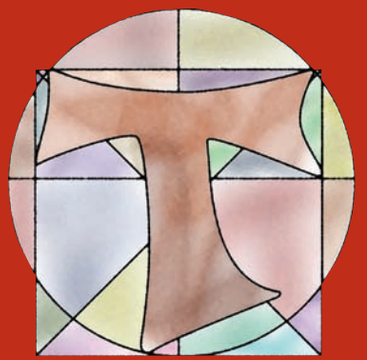

The AFCU Journal: A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION January 2009/Volume 6, Number 1 ASSOCIATION OF FRANCISCAN COLLEGES AND UNIVERSITIES

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A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION

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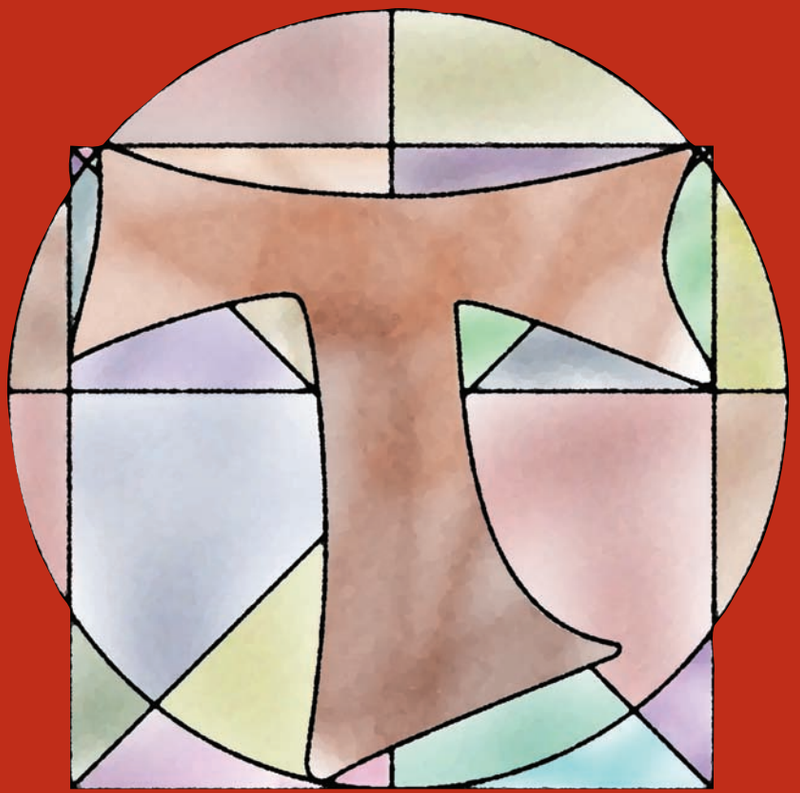

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The AFCU Journal: A Franciscan Perspective on Higher Education

History and Mission

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

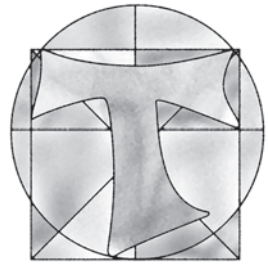
- To strengthen the vision of Catholic higher education in the Franciscan tradition
- To connect all the discrete disciplines to a Franciscan philosophy and heritage
- To encourage an interdisciplinary and multidisciplinary approach to research and reflection from the Franciscan school of today
- To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

It is hoped that this publication will offer an incentive for 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.*

Submission of Manuscripts

Faculty, staff, and administrators from AFCU institutions and related organizations are invited to submit articles related to the Franciscan perspective on higher education. Articles should be approximately 3,000 to 7,000 words in length. Shorter articles describing unique programs and "best practices," book reviews, and original poems are also welcome. When citing Franciscan sources, please consult *Francis of Assisi: Early Documents*. For specific directions for preparation and transmittal of manuscripts, please contact: *Editor, The AFCU Journal, Neumann College, One Neumann Drive, Aston, PA 19014* or hutchisp@neumann.edu. Articles and poems will be reviewed and selected by the AFCU editorial board.



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From the Chair

Dear friends in Franciscan higher education,

It is my honor to introduce the 2009 *AFCU Journal.* My sincere thanks to all of the authors who have contributed their precious time and rich talent to bring to life this year's issue. It is our hope that the materials shared here will be useful to many and will serve to inspire all of you to further the great work being done at all of the Franciscan colleges and universities across the country. Each member of the communities of our colleges and universities is needed to bring the Catholic Franciscan tradition to our students and to our world.

Many of you were privileged to attend the 2008 AFCU Symposium at Alvernia University this past June. We are pleased to include in this issue the text of the keynote and plenary addresses at the Symposium as well as short takes on several of the breakout sessions. You will also find a special treat, a poem from a presentation at the Symposium inspired by the Canticle of the Creatures. For those of you who did not attend the Symposium, we trust that you will enjoy reading these items; for those of you who were in attendance, you will enjoy this opportunity to revisit the Symposium.

You will also discover a very fine article by Russell Testa, Director of Franciscan Action Network (FAN); we specifically requested an article on FAN for inclusion in this issue, as well as book reviews on *Franciscans at Prayer* (ed. Johnson), *Care for Creation* (Delio, Warner, Wood), and *The Franciscan Vision and the Gospel of John* (Guinan).

It is my personal hope that you will make good use on your respective campuses of the rich contents of this journal. At the University of Saint Francis we provide copies to various groups including our academic departments and Board of Trustees. We encourage our faculty members to read and discuss the journal's contents, and also to use it to inform their teaching in their various disciplines. We also make it a point to encourage our faculty members to submit articles for publication, which I hope is also done at other AFCU institutions.

I hope to see many of you at the AFCU annual meeting in Washington, D.C. on January 31. In the meantime, I would like to take this opportunity to extend my wishes for a new year filled with many opportunities for the vibrant expression of our Catholic Franciscan tradition.

Sister M. Elise Kriss, OSF
Chair, AFCU Board of Directors
President, University of Saint Francis, IN

From the Editor

More than 240 administrators, faculty members, sponsors, and trustees representing 19 Franciscan colleges and universities gathered at Alvernia University in Reading, PA, from June 5 to 7, 2008, to reflect on their common identity as Catholic institutions in the Franciscan tradition. The theme of the symposium was *Franciscan Education: Developing Leadership; Building Character; Improving Student Learning beyond the Lecture Halls.* In this, our sixth issue of *The AFCU Journal: A Franciscan Perspective on Higher Education*, we have tried to provide a "taste" of the symposium. Our hope is that you will be encouraged to renew and deepen leadership, character, and student learning within your own institutions so that the Franciscan tradition and spirit will continue to touch the minds and hearts of our students and all who minister in our colleges and universities.

Wayne Hellmann, OFM Conv., chair of the Theology Department at St. Louis University, delivered the keynote presentation on Thursday evening, June 5. In his presentation, *Retrieving and Exploring the Catholic and Franciscan Intellectual Tradition*, Father Hellmann reflected on the three dimensions of Catholic higher education which Pope Benedict XVI emphasized in his address to educators during his visit to the United States in April 2008. Specifically, Father Hellmann provided a deeper insight into these themes (i.e., the communal nature of higher education, the transcendent nature of the human person, and participation in the public forum) in the context of the Franciscan tradition.

Three plenary sessions served as anchors for the symposium on Friday and Saturday. Margaret Carney, OSF, president of St. Bonaventure University, addressed the topic *Character Formation: Education for Ethical Living.* In her opening remarks, Sr. Margaret acknowledged the contribution of Brother Ed Coughlin, OFM in developing the presentation which explored the university's role in fostering the development of ethical women and men and the challenges that delivering on this promise presents. We are grateful to Brother Ed for providing the article for this journal. Gerald S. Vigna, Ph.D., founding director of the Alvernia University Center for Ethics and Leadership, responded to Sr. Margaret's presentation.

In the second plenary session Roberta Agnes McKelvie, OSF, a member of the leadership team of the Bernardine Franciscan Sisters, addressed the topic *Leadership in a Franciscan Key*. Asserting that Franciscan leadership should be different from "secular" leadership, Sr. Roberta discussed the vocabulary of Franciscan leaders, the characteristics of Francis and Clare as leaders, and core elements that leaders at every level in Franciscan institutions should understand and embrace.

The third plenary session featured four members of the faculty of the State University of New York at Geneseo. William R. Cook, Ph.D., Distinguished Professor of History; Gary W. Towsley, Ph.D., Distinguished Teaching Professor of Mathematics; Ronald B. Herzman, Ph.D., Distinguished Teaching Professor of English; and Weston L. Kennison, MA, Lecturer of English and Humanities addressed the challenge and possibility of *Living the Franciscan Tradition through the Writings of Saint Francis*. These four colleagues shared the insights they have gained and the applications they have made in their respective disciplines through their study and research of medieval history, literature, philosophy, theology, politics, and science. They offered practical ways of integrating the Franciscan tradition into every aspect of the liberal arts curriculum. In preparation for this issue of the journal, Sr. Pat Smith and I interviewed the "quartet" from SUNY Geneseo. I am grateful to Pat for preparing the interview which brings to life their dynamic spirit shared at the symposium.

Following each plenary session conference participants had the opportunity to attend a breakout session in an area of interest. More than 100 conference participants from Franciscan colleges and universities presented more than 30 breakout sessions related to fostering the Franciscan tradition in every aspect of campus life and the curriculum. Topics ranged from the arts to math; business to nursing; service learning to sports; the Assisi pilgrimage to Franciscan publications; First Year Experience programs to leadership retreats; mission awareness to assessment; and more. In response to our call for papers for the journal, we received several articles. We have included a representative sample in this issue.

Exploring two different types of leadership, power based and service based, Bongrae Seok of Alvernia University discusses the Franciscan ideals of service and humility. Dr. Mary Ellen Symanski from Alvernia University shares the opportunities and challenges encountered by nursing faculty who attempt to encourage a Catholic Franciscan focus on reverence for life when teaching reproductive issues. Some readers may be surprised to find that students in introductory math classes may actually perform better when the educational theories of Dewey, Piaget, Bloom, and Gardner combine with the Franciscan values of hospitality, courtesy, and gratitude. This was the finding of a study conducted by father-son team Fred and Ryan Savitz from Neumann College.

In the article "Mission: Sharing in the Grace — Sharing in the Responsibility," Kenneth Paulli, OFM, Shannon O'Neill, and Keith Volsky recount efforts to bring the identity and mission of Siena College to life across the campus. The testimony of recent graduate Mary Bumbolow

provides strong affirmation supporting the impact of their efforts. Dr. Paula Scraba's efforts to integrate Franciscan spirituality, Native American spirituality, and the spirituality of sport also seem to have transformed students in a special service-learning project for pre-service teachers at St. Bonaventure University.

At the University of St. Francis in Joliet, Illinois, Dorothea Epple and Micheal Weuste have incorporated the stories of Francis and Clare of Assisi into learning modules for a graduate program in social work. Their efforts to encourage their students to relate the Franciscan stories with their own life experiences can be adapted easily to other professional programs. Similarly, Dr. Raj Devasagayam describes attempts at Siena College to infuse Franciscan values into finance, English, and marketing. He then relates the impact on students and community partners from students' attempt to design marketing strategies which support persons who are often marginalized.

Following the articles are summaries of several breakout sessions. These breakout summaries may encourage additional sharing and collaboration in the initiatives described. We are grateful to all the authors who have provided their contact information. Due to the number of breakout sessions, it was impossible to include every article submitted. We encourage readers to explore the re-designed website of the Association of Franciscan Colleges and Universities where several additional papers and Power Point presentations are available (http://www.franciscancollegesuniversities.org/symposia/2008.html).

The poem included in this issue "This World" was inspired by the Canticle of Creation. Author Terence Gleeson of Neumann College includes an introduction explaining the evolution of the poem and its inclusion in a theater production. To learn more about the theater production *Canticles*, visit the AFCU website.

In March 2007, friars, sisters, secular and ecumenical Franciscans gathered to create an organization called Franciscan Action Network (FAN) to encourage the larger U.S. Franciscan Family to "speak with one Franciscan Voice in order to effect the transformation of national social policy." The gathering represented the largest Franciscan group ever assembled in the U.S. to discuss ways to be better advocates with persons who are poor, marginalized, or victims of injustice. Over the past 18 months Franciscan Action Network has developed a staff, a website, and a number of resources related to care for creation, peacemaking, poverty, and human rights. Desiring to promote the hope of the staff of FAN to collaborate with Franciscan colleges and universities, the editorial board of the journal

invited executive director Russ Testa to describe FAN for our readers. We hope that after you read the article, you will take some time to visit the FAN website and join the network.

As always, we share book reviews related to Franciscan topics. Sr. Marian Maskulak, formerly of Alvernia University, provides a review of *Franciscans at Prayer*. Dr. Elaine Grose and Dr. Eileen Flanagan, both of Neumann College, provide commentaries on *Care for Creation* and *The Franciscan Vision and the Gospel of John*. We hope that you will be inspired to read and use these resources.

The 2008 symposium was the third conference organized and sponsored by the Association of Franciscan Colleges and Universities. The first conference took place in 2004 at Cardinal Stritch University in Milwaukee, WI. St. Bonaventure University hosted the second conference in 2006. The Franciscan colleges and universities of the Midwest will co-host the 2010 AFCU Symposium at the University of Saint Francis, Fort Wayne, IN, from June 8 – 11, 2010. Perhaps this issue of the journal will encourage readers to make plans now to attend!

We encourage you to read and discuss the articles included in this issue. We invite your response to the articles. We hope that you will also consider contributing to a future issue of the journal.

Patricia Hutchison, OSF
Chair, Editorial Board

The Franciscan Spirit in Catholic Higher Education

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Introduction

Earlier this spring, as I began to reflect on what I might share at this AFCU symposium, several themes began to emerge. I was thinking about Bonaventure's theology of the Word: how the Word establishes and forms our shared relationships, identifies who we are, orders us beyond ourselves to the Other, and thereby connects us to the whole world of creation.

Then, Pope Benedict came and stole my thunder. I should not have been surprised! Intellectually and spiritually formed in the theology of St. Bonaventure, the Pope emphasized themes that deeply resonated with me, themes I wanted to share in this address. How refreshing! Over the last 100 years, Catholic education has been dominated by Leo XIII and his Thomistic program outlined in *Aeterni Patris*. Benedict went beyond the approach of Leo. The thought of St. Thomas has been our tried and true path, but that now changes. Furthermore, despite the expectation and anticipated glee of a few bishops, Benedict did not even mention *Ex Corde Ecclesiae*. Rather in his address to post secondary Catholic educators at the Catholic University of America, he left recent polemic behind and drew from the much richer Augustinian/Franciscan tradition. He charted new waters! We should not miss this opportunity.

The value of faith gives form and contextualizes the whole communal experience of education.

Three Aspects of Catholic Higher Education

This evening I want to highlight just three themes the pope emphasized. Significantly, these three dimensions are rooted in the Franciscan tradition. In Part One of my address, I will list the three points Benedict emphasized, points found in nearly every other address he delivered on US soil. What did he say? Then, I will contextualize how the pope understands these three points and how he used them in other addresses he delivered during his visit to the United States. How does he apply these three points elsewhere? We will see a basic unity. Pope Benedict is remarkably consistent. In Part Two, I will bring our particular Franciscan specificity to bear on these three themes and, thereby provide, from my perspective, deeper Franciscan insight into the three points the pope made and applied. The three aspects of which I speak are: community, the human person, and the public forum.

Part One

The Message of Pope Benedict XVI in the United States April 2008

First, Pope Benedict proclaimed the importance of the communal nature of Catholic higher education, the importance of the community. What did he say? In his address to Catholic educators on April 17, 2008 Benedict emphasized that "(education) involves the entire Christian community." He added, "the dynamic of communal identity — *to whom do I belong* — vivifies the ethos of our Catholic institutions." He went on to say that Catholic education is "to be described as a move from the 'I' to the 'we,' leading the individual to be numbered among God's people." This communal nature is expressed "liturgically, sacramentally, through prayer, acts of charity, a concern for justice and respect for God's creation." The value of faith gives form and contextualizes the whole communal experience of education. Faith, in the words of Pope Benedict, "must shape all aspects of an institution's life, both inside and outside the classroom." In these and other reflections, the pope continually emphasized that Catholic education is the experience of a wholly integrated faith community. This forms the basis for two other points.

