith and the Franciscan heritage, it affirms that the College "seeks to foster a community of faith, reverence for the dignity of all life, commitment to peace and justice, and *devotion to service* — particularly to the materially and spiritually disadvantaged." Next, relating the Franciscan service ideal to the "members of the Alvernia community," it states that "all . . . are expected to be authentic witnesses to the Gospel by the example of their lives in their teaching and service." Finally, addressing the College's hope for students, it states that "the Alvernia Experience seeks to assist learners . . . in discovering personal meaning through service to others."

Alvernia acknowledges five Core Franciscan Values that "inform a way of life, a view of the world and a definition of men's and women's relationship to their Creator": Service, humility, peacemaking, contemplation, and collegiality. The College's Vision Statement articulates a perception of education that comes straight from the heart of Francis of Assisi: "Regardless of their academic major, Alvernia College graduates will receive an education that . . . helps them realize that the aim of their professional and civic life is not merely to achieve personal gain, but to serve others and be models of responsible action in society."

The strength of Alvernia's commitment to instill the desire and ability to serve others in the minds and hearts of its students is reflected in the fact that, for undergraduates, performance of service is a graduation requirement. Alvernia's 2005–2007 College Catalog explains the Community Service Requirement in the following way:

Alvernia College requires community service to be completed by all students before graduation. Community service assures that Alvernia graduates appreciate the need for service to others. As a college whose mission is rooted in the Franciscan tradition, Alvernia seeks to foster in its students a reverence for the dignity of all life, a commitment to peace and justice, and a devotion to the service of others, particularly the materially and spiritually disadvantaged.

Although lengthy, the following passage presents Alvernia's official guidelines for satisfying the service requirement:

Therefore, all baccalaureate students must complete 40 clock hours of approved service to others. Students in associate degrees must complete 20 hours. Requirement is prorated for transfer students. Alvernia offers several choices for fulfilling the service requirement. Students may:

1. Select an approved agency to complete 40 hours of service individually or with a group of students.
2. Select a course with a 4th credit human service-learning component. The student is not charged for this fourth credit.
3. Select the course, the Community Classroom, a three-credit course combining academic and service.
4. Complete community service through a service immersion experience or service retreat, e.g., St. Francis Inn in Philadelphia; the Romero Center in Camden, NJ.

From this description, it is clear that outreach projects intended to satisfy the College's Community Service requirement are initiated at various levels and coordinated by various individuals on campus. Perhaps the most obvious person responsible for supervising Alvernia's service component is the Assistant Director of Campus Ministry, whose duties include the following activities: being a liaison between Alvernia College and the various agencies and organizations with which the College has articulation agreements for student service; coordinating student service opportunities when needs arise in the local community; and organizing national and international immersion experiences. The Office of Campus Ministry publishes a brochure entitled "Community Service Opportunities" to inform students of outreach projects to which they may contribute. Outreach opportunities include working at the following agencies: Humane Society of Berks County, John Paul II Center for Special Learning, Neighborhood Education, Activity and Recreation Center (NEAR), Nolde Forest Environmental Education Center, Olivet Boys and Girls Club of Reading and Berks County, Police Athletic League of Berks County, Reading Beautification, Inc., and St. Joseph Villa. Historically, Alvernia's most well-established mission trip is "La Misi3n de Amistad," an initiative in which students and faculty travel to the Dominican Republic for ten days to assist the local population by providing educational and enrichment opportunities to underprivileged children. An alternative spring break trip to El Salvador is planned for spring 2006 as a social justice and service immersion experience.

Historically, long before the early 1990's, which is when the professional concept of "service-learning" began to take shape, Alvernia had a program in place — and also a program director — that sought to integrate service and learning in a blend that included what the College perceived at that time to be the two most necessary components of

Franciscan higher education. As time passed and as professional standards for service-learning began to formalize theoretically and as a practice, Alvernia eagerly tailored its already existing program to include more contemporary directions. Since its inception, Alvernia's service-learning program has evolved steadily, although not always easily or smoothly. In the past few years, the office of Mission and Ministry has coordinated community service initiatives; however, many questions about how the program will unfold in the future generate discussion and fuel debate.

Since the performance of service by undergraduates at Alvernia is a published graduation requirement, a number of practical considerations related to and generated by the requirement necessarily arise. Among these, the following challenges or tasks loom large: coherent and consistent education about the Franciscan tradition of service for faculty, staff and students must occur; student service projects must be approved for appropriateness, supervised and assessed; service hours must be logged; and completion of the service requirement must be documented. These considerations are the tip of an administrative iceberg around which safe navigation requires many hands on deck.

Service Learning at Alvernia College is a joint venture with faculty and campus ministry. In the past, faculty had the option to include a service learning component in their curriculum, lead a service learning trip or immersion experience, or support extra-curricular service opportunities with students through campus ministry and student activity initiatives. This semester, a faculty member is chairing a task force to assess the strength of service learning as an institutional commitment, and to make recommendations to the administration going forward. Everyone at Alvernia agrees that service is a core value and a point of distinction for the institution, but perhaps more centralized leadership and coordination of this initiative will make the service requirement for students a more meaningful and transformative experience, as it is meant to be.

FELICIAN COLLEGE

Lodi, New Jersey

The intention to make the Franciscan ideal of service a priority in its educational mission is clearly indicated in the last sentence of Felician College's Mission Statement: "The enduring purpose of Felician College is to promote a love for learning, a desire for God, self-knowledge, *service to others*, and respect for all creation."

Felician College believes that service skills can be taught and learned. As a consequence, the College has embarked on a massive project to assist students to acquire and use the skills necessary to serve people in need intelligently and effectively. In its academic programming, Felician distinguishes between courses that fulfill the requirements of the *Core Curriculum* and courses that fulfill the requirements of the *General Education Curriculum*. The Core Curriculum — significant for our purpose

here — is a series of four courses (12 credit hours) devoted to helping students learn and integrate the Franciscan values that underlie the College's educational mission. All students are required to complete Core Curriculum courses in proper sequence beginning in their sophomore-year and culminating with a senior-year capstone course entitled "The Franciscan Vision: Self, Service, and Society." The following course description for the senior-year capstone course, published in all syllabi, clearly indicates that instilling a strong appreciation of the Franciscan tradition of service is the central feature of the course:

Relying on the American concern for the rights and dignity of the individual, coupled with the Franciscan belief in the transcendent value and communal understanding of the person and the social teaching of the Catholic Church, this course seeks to foster a sense of service informed by these traditions. This course also aims to deepen civic responsibility and an understanding of the Franciscan tradition while empowering students through direct involvement with a wide array of persons, including health care workers, business persons, politicians, educators, clergy, social workers, children, elderly persons, physically challenged individuals, homeless persons, community leaders and public officials. Students meet weekly in a seminar setting to share their respective off-campus experiences in light of assigned readings and keep journals reflecting upon their service in dialogue with course content. Each student will serve a total of 20 hours in approved direct service over the course of the semester.²

Felician has discovered that while in many cases traditional-aged college students have limited histories of participation in service activities, it is not the same with non-traditional college students. These individuals typically have stronger histories of service — service to/in family, church, employment-related outreach programs, civic and community organizations, national and international causes, etc. Therefore, non-traditional students who feel that they would not benefit from the senior-year capstone service requirement in the same way that traditional-aged students might, may fulfill that requirement by creating a *service-learning portfolio* that highlights and reflects upon their previous or current service commitments. Many non-traditional students find the portfolio option particularly valuable because it gives them occasion to review their lives and their service commitments through a new perspective generated by the Franciscan lens.

The faculty of the Religious Studies Department is responsible for coordinating and teaching the courses in the Core Curriculum. Beginning in Fall 2005, a Religious Studies faculty member — who will receive a 3-credit course release each semester — will coordinate all service-learning courses and service placements.

At Felician, the twenty hours of service performed in conjunction with the senior-year capstone course is a minimum requirement for all graduates; registration in some academic programs or membership in certain campus clubs may require students to dedicate more time to service activities. For example, students enrolled in the Honors Program are expected to devote between 20 to 30 hours to service activities annually.

Service-learning placements at Felician College have tended to be traditional, including outreach to homeless shelters, soup kitchens, hospices, and youth clubs. Most recently, an initiative was undertaken to encourage students to engage in more *on-campus service*. The goal of this initiative is to encourage all campus constituencies — students, faculty and staff — to realize that the campus itself is a viable and fruitful location for service; thus, the option to participate in service-learning activities on campus will be a new phenomenon at Felician College beginning in Fall 2005.

In view of this new direction, one new on-campus initiative that will provide ample opportunity for students to engage in creative forms of service directly to Felician College is the College's effort to create a visibly Franciscan imprint on the campus; soon, students will be asked to plant gardens and assist with the maintenance of natural spaces that reflect the Franciscan tradition of respect for nature. They will also have opportunities to work with the Art Department in developments that will bring the Franciscan appreciation of beauty to bear throughout the campus.

Finally, Felician College has had a long history of encouraging its students to fulfill service requirements by participating in outreach activities and educational programs to assist students at Immaculate Conception High School, a girl's school owned and operated by the Felician Sisters of Lodi, and located on the campus of Felician College.

HILBERT COLLEGE ***Hamburg, New York***

The explanation of Hilbert College's mission provided in its *College Catalog 2004–2005* uses the word “serves” to indicate what the college intends to do for students: “the college *serves* students with challenging and relevant programs that prepare individuals to fulfill meaningful educational, career/professional and personal goals.” The reason Hilbert intends to serve students its unique brand of education is because it believes this kind of education “*enables graduates to impact positively their professions and communities.*” With this intention as its point of departure, Hilbert's mission statement goes on to affirm that, “The opportunities for intellectual, social, cultural, and spiritual growth encourage all members of the college community (not just students) *to develop . . . a reverence toward persons and things, and a desire to fashion their lives and their communities for the better.*” Clearly, the intention to promote the Franciscan tradition of service is skillfully embedded throughout Hilbert's mission statement.

Recently, Hilbert began a new initiative to promote values integration by displaying banners on campus that list the following Franciscan values: Vision, Hope, Respect, Integrity, Service, Peace, Compassion, and Joy. The purpose of exhibiting these individual words on large blue and white banners around the college's campus quad is to cultivate a more unified and dominant perception of Franciscan values so students will know them well and integrate them by the time they graduate.

The performance of service activities at Hilbert is obligatory for students who participate in certain academic programs or other dimensions of college life. Honors students "are asked to give something back to the community in the form of a modest amount of community service and one semester of mentoring." Specifically, honors students must perform at least 20 hours of community service annually. Their projects must be selected and organized in collaboration with the director of the Hilbert Honors Program.

Each year Hilbert grants approximately 15 Leadership Scholarships to high school seniors. Students who qualify to be Leadership Scholars are introduced to the experience of leadership as service gradually and by stages. First-year students must enroll in a course entitled "Introduction to Leadership," which includes a service component. The outreach activity linked to this course always involves planning and participating in "Nun Olympics," an event coordinated by the vice president for student life that provides entertainment, light activity and sociality for members of Hilbert's founding congregation, the Franciscan Sisters of St. Joseph, who are being cared for in the congregation's infirmary. In their second year, Leadership Scholars are again assigned a specific service project, but this time they must personally generate goals that guide their efforts to complete it. Third-year scholars generate and coordinate their own service projects; they are free to work individually or collaboratively in groups or as a whole group. Fourth-year scholars actually plan the Leadership Scholars Program for the next year.

In the end, Hilbert's Leadership Scholars Program draws students into a developmental process in which they assume greater and greater responsibility for coordinating and leading service projects that involve participation by other people. By the time they graduate, Leadership Scholars will have acquired not only the ability to recognize community needs, but the skill to initiate creative and effective ways to respond to them.

In addition to the academic programs listed above that require students to participate in service activities, Hilbert's instructors are also encouraged on a volunteer basis to incorporate opportunities for service into their courses. Although Hilbert has no coordinated effort in the area of service-learning at this time, the topic of developing a service-learning program receives ongoing attention and consideration.

Hilbert requires that all campus clubs include a service component in their activities. The college's SIFE (Students In Free Enterprise) chapter is

a good example of how club activities can integrate the Franciscan quest to assist persons who are most in need. SIFE is a global, non-profit organization that builds partnerships between businesses and higher education in order to generate outreach projects that correspond to SIFE's educational foci: market economics, entrepreneurship, personal financial success skills, and business ethics (see SIFE's website at www.sife.org). Most recently, Hilbert's SIFE team worked collaboratively with the Catholic Charities Resettlement Program of the Diocese of Buffalo to offer assistance to local refugees. After taking a survey to determine what refugees most needed to learn in order to stabilize their lives and the lives of their families, SIFE generated an educational program that assists refugees learning about personal finance, employment interview skills and computer skills. Hilbert's SIFE club received national recognition for this project.

By being a consistent and vigorous advocate for justice, peace and reverence for all life, Hilbert's Office of Campus Ministry makes a valuable contribution in the form of Catholic social teaching, social justice and peace forums, open dialogue, community service and advocacy for the poor and marginalized. To minimize the likelihood of scheduling conflicts or duplication of service efforts, campus ministry assumes responsibility, at least in a limited way, for coordinating service activities on campus. Practically speaking, this means that campus ministry is a clearinghouse to facilitate communication about service opportunities; it does not mean that campus ministry initiates all service activities on campus.

Campus ministry initiates some service opportunities, including efforts on behalf of Habitat for Humanity and outreach to Little Portions Friary, a shelter for homeless people. Other initiatives include the collection of food and monetary donations for Friends of the Night People, the Buffalo City Mission, Cornerstone Manor, and the Heifer Project, as well as the selling of handmade items of the indigenous poor during Cultural Diversity Week. Campus ministry is also a hub that receives and processes service requests from the local area and invites the campus community to respond.

SIENA COLLEGE ***Loudonville, New York***

Siena College's commitment to place service at the heart of its educational mission is evident in a number of places in its *2004–2005 Catalog*, as well as on its website. The College's Mission Statement, for example, affirms the centrality of service as a guiding standard in two ways. First, it makes a clear connection between St. Francis and the College's intention to foster social justice:

Siena emphasizes in its programs the principles and values of Francis of Assisi. He was a man of God who recognized the

goodness of all creation, who welcomed every human being as brother and sister, and who esteemed all labor no matter how humble. Siena thus affirms the unique worth of each person and the *responsibility of individuals to cooperate in the creation of a just and peaceful society.*

Second, the Mission Statement acknowledges that service to society is the purpose for which all human development occurs and human abilities are given: “Siena encourages students to develop their full potential as self-aware individuals of sound mind, body and character who use their talents and skills in service to society.” Siena’s website also contains a link entitled, “The Franciscan Liberal Arts Tradition,” which makes a number of powerful claims about serving other people including the following categorical statement that identifies what is perhaps the most seminal feature of Franciscan education: “So, at Siena, students, faculty, administrators and staff will learn that the *greatest power is found in humble service*, particularly with the poor and marginalized.”

Siena requires students to participate in service activities in two principal ways. First, all incoming students must participate in what the College calls “Siena Serves,” an organized outreach and community-building project that occurs as part of the Opening Week Program. Siena Serves introduces new students both to the Franciscan tradition of service and also to the Capital Region of New York. During the event, the entire incoming class, together with student leaders and volunteers from faculty and administration, participate in service activities at approximately fifty local sites. Not only does Siena Serves introduce students to service as an integral feature of the Franciscan tradition of education that they are now part of, but it also helps to export the College’s service ideal to groups, agencies and businesses beyond the boundaries of the campus. The second way that the College requires students to participate in service activities is through its regulation that all student clubs and organizations must perform a minimum of ten hours of service a semester in order to qualify for funding.

Another innovation that fosters the Franciscan spirit of service at Siena College is the “**DORS** Initiative,” created by the Division of Student Affairs. The Vision Statement of Student Affairs says 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.” The statement goes on to explain that, “**DORS** guides our decisions and behaviors as we put our faith into action for the betterment of the world around us.” Specifically with regard to the values of service, the Division offers this explanation: “In our Franciscan community, service is paying the debt we owe to God for the gifts we have been given, by working and advocating for the well-being of all, especially the poor and marginalize. So, *Be Grateful, Be Generous with your time and talents, and Be compassionate.*” This creative, value-building program both sets the tone for and estab-

lishes the goals for all activities and programming sponsored Siena's Division of Student Affairs.

Perhaps the most obvious on-campus testimony of Siena's dedication to promote service as a feature of its educational mission is the existence of the Franciscan Center for Service and Advocacy. What follows is the Mission Statement for the Franciscan Center:

Rooted in Franciscan values and the Catholic Social tradition, the Franciscan Center for Service and Advocacy is committed to creating formative educational experiences that focus on social concerns and justice. In all its programs and activities, the Center strives to serve as a vehicle for integrating classroom learning with service among the poor and marginalized. The Franciscan Center strives to instill in all the members of the Siena community a sense of responsibility to serve those in need and to be life-long advocates for the poor, thereby contributing to a just, caring and peaceful society.

At Siena, the Franciscan Center serves as the College's principal vehicle for promoting and organizing service to poor, disadvantaged and marginalized people in the local community and beyond. As a guiding principle, the Franciscan Center holds that the combination of experience, reflection and academic study — integrated with Siena's liberal arts curriculum — will help prepare students to work effectively among the poor, to advocate on behalf of the marginalized, and to be agents of social change.

The Franciscan Center coordinates a broad range of service and outreach opportunities for members of the Siena community including, academic programs that incorporate service-learning components, advocacy education programs, the Siena Mentoring Program, immersion trips, service related clubs and organizations and post-college service opportunities. The Center's Community Service Program connects members of the campus community with over ninety local human service agencies and organizations that need volunteer help.

Finally, the Franciscan Center offers an internship or minor in "Franciscan Service and Advocacy." The Center's website explains how the internship will benefit students and prepare them for a lifestyle that will include intelligent commitment to the needs of people who dwell at the margins:

An internship and, to a greater degree, a minor in Franciscan Service and Advocacy will give you the opportunity to work with poor and marginalized people, and to learn how to become advocates on their behalf. This program will help you to integrate hands-on direct service with intellectual and spiritual reflection, in the hope that you will continue to serve and advocate for the poor and marginalized in your adult life.

The Franciscan Center for Service and Advocacy began in 1999 with a grant from the Order of Friars Minor of Holy Name Province matched by funding contributed by Siena College. Today, the Franciscan Center is sustained in part by a million dollar endowment and is served by the Franciscan Friars of Holy Name Province who coordinate education and outreach programs for the campus community.