Secondly, Benedict emphasized "the essential transcendent dimension of the human person." This was perhaps at the heart of his message, here and everywhere. He explained: "If nothing beyond the individual is recognized, the ultimate criterion of judgment becomes the self and the satisfaction of the individual's immediate wishes." "This," he said, "promotes a lowering of standards, a timidity in the face of the category of the good." The "transcendent dimension of the human person" is foundational for the formation of community and is a key to "liberate the young from the limits of positivism." Only liberation for the transcendent opens ways for students to pursue the big questions about the mystery of life.

Finally and thirdly, Pope Benedict focused on the public forum. Benedict indicated that Catholic education should help "keep the public debate rational, honest, and accountable." In other words, Catholic education must prepare students to take their voice in debates of the public forum so that they might help shape it rather than simply be manipulated by it.

Thus, the academic enterprise must encourage, "the pursuit of truth, good, and beauty." This pursuit focuses on the transcendent nature of the human person and forms thereby the basis and reason for the formation of the Catholic academic community. In turn, this "pursuit of truth, good, and beauty" makes possible a much larger contribution.

At its best, Catholic education must be a leaven in the broader world, a light set on a hill. Pope Benedict explicitly stated that any attempt to "privatize" religion must be resisted. Every aspect of our lives, including our religious experience and vision, has public consequences. Students must not be silenced. Rather they must be helped to understand and

give clear voice, creatively and courageously, to the Catholic sacramental vision of reality: all creation, including the public forum is sacred.

Pope Benedict's Application of These Three Aspects

Now, let me address these same three points again, this time within the broader context of Benedict's other addresses. How did he apply these three principles? Like a master teacher he demonstrated how these three points (community, human transcendence, and public forum) are to be applied in the broader experience of the human endeavor. Benedict rejected an isolated ivory tower understanding of academic life. Everything we do, including education, must be orientated to the common good of the whole human endeavor and to the hopes of the global human community.

The importance of community

I draw on three practical examples and demonstrate how Pope Benedict applied this educational principle of community to the broader human context. First, speaking at the White House on April 16, 2008, he shared that in his address to the United Nations he intended to encourage representatives of the nations in their efforts to make that institution a voice for the "aspirations of all the world's peoples." He further underlined that "global solidarity is urgent … if brothers and sisters dwelling in the same house" are to sit together around "that table which God has set for all his children." In his address at the United Nations on April 18, 2008, the pope lamented that, even in an institution which values universal objectives, "multilateral consensus continues to be in crisis because it is still subordinated to the decisions of a few."

We are social beings who find fulfillment only in love — for God and neighbor.

Secondly, in a totally different manner, Benedict accented the same point about the centrality of community when, at the National Shrine of the Immaculate Conception on April 16, 2008, he cautioned bishops against forms of piety which sometimes emphasize our private relationship with God at the expense of our calling to be members of a redeemed community. We are social beings who find fulfillment only in love — for God and neighbor. What is the point? Unless we provide students in our colleges and universities a broad and dynamic community experience, how can human community ever be realized in our global and ecclesial realities? If we cannot teach students how to connect compassionately with each other, learn to dialogue, and respect the perspectives of others, how will they ever help the public discourse to be rational, honest, and accountable?

Emphasis on "the transcendent nature of the human person"

The Pope notably brings this principle into the public forum. Without an embrace of the "transcendent nature of the human person," as he said in his meeting with representatives of other religions on April 17, 2008, there can be no serious intercultural or inter-religious dialogue that shares the quest for "the deeper questions." Questions that are today often marginalized by a secular society must be placed at "the forefront of human consciousness" to reawaken humankind to the "mystery of human existence." From whence have we come and what is our destiny? He called for universities to make the necessary space for inter-religious and intercultural dialogue. It is striking. Pope Benedict gave non-Christians a place in the Catholic academic community. They contribute to the witness of faith and help form a more inclusive community.

In this same regard in his address at the United Nations, he made a rather bold statement, not heard since John XXIII's *Pacem in Terris:* "The innate dignity of every man and woman" is the principle that supports the state's "responsibility to protect." If states cannot guarantee this, the international community must intervene within the multi-lateral (not unilateral) juridical means provided by the United Nations. The pope placed the principle of the "transcendent nature of the human person" squarely in the public forum. He referred indirectly to his experience as a youth when "reference to the meaning of transcendence and natural reason was abandoned." As he himself recognized, we all know the consequences. Thus, Pope Benedict shared his conviction that emphasis on the transcendent nature of the human person is vital in Catholic education. Why? It has serious implications for the future of the human race. It must be at the center of both the academic community and the public forum.

The public forum

What more can be said? I found it fascinating that the pope's reflections on the importance of community and its basis on the transcendent nature of the human person, so vital for Catholic higher education, are vital precisely because these same two values are basic for the whole human community, and therefore for the public forum. The two foundational values for community in Catholic higher education are the same for wholesome human experience in the public forum. There is no dualism here. There is no double truth! Thus, contribution to the public forum is just as vital for Catholic education as is the fostering of community and the respect for the human person. All three are intimately related and connected, on all levels and in all dimensions!

Part Two

Now, how do we contextualize these three values laid out and applied by the pope from a specifically Franciscan perspective? As I ponder this

question, I think of early Franciscan texts about the Rule. Bonaventure even uses this example in his *Major Legend*. The Rule is like a loaf of bread, with grains of the Gospel gathered together. The Rule, therefore, provides a way to "bite" into the Gospel and be nourished. Not just the Rule, but our whole Franciscan heritage, offers a way to "bite" into the general Catholic principles the pope outlined.

In fact, I have become more convinced that Jesuit, Franciscan, Dominican, Benedictine, LaSalle, Marist, Holy Cross, universities have an advantage over simply "Catholic" universities, whether national or diocesan, (and to these I also add "Catholic" seminaries). Those institutions that are Catholic, but not connected to a specific tradition within the Catholic experience, cannot offer a specific, tested, and tried way to "bite" into the broad, rich, diverse, and ancient Catholic tradition (and are therefore sometimes at the mercy of hierarchical whims).

Thus, I believe we who are connected to the Franciscan tradition have an opportunity to provide rich and specific entrée into the "Catholic," without ever claiming it is the only way, lest we cease to be Catholic. Tradition, including the Catholic tradition, needs pluralism to stay alive. So as we gather here representing the broad Franciscan tradition, we provide here and now a specific embodiment that contributes to the broad dynamic of the ever developing Catholic tradition.

Let's again take a look at the community aspect, only this time, we go beyond the pope's understanding and into the tradition from which he spoke. How can we bite into a Franciscan notion of community? Like every community, including the Church herself, we Franciscans carry a communal memory and, in most instances, a specific memory that identifies us as a community. Story is important. Our Franciscan story helps us connect to that great story of Exodus and of the Gospel.

Story is how we connect and move beyond ourselves. If students today seek anything, they seek connection. Do we not live in the great disconnect? Be it in divorced or separated families, in the ever increasing economic disparity of our American society, and in our own nation's isolation from the aspirations of two-thirds of the peoples of the world. So when students come to our institutions they must find a story that can speak to them. Narratives, not legal codes, form individuals and form communities. Narratives elicit desire, call for participation and fidelity. Mere philosophical/theological principles or proven scientific empirical data do not do this.

In an address to this group a few years ago, Michael Blastic (2006) quoted Lawrence Cunningham that Catholic colleges and universities by their very nature must offer a connection "between the curriculum and the Catholic world view." Michael went further; he added that in Franciscan universities this is done in a specific manner that connects students to the great meta-narrative of Francis and his early brothers and sisters.

In the Catholic tradition, beyond the Gospels, there is no story more

compelling. This story must be communicated in curricular and non-curricular ways. Franciscan universities have a great story to tell that embodies and leads into the Gospel stories. What is basic to the formation of the community, (faculty, students, staff), is the telling of the story. This story must find its way into the process of new faculty orientation, curriculum, student life, commissioning of new board members as well as administrators of the institution. All are to participate in the same story.

Practical examples from other traditions

Let me offer two practical examples from other Catholic traditions. Just last week I was at Salve Regina University (about 2500 students), begun by the Sisters of Mercy in Rhode Island. I was there just three days and I did not meet a Sister of Mercy, but I left knowing something about Catherine McAuley's story and what she stood for. Near the entrance of nearly every major building, there was a stone either in the ground near the sidewalk or on the building near the door offering a short quotation with Catherine's name beneath it. On the flight home, I had "Meet everyone with the gift of love and peace" ringing in my head. Without knowing very much about her, I was being connected to her story. Several friends I have among the Sisters of Mercy somehow became more significant.

Yes, there is the meta-narrative that can build and identify the academic community at Franciscan universities and colleges Yet, unlike the many Jesuit universities that have really one origin, Franciscan universities bring a plurality to their shared origin, a marvelous gift — for without this plurality, a plurality of responses could not be made. There is also the more particular narrative that brings and presents the meta-narrative. For example, here at Alvernia College the story of the Bernardine sisters must also be told, illustrating thereby a specific embodiment of the meta-narrative. The Bernardine sisters must tell their own story so that their students, in a unique way, can bite into the meta-narrative of Francis and thereby more deeply into the Catholic tradition.

Just this year the Chicago Jesuit province instituted a "commissioning para-liturgical service" for new board members of the Chicago Loyola University. Prior to the commissioning there is a required period of orientation about the life and legacy of Ignatius of Loyola. There is already in preparation a formation program, based on the Exercises, for anyone who might become president of a Jesuit University who is not already a Jesuit. For many years, at least in St. Louis, there have been on-going offerings of retreats, workshops, twilight reflection, etc. for faculty, staff and administrators to learn about Ignatius, the Jesuits, and their vision. I think of the "Bridges Program" or the "Heartland Conference." There is also the popular video series, "Shared Vision" shown at all Jesuit universities. Without the promotion of such initiatives among administrators and faculty, it is impossible to initiate students into the story that defines their institution.

This last year at Saint Louis University the deans of the various schools called their chairs together for an Ignatian retreat. (When the dean calls, the chairs jump. Chairs do not jump if a campus minister calls.) This retreat of deans for chairs across all colleges and schools flowed out of the immersion trip that deans, administrators and the president made to El Salvador. They went to honor and to learn about the Jesuit mission through the example of the martyrs at the University of Central America. What is all this about? The whole institution is to become one big story teller.

Even promotion to tenure requires demonstration of "clear commitment to the Catholic identity and Jesuit mission of Saint Louis University." And candidates for hire are asked "how they can contribute to the Catholic Jesuit mission of the university." The social sciences even provide as part of the interview a private space of thirty minutes for the candidate to respond to that question in a spontaneously written essay. From the initiation of freshmen to graduate student orientation, the story of Ignatius is told. There is no escaping it. Catholic, Protestant, Muslim, Jew, Buddhist, even our young communist students from China know to whom they belong. This is also accented in the graduation ritual. Graduates and alumni(ae) know they belong to the Jesuit story. A Catholic university, as the pope said, is not about the number of Catholics. "It is about conviction."

All of this is a "back door" way to offer ways to "bite" into the broader Catholic tradition. In my Jesuit experience at Saint Louis University, I can attest that the story truly helps shape the broader community experience. I recently told a Jesuit colleague of my frustration of always hearing about their one book, the Exercises. I boasted the Franciscans have many rich, diverse texts. He responded: "Yes, but we use ours!"

The importance of curriculum

Curriculum, too, must be an expression of the community of scholars that helps students understand the relationships in what and how they learn. No one professor can be allowed to pursue only his or her own career as the rugged individualist. That might be common in American academia, but that is not the way to participate in the Franciscan story. No one course is simply the "professor's course." It is also the "department's course." Otherwise, we simply exacerbate the already scandalous "fragmentation" of knowledge and push the great "disconnect" even further. Thus, linked courses, inter-curricular events or experiences, shared faculty meetings among departments, are to be fostered. For this to happen, faculty must be in on-going conversation. Identifying certain key questions that can be addressed across the curriculum can be helpful. For example, at the moment, some of us in St. Louis are proposing that a common question be employed across the humanities and the sciences: "What does it mean to be human?"

From my own experience I know that the relationship of courses and the integration of learning depend very much upon the personal relationships of the instructors. In his article on *Impact of Clericalization on Franciscan Evangelization*, Joseph Chinnici (2007) wrote of Bonaventure's "balanced interconnectedness" based on condescension, humility, poverty, and imitation of the poor Christ. He wrote that this is explosive for understanding order in the church, but I also add it is explosive for the way a Franciscan institution is called to order its own community.

If we are connected with each other in the Franciscan story, our academic relationships with each other and with our students, must be based on humble, self-giving generous service . . .

Our points of contact in a Franciscan community cannot be based on power, expertise, advantage, prestige, or seniority over the other. If we are connected with each other in the Franciscan story, our academic relationships with each other and with our students must be based on humble, self-giving generous service, after the example of the poor man of Assisi, the poor Virgin Clare, the poor Christ. Even though we might be full tenured professors with extended published bibliography, all that is truly our own, as Francis reminds us in his Admonitions, is and remains simply our own sins. Everything else is gift, including our academic position and accomplishments.

In this respect, as Chinnici (2007) notes, Bonaventure quotes John Chrysostom: "It was necessary for the disciples to be fed by those to whom they preached. Otherwise, they might have thought they were doing all the giving and were receiving nothing in return, resulting in an exaggerated image of themselves vis-à-vis their listeners, who would feel their disdain and distance themselves from their teacher" (pp. 111-112). Was Chrysostom talking about us? There must be a connection of giving and receiving between faculty, staff, and students. We are all "lesser brothers and sisters."

This is one reason, although not the only reason, that I try to take an undergraduate course, outside of my field, usually once a year. Most often it is in language, art, computer, or once even in aviation science. I find it delightful to sit with students in one class as a student and in the class thereafter sit as the instructor for some of the same students. This sometimes raises eyebrows, but are we all not shared learners? I encourage the faculty in our department to do this also. There are surely other wonderfully creative ways in Franciscan academic communities to implement Francis's vision for the lesser brothers and sisters as expressed in chapter six of the Rule: "As they meet each other along the way let them treat each other as members of the same family."

The Franciscan "balanced interconnectedness" that St. Bonaventure describes as characteristic of the Franciscan approach to the formation of community applies not only *intra* institution but also *inter* institution. Look at those gathered here. How far we have come! This gathering, too, fosters the broad experience of the Christian community. It moves us forward in shared educational mission.

The AFCU already has its own story. Look at the AFCU journal. The future opens other great possibilities. I refer especially to the development of "virtual connection" with the new web site "franciscantradition.org" put together by Daniel Michaels for the Commission on the Franciscan Intellectual Tradition. A newer and updated site will be on line soon. It will provide an expanded forum for dealing with the specifics and the particulars that are involved as we move our institutions forward to participate in the great narrative. There is great potential here to post syllabi, offer programmatic initiatives, and provide helpful bibliography toward preparing specific Franciscan courses or for integrating all other disciplines into the narrative. This moves us far beyond what Bonaventure could have ever conceived about "balanced interconnectedness."

Let's take a look now, a much shorter look, at the second principle the pope emphasized: "the transcendent nature of the human person." Why? Because of our very nature, as he stated, we are "drawn by the very power of the Gospel to lead a new life characterized by all that is beautiful, good, and true." We have intellect to search for the truth, will to desire the good, and imagination to rejoice in the beautiful. In this accent on the purpose of Catholic education, the pope moved beyond the intellectual goal of searching for truth to include cultivation of the will and fostering deep desire for what is good. In fact, he made this addition specific: "While we have sought diligently to engage the intellect of our young, perhaps we have neglected the will." Benedict retrieves for us the Augustinian/Franciscan emphasis on the cultivation of the desire for what is good.

Bonaventure writes that the purpose of the study (of theology) is *…ut boni fiamus*; that we might become good and desire the good. He describes Francis as a man of desires. By desire "(Francis) was being born aloft into God." And so the pope spoke to professors about "intellectual charity." Why? He is very explicit: "…to lead the young to truth is nothing less than an act of love." We cultivate the affections by communicating our affection for what is true and good. Without saying this directly, Catholic education ultimately leads to the contemplative. I think of how Cistercian William of St. Thierry quotes Gregory the Great in the opening line of *The Nature and Dignity of Love*: "The art of arts is the art of love."