SAINT FRANCIS UNIVERSITY ***Loretto, Pennsylvania***

The commitment of Saint Francis University (SFU) to foster the Franciscan tradition of service is presented prominently in its strategic documentation. Three of the eight “Goals of Franciscan Education” listed in its *2004–2005 Undergraduate and Graduate Catalog* explicitly refer to service as being among the primary educational motivations of the University.

Reverence for All Life and for the Goodness of Humanity

We strive to show reverence for all human life and for life in all its forms, to treat all people with dignity and respect, and to work together for the common good. In a spirit of charity, we care for and support each other, helping to bind the wounds of suffering and bearing one another’s burdens. We also care for the earth which is our home and work to protect and preserve it for future generations.

A Global Vision

As citizens of the earth and as brothers and sisters in the global community, we embrace all classes of people and respect all cultures, all races, and all religions. We strive to resolve conflicts non-violently and to work for justice within our community, our society, and our world. We work to build up God’s people everywhere, to bring reconciliation and to act as instruments of peace in the communities we serve.

Service to the Poor and Needy

In the spirit of Saint Francis, the poverello, we strive to be compassionate to all and especially to the poor and disenfranchised. Recognizing our own dependence on God and on others, and trusting in His providence, we engage in active service to the poor and to those with special needs such as the elderly and youth, the ill and the imprisoned.

In addition to its goals, SFU’s Mission Statement also affirms three “aims” or action-intentions that support the University’s commitment to service: “Thus the University aims,” it says, “to promote opportunities to help people directly . . . to instill a love of lifelong learning and service to

others, and to recognize that higher education is a means by which individuals can improve the condition of the human family.”

At SFU, it is a graduation requirement that all students complete Religious Studies 205 — “Faith and Franciscanism,” a course that includes a ten-hour service component. Students typically approach the service requirement enthusiastically and regard it as an opportunity to get involved. According to Erin McCloskey, Dean of Enrollment Management, “the opportunity to participate in service outreach is one of the top ten reasons why people choose to attend SFU in the first place.” Of course, for some students whose free time is restricted — particularly athletes and students with off-campus jobs — the service requirement initially generates feelings of ambivalence and even animosity; in most cases, however, these students experience dramatic reversals once they discover the new perspective and meaningfulness that reaching out to others can stimulate. Many SFU students eagerly transform the ten-hour service requirement into a longer, more sustained, personal commitment in which they feel they receive more than they give.

In addition to the service requirement associated with Religious Studies 205, SFU also has a well-developed service-learning program that has been in existence for ten years. The responsibilities of its full-time Coordinator of Service-Learning include: assisting instructors to develop service-learning courses, coordinating service placements at local agencies and organizations, helping teachers and students to secure grants for course development or special service projects, processing student service evaluations, and logging student service hours. SFU graduates who are looking for recommendations for employment or for admission into graduate programs often contact the Coordinator of Service-Learning for documentation that confirms their performance of service activities.

An example of a service-learning project associated with the Chemistry Department is entitled, ROCK (Rural Outreach Chemistry for Kids). As a part of this initiative, SFU students go out in teams to local schools — elementary, junior high and senior high — to stimulate interest in the sciences by presenting educational programs on special topics and by conducting experiments in which they are assisted by younger students. ROCK also extends its reach into the local community by inviting children to participate in on-campus programs intended to stimulate interest not only in the sciences, but also in a future college education.

As a testimony to its commitment to serve those most in need, SFU established the Dorothy Day Center (DDC), which celebrates the twenty-fifth anniversary of its founding this year. The Center’s mission is two-fold:

One goal is to educate the University students in issues of social concern and justice and to involve them in volunteer service through an array of programs on campus and in the local communities. The second goal is to offer assistance to the economically, socially, and mentally needy of local communities and institutions.

The DDC provides assistance in three ways. First, it offers financial assistance to people who are in circumstances of financial need. Second, through its Clothing Center and Mini-Food Pantry, it provides clothes, canned/dry goods, personal hygiene products, and vouchers that can be used at nearby a grocery store. Third, through the help of its many volunteers, it reaches out to small children, youth, and senior citizens, particularly those who are confined to nursing facilities. Volunteer programs designed for children include Plus-1, in which Saint Francis students spend time with children from the surrounding communities in one-on-one activities; SMILE (Saturday Morning in Laughs and Exercise), in which local children are brought together for large group games and activities on alternate Saturday mornings; and SFU Reads, which offers tutoring services to children from the local areas. Laurel Crest, a regional home for the elderly, is served by students working with Adopt-a Grandparent program. A student visits the individual or couple with whom he or she is paired on a weekly basis. Student volunteers also assist at campus-sponsored Blood Mobile drives and at other times throughout the year when the need for volunteers arises.

The most primary mission of Service-Learning is to engage students in experiences that address human and community needs to provide structured opportunities for reflection intentionally designed to promote student learning and development. SFU's message to students is that educated people must exercise their responsibility to serve all people who experience great need: "In these times of reduced budgets and lessening government funding, volunteerism is becoming increasingly important to assist the poor and needy. Saint Francis University tries to help students take seriously their responsibility for service to society. The DDC is but one major expression of Saint Francis University students' education and preparation for entrance into the world of Church and society."

CARDINAL STRITCH UNIVERSITY ***Milwaukee, Wisconsin***

Cardinal Stritch University acknowledges the priority of service as a teachable Franciscan value in its statements of mission, values and goals. The final sentence of "The Mission of Cardinal Stritch University" affirms that "the University promotes the development of men and women who are committed to religious principles, who possess moral and aesthetic values, and who take their places as responsible persons, serving the local and global community." Stritch's statement of "Franciscan Values" explains that the purpose of the four values established by the Sisters of St. Francis of Assisi is "to foster a spirit of service and to renew the University's Franciscan heritage." These Franciscan values are:

Creating a caring community by respecting each individual's personal dignity; extending hospitality, courtesy, and kindness; and daring friendship and openness.

Showing compassion for others by service and caring for the poor and oppressed, having concern for justice issues, taking responsible social action, offering unselfish service.

Respecting creation by respecting all creatures, fostering a simple life style, promoting human dignity and empowerment of people, and exhibiting concern for environmental issues.

Striving for peace by healing and reconciling, working for conflict resolution, forgiving, and caring and understanding.

Finally, Stritch's statement of "Institutional Goals" makes two important points about service. First, it highlights service education as being equal in stature with other traditional foci of higher education: "At the undergraduate and graduate levels, Cardinal Stritch University's academic programs emphasize general studies, professional preparation and *community service*." This position is supported more concretely by the University's commitment to prevent the compartmentalization of knowledge: "To this end, faculty and staff are particularly interested in promoting the intellectual growth, moral formation and self-disciplined behavior of students in such ways that they will become as much concerned about human resources, society's needs, social justice and world peace as they are about the fine arts, the sciences and other fields of knowledge."

Responsibility for the coordination of service efforts at Stritch is shared among various university constituencies. Campus Ministry organizes a number of service programs intended both to assist persons in need throughout the city of Milwaukee and to provide University students with options for service. These efforts include *St. Benedict's Meal*, a 26-year-old program in which students, faculty and staff transport hot meals to a downtown church for approximately six hundred people, many of them homeless. Another outreach program co-sponsored by the departments of Campus Ministry for both Cardinal Stritch University and Mount Mary College offers monthly nail grooming to homeless women and men who come to Repairers of the Breach, a daytime shelter for homeless people.

Academically, each of Stritch's four colleges has developed independent criteria and methods for fostering the Franciscan service tradition. Fifteen years ago, the College of Arts and Sciences began a service-learning program that has developed over time. From the outset, a major challenge was that of validating the academic creditability of service-learning as a concept. Through a series of in-services funded by a grant from the Lilly Foundation, Inc., the College has grown to appreciate the lines of connection between academic learning and the hands-on learning that comes from serving other people. The outcomes of these efforts include three major developments.

First, Stritch refers to its service-learning program as "Academic Service-Learning" (ASL), a title that emphasizes the relationship between academics and *service activities*. Second, faculty members offer well-

organized courses that involve a service-learning component as a means to fulfill course requirements. At this point, approximately fifteen faculty members offer ASL courses and approximately twenty ASL courses have been developed and are regularly offered to students. Third, in an effort to assist faculty to understand the mechanics and pedagogy of ASL, Stritch has hosted two immersion retreats for faculty and has developed a semester long program called "Faculty Fellows." This initiative, facilitated by the Director of Academic Service-Learning, grants release time to faculty so that they can develop or strengthen ASL courses by exploring ASL pedagogy, methods of working with community organizations and assessment strategies.

Stritch's College of Business educates working adults through evening programs held on campus and at sites around Wisconsin and Minnesota. Since last spring, the College has required its students to do community service. They must find a need and work as a group to address it. In the past year, business students have logged more than 4,700 hours doing projects that include organizing food and book drives, cleaning up rubbish and yard waste, making repairs, removing graffiti from public walls, putting together packages for soldiers in Iraq, preparing and serving meals at a homeless shelter, and participating in a mass casualty drill for emergency workers.

The Ruth S. Coleman College of Nursing has had students serving the community virtually since its inception 25 years ago. Students work with elder-living facilities, schools, community service agencies and adult day care centers. The College is currently working with the Medical College of Wisconsin to expand services in a more permanent and consistent manner at a central-city community center to increase that community's capacity to understand and devise solutions to its own health concerns. The Agape Community Center, which is a non-profit facility, serves the community with meal and after-school programs, job and computer-skills training and other similar ventures. In the community it serves, nearly 80% of the residents are African-American, 75% of the households are headed by a single parent, 19% of the people live in poverty and many are uninsured or underinsured. College of Nursing faculty and students have worked for many years with Agape clientele, which ranges from babies to the elderly. As part of their clinical course work, Stritch students have provided services that run the gamut from helping out at meal programs to conducting health screenings. They work with youth on drug issues, career options, and healthy lifestyle choices. They also help seniors learn to manage their medications. Through a newly created program called Project Hope, Master's of Nursing and Bachelor's Completion students will help the community conduct a study of its health status and, as a community, establish priorities to resolve problems it uncovers. Students will work with Stritch faculty, a sociologist from the Medical College and Agape personnel. Health promotion services from Stritch will continue as the project progresses.

Every faculty member in Stritch's College of Education must spend a minimum of 10% of his or her workload in service to area schools. Stritch instructors work with a particular local school (many have chosen urban schools) either by assisting its teachers or by assisting Stritch students assigned there as student teachers. About 50 schools are involved. Stritch students in the initial licensure program help tutor students in city schools.

MARIAN COLLEGE ***Indianapolis, Indiana***

In its efforts to promote the Franciscan heritage as the guiding motivation of its educational mission, Marian College has created a handbook entitled *Our Franciscan Heritage* that presents a full complement of materials to introduce the Franciscan tradition to its readers. All constituencies of the campus community — trustees, administration, faculty, staff and students — are given a copy of this important text at the time of their introduction to Marian College; all are expected to use the document as a guide to familiarize themselves with the College's fundamental mission and to help them achieve its purposes. Consistent with Marian's well-publicized commitment to the Franciscan heritage, the fifth of the College's institutional goals highlights Marian's pledge to promote service as an educational ideal: "Marian College also commits itself with integrity and creativity to the ongoing process of renewal as it pursues its institution goals . . . to create a caring and challenging learning environment in which students, faculty, and staff prepare to be *responsible agents of a more humane society, with special concerns for those who are socially, politically, and economically marginalized.*"

At Marian, several sectors of the campus community assume responsibility for coordinating efforts that bring the College's commitment to service to life. One area that manages service opportunities on campus is the Community Ministry (CoM) Office. CoM's Mission Statement affirms that it "is dedicated to providing service opportunities for Marian students, which will benefit the greater Indianapolis community and beyond." It goes on to explain the College's multifaceted approach to infusing service as a value into the experience of its students: "Marian's Franciscan sponsorship values are fostered through skill, building activities and spiritual reflection that are combined to shape, enrich and expand the student's service leadership experience." The Franciscan sponsorship values mentioned here are "Dignity of the Individual," "Responsible Stewardship," "Reconciliation," "Peace and Justice."

Regularly planned service opportunities sponsored by CoM include a Blood Drive, work at Michaela Farm (home of the Franciscan Sisters), St. Vincent DePaul Pantry, the Christmas Store, Damien Center Toiletry Drive, Concord Community Development Center and a spring-break immersion trip to Appalachia. In addition to organizing these standard service oppor-

tunities, CoM also serves as the clearinghouse to process requests for volunteers that arrive weekly from local agencies, schools and organizations. CoM regularly publishes dates and descriptions of available community service projects in brochures and online; it also holds bi-weekly meetings to plan monthly and special circumstance projects. At Marian, student clubs and organizations, which must complete two service projects each semester in order to receive funding from the Marian College Student Association (MCSA), are encouraged to collaborate with CoM's monthly outreach projects.

To support students who are in the process of making vocational choices that may involve service to the church, Marian College has established — through a 2 million dollar grant from the Lilly Foundation, Inc. and contributions from other donors — a multifaceted program entitled, “Rebuild My Church” (RMC). This unique venture, designed to help students explore faith and vocations, includes scholarships, coursework, guest speakers, pilgrimages, community service opportunities, internships, and retreats. RMC targets three groups of students. First, all of Marian College's 1,500 students may experience RMC through courses, guest speakers, retreats and outreach projects. At this broadest level of participation, all students, regardless of religious affiliation, are invited to explore faith and vocational possibilities. Next, RMC provides more specialized attention to students who are definitely interested in church-related employment or in serving as church volunteers. These students may enroll in academic programs such as pastoral leadership, religious education, or Catholic school education. They may also pursue religiously-affiliated healthcare, church or business tracks. Students pursuing other majors with a minor in pastoral leadership may also participate in the program at this level. Finally, RMC offers the *San Damiano Scholarship* to those students considering service to the church through ordained ministry, religious life or lay leadership.

The various options for participation in RMC described above are accompanied by varying degrees of expectation with regard to service. Last year, RMC granted 46 San Damiano Scholarships to recipients who, as a condition of their acceptance, agreed to contribute a minimum of eight hours of service a month to various forms of outreach. Service activities for these students included working on retreats, leading music and teaching in local high schools; working with youth at parishes throughout Indiana; and working in the following pantries, shelters, rescue missions, and educational support and sports programs: St. Vincent DePaul, Holy Family Shelter, St. Elizabeth Home, The Lord's Pantry, Crisis Pregnancy Center, Wheeler Mission, Special Olympics, Girls, Inc., Schools on Wheels, the National College Students Coalition and Day Spring. Last year, RMC's San Damiano Scholars logged over 3400 hours of service on and off campus.

In an effort to assist first year scholars to cultivate their identity as college students, RMC encourages them to fulfill their service requirement by

participating in on-campus service activities. Since the objective of RMC is to encourage the spiritual development of the Marian community by attracting students who have strong spiritual convictions, first-year students receive encouragement to get involved in service activities such as planning and assisting at campus worship services or leading Bible studies, Stations of the Cross or the Rosary Walk.

Marian College's service-learning program has been in existence for ten years, but did not have an office dedicated to the program. Last year, it operated for the first time with a full-time Director of Service-Learning whose responsibilities include assisting faculty to incorporate opportunities for service in their courses and assisting instructors and students to secure grants for course development or for individual service projects.

UNIVERSITY OF ST. FRANCIS *Joliet, Illinois*

The Mission Statement of the University of St. Francis (USF) emphasizes service to others as one of its top priorities. The following excerpt exhibits USF's refined understanding of the complex realities of serving other people and teaching people how to serve other people well: "we are a *welcoming* community . . . *engaged in continuous pursuit of . . . justice . . . ever mindful* of a tradition that emphasizes . . . *compassion and peacemaking*. We strive for academic excellence in all programs, *preparing women and men to contribute to the world through service and leadership*." USF also affirms four Franciscan values that it has "selected to enrich the total personality of our men and women: "Respect" "Integrity," "Service," and "Compassion." In the *2004–2006 Undergraduate and Graduate Catalog*, each value is accompanied by a list of action ideals that specify more concretely how the University will realize that particular value. Under the umbrella of "Service," USF acknowledges that it is committed to the "Building of community," "Sharing our gifts selflessly," and "Caring for the needs of others."

Two principal programs actualize USF's commitment to service. The first, University Ministry, acknowledges that its two primary purposes are, "to build strong spiritual individuals within the USF student body" and "[to create] a spiritual environment for students." To achieve these ends, University Ministry invites students to examine and participate in four "components" of its operation: "values education," "community building," "religious programming," and "community service." An online statement explaining the purpose and scope of University Ministry's community service says, "We strive to serve all people, especially the poor and powerless. Knowing our own dependence on God and others, we engage in active service to the poor and those with special needs, such as children who are physically underdeveloped and mentally weak, homeless adults and children, hungry and lonely people, and seriously ill people." In another statement that addresses students directly, University Ministry

acknowledges the deeply Christocentric focus of Franciscan higher education: “Throughout your years of education at USF, you will follow in St. Francis’ footsteps and serve the underprivileged. In doing so, like St. Francis, *you will embrace Christ.*”

University Ministry publishes an online list of regular “Service and Outreach Opportunities,” which includes the following names of agencies and programs: MOPPETS, Strides/Trinity Service, Big Brothers/Big Sisters, Guardian Angel Homes, Daybreak Center’s Shepherd’s Table and Junior Achievement. In addition to offering opportunities to reach out to the local community, University Ministry invites students to participate in immersion experiences sponsored by the Diocese of Joliet, which mobilizes medical mission teams for service in Bolivia, Ecuador and the Philippines. USF has had a longstanding commitment to the diocesan mission in Sucre, Bolivia; this past year, seven USF students participated in that program.

An attractive feature of the way University Ministry introduces service opportunities to students is that it publishes unusually compelling and spiritually inspiring service advertisements. Service notifications include some or all of the following imaginative communication strategies: action motifs to explain what needs to be done, testimonies from other students, familiar scriptural passages that contextualize service activities within a spiritual framework, and pictures of smiling faces. In addition to these approaches, service notifications also address students directly by referring to them as “you” and encourage them to think about the benefits — personal, social, spiritual — that will flow from their commitment to service. The following description of MOPPETS is a good example of the creativity that has been described here:

Moppets — “I assure you, unless you change and become like little children, you will not enter the kingdom of God. Whoever makes himself lowly, becoming like this little child, is of greatest importance in that heavenly reign” (Matthew 18: 2-4). Mothers of Pre-Schoolers, a.k.a. MOPS, a Christian mothers group, meets for fellowship twice a month and asks you to become “like little children” and crawl on the floor, jump like a monkey, play “Pat-A-Cake” and enter into a child’s world of silliness and fun and games with their kids. This, too, is ministry. This is how you can help build the kingdom of God. Your presence to these kids will be the greatest present you may give anyone all year.