Then, there is the beautiful. Franciscan tradition cultivates the sense, the perception, the awe and even the ecstasy of the beautiful. This moves across the totality of experience: the arts, great literature, drama and music, all sciences, the heavens above, and the earth below. "And praise

be you, my Lord, with all your creatures, especially Sir Brother Sun, …and he is beautiful and radiant with great splendor." Beauty is to be radiant in all that we are about.

Addressing this gathering two years ago, Sr. Mary Beth Ingham, following the thought of Duns Scotus, spoke of the metaphysic of beauty that unifies truth and goodness. She emphasized that "the connection between the divine artist and creation as the work of art" goes to the heart of Franciscan anthropology. "Human nature …is not understood as primarily sinful, but rather as primarily loved and created by God"(Ingham, 2007, p. 12). Creation is a work of art. This is a sacramental/artistic vision of the world that offers multiple perspectives of beauty to ponder, admire, contemplate and reflect upon. This aesthetic of beauty, according to Ingham, is the primary connector between God and creatures and unites the vocation of all creatures to reflect and foster all that is beautiful. It opens wide the door to creative imagination.

I find it important that the pope went beyond the usual Thomistic emphasis on the search for truth to include the desire for good and for beauty. All three are central to the cultivation of the "transcendent nature of the human person." This, too, is why our task is to flow over into the public forum. We must help our students bring the search for truth, desire for good, and cultivation of beauty into all aspects of their lives: personal, inter-personal, academic, ecclesial, and civic. Only in this way can we prepare students to help "keep the public debate rational, honest and accountable." Otherwise, as the pope said, the human person becomes "little more than a pawn on some ideological chess-board."

Our students are to go forth seeking the truth (about the Iraq war, about immigration, about the justice system, etc.), desiring what is good (for each and every creature of the earth uniquely loved into existence), and cultivating a world of human experience that is beautiful. Only therein will students find the "connection" to their interior selves, the exterior world, and to their transcendent finality in God. No wonder the pope emphasized the importance of the community, the person, and the public forum. He truly challenged all educators, but especially Franciscan educators to mine their tradition about truth, good, and beauty. These are the three cornerstones on which we build our Catholic educational institutions.

Conclusion

Now I must ask myself what I ask my students after I read one of their essays. So what? I will admit. I am confused.

For years at my Jesuit university, I have heard the catchword: *magis*. Ignatius used it. We use it. We can learn more, be more, and do more. From my own Franciscan tradition, I hear the refrain: *minor, minoritas*. We Franciscans are to become "lesser." So let's let the students at Jesuit schools become "more" and our students at Franciscan schools become

"lesser." It sounds as if the Jesuits have the upper hand. Who wants to spend thousands of dollars to be lesser in a world of more? But let's probe the difference. First of all, the context is different. The *magis* is in the context of *ad majorem Dei gloriam*. More to the glory of God! May it be so! "*Minor* – lesser" is in the context of a lesser brother or sister. What does this mean? It means following the Gospel footprints of Our Lord Jesus Christ who ultimately humbled himself in the poverty of the cross. Our focus is on the humility, simplicity, and poverty of Christ. It is that vision with which we form our relationships, our *fraternitas*, and finally the vision with which we embrace our mission to the world within the public forum. There, in that public forum, those who are lesser and marginalized by the cross of injustice and suffering will find our embrace. We become a bridge between the *majores* and the *minores*.

Students at Jesuit schools have drummed into them: "Men and women for others." That is good, and I have always supported it. But I must admit, even though I have never said it, I find this statement wanting. Who is the other?

Could not students at Franciscan schools have drummed into them: "Men and women for the least among us"? That is where Francis found Christ, where we can find Christ, and where our students can be led to find Christ. Are we not all, as Benedict asks, "drawn by the very power of the Gospel to lead a new life characterized by all that is beautiful, good, and true?"

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Can Ethics Be Taught? Harvard's Question, Scotus's Ethics, and Twenty-First Century College Students

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As part of an attempt to identify more specifically the distinctive character of St. Bonaventure University, the President formed a task force to work through the process described by Jim Collins in his popular book *Good to Great: Why Some Companies Make the Leap … and Others Don't*.[1] Drawing on Collin's central image, "Hedgehog" Task Force was formed. In an amazingly short period of time, just ten weeks, the group developed what we now call our "Statement of Distinction":

> At St. Bonaventure University, we strive to foster the development of *knowledgeable, skilled, compassionate, and ethical* individuals by mentoring our students within vitally engaging learning environments, ever mindful of such Franciscan values as individual dignity, community inclusiveness, and service to others.

Through a subsequent series of campus conversations, we discovered that the statement resonated with some of the deepest and most fundamental intuitions of our faculty and staff. While I was delighted with the work of the Hedgehog Group and the resulting statement, I was also left with a nagging question: How do we **in fact** foster the development of knowledgeable, skilled, compassionate, and ethical individuals?

In this article I will reflect on how I have begun to think through the challenges of delivering on our promise, especially that of fostering "the development of … **ethical** individuals" at St. Bonaventure University. As you might suspect, the answer is more complicated than simply turning to our University catalogue which describes our required ethics course, the Good Life, or considering the School of Business's claim that we are educating "ethical business" persons or the School of Journalism and Mass Communication's claim that we are forming "ethical journalists."

The challenge was crystallized for me when I happened upon the book entitled *Can Ethics be Taught? Perspectives, Challenges and Approaches at the Harvard Business School*.[2] In it, Dean Thomas Piper provocatively suggests that, in the human life cycle, the twenties and thirties are the optimal time "to educate professional men and women who possess not only certain basic skills and knowledge … but also [possess] a heightened sense of the moral and social responsibility that their education and future positions of power require."[3] Based on her extensive studies of young adults, Sharon Parks, in this same volume, wonders if students entering

MBA programs might not be more than ready for ethical reflection. Parks claims that by the time they arrive at this level, they may already have been "cheated," in a sense, of opportunities to engage in such reflection.[4]

This article will be divided into three parts. First, we will consider a case study that might give a sense, even if in a very limited way, of the kind of "ethical reflection" that ought to be an integral dimension of a college education. This approach offers an effective way to encourage active participation, stimulate critical thinking, include a variety of diverse perspectives, and invite creative solutions in problem-solving. The case study method also invites reflection on experience which, as I will suggest below, is so important in the Franciscan tradition.

Second, we will explore briefly the necessity and challenges of teaching ethics in an institution of higher education that values its Catholic-Franciscan intellectual heritage as both gift and valued resource for twenty-first-century education.

Third, we will examine how the ethical methodology of John Duns Scotus, the late-thirteenth-century Franciscan philosopher/theologian, might support our search for a better understanding of what constitutes a good, right, just, and more loving way to walk in this world. In other words, how might this medieval thinker help us "foster the development of … ethical individuals" today?

1. A Case Study

Background and Context

The *Princeton Review* publishes annual reports on a variety of surveys that claim to provide important information on the nation's most and least desirable colleges. The Review has nothing to do with the prestigious Princeton University or the Educational Testing Service (ETS) associated with that institution. Nevertheless, the publication is eagerly awaited and its results widely reported in a variety of media formats. The *Review* makes no claim to provide data that is reliable and replicable. But it would be naive to assume that its assessments do not affect the decisions of students and parents anxious to choose prestigious colleges that have strong reputations and that offer "essential" twenty-first-century amenities.

Unfortunately for us, the *Review* in 2004 and 2005 proclaimed that St. Bonaventure University's Hickey Dining Hall had had the worst food in the nation for two consecutive years. Obviously that is not the kind of reputation any institution wants to establish, especially in a very competitive environment with a declining college age population and significant economic challenges. As you might imagine, this "bad news" provoked some serious soul searching within the University administration. We soon had to admit that, while we did not believe the food was bad, Hickey Dining Hall itself needed a drastic overhaul.

Consequently, the administration decided to seek a five million dollar IDA loan and announced an ambitious ninety-day makeover plan! Imagine

an eighty-year-old building that had seen numerous additions and modifications over the years and for which there were no blueprints! Despite many anxious moments and numerous plan adjustments, the seemingly overnight Extreme Makeover or HG TV type renovation opened to rave reviews in fall 2007 — the day before our students returned to campus.

Nevertheless, a controversy quickly developed. Upper level students who lived in the townhouses or off-campus apartments had long been committed to never taking another meal in "The Hickey." Now, however, they were clamoring for meal plans suited to their unique needs and personal preferences. They wanted low cost and minimal commitment to any specific number of meals. The school newspaper, *The Bonaventure*, brought the problem to the attention of the entire campus community in an article entitled "Hickey Dining Hall Packs Up Bag Policy."[5]

> An ill-received backpack policy in the Hickey Dining Hall this week has proven to be short-lived.
>
> Early this week, employees of the dining hall told students entering the dining hall with backpacks to leave them at the entrances of the building due to a number of students taking food with them after their meals.
>
> [JZ], food service director, said that policy came without his authority.
>
> "It was a mistake that was made," he said. "We had an overzealous employee who decided to fix an issue with students taking multiple items of food outside the dining room." Students felt the policy would not save the university enough financially to make up for the negative feedback.
>
> "[The policy was] a little drastic," said junior CV. "They were probably losing 10 sandwiches a day. The price of a meal is like nine bucks. I doubt they're eating that much food."
>
> Graduate student MW was a little more ambivalent. "It [the policy] makes sense from a business perspective, but not so much from a college perspective. I realize they may be losing money, but we don't have any money." MW said he's witnessed students take advantage of the buffets. "I once saw someone walk out with a cake. A whole cake! I bet they didn't even finish it."
>
> [JZ] said backpack policies will not enter in the dining hall's future.
>
> "Once it was brought to my attention it was rectified and fixed," he said. "There is no backpack policy at all in the Hickey Dining Hall. I apologize to all the students that were inconvenienced in the process."

Now imagine yourself as a professor or mentor reading a draft of this article. What questions would you ask and what clarifications might you seek from the reporters to help them become more aware of their assump-

tions and beliefs? What questions would you suggest the writers explore in greater depth with the students interviewed and with the director of the Hickey Dining Services before publishing their article? (Further information that might be helpful, for example: the cost of an evening meal without a meal plan is $9.00. It is the most expensive meal one can purchase. With a meal plan, the same meal costs $6.25.)

2. Ethical Reflection

Ethics is concerned with "systematic reflection on moral action and character."[6] In our abbreviated case study, I suggested that a professor/mentor might pose deeper questions, encourage interpersonal conversation, and invite broader discussion. As educators we have, in the words of Sharon Parks, the responsibility to invite the "twenty somethings" with whom we gather regularly in different venues "to reflect critically" on a wide variety of issues. We need to invite them to work across disciplines in order to seek a deeper understanding of an event. We must lead them to ask hard questions about right judgment, right action, and choice with regard to both our most basic and our highest aspirations as human beings. Educators of "twenty somethings" have an unprecedented opportunity to challenge them to engage in critical and analytical reflection on such big questions as: Who are you? Who do you want to become? Where do you find a sense of meaning and purpose in your life at this time? The research of Parks and others suggests that "young adults" possess a unique developmental readiness to meet this challenge if mentors and mentoring communities are willing to engage them on this level.[7]

Conscious and critical attention to the ethical dimension of issues is one of the most natural and strategic places for the Catholic-Franciscan intellectual tradition to become a partner in conversations with young adults. It invites them to "see" a situation in a new way, to grapple with events from a variety of viewpoints, and to move beyond the uncritical, conventional, personal, and interpersonal perspectives that are so characteristic of the adolescent stage of life. As Parks suggests, the task here is to offer "a vision on behalf of a larger possibility and an experience of acting together in concert with that vision. … [It offers them] the confidence that there will be a 'we.'"[8] It requires the courage (1) to ask hard questions, (2) to seek a greater breadth and depth of factual information, and (3) to embrace the disciplined practice of stepping back from an experience and striving to be an objective observer of an event. In our case study, for example, it is a stance that

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tries to understand one student's assertion that the policy "makes sense from a business perspective, but not so much from a college perspective" or another's statement that: "Students felt the policy would not save the university enough financially to make up for the negative feedback."

Critical reflection, even on a rather insignificant incident like this one, can reveal human tendencies to avoid naming deeper issues, to make illogical defenses for our actions, to provide self-serving arguments, and to prefer a quick resolution of conflicted and complicated situations rather than learning from them. Recognizing and acknowledging these tendencies might also reveal some of the ways in which a person might become more mature and responsible and better able to navigate the critical transition from adolescence to adulthood.

Again, as I attempt to think through the challenges of "ethical education" across our campuses, I find myself grappling with the variety of ways we do, and too frequently do not, intentionally strive to create a community that mentors students into a shared exploration of complex issues and the search for truth and goodness. How easily we fail to embrace the many opportunities available to us to "develop a heightened sense of moral and social responsibility" within our students!

3. Franciscan-Scotistic Tradition as Conversation Partner

Our consideration of the practical-moral implications of ethical principles should be firmly rooted in a Franciscan understanding of what it means to be human and what constitutes "human flourishing." This anthropological perspective, for the purposes of this presentation, might be summarized briefly in five points.

First, Francis, in his fifth *Admonition*, urges us to consider "the great excellence" in which the Lord God has made us — "in the image" of the Son according to the body and to Christ's "likeness according to the Spirit."[9] He concludes with the challenge to glory in our "humanity and frailty" and to make choices daily that reveal our intention to live according to the form of the Gospel.[10] This fundamentally positive assessment of the human condition is further developed in the Franciscan tradition in the works of, among others, Bonaventure of Bagnoregio and John Duns Scotus.

As I summarize this important principle in the context of my call for greater attention to ethical reflection across our campuses, I am obliged to acknowledge that, in the case study we just examined, the administration at St. Bonaventure failed to take into adequate consideration the significance of the radically changed situation in the Hickey Dining Hall. In working out new pricing policies, no consideration was given to those students who had vowed never to eat there again. While this oversight was not earth shattering and was actually easily adjusted, it demonstrates how being intentional about ethical reflection within a community of learners cuts many ways.

Second, Scotus articulated the principle of *haecceitas*/"thisness"/individuation. It is a principle that emphasizes the unrepeatable uniqueness of each person and each created thing. While individuation is a highly technical philosophical principle,[11] it subtly reminds us of something we know so well in our best moments — general principles must be prudently applied in particular circumstances in a way that respects Gospel values as well as the inherent dignity, fundamental goodness, and absolute uniqueness of each individual person.

Third, early Christian theologians and philosophers typically drew on and used Aristotle's concept of rationality. Mary Beth Ingham reminds us, however, that the Franciscan Masters, Scotus in particular, followed Augustine. They taught that

> if the fullest perfection of the human person involves love, and right or ordered loving, then *rationality* must be seen to involve more than *problem solving* and *analysis.* It involves the recognition of intrinsic worth, …the nature of relationships, …and the aesthetic dimension at the heart of reality. It highlights synthesis rather than analysis, integration rather than fragmentation.[12]

Ingham concludes, therefore:

> To love in an ordered manner (as God loves) is to give oneself without end, to be endlessly creative of reality and relationship. God's nature is that of the Artist who never tires of inventing creative and generous responses to human actions.[13]

Thus, those who claim to walk in this tradition are challenged to understand their potential to become more Christ-like through free and loving choices in imitation of the divine generosity and creativity in the ordinary, sometimes extraordinary, circumstances of their lives. It is through such choices that individuals make more or less progress on the journey toward becoming "models and mirrors" of God's abiding presence, creativity, and generosity in the world.[14]

Fourth, drawing on and extending the distinction Anselm made in the eleventh century between the *affectio commodi* and the *affectio iustitiae*, Scotus offered a helpful and timely framework for understanding the inner movements of the human heart, the metaphysical orientation of the human spirit.[15] According to him, the *affectio commodi* — the affection for self or for what is advantageous to the self — reveals the human heart's basic instinct to satisfy personal desires and to seek personal happiness *(beatitudo)*. This instinct manifests a natural and fundamentally healthy "concern for self" through a range of affective movements that reveal the inner, subjective, and personal dimensions of a person's experience.[16] The inclination for what is advantageous to the self "does not need to be eradicated as something bad, but rather, controlled or moderated lest it lead to excess."[17]

This distinction is applicable to our case study. The hungry and poor graduate student certainly has a legitimate need for food and the right to eat. However, does that need/right suggest that the most equitable policy would be to permit each student to take food from the dining hall? If so, how might such a policy be sustained?