Finally, University Ministry sponsors a unique service program that it refers to as, “University Ministry Staffers.” Staffers are students who receive a small stipend in exchange for a commitment to serve at USF as part of the University Ministry team. Their specific ministry is to live in the residence halls and to be a spiritual haven for other students, particularly through their presence and availability to them. Staffers receive training to prepare them for their special dorm ministry and they participate in ongoing support sessions throughout the school year. A principal

responsibility of the Associate Director of University Ministry is formation and support of the staffers.

The second program that helps to make USF's commitment to the Franciscan service ideal a reality is the Duns Scotus Fellows and Scholars Program. The following description of the program is listed in *Peterson's Guide to Honors Programs*:

The Duns Scotus Fellows and Scholars Program is named after a medieval monk and scholar (John Duns Scotus) as a reminder that the program and university are heirs to a rich Franciscan intellectual tradition, and to evoke the sense that scholarship should always be tempered with humility and used in service of humankind. The program aims at helping motivated students develop their full academic potential within the context of a caring, supportive community of learners. Through the use of accelerated study, interdisciplinary exchanges, service learning, independent study, and enrichment activities outside the classroom, the program encourages students to sharpen their skills and academic prowess. The core of the program is research and service.

To invite as much student participation as possible, there are two ways to enter the program. The first, the Duns Scotus Fellows track, "is designed for students who attend the University for almost all of their college career and wish to be part of the honors program during the entire time." The second, the Duns Scotus Scholars track "is designed for transfer students or students who do not qualify initially or who decide not to participate right away, or for those who are most interested in honors in their major."

Duns Scotus Fellows are obligated to complete fifteen hours of service per semester. At this point, the program is developmental and USF's intention is eventually to link all service activities of the Duns Scotus Fellows to courses with service-learning components; the first of these efforts is to link the service first-year students do to the Core course they take, which is entitled, "Self and Society." In an ongoing effort to bring greater precision to the service obligation associated with the Duns Scotus Fellows, this year USF has required that its twenty-four newly admitted Fellows come to campus three days prior to orientation for a pre-semester workshop in which one of their tasks will be to develop a group service project for the entire school year.

Concluding Remarks

The information presented above represents not quite half of the member schools of the AFCU. The remaining schools will be featured in Part Two of this article targeted for publication in the next volume of this journal. While there is much more to come, it seems appropriate to make a few

preliminary observations relative to the Franciscan value of service as it intersects with the Franciscan colleges and universities of the United States and with the wider Franciscan tradition.

Without exception, the Franciscan value of service is receiving a privileged place in the mission and goals of Franciscan institutions of higher learning. Although there is great diversity in terms of understanding and articulating a full complement of institutional Franciscan values at Franciscan colleges and universities, service is high on everyone's list; at AFCU member schools, it seems to be accepted unanimously as one of the most distinguishing marks of the Franciscan heritage and as a core value in Franciscan higher education. AFCU member schools also have strong histories of encouraging faculty, staff and students to learn about and embrace service as a Christian, Catholic and Franciscan ideal. In so doing, they exhibit tremendous diversity in terms of how they present the Franciscan service ideal.

The Franciscan schools featured here all struggle with at least one common problem, namely, the frustration generated by the lack of centralized campus leadership vis-à-vis intentions to promote service as a Franciscan value. Generally speaking, leadership related to service education and programming is parceled among various campus constituencies — divisions, departments, directors, administrators — who operate independent of one another or who struggle to create lines of communication.

AFCU schools have largely generated approaches to understanding the Franciscan value of service and to creating methods of featuring and fostering this value as an educational goal independent of the larger Franciscan intellectual tradition and independent of dialogue with other Franciscan colleges and universities. In view of these considerations, some questions emerge. What value might come from greater interaction among Franciscan schools in the selection and teaching of Franciscan values — in this instance, the value of service? Can something be done to generate an appropriate forum in which to share ideas, successes and failures about teaching the Franciscan service ideal? What? What unique Franciscan spirituality or theology of service underlies and flows from the Franciscan colleges and universities of the United States? How can outcomes related to service education on Franciscan campuses be assessed?

Sharing information and learning from one another may be vital activities that can enhance efforts to disseminate Franciscan values and instill them more effectively into the minds and hearts of students and others in ways that change the world. The universal acceptability of service as a recognizable Franciscan ideal may also be an avenue that leads to wider discussion about other more subtle Franciscan values.

Footnotes

- ¹ The information presented in this article was either provided by representatives from the various AFCU schools directly or taken from institutional websites. In preparing the text, every attempt was made to remain faithful to the words and language used in official printed or online documentation generated by AFCU member schools. In order to simplify the presentation here and to make it less confusing to readers, citations have generally been omitted. It should also be noted that each section presented here received prior approval for publication from appropriate members of administration at the respective college or university.
- ² The "Goals" for this course, also published in all syllabi, are standardized as well and clearly draw attention to the acquisition of service skills as a central focus of the course. They are listed by number in what follows: (1) Students who complete this course will have a better and more mature understanding of the Franciscan ideal and Catholic social teaching in general. (2) Students will be able to apply, experientially and in off-campus settings, the communication, critical and ethical reasoning, and diversity skills acquired in the Core sequence. (3) Students will acquire a heightened sense of the importance of service in civic life and community building. (4) Students will be able to evaluate, analyze and synthesize and reflect upon ideas in light of the lived experience of service to others. (5) Students will come to understand the interrelated nature of communities and practice the skills necessary for effective citizenship. (6) Students will deepen their awareness of cultural diversity through personal participation. (7) Students will develop a life-long commitment to service and social justice.

Assisi: Through the Hearts of Students

JENNIFER KLECKER

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It was not just college students spending ten days of their winter break in Italy. This past January 2005, it was thirty-three college students from various Franciscan colleges and universities who found themselves on the same path, a pilgrimage. While on this journey, together they experienced the places and spirituality of St. Francis and St. Clare. The places they encountered, the questions they lived, and the people they met left them altered and pilgrims for life.

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Pilgrimage, the spirituality of place, introduced on the first night of the journey, is sometimes a new concept for students. Students connect with the sacred places in a way that cannot happen with a textbook or photo. The building structures and their stories bring St. Francis and St. Clare and their time-transcending issues to life. For some the experience was very hands on. Jason Rhinehart, a pilgrim from Neumann College in Aston, PA, made a point to touch the walls or floors of every basilica, church or building the group visited. "I would close my eyes

and feel the textures and think back to the time of St. Francis and St. Clare. I tried to see what they saw, as well as what they were feeling. One place that had this effect was the leprosarium. As I touched the stones, I could feel the lepers' sorrows and rejection by the people of Assisi. It reminded me of certain times in my life that were difficult."

When they discerned their calling to dedicate their lives to living the Gospel, St. Francis and St. Clare were close in age to that of the traditional college student. During their college years students are discerning their own futures, and asking many of the same questions that haunted Clare and Francis. The pilgrimage gives students a context and place to explore their questions. Molly Bowditch from Viterbo University in LaCrosse, WI, reflected: "Because of the time in my life that I'm at right now, the pilgrimage truly expanded my mind and definitely broadened my horizons." Melissa Theisen, a pilgrim from Cardinal Stritch University in Milwaukee, admitted that the pilgrimage affected her on many levels. "I discovered that the direction I was heading in my life was not where my heart was. And while I haven't quite figured out what it is that I want to do with my life yet, I am, at least, more open to experiencing whatever might come my way."

The pilgrimage was not just the places or the questions; it was also the community of students on the journey. The group included nursing majors, resident assistants, education majors, campus ministry student leaders, artists, political science majors, and student government leaders. Many already were servant leaders on their own campuses. In a short time the students formed a community and began to share their own stories. Kristin Brzozowski from Neumann College put it well: "Having the privilege of meeting over thirty extraordinary individuals, who each brought a certain light to the trip, gave me the ability to see myself as I am. Our community was so strong and the bond that we formed was something that happens once in a lifetime. I believe that the community helped each of us to realize what this trip signified."

The students returned to their campuses to share their experiences in various ways including power point presentations, campus newspapers, and new student orientation programs. In sharing, they make the Franciscan heritage not something of the past but of the present. However, the true experiences of pilgrimage will come from the personal stories of

*Be willing to open
yourself up to the
people, places and
experiences around you.*

*Listen for God,
read His Word while
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the pilgrims themselves. Tom McArthur from Hilbert College in Hamburg, NY states, "I think one of the most important ways that I can tell others about this experience is through personal contacts. I believe that talking one on one with students, faculty, and administrators is much more effective than having one presentation, and that's it."

Don Clemmer from the University of Saint Francis in Fort Wayne, IN believes that "the pilgrimage provides a valuable service to Franciscan universities, especially those hoping to become more in touch with their

Franciscan roots. Exposing students to such an immediate source of the Franciscan spirit is a radical way to revitalize a campus on a very grassroots level. Even one or two students walking around a campus with the experience of the Franciscan pilgrimage under their belt is a powerful factor."

One student has found a way to give back to the pilgrimage program through sharing her talents. Rachel Wilson, commercial arts and communications major, from the University of Saint Francis in Fort Wayne, has been working to help redesign the journal that the college students will use while on pilgrimage this coming year. Her advice for next year's pilgrims is: "Be willing to open yourself up to the people, places and experiences around you. Listen for God, read His Word while in these places and you won't be let down."

The fourth annual AFCU pilgrimage will begin December 27th, 2005. More than 30 students will depart to explore what the legacy of St. Francis and St. Clare has to hold for them. They may go to Italy as college students, but they too will undoubtedly come back pilgrims for life.

FRANCISCAN PILGRIMAGES

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July 1 - 13
July 24 - August 5
October 18 - 29

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July 21 - 30

Franciscan Study Pilgrimages

July 1 - 25
September 13 - October 7

Franciscan Leadership Pilgrimages

October 6 - 16
October 12 - 22

Franciscan Pilgrimage to the Holy Land

April 18 - May 2

The Franciscan Intellectual

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October 1 - 14

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Widows and Orphans

widows and orphans
know geometry of loss
how polygons collapse
to lines
mere points of ellipsis
at the margin
left alone
 on a page
 in a life
diminished bereft
little ones
Jesus would bless

**Felicity Dorsett, O.S.F.
University of Saint Francis • Fort Wayne, IN**

Harvest

On the phone yesterday
My brother in Connecticut told me he had made tomato sauce
From his homegrown garden harvest.
It's the time to do that, I said.
He agreed, both of us remembering cool September nights years ago
When our grandmother, who lived downstairs from us,
Would uncover the tiny gas stove she used just once a year,
Down in the basement. There she would cook slowly
The summer tomatoes in big iron pots.
The house would fill with the ripe smell of all the summer's
Sunlight and long afternoons
Dying now.

I don't lament summer's passing
Or death itself. Having seen enough passages
Since my grandmother died that summer
I was home from college,
Working as an intern for a magazine in the city.
She slipped away, remembering the stone cottage
In Italy, her sheep grazing, the smell of tomatoes cooking
Filling the house below the bend in the mountain road
Where her brother died in the war.
No — death, like summer's passing,
Seems a slow and simmering thing in the basement.
And I wait for September's chill to stir my memories
Or move me to make sauce.

Greg Friedman, O.F.M.
Cincinnati, OH

Covenant

It's only half a rainbow, for it ends in heaven.
Its single foot's in the sea and firm — so firm

the horizon burns. Perhaps no one but
I can see it, here and not here,

no more solid than the light of
a still-shining dead star. Could I

ever prove I'd seen it, been it?

Herbert Lomas
Aldeburgh, Suffolk • England

Sarah

They come down from the mountain,
 my husband, my son.
The old man, nearly giddy,
swings the boy up
over his shoulder, then down
below his knees.
The breeze carries
laughter
and the smell of sun-warmed rocks.

Now at the mountain's base
two figures so alike,
 one tall, one small.
My husband pauses, eyes closed,
palm cupping the boy's head.
Mountain dust and rust-colored
spots dot the cloak he carries.
His beard and hair flame silver in the sun.

The boy bumps his father's hip,
runs to bury his smile in my skirt.
Down still shines on his child's neck.
My son laughs, runs back to his
father who swings his boy-child up
against his heart.
They rock, the arm-cradled child
restless, asking to get down.

My husband watches,
silent,
as my son begins to talk.
A pile of wood, a thorn-plucked ram,
he babbles as,
behind his father's still-broad back,
clouds — rose, aubergine and grey —
build around the mountain's peak.

Wendy Galgan
St. Francis College • Brooklyn, NY

Book Reviews

The Franciscan View of the Human Person: Some Central Elements.

By Dawn M. Nothwehr, OSF. St. Bonaventure, NY: The Franciscan Institute, 2005. Pp. xi + 80, pb., \$5.00.

What does it mean to be human or free? Could there be questions more provocative for the classroom than these? How early Franciscans framed their conceptions of the human person is the central theme of the new volume by Dawn M. Nothwehr, O.S.F. in the Franciscan Heritage Series. This series of succinct booklets is intended to map out central themes in the Franciscan intellectual tradition and to provide the basis for on-going intellectual and spiritual exchange for live and on-line learning communities. As the third volume to appear in this series, Nothwehr's book will undoubtedly be used in classrooms of Ethics, Philosophy, and History and will provide lively fodder for exchange.

Dawn Nothwehr's volume provokes reflection on many levels from the very first page: It is possible to learn about Good by reflecting on its opposite, Evil. But Franciscans, from the very beginning with Francis and Clare, have opted "to define the human person in relationship to the great Love who is God" (p. 1). What follows is a thought-provoking, although at times abstract, presentation of early Franciscan views of the human person as found in the writings of Francis, Clare, Bonaventure, and John Duns Scotus. Together these early Franciscan writers highlight the special role of human persons due to the fundamental relationship humans have with God as a result of their creation in His image. The chapters of this volume, centering on these respective authors, all point to the fundamental Franciscan principle of the inherent dignity of all human persons because of their special creation.

Especially in the chapter on Francis and Clare, abstract concepts of the Franciscan view of human person are illustrated with a concrete example often taken from hagiography or a Rule. For example, Nothwehr illustrates the humanity of Clare's Rule by showing how it allows for the sisters to communicate at any time, thus facilitating the human need to "touch base." Unfortunately, the author does not compare this with contemporary and earlier monastic norms of silence (p. 23), so that the historical innovation of this allowance for human contact is lost. The chapters become increasingly abstract with Bonaventure and Duns Scotus. Therefore, the average student may need concrete examples given in class lectures.

The classroom use of this volume is enhanced by the fact that each chapter closes with a brief summary of basic concepts found in the preceding chapter and a short list of evocative discussion and personal-reflection questions based in historical Franciscan views of humanity, timeless issues related to the human condition, and the specific chal-

lenges faced in the early 21st century. Somewhat problematic is the lack of a general bibliography of works cited and the running list of endnotes, so that the reader needs to hunt through the endnotes to find the first full reference of any given work.

Overall this volume will be a valuable primer in Franciscan anthropology for classrooms and for intellectually geared spirituality groups.

Darleen Pryds

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***“Go Rebuild My House” — Franciscans and the Church Today.* Washington Theological Union Symposium Papers 2004. (CFIT/ESC-OFM Series — Number 4). Elise Saggau, OSF (Ed.). St. Bonaventure, NY: Franciscan Institute Publication, 2004. Pp. ix + 98. \$14.00.**

Ilia Delio comments in the preface, that “To contribute actively to the health and well being of the Church is integral to the Franciscan charism” (ix). While offering reflections on different aspects of the church from different disciplinary perspectives, the content represents well the diversity of approach to Franciscan engagement with the church.

Doris Gottemoeller suggests a number of “imperatives” of action for the renewal of the church, including commitment to prayer, study and reflection rooted in a participation appropriate to one’s role in the church, and the expression of this reflection in real contexts of living and social involvement without hoping for the return to some golden age of the past. She underlines the importance of being centered on Christ, as well as participation marked by mutual respect in the present context of conflict and tension within the church.

John Burkhard provides a detailed study of the meaning of charism and its usage in the history of the church. Burkhard surveys the development of meanings given the term charism in the scriptures and tradition and through Vatican II and subsequent church teaching. He demonstrates how from a restrictive sense of charism as a special gift for a few, the meaning has developed to the normal manner in which the Spirit leads the church with its gifts. While this history demonstrates clear weaknesses in usage (lack of consistency in some cases) he believes that this suggests rich possibilities for the future, and suggests how Franciscans today “might live out their ecclesial identity” (32). He suggests that Franciscans should continue to respond to the signs of the times, to accept the gifts given to the church during Vatican II and subsequent to it, to be open to

all God's charisms, to embrace poverty, and to speak to the broad range of issues regarding human life today.

Focusing on personal holiness as a needed dimension of reform in response to the clerical sexual abuse scandal, Colt Anderson places Franciscan reform theology in the context of the tradition of Gregory the Great and Peter Damian in his reading of Francis of Assisi and Bonaventure. His interpretation of Francis's theology of reform lacks a sensitivity to the foundational social context of the early Franciscan Movement, and his treatment of Bonaventure's understanding of piety as the Franciscan theology of reform is selective rather than representative of Franciscan reform theology (what about the arguments of the Spirituals?). Whether or not all the problems in the church today can be reduced to a crisis in spirituality is also questionable. However, Anderson's engagement with the tradition is stimulating and engaging.

Vincent Cushing offers an insightful approach to Franciscan ecclesiology by reflecting on "ecclesiological moments" (66) rather than a systematic theory. He lists nine key elements from the tradition of "light and shadow" (69-70), that he summarizes into the three elements that characterize the tradition of the Franciscan movement as evangelical, catholic and reformed. He then applies these elements to the challenges the church faces today in a compelling and engaging Franciscan call to action.

Finally, Katerina Schuth presents a sociological profile of both present and future priest and lay ministers of the church as the context which "demands extensive collaboration" (84), suggesting attitudes which will be necessary to overcome fragmentation in the church. She looks to the manner in which Franciscans have dealt with division and discord, and suggests a Franciscan response which calls us to focus energy on the reality of suffering in the world, to be a reconciling presence, and to a reflective stance which makes possible compassion and peace.