According to Scotus, the higher and nobler of the affections is the *affectio iustitiae* — the affection for justice, for the good in itself, or for the objective good.[18] Allan Wolter explains that this affection reveals a "positive bias or inclination [within the human person] to love things objectively or as right reason dictates."[19] Scotus asserts that "insofar as [God] is good and is the first good," God is to be loved for God's own sake.[20] Even more importantly, in light of Scotus's Trinitarian theology, this principle must be understood as "relational and reciprocal." God is to be loved "as the most gracious being who rewards us far beyond anything we might do to deserve it."[21]

Lesser goods are to be loved secondarily and honestly, namely, in terms of their intrinsic worth "rather than in terms of how [they] perfect one's own individual person or nature."[22] Given the fact that the focus of the affection for justice is beyond or outside our self, we know that this nobler affection is operative when we recognize that loving costs us something.[23]

Understanding the inner orientation of the human spirit as revealed in the two affections (*commodi* and *iustitiae*) brings "together rationality and love as central to the constitution of the human person. Through them, Scotus shows us how the fullest perfection of the human person as rational is realized by right and ordered loving."[24] The distinction, then, between the two kinds of affection is helpful in gaining deeper insight into the personal, subjective dimension of one's own experience. It provides a practical framework in which both ordinary situations and complex, conflictual situations challenge one to consider consciously and critically a number of factors:

(1) What is being suggested by **right reason** (prudence)?

(2) What is the essence of the inner **motivation** of the heart that inclines one to a particular good?

(3) What is one's **intention** in making a choice?

Trained and formed in the creative and consistent use of this methodology, young adults might develop skills and inner resources that would empower them to become the kind of persons they want to be.

This Scotistic understanding of the affections might seem rather abstract and too philosophical to be practical. However, a working knowledge of the distinction between the *affectio commodi* and the *affectio iustitiae* is actually quite practical and helpful. It provides a useful framework for students to think through the ethical implications of their actions. For

example, the student who walks out of the university dining room with a cake might be invited to reflect more consciously and honestly on his decision. He might be challenged to examine his reasoning, his motivation, and his intention from several different objective and subjective perspectives. In this way, issues of right and wrong are placed within a larger context, and the implications for right, moral, and just living can be more adequately considered. Again we must remember that we are engaged in the ethical formation of the young. We need to measure the extent to which we are creating a mentoring environment wherein issues can be discussed openly, critically, and honestly. This methodology provides a way to invite everyone to an increasingly mature and responsible form of adult living.

We need to measure the extent to which we are creating a mentoring environment wherein issues can be discussed openly, critically, and honestly.

Parks and others maintain that "twenty somethings" are uniquely ready to engage in ethical-critical reflection on their experiences and choices. If we accept this assertion, we must formulate action plans that provide opportunities for this reflection. In the work of Scotus, we perceive a model that could serve our purpose and that is consonant with our Franciscan tradition. Such ethical-critical reflection must include paying attention to the inner movements of the heart (motivation) and to the individual's intention in pursuing a particular good. One must always ask if a choice serves only one's own good or if it serves the good of another without reference to one's self. Such reflection develops the capacity to "shift from loving an object according to the category of use *(commodi)* to the category of intrinsic value *(iustitiae)*."[25] Understanding this distinction and acting on it should be an integral dimension of the "critical reflection" into which "twenty somethings" are initiated during their college years, most especially at a Catholic-Franciscan college.

Fifth, human freedom, so characteristically valued within the Franciscan tradition, is a principle concern in the works of Scotus. He understands free will *(liberum arbitrium)* in terms of three possible human acts: (1) choosing an object *(velle)*, (2) rejecting an object *(nolle)*, and (3) not choosing an object *(non velle)*.

It is particularly important to understand what Scotus means by the will's capacity to "not choose" an object *(non velle)*. The human person has the capacity to be self-restraining, self-mastering, self-determining, to hold back from choosing.[26] Scotus's focus here is not on the goodness or the badness, the rightness or the inappropriateness of an object, even though these are legitimate and appropriate concerns. Rather, he is dealing with an individual's capacity to "not choose" a particular good in light of another perhaps higher or less self-interested good. In this way, a choice can be viewed within the larger context of questions like: What

does this choice reveal about the kind of person I am becoming? Does this choice evince in any measure my desire to imitate the divine generosity and creativity in creating relationships and/or loving rightly?

Ingham says that for Scotus, "the term 'will' refers to the human person insofar as she loves, desires, chooses." Thus "this self-relationship involving initiative and restraint is another way of speaking of reflective, rational desire: the foundation for moral choice."[27] Ingham also asserts: "Every right action possesses a double dimension: the rational judgment that affirms the rightness of the act and the affective motivation that sees beyond the principle to love for God."[28] This means that "both are present in every human choice, because, first, my choices are mine *(affectio commodi)* and they define my character; and second, because my choices are rational and free *(affectio iustitiae)* because I am human and, therefore, rational and free."[29] Therefore, an integral dimension of moral living is learning to make choices that bring the two affections into a mutual and harmonious relationship. It includes the understanding that striving to love in a right and ordered manner is to pursue a life that is "perfective of natural human goodness."[30]

Conclusion

As we have seen, Dean Piper challenges us to meet society's legitimate expectation that business educators prepare professionals with a strong sense of leadership, ethics, and responsibility that is personal, social, and fiduciary.[31] He acknowledges that, while this challenge was articulated clearly in the 1950s, business educators resisted change even after the scandals of the 1980s. Given the notorious failures in leadership and ethical decision-making at the beginning of the twenty-first century, it is hard to avoid Piper's conclusion — powerful business leaders and management educators too often fail to "help students connect their capacity for high achievement to a sense of purpose, to forge a connection between self and social issues, between self and social life."[32] He goes on to say: "Omission of discourse [on issues of leadership, ethics, and responsibility] is not value-neutral education. There is no such thing. Omission is a powerful, even if unintended, signal that these issues are unimportant."[33] Therefore, Piper's challenge is timely and requires a much more strategically adequate response on the part of educators across disciplines in both public and private institutions.

As educators in Catholic-Franciscan institutions, we have a clear responsibility, even a moral obligation, to both Church and society.

As educators in Catholic-Franciscan institutions, we have a clear responsibility, even a moral obligation, to both Church and society. We must strive to create learning communities that are committed to critical,

honest, and theological reflection on the connections that exist "between self and social issues, between self and social life." To return to Parks' image, we ought not "cheat" our students of the opportunity to engage in this important work. We must mentor them through this developmental challenge.

There are numerous, useful, and relevant resources within our Franciscan tradition that ought to be retrieved and included in this important conversation. They will support our approach to ethical-moral education and personal-social formation within our institutions. The work of Mary Beth Ingham gives us timely access to the ethical methodology of John Duns Scotus, in particular. Others have also begun to open the treasures of our intellectual tradition in remarkable ways.[34]

In the case that we considered, an employee at the Hickey Dining Hall created an ill-received backpack policy. It was an attempt to address an actual problem. I have attempted here to sketch out a strategy that might have more adequately addressed the situation, for such events will continue to surface on our campuses. I believe this effort is firmly rooted in our commitment to educate "ethical" individuals. It is also a practical way to be faithful to our Catholic-Franciscan mission. For this to work, we must be committed to the intentional creation of a mentoring environment that seeks to educate and form men and women with a strong sense of self, a sense of responsibility for social life, and a clear understanding of how "life according to the form of the Gospel" offers a challenging and alternative way of walking in our world.

Footnotes:

1 Jim Collins, *Good to Great: Why Some Companies Make the Leap…and Others Don't* (Harper Business, 2001). University trustee Lori Branch, a local businesswoman, led and facilitated the process which involved almost weekly meetings and two six-hour work sessions.

2 Thomas Piper, Mary Gentile, Sharon D. Parks, *Can Ethics Be Taught? Perspectives, Challenges and Approaches at the Harvard Business School* (Cambridge, MA: Harvard Business School, 1993), 11.

3 Piper, "Rediscovery of Purpose" in *Can Ethics Be Taught?*, 11.

4 Parks, "Young Adults and the Formation of Professional Ethics" in *Can Ethics Be Taught?*, 13.

5 *The Bonaventure*, September 2007.

6 Margaret Farley, *Just Love: A Framework for Christian Sexual Ethics* (New York: Continuum, 2006), 7-8, note 8. She notes that the terms ethics and morality, while often used interchangeably, should be distinguished. I find her distinction helpful and useful. She suggests that morality might more accurately be understood as referring to "real action, choice, judgment and experience."

7 See Parks, "Young Adults and the Formation of Professional Ethics," in *Can Ethics Be Taught?*, 13-73; also her article, "The Gifts of a Mentoring Environment," in *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose and Faith* (San Francisco, CA: Jossey-Bass, 2000), 127-157.

8 Parks, "Young Adults and the Formation of Professional Ethics," in *Can Ethics Be Taught?*, 51.

9 Francis of Assisi, *Admonition V,* in *Francis of Assisi: Early Documents*, I, ed. Regis Armstrong et al. (Hyde Park, NY: New City Press, 1999), 131. Hereafter the *Early Documents* will be referred to by FAED with the appropriate volume and page numbers. On the Catholic Intellectual Tradition and the Dignity of the Human Person see, for example, Daniel Sulmasy, "Dignity and the Human as a Natural Kind," in Carol Taylor and R. Dell' Oro, eds., *Health and Human Flourishing* (Washington, DC: The Catholic University of America Press, 2006, 71-87; William Byron, "Human Dignity," in *The Power of Principle*, 89-102.

10 In *Admonition V*, 8, Francis encourages us to "boast in our weaknesses and in carrying each day the holy cross of our Lord Jesus Christ" (See FAED, I, 131; see also *Later Admonition and Exhortation*, 4, in FAED, I, 46). What I have attempted here is a rephrasing of his thought in a form that might be more readily accessible to individuals at the beginning of the 21st century. For more on this point see Michael Blastic, "Francis and Clare's Joy in Being Human: The Mystery of the Incarnation," *The Cord* 50.6 (2000): 262-274.

11 A brief explanation of this principle, with numerous references, can be found in Edward Coughlin, "On the Significance of Being You," *The Cord* 53.6 (2003): 316-320.

12 Mary Beth Ingham, *Scotus for Dunces*; A*n Introduction to the Subtle Doctor* (St. Bonaventure, NY: The Franciscan Institute, 2003), 108-109.

13 Ingham, *Scotus for Dunces*, 109.

14 See Clare of Assisi, *The Testament*, 6 and the *Rule of St. Clare* IV, 7-9 in *Francis and Clare, The Complete Works*, trans. Regis Armstrong (Mahwah, NJ: Paulist Press, 1982), 227-228 and 215. See also Bonaventure's understanding of the "perfection of love" in *The Defense of the Mendicants*, ed. Jose DeVinck (Paterson, NJ: St. Anthony Guild, 1966), chapter II, 29-25 in particular.

15 Mary Beth Ingham, "Self-Mastery and Rational Freedom: Duns Scotus's Contribution to the *Usus Pauper* Debate," (manuscript submitted for publication 2007), 18-19. This is an extremely important, complex, and philosophical distinction that has been treated extensively in the work of Allan Wolter and Mary Beth Ingham in particular. Only the most basic overview of the distinction is included here. A summary of these concepts with extensive notes can be found in Edward Coughlin, "On the Significance of Being You," *The Cord* 53.6 (2003): 315-328.

16 Mary Beth Ingham, *The Harmony of Goodness* (Quincy, IL: Franciscan Press, 1996), 33.

17 Allan Wolter, "The Will and Its Inclinations," in *Duns Scotus, On the Will and Morality*, ed. W. Frank (Washington, DC: Catholic University of America Press, 1986/1997), 40.

18 See John Duns Scotus, *Ordinatio* III, suppl., dist. 46, in *Duns Scotus*, 153.

19 Allan Wolter, "Native Liberty and the Will as a Key to the Ethics of John Duns Scotus," in *The Philosophical Theology of John Duns Scotus*, ed. M. Adams (Ithaca, NY: Cornell University Press, 1990), 152.

20 Scotus, *Ordinatio* III, suppl., dist. 46, in *Duns Scotus*, 153. For more on this point, see Coughlin, "On the Significance of Being You," 323.

21 Ingham, *Scotus for Dunces*, 122.

22 Wolter, "The Will and Its Inclinations," in *Duns Scotus*, 40.

23 See Ingham, *Scotus for Dunces*, 89.

24 Ingham, *Scotus for Dunces*, 137.

25 Ingham, "Self-Mastery and Rational Freedom," 14 and 20-21.

26 See Ingham, "Self-Mastery and Rational Freedom," 21.

27 Ingham, *Scotus for Dunces*, 91.

28 Ingham, *Scotus for Dunces*, 84.

29 Ingham, *Scotus for Dunces*, 90

30 See Ingham, *Scotus for Dunces*, 91 and "Self-Mastery and Rational Freedom," 30.

31 Piper, "Rediscovery of Purpose," in *Can Ethics Be Taught*, 1 and 3. For more on the social responsibility of educational institutions or concern for "Academic Citizenship" see John Bennett, *Academic Life: Hospitality, Ethics and Spirituality* (Bolton, MA: Anker Publishing Co., 2003), 82-87 in particular. A fourfold model of "social responsibility" can be found in William Byron, "Social Responsibility," in *The Power of Principles* (Maryknoll, NY: Orbis Press, 2006), 135-158.

32 Piper, 4.

33 Piper, 6.

34 See, for example, Allan B. Wolter, translation, introduction, *Duns Scotus on the Will and Morality*, (Washington, DC: The Catholic University of America Press, 1986, 1997); Thomas Shannon, *The Ethical Theory of John Duns Scotus* (Quincy, IL: Franciscan Press, 1995).

Character Formation: Educating for Ethical Living
A Response to *Can Ethics Be Taught?*

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It is exciting to be reminded that we can place Duns Scotus with our familiar Bonaventure, Clare, Francis, and so many others. These Scotian ideas, haecceity and the direction of the will, combined with a restatement of the importance of beauty, remind us of central Franciscan religious mysteries such as Creation and Incarnation, ideas that value the world and all its beings in ways that society seems at times to miss. My remarks focus largely on these latter ideas.

I want to start with beauty. The idea of beauty sends us directly into the world and also brings us to God. Beauty is a powerful way of apprehending the world, its creatures, and its people that resists their instrumentalization and the reduction of their intrinsic value. Beauty also teaches us the power of the iconic. In discussing the iconoclastic controversy in his book, *The Illustrated Jesus through the Centuries*, Jaroslav Pelikan (1997) wrote of the True, the Good, and the Beautiful. Calling the last the most dangerous of the three, he stated that Scripture, through its condemnation of graven images, singled out the identification of the Holy with Beauty as the most seductive temptation. Neither Scripture nor Pelikan seeks to warn us away from beauty, art, and the aesthetic, but rather to remind us of the potential this appeal to senses and intellect has to lead us to God. Francis was a nature mystic who certainly knew the power of beauty and the tradition has kept this insight alive (Armstrong, 1973). To speak more personally and to follow the lead of so many of this weekend's presentations that focus on specific classroom pedagogical practices, one of the most effective modules in my version of Alvernia's introduction to theology is that in which we reflect on the mystery of creation through Alister McGrath's (2005) little book, *Creation* which blends words and great art for an aesthetic and theological meditation on God's love.

Sacramentality is not just about rituals that celebrate God's love and presence in the world, nor even only about a way of beholding the world, but rather a way of acting in the world and loving as we have been loved.

Incarnation affirms not only human dignity, but God's intent to redeem the whole of creation or as Scotus would have it, the divine love that would have united with the world Adam's sin notwithstanding. If the Dominicans are seeking to be more consciously Dominican, the Jesuits more Ignatian, and this assembly more Franciscan, then again I want to

return to the personal and to my original field of study, Patristics. It was these thinkers who first took John's opening hymn and interpreted it in a thoroughly Greek manner to speak of our creation according to the true Image of God become flesh and our destiny to progress to the likeness of God, that is, salvation as divinization. As we reclaim our traditions, let us remember that they go deeper than we might at first imagine to the earliest reflections of our community as Church.

The Catholic and Franciscan principle that follows from the emphasis on the beauty of creation and the dignity of Incarnation is sacramentality. More than sign or symbol, a sacrament leads us to another reality. It is a doorway to the sacred and in our shared tradition, all creation is a sacrament. Sacramentality is one of the ideas that make Catholicism distinctive and sociologists have long known that it stays with Catholics even when they drift from the church. Closer contemplation on sacramentality, creation, and Incarnation leads not only to a foundational ethics that seeks human flourishing, but also provides a basis for specific ethical questions concerning medicine, sexuality, society, and ecology. Sacramentality is not just about rituals that celebrate God's love and presence in the world, nor even only about a way of beholding the world, but rather a way of acting in the world and loving as we have been loved.

Haecceity or "thisness" also holds promise for a Franciscan-oriented pedagogy in ethics. It is particularly interesting for its potential to hold the one together with the many while providing the latter the freedom to be its own in this postmodern age. Emphasis on the unrepeatability of each creature, that nonetheless holds for a commonality among them has suggestions for personhood and consequently for ethics. Scotus's insistence on the radical freedom of the will that leads him to argue for an affection for self-advantage and another for justice or the objective good can be a useful heuristic in moral deliberation in the classroom. All of these ideas can be applied to instruction in a Franciscan mode.

A desire to illustrate these arguments more explicitly leads me to a story. It is a tale of plagiarism, a student's, not my own. As I read the paper submitted, I continually saw phrases that had a ring of professionalism about them, a sophistication that I did not think the student possessed. I Googled a phrase or two, and up they came. I wrote the names of the websites in the margins. Rarely have I seen so adamant a refusal even to apologize for the infraction when confronted. That of course would not do, and I continued to press, if not for some sign of remorse, then an indication of respect for me and my role. I pushed and eventually the dam broke with the accompanying flood of tears. Looking for an explanation I soon discovered that this was a student caught in a linguistic no-man's land. An émigré at 11 and still struggling with English as a second language, the student's vocabulary was surprisingly limited. The native tongue also had severely declined, and so the student was not well understood when visiting the land of origin. The assigned texts were incomprehensible, but in their vocabulary not their concepts. I began an extensive one-on-one

tutoring program. The student flourished, not only with the material but in learning a new way to form a relationship of trust. Should I have enforced the letter of the law and written the F? Is that what Francis would have done? I think not!

Teaching our students to stand up for justice in the world requires that they see justice in our institutions as well, in Catholic hospitals, social service agencies, the churches, and especially in the colleges and universities where they spend all of their time learning and living. Can we do that? Are we willing to turn our judgment inward? At the 2008 annual meeting of the College Theology Society, one plenary dealt with the emerging job market for lay workers in the church. The discussion afterwards focused on the arbitrary nature of job security in such careers. Anyone who has followed the outrage (feigned or real) over the remarks of Jeremiah Wright and Fr. Michael Pfleger knows how dangerous it is to discuss white privilege. Recently, a co-editor of an award-winning theological study on white privilege was denied tenure at a Catholic (but thankfully not Franciscan) college on the grounds that the teaching was biased. Are we willing to take on such tough questions and address more than the simpler issue of diversity?

Last, a comment on our distinctiveness or rather the hunt for it. When we engage in this search we naturally look to our religious tradition and also to the market. We hope that an ability to articulate a difference will give us a distinct positioning in the market, and this is a good thing. There is something special about a religiously affiliated college and it shows from curriculum to residence life. We are not, however, unique. To be Franciscan is to be genuinely human, and that is why both public and private universities whether elite or less competitive, religiously affiliated or not, stress many of the curricular and co-curricular programs that we do. So beware of making this too much a market exercise. Clint Eastwood, whom I consider one of the best moralists in film, said in the role of the Man with No Name, this time a preacher in *Pale Rider*, "You cannot serve God and money." I am told he was quoting a famous teacher.

We can form character for ethical living in a distinctly Franciscan way in our colleges and universities. We will continue to mine our resources to discover more and more support for our collective mission, and our faculty and staff will continue to experiment with ways to infuse our tradition into the curriculum and co-curriculum. The Franciscan tradition's emphasis on God's love for the world as seen in the mysteries of Creation and Incarnation will be at the heart of that reflection and implementation.

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The Vocabulary of Franciscan Leaders: What's In a Word?

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I begin this presentation with a belief that is in place for me whenever I work with groups such as this. Not every person here is an elected or appointed leader, but I choose to hold that everybody in this group is a leader in some way. There are presidents, and provosts, and vice presidents; there are faculty members and secretaries and grounds-people. It seems fair to say the every person has input, has ideas to share, and has decisions to make. So in whatever way, each person here has responsibility for leading in some fashion.

In order to speak about "Leadership in a Franciscan Key" it seemed that I needed a starting point against which to measure what I wanted to say. So what follows starts with a few ways of setting the stage: a collection of what I am calling, for want of a better phrase, "secular leaders/ship."

Words have power to shape reality and to move individuals and organizations. The word LEADER or the word LEADERSHIP has power. I am fairly sure that each one in this room has a "magic word" that has a nuance which comforts or enlivens us — or even slows down the chaos we sometimes have to deal with — that helps us understand what the role of "leader" means. Being a leader is an art and a skill, and requires conscious use of both management skills and what can be called our core values.

"Secular" Leadership

"Is there anything more painful than realizing you did not know the right questions to ask at the only time on earth you would have the opportunity to do so?"[1] Asking the right question is sometimes annoying, and the people who ask the questions are considered a nuisance. However, it is the role of leaders to ask — and help us to ask — the "right" questions. Asking the right questions stimulates and energizes the group. All of us have had "aha" moments when someone has asked the right question. Such moments give us new insight and move us away from old patterns of thinking.

In the world of organizational management and leadership, one of the first lessons is to recognize that there are different leadership styles.

Some leaders are:

- Self-motivated and need limited supervision;
- Team motivated and need limited supervision;
- Goal, reward or recognition motivated and need external affirmation or a positive environment;

- Peer motivated, authority motivated, fear motivated, and need a higher level of supervision.[2]

Every organization/institution has individuals in each of these categories. We can name the self-starters, the team players, the achievers who meet goals only when the environment is a good one for them. We also know situations in which less lofty motivation will be needed. Some individuals will never be self-starters or team players unless pushed to be, or achieve goals without some level of "authority" looking over their shoulder. Good leaders know how to recognize people in this category and use the skills that reach these individuals and bring them on board in a given project or process.

Beyond leadership styles, there is the language of organizational motivation. Let me offer a list of terms we have all seen and heard:

- Transformation
- Respect
- Outreach
- Gratitude
- Community
- Connectedness
- Awareness

Try to remember the times within the last semester when you heard or read any of these terms in a memo from the department head, or division head, the provost or president, or found the terms used in some publication that came out of the recruiting/marketing/advertising part of your institution.

"Culture" represents the shared expectations and self-image of the organization, the mature values that create the institution's tradition.

And, lastly for the "secular leadership" section, it is important to acknowledge that there are organizational realities to be considered: culture and climate.[3] Every social group has its own culture; every school has its own culture. What the culture is at a given point in its development is based upon the institution's "story": the story of the founders, stories about past leadership or current leadership, the history of crises, major events, the historical context, the size of the institution. Were the groups represented here given the opportunity to share with your institutional colleagues, I think it probable that you would all have some piece of the story that is meaningful to you, but would not all choose the same pieces. "Culture" represents the shared expectations and self-image of the organization, the mature values that create the institution's tradition. If orientation programs or long-term employment mean anything, then every person at an

institution will have his/her picture of the "culture" there, what it was in past, how it came to be, what it is now.

In addition to the culture, there is also the climate. Each of us also is deeply aware of the climate at a given moment in our school's history. Climate represents the beliefs about the "feel of the organization" and can be recognized in the individual and shared perceptions and attitudes of the members of one's school, division, department. We have experienced events that have changed the climate: the retirement of a president and the energy that comes from new leaders in the administration, the opening of a new recreation facility, the addition of a new program of some kind. There are words that have power in this regard: the culture or the climate can be positive … negative … energetic … demoralized or unhappy … traditional … innovative.

Culture is the deeply rooted nature of the organization that is a result of long-held formal and informal systems, rules, traditions, and customs. Climate is a short-term phenomenon created by the current leadership. I invite you to think for a moment about the climate and the culture of your institution. Does the climate need changing? What about the culture? What will it take to change either of these areas? And how many sub-cultures are there that need to be addressed? What is the role of the leader in fostering the needed changes? Good leaders facilitate positive transitions.

When speaking of leaders and leadership, there are questions to ask:

- How well does the leader clarify the priorities and goals of the organization?
- What is expected of members?
- What is the system of recognition, rewards, and punishments?
- How competent are the leaders?
- Are the leaders free to make decisions?[4]

Clarify is a crucial word here. To be a leader, one needs to achieve simple, honest communication. The leader must help others make sense of what is going on and help generate perceptions rooted in **facts**. There should be clear understanding of expectations at every level, and unrealistic expectations should be set aside. Do the leaders you know have the freedom to make decisions or are they held hostage by the culture of your department, division, school?

Franciscan Leadership Terms

The language of leadership of "secular" groups can be applied to our realities, but wouldn't it be better to integrate what we know from our Franciscan roots? What a difference we could make if we were to apply the Franciscan story to our leadership roles! Let's limit ourselves to just two concepts. First, can someone define the word "charism"? If a group of

ten of us gathered in conversation, and I asked for definitions of *charism*, or *Franciscan charism*, how many answers would there be? Five? Seven? Ten? What about fifteen? I wouldn't be surprised because when one person gave their response, another might change their mind and add on a second part in the middle of the conversation.

Sr. Mary E. Govert, OSF, offers the following description: "The Franciscan charism is the gift given by God to Francis and then passed on to all who attempt to live in the Franciscan tradition. It is the gift of relating to all creation, and especially human persons, with utter respect because all is gift of God through Christ."[5] What this means is that we can say "I am in relationship in a certain way because Jesus is my brother." Every creature and created thing is to be seen in light of this concept. This is the most basic way to understand why a certain kind of all-inclusive relationship permeates the Franciscan world-view. Any employee at any of our institutions must be given some information/experience that will lead them to a basic understanding of this way of being in relationship.

Does our view of what we do have any underlying spirituality? Why do we do what we do?

Secondly, I would like to raise the ideal of *spirituality of work*. Does our view of what we do have any underlying spirituality? Why do we do what we do? Do we esteem our work as more than a job? Do we see ourselves and our work as gift, and as a sharing in the creation, redemption, and service of humanity?[6] Close your eyes for a moment and imagine walking into the faculty or staff lounge, the lunch room, a common area on campus. How often might you/I hear comments such as "I am so tired of these papers I have to mark!" or "I have too much on my plate, I cannot do one more thing!"? We have all heard these comments and probably have all made them at some time in our lives. But suppose we could insert a spirituality of work into our institutions, based upon the following attitude: "St. Francis esteemed work as a gift from a benevolent and loving creator. A center-piece of Franciscan [values] is the humanity of Christ as reflected in the worker. In essence, [those who work] are in collaboration with their co-worker and brother, Jesus Christ, in continuing the creative-redemptive process."[7] Suppose all came to work centered in these ideals and willing to add some sense of spirituality to their inner stance about life and work. How might the climate and/or culture of our staff, department, division, school, change?

Both the ideal of the Franciscan charism and the spirituality of work are rooted in very specific elements. We believe that God is totally self-giving; that all things are rooted in the Primacy of Christ; that we are to affirm always the dignity of the human person; that we are to do whatever builds Community/Relationship with one another; that we act with reverence for creation/ creatures; that mending ruptures is a necessity and that being

peace-makers is essential, whatever circumstances might seem to otherwise indicate; and that we are called to service.

If we were to revisit the elements of secular leadership and place them next to the elements identified just above, it is possible to see how connections can be made between secular and Franciscan concepts of leadership. For example, if we examine some of the writings of Francis and Clare, specifically their *Rules* and their *Testaments*, we will find examples of what they did and what we should strive to do.

- A leader is a servant who does not stand above the group;
- The leader recognizes and cares for the needs of the group(s);
- The leader interacts with the members of the group(s);
- Leaders encourage, and when necessary, correct those in their area of responsibility;
- Leaders reconcile with those who are troublesome (and this is never easy);
- Leaders provide for the incorporation of new members (staff, faculty, administrators) and ensure the continuation of the mission;
- Leaders discern the right choice for the greater good of all and not just some portion of the group.

This is where Franciscan leaders show up in a different way. These are really essential elements for anyone in a Franciscan college or university who has a place in the leadership spectrum.

Let's look at the language of leadership motivation cited above, for the sake of correlating a Franciscan tone to the language and its meaning.

"Secular" terms	**Franciscan terms**
Transformation	> **Conversion:** a word that takes us much deeper than external change
Respect	> **Reverence:**a word that acknowledges the immanence of the divine in humanity and creation
Outreach	> **Service:** focus on persons, not projects
Gratitude	> **Generosity:** what we receive moves us to deeper and more expansive giving
Community	> **Relationship:**we are together in this and will support in every way possible what is happening
Connectedness	> **Hospitality:** again a deeper word with a deeper meaning
Awareness	> **Reflection/Contemplation:**the element of human consciousness goes to another level, one rooted in a spiritual relationship.

Leaders in Franciscan institutions are adept in seeing the difference in the two columns. The right column takes us more deeply into our relationships with others, with the communities we serve. These words allow us to name our humanity and to appreciate that we all have struggles with being the best every day. They also have the power to move us from "good" to "better" to "best" in all phases of our lives and our work.

Qualities of Franciscan Leaders

The next several sections take us through what can be considered the non-negotiables of our roles of leadership, whether as president, cabinet member, administrator, secretary, teacher, public safety officer, groundskeeper, coach. Franciscan leaders are:

Animated: They guide, inspire, and challenge others to fulfill their God-given vocations; are able to ensure the creation of a culture compatible with the history/tradition of the institution, and with Gospel values; use their knowledge and understanding of governance and finances to support difficult decisions that ensure healthy future; advocate for justice within the institution, at all levels.

Mission-oriented: They are faithful to the mission of the institution and work to advance the common good through works of justice, mercy, and compassion; have a basic understanding of Catholic social teaching, willingness and ability to incorporate these into organizational policies, decisions, and behaviors; use mission-based criteria in selecting/forming of future leaders/ sponsors; have the ability to ensure that resources/ plans for strong mission-oriented programs are in place for the next generations of sponsors/leaders.

Theologically-grounded: They reflect Catholic theology and tradition in shaping and articulating the Catholic character of the institution; possess awareness of theological concepts regarding Christology, Scripture, moral and ethical teachings of Church; are able to reconsider their own experiences, thoughts, actions, and interactions in light of religious or spiritual insights.

Collaborative: They initiate and sustain relationships marked by respect, integrity, and mutuality as sons and daughters of a loving God; maintain a fundamental understanding of roles and responsibilities; possess and develop skill in ethically-based discernment and decision-making processes, including a social vision embracing social justice; work according to an ethical management style.

Accountable: They regularly give an account to stakeholders (boards of directors, communities served) regarding quality of service, stewardship of resources, and fidelity to mission; demonstrate an understanding that the institution does not work in a vacuum and must interact with many constituencies in ways that reflect faithful adher-

ence to values; practice good stewardship of resources and assets, and act with an awareness of "business" realities; are able to assess evidence of quality of service and client satisfaction, employee satisfaction, and corporate compliance.[8]

Practical Implications of Franciscan Leadership

For all leaders, there are responsibilities; for leaders in educational institutions there are specific goals and responsibilities. Perhaps the following statement most succinctly expresses what they are. We have the responsibility to "evaluate how systematically, simultaneously and experientially [we] are addressing the demands of a quality education in the Christian and Franciscan tradition, and whether it is an education that invites each and every one to be conscious of their dignity, awakens their desire to search for truth while remaining open to the fount of all truth, and asks everyone to be responsible for the ways in which they use their gifts and capacity to care not only for themselves but *for the sake of others*."[9] Each segment of this statement focuses on an essential element of the task of leadership: quality education, self-awareness and dignity, searching for truth, responsible use of one's giftedness not for ourselves but for the sake of others. If we were to put this statement of responsibility, or one like it, into place, we would change for the better every part of our institutions.

Work and values emerge from the belief that Christ, not sinfulness, is the heart of our reality; therefore, goodness and not evil lies at the heart of human experience.