Each of the authors underlines the important role that study and reflection plays in order to be an informed participant and/or observer in the life of the church today. These essays will be valuable resources for Franciscan pastoral ministers, as well as for those involved in campus ministry in Franciscan institutions. Ecclesiologists too, and those teaching courses on the church will find here resources for their teaching and reflection. The essays of Burkhard, Anderson and Cushing provide historical and systematic reflections on the church, while the essays of Gottemoeller and Schuth provide the data and challenge to keep ecclesiological reflection connected to the real issues and needs of the people of God. In Franciscan academic institutions it is an essential resource for engaging our tradition, especially with regard to issues of ongoing reform, protest, and meaningful participation in the life of the church. The book could be used successfully in upper level undergraduate as well as

graduate courses dealing with the church and its mission. Whether or not one agrees or disagrees with the authors represented here, these essays will provide starting points for constructive dialogue and reflection to support the Franciscan mission to “Rebuild God’s House.”

Michael W. Blastic OFM, Conv.
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***“Peace and Good” in America: A History of Holy Name Province, Order of Friars Minor, 1850s to the Present.* By Joseph M. White. New York: Holy Name Province, 2004. Pp. vii + 505. \$45.00.**

“Peace and Good” in America is the story of the friars of one particular province confronting the challenges of adaptation to and ministry within the larger frameworks of American society, the Catholic Church, and the Order of Friars Minor. It is above all an account of the diversity of contributions made by men, with all their human frailties, attempting to live their call to the Gospel life within the context of their own times. Joseph White strives to provide a balanced picture, portraying not only the triumphs, but also the difficulties the friars confronted from both internal and external forces. It chronicles the development of a variety of ministries in response to changing needs, concepts of religious life, mission, and Franciscan identity. The history of the province is divided into four time periods, each with its own overview providing contextual background for the era. Dominic Monti wrote the epilogue focusing on the recent “refounding” of the province.

Part I traces the antecedents of the province from the mid-1800s to its formal recognition as Holy Name Province in 1901. Internal ethnic conflicts divided the German, Irish, and Italian friars as they faced the challenge of adapting to their new homeland. In response to calls from the papacy and the Order for renewal and reconnection with their origins, and amidst controversies over modernism, secularism, and Americanism, the friars sought to define their Franciscan identity in a new milieu. Ministering to a growing Catholic immigrant population, the friars became involved in urban evangelization, the expansion of parish ministries, and the beginning of an ongoing commitment to education. This section, in part due to a lack of available diaries and letters which could provide personal insights into the lives of the brothers, can be rather tedious and lacks some of the “spirit and life” of the Franciscans. (In addition, footnotes are numbered incorrectly.)

Section II chronicles the growth of the province through 1943. An increasing commitment to mission as a fundamental feature of the

Franciscan heritage resulted in a deepening involvement in parish ministry and the institution of new ministries. At St. Francis Church in New York City the friars organized breadlines to feed the poor and celebrated midnight and noon masses to accommodate workers' schedules. Dedication to the spiritual development of the laity resulted in expansion of the Third Order, support for mission bands, and the publication of the *Anthonian* and devotional booklets. New mission fields were established in China and the American South. Amid continuing debates over Thomistic theology, modernism, and the merits of a classical curriculum the friars continued to support education as evidenced by the growth of St. Bonaventure College, the founding of Siena College, and the beginnings of the Franciscan Educational Conferences.

Part III charts the post-World War II years until the mid-1960s. In an economically prosperous nation that was faced with issues of race, the Cold War and Communism, the friars sought to nurture a people who were spiritually hungry. Provincial ministries included chaplaincies, the lay retreat movement, parish missions, popular devotions, and a renewed commitment to shrine or service churches. Missions were opened or expanded in China, Japan, Latin America, and the southern U.S. where the friars established clinics, soup kitchens, and parish societies. An increasing commitment to these ministries was partially in response to a call for the Order to go into the world. This conflicted with more traditional monastic practices as the friars wrestled with the question of their identity and balancing the demands of ministry with fraternity. A "clash of mentalities" between the old guard and the younger leaders of the province was also evident in the realm of education as the friars debated whether education was "priestly" or if more time should be devoted to pastoral work. Yet within this time frame St. Bonaventure became a university, the Franciscan Institute expanded, and publication of *The Cord* and *Franciscan Studies* commenced.

During the years 1967–87, (Section IV), the province's emphasis was on renewal, both as individuals and in community. The 1967 General Chapter of Assisi called for the Order to maintain its fidelity to the gospel and to practice fraternity in mission. In response to that appeal, the changes wrought by Vatican II, and diminishing numbers of vocations, the provincial Chapter of the same year defined new priorities for the province. To meet shifting needs the friars re-examined both the role and places of mission. Ministries now included outreach programs to addicts, shelters for the homeless, mall ministries, and the creation of diverse support groups for those alienated from family, society, or the Church. Throughout these years the province continued to evaluate its priorities focusing on the thorough study of the Constitutions, the value of education for priests, a commitment to a more involved laity, renewal of internal life, and greater equality for lay brothers.

The refounding era, commencing with the Chapter of 1987 and its emphasis on ministry and renewal, is chronicled in the epilogue. Adapting

to modern challenges and needs three priorities were established: to actively collaborate with the laity, to remove obstacles to peace and justice, and to reach out to the alienated. The Provincial Council urged an ongoing commitment to fraternity and evangelization. This resulted in the establishment of Refounding Core Teams, a better understanding of laity as partners in ministry, and in new urban ministries to the poor and marginalized.

Joseph White successfully places the story of Holy Name Province within the larger worlds of the Church and American society. However, it would be more beneficial to the reader if the province's history were also placed within the context of events and experiences of other American provinces. This volume may well be a useful source for those wishing to do comparative studies on religious orders and their impact within the U.S. Especially helpful for those unfamiliar with Franciscan terminology is the glossary which defines Catholic and Franciscan terms. A subject index would be a valuable addition for those interested in further study. While the prolific use of sub-headings sometimes disrupts the flow of the narrative, *"Peace and Good" in America* provides a commendable history of the diversity of contributions made by the friars of Holy Name Province.

Eileen F. Harrison
St. Louis University

**Franciscan Youth International on the Web:
A Practical Resource for All
<http://www.franciscansinternational.org/fyi>**

Franciscans International, the only common ministry of the entire Franciscan family, is a non-governmental organization in consultative status with the Economic and Social Council of the United Nations. As a non-governmental organization (NGO), Franciscans International offers expert advice, makes policy suggestions, monitors the implementation of UN agreements and also brings the experiences and insights of common people to those in positions of power. In the name of Franciscans worldwide, Franciscans International advocates for the poor, for justice, for peace and for all creation at the United Nations. Franciscans International aims to raise awareness within the Franciscan family, so that Franciscans can effectively address these areas of concern at the local and international levels.

Franciscan Youth International (FYI) is a youth movement started by Franciscans International, initiated to inform and involve a younger voice in its work worldwide as part of a growing global movement working to include young people in world affairs. FYI is intended for high school and college students, as well as educators and youth leaders to communicate and share ideas for positive change.

FYI aspires to make UN concepts and terminology, which can be confusing, less technical and daunting allowing youth to learn more about the UN, international issues and the international community.

Striving to educate, connect, and inspire young people to act and speak out for justice and peace at the local and international levels, FYI is a means of promoting youth awareness of compelling global problems, providing ideas and opportunities to take action and furthering the outreach of Franciscan ministry.

Communication and Action

The FYI web site (<http://www.franciscansinternational.org/fyi>) serves as a point of contact for Franciscan youth around the world, Franciscan colleges and universities and all people who are interested in Franciscan charism. The FYI website has many resources that include a break down of some major international issues, information for youth about current events at the United Nations, daily updates regarding current international news and concrete ideas and opportunities to get involved in the social justice movement. These resources are not only useful to young people, but can also be informative to educators and youth ministers keen on a practical focus towards youth involvement in social justice, peace and environmental issues.

FYI's resources can be a useful means to engage with an unfamiliar global issue. For example, each month there is a new theme for the educational toolkits. The toolkits include a concise introduction to an issue, providing facts and thought provoking articles as well as resources and practical ideas for further engagement with the issue. Toolkits are currently available on the following topics: Introduction to FYI, Religious Freedom and Solidarity, Millennium Development Goals, HIV/ AIDS, Fair Trade and Free Trade, Peace and Disarmament, and Human Trafficking.

Another more concrete means to be involved with our advocacy department is through research. FYI and Franciscans International are looking to connect with universities to assist the advocacy department with research papers. Research ranges from UN treaty bodies to indigenous issues, transnational corporations, trafficking and the right to development, among other topics. Contact FYI for a list of paper topics and other details at fyi@fiop.org.

Currently, FYI also offers youth leadership workshops or discussions. The purpose of these opportunities is not only to inform youth about social issues, but also to discuss with them ways to be actively involved in bringing issues alive on their campuses and in their communities. By creating a personal connection with youth, FYI can further engage young people with the issues. Contact FYI to learn more about how to bring a workshop like this to your community or classroom.

Franciscan Youth in Action, also known as 'Frac.tion', features articles which recognize youth or youth groups that have undertaken projects for change in their communities.