All these wonderful ideals and concepts have practical consequences. An enumeration of possible consequences follows.

- Interdependence fosters community. Interdependence means improving our shared future, not losing our identity.
- Value is attached to the primacy of free will in moral decision-making. Freedom to make choices for the good of all far outweighs choices that are "me" or "my" oriented.
- Transparency in communication is at an optimal level at every meeting, and is part every decision that is made.
- Service goals are in place for education and enrichment programs and for students/clients, staff. Parenthetically, leading by example pays off in unexpected ways.
- Strategizing occurs for ways in which the concept of universal brother/sisterhood can overflow into the material world. With such an attitude, how many conflicts or confrontations could we defuse before they occur?

- Members support a holistic view of the universe and their own way of being in the world.
- Members cultivate an awareness of diversity as a means of "exchange" and not "difference." A willingness to receive from those perceived as "different" and to view our interactions as "we each give the other something of value" can lead to profound results.
- Work and values emerge from the belief that Christ, not sinfulness, is the heart of our reality; therefore, goodness and not evil lies at the heart of human experience. We need to believe that what I want is a "good" and what the other person wants is also "good"; therefore, we are all in the same reality and can help each navigate any challenge successfully.
- Members operate with a sense of "Franciscan economics" — that is, awareness that all is a gift from God — and we allow this to influence choices in the "distribution of resources" issues and in investment policies. We might ask whether this is part of how decisions are made at each level of the institution — and if not, why not and what needs to change?

Personal Reflection Questions

I would like to conclude by going back to the Alice Walker statement cited at the beginning of this paper: "Is there anything more painful than realizing you did not know the right questions to ask at the only time on earth you would have the opportunity to do so?" What are the questions we, as leaders in Franciscan institutions, need to ask now, at this moment in the AFCU, that will broaden our view, that will enrich our students in heart and mind, or that will help insure the continuation of Franciscan colleges and universities in a very competitive world? I propose that there are important questions to be asked and answered. Here are a few of my own:

- To what extent am I/are we willing and able to help create a community of committed persons?
- When and how have I/we displayed commitment to my/our spiritual development?
- When and how have I/we displayed integrity?
- When and how have I/we demonstrated justice, concern for persons who are poor and vulnerable, and worked for systemic change?
- How could a Franciscan "spirituality of work" influence the culture of my institution?
- Do we inculcate the qualities of Franciscan leadership (animated, mission-oriented, theologically grounded, collaborative and accountable) at every level of our decision-making?

- Do my answers reveal to me, and to others, that I am a person/leader who recognizes a capacity to imitate the service to the poor modeled by Christ?
- Do they reveal that I have a sense of the mystery of God, an experience of generous, creative love?
- Do my answers reveal to me and to others that I am a person/leader who recognizes the possibilities in a world view that is based in a familial understanding of the created world?
- What do these answers mean to the development of my professional life and the life of the institution?

If each person attending this conference would take time to reflect on these questions, and if these questions could be shared with more members of your departments and divisions, your staffs and all your workers, the impact on your schools and your students would be truly remarkable!

Special Note: The Power Point presentation which accompanied this talk is available at the website of the Association of Franciscan Colleges and Universities. Retrieve at http://www.franciscancollegesuniversities.org/symposia/2008.html

Footnotes:

1 Alice Walker "The Way through is with a broken heart," cited by Nancy Shreck, O.S.F., at LCWR New Leaders Workshop (Plymouth, MI, March, 2007).

2 There are innumerable internet resources on leadership and organizational management. This is a brief summary of some basic information.

3 Adapted from "The Concepts of Leadership," pp. 9-10, found at www.nwlink.com/~donclark/leader/leadcon.html.

4 See note 3.

5 Mary Evelyn Govert, OSF, "Franciscan Charism in Higher Education," in *AFCU Journal* (Jan. 2008), 93.

6 Cf. Rule of the Secular Franciscan Order, art. XVI, cited by Ed Zablocki, SFO, "Integrating a Franciscan Spirituality of Work into the Leadership of the Workplace," page 3, in article found at www.ACSU.Buffalo.edu.

7 Zablocki, p. 6. Obviously, not every person connected to our institutions embraces these beliefs, but it seems that we have a responsibility to at least share with them this foundational part of our heritage so that they can recognize why certain things are the way they are.

8 These characteristics (animated-accountable) are adapted from *Personal Development Plan for Leaders in Catholic Ministries: Sponsor — Trustee — Executive (St. Louis: The Catholic Health Association of the United States, 2007)*, passim.

9 Ed Coughlin, OFM, "Does a Mission Statement Make a Difference?" in *The Franciscan Charism in Higher Education* (NY: The Franciscan Institute, 1992), 95; cited by Barbara Vano, OSF and Ann Carmen Barone, OSF, "From Conjecture to Consensus" in *AFCU Journal* (Jan. 2008), 100.

Living the Franciscan Tradition through the Writings of Saint Francis

An Interview with:
William R. Cook, Ph.D.,
Distinguished Professor of History
Gary W. Towsley, Ph.D.,
Distinguished Teaching Professor of Mathematics
Ronald B. Herzman, Ph.D.,
Distinguished Teaching Professor of English
Weston L. Kennison, MA,
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One of the highlights of the AFCU Symposium at Alvernia University this past summer was the plenary session presented by Professor William Cook and his colleagues from SUNY, Geneseo, NY. This panel of four scholars shared extemporaneously on how they as professors at SUNY integrate the Franciscan tradition into their respective disciplines. In an attempt to capture the heart of their presentation we interviewed the four men in light of their June presentation. With the exception of the opening question the replies of the four are summarized as one, except where a specific speaker is identified.

How did you develop an interest in Francis and the Franciscan tradition?

Bill: Well, I had the *Legenda Maior* as a student in graduate school and thought that was the nuttiest thing that I ever read. I didn't like it all and didn't think much about it or about Francis. When I came to study medieval history I had to give time to the Franciscans, obviously, because of their importance in that era. And so I had to do a little serious work thinking about Francis and the Franciscans. My dissertation research was on the Hussite movement. I spent a lot of time doing research in Prague because that's where the manuscripts are, but it became an increasingly difficult thing to do for two reasons. First, Prague was a very difficult place to work because at that time it was very repressed because the regime operating in Prague was run by the Soviets. Secondly, I had never learned Czech. As a medieval church historian I wasn't always going to be a Hussite historian. So in the summer of 1973 I decided, cleverly enough, to go to Italy for the summer to travel and think about what I wanted to

do. I spent about five days in Assisi mostly to see the art and the basilica rather than to think seriously about Francis. While I was there I also bought an old copy of the *Legenda Maior* and reread it, usually at night; then I would go look at the frescoes in the basilica the next day. By reading with a little bit more maturity and in conjunction with the frescoes, Francis began to make sense to me. I almost decided then that I was going to spend the rest of my life studying this guy. But I really got a "bug," one might say, in 1973 about Francis and about the mystery of who this guy is and how this poor little tramp could so profoundly influence people and really change the history of Catholic Christianity. I've never gotten rid of that; I still have it. I figure if I keep studying long enough pretty soon I'll know something significant about Francis because he always has the power of surprising. You read something for the tenth or twentieth time and you say, wait a minute I didn't know all these things before I read this. Let me see now if this makes some sense. More and more Francis is someone who makes a lot of sense to me.

Like any other academic who encounters Francis, it's very difficult to separate the scholarly and the personal.

Ron: The first time I went to Assisi and looked at the frescoes was the year that I graduated from college. This put Francis in the back of my mind. He really did not come to the forefront until I taught a course with Bill Cook, The Age of Dante, for the Geneseo students in Italy. We went to Assisi and studied and taught the frescoes; since that time I've been hooked. Like any other academic who encounters Francis, it's very difficult to separate the scholarly and the personal. So I say my interest dates back to 1975.

Wes: For me it's also 1975. (I should stress that I'm the young guy in the group.) I was a freshman at Geneseo. My first semester I read Bonaventure's life of Francis for a course I took with Bill Cook. (I had gotten to know the Cook, Towsley, and Herzman folks very well, and never got very far away from that interest all through my four years at Geneseo.) I fell so much in love with the material that I decided to go to the Franciscan Institute at St. Bonaventure to get a master's degree in Franciscan Studies. At the time I was not a Franciscan and didn't really intend to become one. I was frequently asked what I was doing there and I'd reply: it's really good stuff. The project that I did in Regis Armstrong's class was to design a traveling course for teaching the writings of Francis and Clare. I spent some time in Italy both in the summer of '77 and '78. And I had the opportunity to go back to Italy from 1993 to 1995 where I taught the course that I designed. So we're committed in the long haul to this stuff.

Ron: I had very interesting experiences along those lines: you're not a Franciscan, what are you doing being interested in this stuff. In 1978-79

I was a fellow's resident at the University of Chicago (what it meant was that I just had my own office to do research) and I was also able to audit any course that I wanted. So I was sitting in on the year-long Dante class that was being given. One of the people in the class asked: "What is a friar, anyhow?" I jumped up and said if you want a more extended presentation of that I have a whole bunch of slides. So the next day I conducted the class and did the upper church. At the end of the presentation the guy who was teaching the course asked me if I was a Franciscan, as though there would not be any reason for anyone else to be interested in this. I told him that I was not then, nor had I ever been, a Franciscan. He thought that was very odd, but it seemed perfectly natural to me. I thought this stuff is good for everybody and the more folks know about Francis the better everybody will be. This Franciscan perspective has guided how I looked at the universe in my whole teaching career at a state university.

The kinds of questions Francis raises to the larger world are issues that interest our students, such as the environment and peace-making, and the way Franciscans have influenced the arts.

Gary: I knew nothing about Francis until I sat in as a young faculty member in Bill Cook's St. Francis course back in the late 70s. I wasn't able to be there the entire time since I was handed some administrative duty that overlapped. But I was there long enough to buy the *Omnibus*. And that was very important, to read the writings by and about Francis. Shortly after that I made my first trip to Assisi and since then have made many more. My interest centers on the course that Ron and I do at Geneseo on Poetry and Cosmology in the Middle Ages. The last third of the class is devoted to reading Dante's *Paradiso* which includes the biography of Francis. It's such a central part of the poem, to understand Dante's use of Francis in the *Paradiso*.

How do your colleagues in a state university react to your integration and interest in the Franciscan tradition?

Benign neglect might describe the reaction, which is probably a good thing. Actually, many people ask us that question as if there should be some opposition. This has never happened. To us it's natural and normal and that's the way people respond. We're pretty good at what we do. The faculty trusts us that what we do is scholarly and compatible with the mission of a state university. About the time we were discovering Francis the faculty of Geneseo was taking the lead in developing a humanities core, two courses, which include the student's exposure to the Bible and Dante's *Inferno*. Some professors teach Augustine or Benedict. The tradi-

tion generally is treated with great intellectual honesty and is part of the rhythm of life. When Francis is introduced there is no surprise.

The kinds of questions Francis raises to the larger world are issues that interest our students, such as the environment and peace-making, and the way Franciscans have influenced the arts. We have never been accused of proselytizing.

Gary: Sometimes I am asked why a mathematician deals with literature. I see things in a holistic manner. It's all part of the same tradition. Mathematics in the Middle Ages was part of the intellectual and spiritual life of the people.

How do your students respond?

It depends on the students. Geneseo is very selective in its students. The Franciscan tradition addresses the basic issues of life and appeals to students who want to reflect more deeply. A sophomore, Matt Rooks, took Bill Cook's seminar last year and the paper he did for the course has been published in *The Cord* (July/September 2008). One student studied Latin manuscripts and two others have completed degrees at St. Bonaventure. Many take it seriously enough to make it part of their professional lives. Marc Di Paolo, who invited us to Alvernia, is another example of a Geneseo student who has been influenced by the Franciscan tradition. We believe that Franciscan stuff sells itself when presented with intellectual honesty.

Wes: My younger brother, Glenn McClure, a Geneseo graduate, is an educational consultant and arts educator. He and I have a company where we actually go into schools and show how to use the arts to teach, for example, how to use painting and science and music to teach mathematics. We establish educational partnerships in terms of integrating the various disciplines and departments of the school. Last year we created a partnership among a school in England, a school in NY and a school in Ghana. The students in those three schools worked together to compose and produce an opera on the life of a colonial slave. In the process they learned history and religion, geography, public relations and other skills. Glenn's most famous composition is a Mass called *Saint Francis in the Americas*, which is available on CD (McClure Productions, 2005, www.artforbrains.com).

Bill: The last time I taught the medieval survey course, I actually had the students read 1, 2 and 3 Celano. It was set up as a historiographical issue. How do you deal with the time gap, how do you deal with the additions among the three writings? I had them read Celano primarily as a source to look at the everyday life. So many of the issues that people dealt with in those days appear in 3 Celano. We don't do long sections on the spirituality of Francis, but I do use him as a way to get at what's up with people in the Middle Ages. I think that is appropriate. Students find Francis interest-

ing and everyone recognizes the historical importance of Francis. Some students are aware that some of us have our own lens through which we do serious historical research.

How would you advise a faculty member who wanted to integrate the Franciscan material into a course or who wanted to see the connections between his/her discipline and Francis?

One shows connections first by modeling them. We have been lucky, although we worked very hard on it as well, by the combinations of team teaching that we have done. The interdisciplinary take is a way to go. Summer programs in Italy also make the tradition come alive. Such experiences are like a *Canterbury Tales* phenomenon where students share their own stories and then look at their stories against the backdrop of Franciscan narratives. This was obvious at presentations at Alvernia. We would also suggest that one approach the Franciscan tradition as a student rather than a teacher. It's important for us to learn from one another.

Bill: You really need to say as an employee of the state of NY that the first amendment applies and not try to win converts to Catholicism. You cannot present Francis or Catholicism as an agenda. I would tell a faculty member to get on with their own research and scholarship and establish her/himself as a reputable Franciscan scholar in the field.

Are the four of you known as a Franciscan group on campus?

Only at Alvernia are we known as the Franciscan mafia! Yet, the cell at Geneseo is unique, if not unusual. Actually we do a lot of stuff together. Faculty and students would know that if they wanted more information about Francis that we could direct them. Some probably view us as an academic clique.

Most of us are Catholics (Gary is not but really likes all this stuff anyway) and most of us teach material that lends itself to integrating Francis. We look at things through a Franciscan perspective. A broader question might be: Is Catholic/Christian scholarship valid? It seems to us that the answer is yes! For example, feminists have a stake in the perspective in which they are looking at things as do Republicans or Democrats. We have a Catholic, Franciscan perspective and we believe that this, like other perspectives, is academically honest — unless we resort to proselytizing, which we don't.

Are there specific resources that you found effective in working with students?

We are about an hour and a half away from the greatest Franciscan research facility in the US. We take students to St. Bonaventure University to use the library. The artistic tradition associated with Francis also offers rich opportunities for new and creative approaches to Francis. Also the

new *Omnibus, Francis of Assisi: The Early Documents* in three volumes, holds a wealth of information for studying a movement or a person or an era. It contains many types of documents such as papal bulls, sections of chronicles, letters, hagiography, poetry, and so on. The material can be approached from various disciplines and perspectives.

In what ways has Francis touched or changed your lives professionally?

During the presidential campaign someone asked Obama if Martin Luther King was alive would King support his candidacy. Obama responded that King would take whoever won and hold his feet to the fire. This is what Francis does for me — holds my feet to the fire. I need to ask why I do what I do. Francis was so aware that people can get into things for the wrong reasons. It's harder if Francis is an academic interest not to pay attention to what he says. How is my life different because of him than it would be otherwise? Francis challenges us to see one another as brothers and sisters. We get together on Friday nights to decompress from the week and eat and drink good Italian food and wine. Beyond teaching in the classroom, we have become an intellectual family and we are energized as a group beyond the collegiality that one would hope to find at a university.

Is there anything else you'd like to share?

I was completely overwhelmed by the trip to Alvernia in the way in which we were welcomed — unconditionally. There was never a sense that we did not belong or that we were not members of the group. Any time we have worked with Franciscans we have always felt a part of the group, not on the outside looking in. Riding home we all were glowing with what a great time we had. We all felt that we learned more than we gave at Alvernia!