FYI encourages young people to challenge themselves to seek ways in which they can change their lives in order to help better the world. FYI promotes the resounding "Think Globally: Act Locally" expression in the belief that if everyone were to modify their lives just a little, it would make a difference on a large scale. We welcome ongoing partnerships with colleges and universities that would like to create a unique relationship with Franciscans International and FYI. Possibilities include speakers, workshops, research, internships, curriculum, etc.

System Change Begins from Within

Creative systemic change is whole system change. Whether at the individual level, the community, workplace or globally, systemic change can be measured as a shift in values, assumptions, beliefs and by a new awareness and new behaviours that incorporate and reflect the shift in perspective.

Systemic change occurs when we become aware and understand systemic and ecological principles; become system thinkers and adopt a systemic perspective; and shift our thinking, life styles and organizational behaviours through grounding in systemic principles and values.

When we live according to the Franciscan Values, we are living and working towards sustainable systemic change, which upholds the unique dignity of each person and a kinship with all of creation.

To get in touch with Franciscan Youth International see the website at <http://www.franciscansinternational.org/fyi>. Contact information including email addresses and postal addresses can be found there.

Catherine Bordeau
Franciscans Youth International
New York

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Updates

The Franciscan University of the Prairies

We are grateful to Sr. Janice Cebula, OSF, President of the Sisters of St. Francis of Clinton, IA, for the following update. Sr. Janice may be contacted at president@clintonfranciscans.com.

On March 9, 2005, The Franciscan University of the Prairies began to operate as Ashford University upon the transfer of ownership to Bridgepoint Education, Inc. The university was founded as Mount Saint Clare College in 1918 by the Sisters of St. Francis, Clinton, Iowa. Due to aging membership, diminishing numbers and increasing financial challenges, the Sisters had sought alternative sponsorship of the university for several years. Extensive efforts to form alliances with other Catholic institutions were not fruitful. This transfer has enabled the mission of providing degree programs on the campus in Clinton, Iowa, to continue and expand. Accelerated and on-line formats have also been added to meet the needs of employed learners seeking to complete degrees. Although the college does not operate as a Catholic institution, four Sisters of St. Francis continue to minister at the college.

St. Francis on Film

Peter G. Christensen of Cardinal Stritch University has shared the following information.

Since I wrote my two-part article on films about St. Francis, two different DVDs of Franco Zeffirelli's *Brother Sun Sister Moon* have been released. In the United States, there is a widescreen edition of the English version available through www.paramount.com/homeentertainment (2003). It has no extra features, and is easy to locate for purchase. There is also a 2-DVD set of both the Italian and English versions of the film released in 2004 by Minerva Classic Memoria del Cinema Italiano (www.minervaclassic.it). However, the discs can only be run on a PAL system. Thus the Italian version of *Fratello Sole Sorella Luna* (ISBN 88-7584-031-8) is now available with English subtitles in a restored version overseen by its cinematographer Ennio Guarnieri (129 minutes). As an extra feature on the Italian-version disc there is a 15-minute short, "All scoperta di Francesco," by Luca Verdone, which takes us to the making of the film in 1971. It includes some shots in San Gimignano in Tuscany of the scene with St. Francis walking on the roof. Verdone also presents a summation of Zeffirelli's view of St. Francis. The English version (117 minutes) includes as an extra a 13-minute interview with Angelo Liberti, director of the Scuola Nazionale di Cinema. Liberti discusses Zeffirelli's bad press in Italy and the Vatican's tepid response to his films. The Minerva Classic edition is the better of the two options for purchase, but the shipping from Italy is expensive for the 2-DVD set, and the cost is 68 euros.

The Criterion Film DVD series has just released Roberto Rossellini's *The Flowers of Saint Francis* (*Francesco giullare di Dio*) on Region I DVD. According to the advertising, it comes with these new features:

1. New restored, high-definition digital transfer.
2. Exclusive new video interviews, conducted in 2004, with actress Isabella Rossellini, writer and film historian Adriano Apra. and film critic Father Virgilio Fantuzzi.
3. The American-release prologue, situating the film in its historical context through paintings and frescoes
4. New and improved English subtitle translation
5. A 36-page booklet featuring new essays by film scholar Peter Brunette and reprints of writings by Roberto Rossellini and critic Andre Bazin.

To order through Olive Films at \$21.95 see:
<http://www.olivefilms.com/flofstfrd.html>

Meet Our Contributors

Michael W. Blastic, 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 working on a revised edition of Philotheus Boehner's *History of the Franciscan School*.

Catherine Bordeau, a native of Milwaukee, WI, serves as the Youth Outreach Coordinator for Franciscans International in the New York office. A two sport Academic All-American Athlete and 2004 graduate of Cardinal Stritch University, she holds a bachelor's degree in history and women's studies. In addition to her work at Franciscans International, Catherine plays softball, volleyball, rugby, and lacrosse, and coaches a softball team for 10–12 year old girls. With a passion for sustainable development, permaculture, organic farming, green building and herbal medicine, Catherine hopes to build a house, grow food, create art, and live in an intentional eco-village community.

John Bowers has a Ph.D. 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 completing a play on the life of St. Francis.

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

Greg Friedman, OFM, is a Cincinnati, Ohio, native. He became a Franciscan in 1968 and was ordained in 1976. He is currently creative director in the Electronic Media Department of St. Anthony Messenger Press, where he writes and produces video projects. He also ministers at an inner-city parish in Cincinnati.

Wendy Galgan is an adjunct in English and Philosophy at St. Francis College in Brooklyn, and is a doctoral candidate in English at the CUNY Graduate Center. Her dissertation will focus on the work of contemporary American women poets, including Elizabeth Bishop and Anne Sexton. In addition to poetry, Wendy's research interests include philosophy and film (with a special emphasis on translation and adaptation), and science fiction in both literature and the movies. Her poetry has appeared in, among other publications, *Cosmopolitan* and her hometown newspaper, *The Boothbay Register*. Wendy and her husband, Gerry, live and teach in Brooklyn, New York and summer in Boothbay, Maine.

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.

Jacqueline Haessly, founder and director of Peacemaking Associates, is an internationally known speaker on topics related to spirituality, peace, and social justice. She has presented lectures and workshops promoting a culture of peace at national and international conferences. She holds a Ph.D. in Interdisciplinary Studies with an emphasis in Spirituality, Peace, and Transformational Leadership from the Union Institute and University. She teaches part-time at local and international universities. Her published works include *Weaving a Culture of Peace*, *Peacemaking: Family Activities for Justice and Peace*, and essays in family, spirituality, and business-related books. She and her husband, Daniel DiDomizio, both associated with Cardinal Stritch University, share the love, joy, tears, and laughter associated with busy family life.

Eileen F. Harrison is a doctoral student at St. Louis University, pursuing a multidisciplinary Ph.D. with a focus on the interrelationships among Franciscan identity, college mission, and university curricula. She has over 20 years experience as an administrator and teacher at small liberal arts colleges. She holds undergraduate degrees in American history and in Franciscan Studies, an M.A. in Higher Education Administration, and has done graduate coursework at the Franciscan Institute, St. Bonaventure University. She is a lay member of the Charism Committee of Sacred Heart Province of the Order of Friars Minor. Bringing joy and laughter to her life are her four children and five grandchildren.

Wayne Hellmann, OFM Conv. is a graduate of the University of Dayton, the Seraphicum, a Franciscan Pontifical Faculty in Rome, and the Ludwig-Maximilian University in Munich, Germany. He is Professor of Historical Theology and Director of Graduate Programs in Theology at Saint Louis University where he has served for over thirty years. He has also served in various positions, including Director of Franciscan Formation and Minister Provincial, within the Conventual Franciscan Order of which he is a member. He has frequently lectured on the Franciscan tradition throughout the United States, Africa, Asia, Europe, Australia, and Latin America. In addition to co-editing *Francis of Assisi: Early Documents*, Fr. Wayne served as contributing editor for the several hundred articles on the Franciscan tradition found in the new edition of the *New Catholic Encyclopedia* published in 2003. His main love and true passion, however, has been to interest and assist new and young scholars in the Franciscan tradition.

Jennifer Klecker is a 2004 graduate of Cardinal Stritch University where she received a Bachelor of Arts degree in Art Education. She participated as a student on the first AFCU pilgrimage for college students in 2003. Since then she has served as a pilgrimage staff intern with the program. She is currently the Associate Director for Youth Ministry at Lumen Christi Catholic Church in Mequon, WI.

Herbert Lomas is a poet, translator and regular critic for *London Magazine*, *Ambit* and other journals. Of his ten books of poetry *The Vale of Todmorden* (2003, Arc) is the most recent. His *Letters in the Dark* was an *Observer* book of the year, and he has received Guinness, Arvon and Cholmondely awards. He has translated thirteen books of poetry and prose and is a regular translator for *Books from Finland*. His *Contemporary Finnish Poetry* won the Poetry Society's 1991 biennial translation award. He is a member of the Finnish Academy, and he was made Knight First Class, Order of the White Rose of Finland "for his services to Finnish Literature." A former Senior Lecturer at the University of Helsinki and Principal Lecturer at the University of London, he lives in Aldeburgh, Suffolk.

Darleen Pryds, Ph.D. is Associate Professor of Christian Spirituality at the Franciscan School of Theology (Graduate Theological Union) in Berkeley, CA. She is the author of *The King Embodies the Word: Robert D'Anjou and the Politics of Preaching* (Leiden: Brill, 2000). She has also written several articles related to Franciscan lay preaching.

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.

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.