Bill: I am a convert to Catholicism and I took Francis as my confirmation name. As an active Catholic and as someone who has the name of Francis I take my Catholicism seriously. The way I think I can reconcile my interest in putting forward a Catholic agenda with my academic life is that I believe so strongly in the values of Francis and what the Franciscan movement stands for at its best. If I teach the material carefully and thoughtfully and objectively, it will win some hearts and minds. But that's not our goal. Our goal is to be true to our discipline. If we do our jobs well, we might accomplish something else at the same time without being preachy or heavy handed. We can tell the Franciscan story as best we know how in a way that satisfies academic requirements and let the rest take care of itself. I have been invited to be part of the symposium at the University of St. Francis in Fort Wayne in two years. I would like it to be more of a balance between educational things and scholarship on the Franciscan tradition, such as the meaning of Francis before the cross of San Damiano, more of a balance between the substance of Franciscan scholarship and pedagogy.

Franciscan Themes in Leadership Philosophy: Power Based Leadership and Service Based Leadership

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Abstract

This paper explores two different types of leadership (power based leadership and service based leadership) and discusses how the Franciscan ideals of service and humility are represented in service based leadership. Specifically, the paper connects Franciscan leadership themes to several leadership models in the East and the West to analyze the idea of leading by serving.

Introduction

A great hero is a leader but a great leader need not be a hero. Many great leaders who are humble and quiet do not impose their will but naturally draw potential from their followers by simply serving and empowering them. Throughout history, these small but great leaders helped their followers and changed the nature of leadership from controlling manipulation to inspirational transformation based on service. This paper presents two types of leadership (power based leadership and service based leadership), analyzes three different forms of service based leadership, and discusses how Franciscan ideals of service and humility relate to service based leadership. The main objective of the paper is to discover and to analyze Franciscan values of service and humility in recent discussions of servant leadership models and traditional leadership philosophy.

Power and Service

Leadership has been understood in the context of the extraordinary power and ability of leaders. According to a classic survey by Stodgill (1948), leaders are born with special qualities and talents, and leadership is simply the expression of these extraordinary qualities. For this reason, leadership is often associated with heroic superpower or a magical attraction between leaders and followers. This leader centered approach, often called "great man" theory, was a popular orientation in the history of leadership studies (Bass, 1990; Jago, 1982). In ancient Greek mythology and other stories of heroes and heroines, we witness many leaders in this category. Even in classical philosophy, this interpretation of leadership is strong. In his *Republic*, Plato expressed his high expectation for ideal leadership in his notion of the philosopher king and proposed strict education programs and selection processes for ideal philosopher-leaders.

One of the important aspects of this traditional understanding of leadership is its emphasis on the creation and use of power. Leadership

starts with power, works through power, and ends with more power. In the context of leadership, power does not mean physical force; it means any strong influence a leader has on his or her followers. However, there is no universal consensus of what power is and how power should be acquired in an ideal form of leadership. Scholars have proposed and analyzed various definitions and categorizations of power (Dahl, 1957; Grimes, 1978; Kotter 1985; Mintzberg, 1983; Pfeffer 1981; Yukl 1994). French and Raven (1959), for example, provide a well developed power taxonomy and categorize five different types of power in human relations (reward, coercive, legitimate, expert, and reference). Following Yukl's (1994) definition, however, I define power as the agent's (i.e., leader's) capacity to change the followers' behavior. Specifically, in the context of traditional leadership, power means the skill to control and change the followers' behavior to achieve goals.[1]

From the perspective of power and its use, leadership can be categorized in two different ways: power based leadership and service based leadership. Power based leadership is a form of leadership that depends on the creation, use, and maintenance of power. The primary goal of power based leadership is to create unequal power relations between leader and followers, to use power to change followers' behavior, and to achieve goals through power — not necessarily for the interest of the followers.

Power, in this leadership model, has special features; it is an unequally distributed, asymmetric, and behavior changing force. It is unequal because it is differentially distributed in leader-follower relations; leaders have more power than followers. It is asymmetric because it does not allow mutual influence among individuals; it is the unilateral influence to change the followers' behavior regardless of their attitudes and interest. Usually in this type of leadership, leaders exert manipulative or paternalistic interests on their followers, and followers are voluntarily or involuntarily dependent on their leaders.

All dictatorial forms of leadership, whether beneficial or not, belong to this category. The best example of power based leadership derives from Machiavelli's leadership philosophy. Machiavelli (1532/2003) focused on the effective power and control that he observed from ruthless but practical princes like Cesare Borgia (Machiavelli's ideal model of leadership). He even recommended the use of cruelty and fear for better control of people. He asserted: "[A] prince should … disregard the reproach of being thought cruel where it enables him to keep his subjects united and obedient. …[A] prince should inspire fear in such a fashion that if he does not win love he may escape hate" (Machiavelli, 1532/2003, p. 40). To bring order and stability, therefore, Machiavelli believed that power (not traditional values and morality) should be effectively used. This tendency toward amoral understanding of the nature and function of leadership and the purely functional justification of the use of power for successful achievement of goals is not simply the result of the modern-

izing process of the Western world. In ancient China, HanFeiZi (280 – 233 B.C.E.) proposed a leadership philosophy based on the power of control and law. He criticized Confucianism, i.e., a virtue based leadership model, for its ineffective and unpractical emphasis on personal integrity, virtue, and morality. HanFeiZi believed that the traditional model of government depended too much on the moral character of political leaders. Instead, he maintained that human behavior is effectively changed by power and control (that is, reward and punishment). He said "…one can see that worthiness and wisdom are never enough to subdue the multitude, while the power of status and position are sufficient to make even the worthy bend" (*HanFeiZi*, Ch 8; Sahleen, 2001, p. 327).[2]

In contrast to power based leadership, service based leadership takes an opposite stance on the nature and function of leadership. The main focus of service based leadership is not leaders but followers. Here, the goal is to orient the followers' minds and spirit to inspirational goals by providing help and service to them so that they can become responsible members of the community. The real driving force of leadership is not the power of external force and pressure as in power based leadership, but the awakening inspiration of service and caring. For this reason, the needs of the followers and the leader-follower relationship are at the forefront of this style of leadership. Some versions of so called transformational leadership (such as James MacGregor Burns's philosophy of transformational leadership)[3] emphasize this aspect of leadership, i.e., sharing visions and mutual support between leaders and followers, but the real justification of service based leadership[4] comes from several leadership philosophies recently developed with new leadership paradigms.[5]

Robert Greenleaf's (1970, 1977/2003) servant leadership is one of the first well articulated approaches to service based leadership. Leadership, according to Greenleaf, is service and leaders are servants. A servant leader's primary interest is not manipulating followers and blindly changing their behavior but attending and serving the needs of followers. Unlike power based leadership, self motivated interests and paternalistic control of followers are absent in this form of leadership. Instead, whole- hearted service and support generate trust and cooperative relationships between leaders and followers. As Greenleaf (1997/2003) said,

> The servant-leader *is* servant first …It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve after leadership is established. The leader-first and the servant-first are two extreme types… The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. (p. 217)

True leadership, according to Greenleaf, does not lie in leading followers with the effective use of power, control, and manipulation but in serving them with a caring heart and inspiration. Through Greenleaf's formulation of servant leadership, service based leadership replaces the traditional perspective of leadership and builds an alternative model of leadership in its place. How is service based leadership, such as servant leadership possible, when leadership no longer works on the basis of power to control and change the followers' behavior? Is servant leadership practically applicable? If it works, how does it work?

Three Types of Servant Leadership

To understand how the paradigm of service leadership works in its practical applications, l will focus on servant leadership and three applications. Altruistic orientation drives the first form of servant leadership. In this form of servant leadership, service means a duty towards others. The sole purpose of leadership is to provide altruistic service as specified implicitly or explicitly by the rules and duties of position and authority. Leaders have the duty to serve their followers, not their own self interest.[6] Certain professions, e.g. medical, educational, and even legal and business professions, emphasize the duty of beneficence (do good to others) and absence of malfeasance (do no harm to others) as their core values. The Hippocratic Oath from ancient Greek medical tradition clearly represents this value of service and altruism. As Greenleaf said, servant leaders put their interest behind and lead their followers by serving them.

The second focus of servant leadership is social responsibility. Here the main goal of servant leadership is to remove social/economic inequality and injustice and recognize every member of the group as an equal stakeholder (Graham, 1991). In this model, Accepting, Accommodating, Mentoring, Empowering, and Supporting individual differences and strengths are the major characteristics of leadership engagement (Kanungo & Mendonca, 1996).[7] Servant leadership emphasizes everyone's involvement in community activities to support mutual understanding, respect, and trust. The ultimate goal is to respect human dignity and to achieve social justice. To achieve the goal, servant leaders target socially and economically challenged people and underrepresented groups and populations. Their secret weapon is not power and control but a caring and compassionate heart. Mother Teresa's service for the poor, the people from the bottom end of the society, is a good example of this form of servant leadership. In Mahayana Buddhism, the Boddhisattva's (Buddhist saints' and divine beings') oath to save all human kind reflects the same ideal of service and compassion.

The third form of servant leadership is more radical and more fundamental than the first two forms. I believe this form of servant leadership provides philosophical support to service based leadership in general. This form of servant leadership directly challenges the role of the person

in the leadership position. The role of the leader is not to impose his or her vision on followers but to draw out and develop their natural gifts. According to this viewpoint, service requires shifting the emphasis from the leader's initiative and personal vision to the values inherent in the group (that includes both the leader and followers). In this form of servant leadership, the leader's job is not to be in charge of the group but to serve the group and its dormant vision by drawing out and developing the potential of the followers. The defining feature of this service based leadership is the self effacing and accommodating character of the leader to host, relay and support the vision of the group. The leader is a medium, a connecting link, or a mirror; leadership is the process of understanding what is really important, not the process of building power and authority. Therefore, the best way to lead people is to help them to forget their leaders and to encourage them to concentrate on their truly important goals. To generalize, service based leadership is the process of instrumentalizing oneself to serve higher and greater values. The hallmark of service based leadership, therefore, is the self negating orientation of leaders on behalf of the more comprehensive and inclusive goals of the entire community.

In this type of leadership, the traditional character traits of ideal leaders such as self confidence, decisiveness, aggressiveness, dominance, and drive (Kirkpatrick & Lock, 1981; Lord, DeVader, & Alliger, 1986; Mann, 1959; Stodgill, 1948; Stodgill, 1974) are not emphasized. Instead humility, self sacrifice and altruism, love and compassion, dedication and commitment are regarded as the true characteristics of great leaders. The role of a leader, in this context, is not to use skills, abilities, resources, rewards, and punishments to change and control followers' behavior or to support their works but to channel and to implement the values already given to all. A servant leader is a steward, a supporter, a broadcaster, and a conduit of a vision larger than his or her own.

Franciscan Service and Humility and the Service Based Leadership

It is in this form of servant leadership we find the ideal of Franciscan leadership. The Franciscan philosophy of service is well reflected in St. Francis's prayer for peace, attributed to, but not actually written by St. Francis.

> Lord, make me an *instrument* of your peace; [service to greater value]
> Where there is hatred, let me sow love;
> Where there is injury, pardon;
> Where there is doubt, faith;
> Where there is despair, hope;
> Where there is darkness, light;
> Where there is sadness, joy,
> O Divine Master,

Grant that I may *not so much seek* [service to others]
To be consoled as to console;
To be understood as to understand;
To be loved as to love;
For *it is in giving* that we receive; [self negation]
It is in pardoning that we are pardoned;
It is in dying that we are born again to eternal life. (emphases added)

As the prayer tells us, true greatness lies in humility and service. The greatness of leadership does not come from the dominance or controlling power of the leader but from the humble and compassionate service to the followers. This paradoxical combination of humility and greatness is the essence of Franciscan leadership of service. St. Francis made it clear that it is not we who lead; we are the means and instruments to the higher values and purposes. Being a great leader means understanding and dedicating oneself to serve the big picture of human life and the global community.

St. Francis made it clear that it is not we who lead; we are the means and instruments to the higher values and purposes.

Service and humility are not just the moralizing values of a highly idealistic worldview. They are constant themes of leadership philosophy and one of the secrets of success in the modern corporate world. Two examples of this ideal leadership may be found in Laozi's Daoist leadership and in Jim Collins's (2006) leadership theory in his *Level Five Leadership*.

Daoism, one of the major Chinese intellectual traditions, stresses the value of humility and service from the perspective of Dao, the ultimate principle of the universe and, consequently, the ultimate form of leadership. Laozi, the legendary founder of Daoism, says that great leaders are humble and do not force their own agendas. They put themselves below their followers but the power of humility never goes down; it can help leaders to achieve their goals and, sometimes, to take over greater states.

They do not make a display of themselves and so are illustrious.
They do not affirm their own views and so are well known.
They do not brag about themselves and so are accorded merit.
They do not boast about themselves and so are heard of for a long time. *(DaDeJing, 22)*[8]

A great state, by placing itself below a lesser state,
can take the greater state. *(DaoDeJing, 61)*

They achieve their goal but do not brag.
They achieve their goal but do not boast.
They achieve their goal but are not arrogant…
They achieve their goal but do not force the issue. *(DaoDeJing, 30)*

In order to be the superior of the people,
One must, in the use of words, place himself below them.
And in order to be ahead of the people,
One must, in one's own person, follow them. *(DaoDeJing, 66)*

As these passages demonstrate, humility is the way (i.e., Dao) that true leadership is established in Daoism, but Daoist humility does not mean blindly lowering oneself below others; humble leaders lower themselves to serve their followers. In the context of altruistic service, humility gets its true meaning.

The sage does not accumulate for himself.
The more he uses for others, the more he has himself.
The more he gives to others, the more he possesses of his own.
The way of Heaven is to benefit others and not to injure.
The way of the sage is to act but not to compete. *(DaoDeJing, 81)*

From this perspective of humility and service, Laozi categorizes and evaluates different groups of leaders. The most exemplary are Franciscan leaders and Jim Collins's level five leaders. The second best are popular political leaders, opinion leaders, and celebrities. The third are Machiavellian leaders and the last ones are the worst dictators.

The greatest of rulers is but a shadowy presence.
[Franciscan leaders or servant leaders]
Next is the ruler who is loved and praised;
[Popular leaders, Opinion Leaders]
Next is the one who is feared; [Machiavellian Leaders]
Next is the one who is reviled. *(DaoDeJing, 17)*

Even though the intellectual traditions differ, one can detect Franciscan themes in ancient Chinese philosophy. Consistent with Franciscan values, but in contrast to Machiavelli's view, Laozi believes that leadership is humble service to followers, not dominating power and manipulating skills. To Laozi, leadership is an illusion of a self interested mind. People do not need to be led; they simply need to be reminded or pointed in the right direction.

People do not need to be led; they simply need to be reminded or pointed in the right direction.

Recent discussions of organizational leadership demonstrate the relevance of these Franciscan values. Well known leadership scholar Jim Collins (2006), in his *Level Five Leadership*, argues that successful organizations have humble and dedicated leaders who work for the interest of their organizations, not for their own interest. Level five leaders are the people who, unlike Hollywood celebrities or business elites, do not boast of their achievements. They share success with subordinates; they do not dominate, but

serve the interests of their organizations and people. Increased interest in servant leadership or leadership styles that are congruent with service based leadership (Brady, 1999; Farling, Stone, & Winston, 1999; Russell & Stone, 2002; Schumann 2001; Sendjaya & Sarros, 2002) shows that service and humility are not simple ideals of leadership philosophy. Franciscan values of service and humility are alive and well in contemporary leadership studies and leadership philosophy.

These Franciscan values help us understand the paradoxical nature of service based leadership. The theme of returning to the opposite in the second part of St. Francis's prayer reveals the secret of great leadership; by lowering or emptying oneself, one can lead. This is the essence of the paradoxical combination between service and leadership. By practicing the opposite of what one wants to achieve, one can truly reach the goal. Maybe to our self interested, narrow minded eyes, true leadership looks paradoxical but to the humble and caring mind, leadership is not a paradox but the revealing truth of mutual support and caring. I believe that these aspects of service based leadership find their home in Franciscan values.

Footnotes

1 For example, power is defined in the following ways: "Power is the capacity to influence another person or group to accept one's own ideas or plans" (Greiner and Schein, 1988, p. 13). "A has power over B to the extent that he can get B to do something that B would not otherwise do" (Dahl, 1957, p. 290).

2 I used Sahleen's (2001) translation of *HanFeiZi* in this paper.

3 See Burns (1978) for his philosophy of transformational leadership.

4 Even transformational leadership can become authoritarian or dictatorial (directive leadership) (Avolio, 1999; Bass & Avolio, 1993) and it can fall prey to "heroic leadership bias" (Yukl, 1999).

5 See Reicher, Haslam, & Platow (2007) for recent development of leadership in connection with service based leadership. They summarize this new trend in the following ways. First, "effective leaders must understand the values and opinions of their followers." Second, there is no fixed set of personality traits because "the most desirable traits depend on the nature of the group being led" (Reicher, Haslam, & Platow, 2007, p. 24). Third, successful leaders should shape the group's identity and let the identity be expressed through the group's agenda and policies.

6 What I mean by duty is Kantian sense of deontological imperative, i.e., engaging in an action for the sake of a universal moral principle recognized by human reason.

7 For example, leadership features of servant leadership include mentoring, empowering, team building, community support, citizenship behavior (Kanungo & Mendonca, 1996).

8 I used Van Norden and Ivanhoe's (2001) translation of *DaoDeJing* in this paper.

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Mathematics: When Hospitality, Courtesy, and Gratitude Enter the Equation

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Abstract

The first year college experience is anxiety producing. For college students who represent traditionally underserved populations, particularly ethnic and linguistic minorities, the anxiety can be even more pronounced. Add to the mix a requirement for students to complete at least one course in mathematics during the first semester and the conditions are set for potential academic disaster. To mitigate against this prospect a father-son team, the father a professor of education and the son a professor of mathematics, pool their discipline expertise to create opportunities for successful learning experiences in college mathematics. The team applies pedagogical theory to the content of college algebra with a focus on providing low stress, high achievement experiences for students from any population, but especially for those who are historically underrepresented among the ranks of college students. The team develops activities and assessments in mathematics, grounded on a foundation of classical and contemporary best practice. Theory and practice are complemented by the infusion of three Franciscan values into the teaching learning paradigm: hospitality, courtesy, and gratitude. The desired outcome of the team's effort is to diminish anxiety and to elevate performance in first year college mathematics.

How can hospitality, courtesy, and gratitude influence the ability of first year college students to learn mathematics?

Introduction

How can hospitality, courtesy, and gratitude influence the ability of first year college students to learn mathematics? What kinds of experiences provide opportunities for constructing knowledge about a brand new concept? How can mathematics teachers ensure that these experiences minimize the anxiety level of their students, particularly traditionally underserved populations and ethnic and linguistic minorities, for whom the anxiety can be even more pronounced (Sagona, 2003)? How does a classroom climate infused with Franciscan values enable instructors to tap into the diverse intelligences of their students in order to promote the construction of new knowledge (Ashcraft & Kirk, 2001)? How can

the effectiveness of alternative approaches to conventional mathematics instruction be assessed? These questions will be addressed in this paper (Savitz & Savitz, 2004).

Theoretical Rationale

At Neumann College, the Division of Mission and Ministry introduces a theme to the college community at the start of each academic year. Welcome Back Day brings faculty, staff, and administration together for the purpose of celebrating the Catholic and Franciscan tradition of the College. An annual theme emanating from Franciscan values is woven through the day's speeches, presentations, and announcements, and College personnel are encouraged to emphasize the theme in their professional interactions. As faculty members in the Divisions of Education and Human Services and Arts and Sciences, this father and son team has contemplated how to infuse three themes — hospitality, courtesy, and gratitude — into the mathematics classroom. We have collaborated for three years in an effort to find and make connections between the Franciscan themes and the instructional enterprise of providing opportunities for learners from diverse backgrounds to become achievers in first year college mathematics classes. We assert that hospitality, courtesy, and gratitude set the tone to deliver mathematics instruction along pathways firmly established in Bloom's (1956) Taxonomy and Howard Gardner's (1983) theory of multiple intelligence.

We derive our understanding of the significance of hospitality, courtesy, and gratitude from the global values of the Franciscan tradition enumerated on the website of the Sisters of Saint Francis of Philadelphia, and we operationalize these values in our classrooms by reflecting upon an approach taken by the sixteenth century Franciscan priest, Cornelio Musso (Norman, 1998). In his efforts to popularize the Catholic and Christian essence of Franciscan values, Musso modeled his notion of the way behaviors should appear as he preached. We adopt Musso's modeling tactic in our approach to teaching in a Catholic and Franciscan institution.

Our primary duty as full time faculty members is to teach introductory level mathematics and statistics courses, as well as a variety of education classes. The students in these classes are typically first year college students who come from a diverse array of backgrounds. Many of the students represent traditionally underserved populations, particularly ethnic and linguistic minorities. Students who are new to the discipline find much of the course content alien to their own repositories of prior knowledge. Paramount among our goals, therefore, is to assist the first-year students to establish vivid schemes containing key elements of mathematics. To reach this goal we rely on the constructivist notions of John Dewey (1938) and Jean Piaget (1950).

The notions of Dewey and Piaget enable us as instructors and our students as (anxious) learners to participate in experiences that facilitate

the construction of new forms of knowledge and the acquisition of new arrays of skill. They inform our teaching by reminding us how to provide appropriate learning experiences for our students. We also wish to reduce the level of math anxiety of our students, as difficulty in mathematics classes plays a key role in the retention of first year students. We find support in our instructional approach in the research based mathematics program, *Everyday Math* (Wright Group, 2008), a project developed by the University of Chicago School of Mathematics. *Everyday Math* suggests that learners master mathematical knowledge and skill by engaging in a pattern of sequential problem solving which incorporates learning by doing, hypothesis testing, and creative thinking.

Our efforts at reducing math anxiety are grounded in the theoretical notion that learners achieve most and achieve best when they apply the kinds of intellectual processes with which they are most comfortable. Hence, we design our classes and structure activities around a multitude of ways for students to demonstrate conceptual mastery and skill development. Essentially, this means incorporating the multiple intelligence theory advanced by Howard Gardner and utilizing the assessment tools delineated by Benjamin Bloom. Gardner and Bloom represent our instructional link between teaching (Gardner) and assessing (Bloom). We find that instruction which allows learners to tap into their preferred type of intelligence tends to diminish mathematics anxiety. Specifically, we contend that learning experiences should permit students to process mathematical information by engaging one or a combination of seven possible intelligences: interpersonal, intrapersonal, logical/mathematical, linguistic/verbal, spatial, musical/rhythmic, and body/kinesthetic. These seven intelligences constitute channels for encrypting information and solving problems. When mathematical information is processed by students through an intelligence (or intelligences) that they favor (we call this their "go-to" intelligence), anxiety levels are reduced and confidence levels rise.

After students decipher the information by running it through one of their "go-to" intelligences, they are prepared to demonstrate their understanding of the concepts and applications. Here is where we connect teaching and assessing by invoking the taxonomy of domains of learning delineated by Bloom. Three domains of learning provide areas for assessing progress toward mastery of mathematical understandings: cognitive, affective, and psychomotor. Each domain contains from five to six levels of attainment, ranging from simple to complex. The cognitive domain is the thinking domain, whose six levels ascend from knowledge at the simplest through comprehension, application, analysis, and synthesis, to evaluation at the most complex. The affective domain is the feeling domain, whose five levels ascend from receiving at the simplest through responding, valuing, and organizing, to characterizing at the most complex. The psychomotor domain is the moving domain, whose five levels ascend

from imitating at the simplest through manipulating, making precise, and articulating, to making natural at the most complex.

In effect, Gardner's theory is the highway that leads us to our destination consisting of learning outcomes landmarks i.e., Bloom's Taxonomy. Our experiences over the last six semesters have shown us that establishing this teaching/assessing linkage promotes an individualized approach to learning (fostered by engaging students' preferred intelligences and sometimes referred to as differentiated instruction) and a standardized approach to assessment (delineated by Bloom in his three domains of learning). This results in retention rates surpassing rates in sections of mathematics classes where more conventional approaches to instruction and assessment are utilized. Our findings suggest that the retention rate averages 90%, in contrast to the 60 to 70% rate of retention observed in our classes' counterparts. Furthermore, of the approximately ninety percent of students who complete the course, over 90% do so with a grade of "C" or better. This outcome stands in stark contrast to the more traditional classroom rate of achievement, where it is not uncommon to have pass rates as low as 58% (Valencia Community College, 2006).

Expressions of self-confidence in word and in action characterize the attitudes of students who had previously harbored thoughts of dread and failure.

Following Dewey's philosophy, we engage our students in experiential learning activities. By structuring classroom episodes within the context of Dewey's (1938) mind/body paradigm, ways of knowing and doing are developed through auditory, kinesthetic, and visual modalities. We use this mind/body paradigm to enable students to build new schemes associated with concepts about mathematics, schemes that students need to establish in order to become successful in any quantitative field.

Consequently, students create an operating system in their minds, which they can refer to as "the teaching/learning process." This scheme, in Piagetian terms, will allow the students to accommodate and assimilate previously unfamiliar knowledge and skills about mathematics. Our students literally construct new knowledge about classroom performance by experiencing the classic theories (Hyerle, 1996) advanced by Dewey, Piaget, and Bloom. Classroom experiences engage students' auditory, kinesthetic, and visual capabilities as they build this new scheme called the teaching/learning process (Brooks & Brooks, 1993).

This constructivist methodology allows students to appreciate a virtual encounter between Howard Gardner and Benjamin Bloom. The integration of Bloom's Taxonomy (Bloom, Englehart, Furst, Hill, & Krathwohl, 1956) into our classroom methodology is a key to the success of our students. When students complete mathematical tasks and have their results assessed, applications of multiple intelligence theory promote authen-

ticity in learning outcomes (Dannenhoffer & Radin, 2007). Diminished anxiety, personalized instruction, and elevated achievement, bound by the Franciscan themes of hospitality, courtesy, and gratitude, yield four desired outcomes:

First, the constructivist approach utilized in our classroom addresses students' individual learning styles more effectively than does a traditionally didactic approach. Instead of delivering a one size fits all skill and drill type of lesson, we tailor every stage of every class with activities that 1) introduce concepts in personally meaningful ways, 2) subsequently develop understandings by building upon accessible conceptual foundations, and 3) draw closure by providing opportunities for all students to acknowledge that they are satisfied with what they need to know.

Second, our pedagogical approach enhances students' self-efficacy (Bandura, 1977) in mathematics and statistics. Expressions of self-confidence in word and in action characterize the attitudes of students who had previously harbored thoughts of dread and failure. Our hospitable, courteous classroom climate offers reflective moments when students are encouraged to free themselves of their negative thoughts about mathematics and to replace them gratefully with positive thoughts about successful performance. In the process, students grow to believe in themselves, much the way that Gabrielle and Joram (2007) explain. Students comment on how enthusiastic they are about learning mathematics, thanks to the encouragement they get from knowing that their multiple intelligences are recognized and that their mastery of content is being measured by strategies consistent with diverse kinds of intelligences. For example, students comment that for years they were under the impression that they were "dumb," because they could not "do" math in the traditional way. They state that when they discovered a climate where multiple intelligences were rewarded for doing mathematics correctly, they eagerly assumed responsibility for working harder and defeating failure. They attend class regularly, comport themselves in class alertly, and discuss lessons after class frequently. In short, they take charge (Bandura, 1993, 1997).

Third, the approach we utilize results in a greater acquisition of skill in mathematics and statistics than would have occurred in a traditionally didactic classroom. We encourage students to self-assess and peer-assess at the conclusion of every class. We invite our students to reflect upon their learning, measure their progress toward mastery, and share their skills with their classmates. Here is the nexus of Gardner and Bloom, the point at which intrapersonal and interpersonal intelligences (Gardner, 1983) encounter assessments designed to measure application, analysis, and synthesis of mathematical and statistical concepts (Bloom, 1956).

Fourth, hospitality, courtesy, and gratitude constitute the binding force behind the previous three inferences. The role played by these three Franciscan values infused into the classroom climate is essential to facilitate the instructional approach cited in our discussion. Expressions

of hospitality, courtesy, and gratitude are not made merely as empty, one-time-only gestures. As professors, we incorporate them into all of our classroom interactions. We draw upon the assumption that we portray models of commitment (Mayer, 2007). By emulating these Franciscan values, we provide our students with models with whom they can identify. As models of commitment, we demonstrate values believed worthy of transmission to young adults who are yet to be initiated into a culture of higher education that promotes these values. We nurture conditions where students are eager and receptive to enhance their own personalities by incorporating values consistent with the culture in which they are located. Hospitality, courtesy, and gratitude create a climate for teaching and learning in an environment where intellectual gifts are recognized and valued by professors and students alike.

The aforementioned constructivist methodology is especially relevant in a culturally and linguistically diverse classroom. Each type of learner, regardless of cultural background or linguistic orientation, is presented the curriculum in multiple ways, and has multiple opportunities to demonstrate the skills acquired. The atmosphere we create fosters the opportunity to deal with unfamiliar content on several levels (Banks & Banks, 1989). These levels can be as simple as a single classroom reference related to a cultural or linguistic phenomenon, or as complex as a curriculum designed to reflect the multitude of cultural backgrounds and linguistic orientations. All of these aspects of curriculum, instruction, and assessment contribute to our ability to effectively teach to a diverse student population. And so we acquaint our students with the daunting role of being a college freshman with a tune (apologies to John Lennon and Paul McCartney) that laments having missed a class or bombed a test when, in fact, it was only a dream, a high achiever's nightmare:

I JUST HAD A CLASS

I just had a class but I forget the time or place where it just met
It was the class for me but I forgot to go and see that class
Na na na na na na.

Had it been another day
I might have even had an A
But as it is I missed that class
And now I think I'll never pass that class.
Na na na na na na.

(chorus)

Failing, yes I am failing
And now I'm wailing
About that class.

Failing, yes I am failing
And now I'm wailing
About that class.

I just took a test
In which I thought I did my best
But when I got it back I took a look
And saw that I had got the hook.
On it, na na na na na na.

(chorus)

I just had a dream
And I awoke with such a scream
Because I know I never missed that class
And now I think I'll surely pass that class.
Na na na na na na.

(chorus)

Dreaming, yes I am dreaming
And now I'm screaming
About an A.
Dreaming, yes I am dreaming
And now I'm screaming
About an A.

In no time "I Just Had a Class" is adopted as "The College Algebra Theme Song." Shortly thereafter, it becomes the mantra for achieving success as a first year college student. Singing "I Just Had a Class" is a way of inviting learners to share freely with their professors. Inviting students to join their professor in singing the song represents a human demonstration of hospitality and makes the classroom a comfortable place to learn by promoting a feeling of being at home. The theme song resonates throughout the semester, sung whenever students feel the need, especially before taking examinations. "Is it OK to sing the theme song?" often is the refrain of students at the opening of class, and all are welcome to join in a chorus or two. "May we please sing 'I Just Had a Class' today?" ask many of our students in a courteous request for a few minutes of time at the opening of class to prepare their minds and hearts for the work ahead. Singing "I Just Had a Class" is easily accommodated for the musically challenged while remaining true to the musical/rhythmic intent of the song; rather than playing an instrument and keeping a tune, instructor and students can establish a beat and recite the lyrics in unison.

Theory to Practice

How to fit the domains of learning from Bloom's Taxonomy into a new scheme, then, demands the application of genuine, authentic experiences. We model contemporary practices in our lessons, and we engage students' multiple intelligences (Gardner, 1983) by providing experiences designed to encourage meaningful learning. Gardner's theory emphasizes authenticity in scheme construction. When applied to practice, the theory encourages the teacher to address seven distinct intelligences. Therefore, students invoke their intelligences in music, personal and social interaction, linguistic skills, individual movement, mathematics, and spatial relations. Now students have a seven-fold opportunity to organize their learning process scheme shaped around Bloom's Taxonomy.

In preparation for our college algebra class, we work on developing the kinds of strategies that demonstrate links between Gardner's theory and Bloom's Taxonomy, and elementary mathematical concepts. It occurred to us that we could exploit our interest in blues music to assist us in making that connection between Gardner and Bloom. In fact, we decided to compose an original blues tune, a tune that we would use as our catalyst in the linking of Gardner to Bloom. We engage our students' varied intelligences in order to minimize their math anxiety and help them to gain a better understanding of basic mathematical concepts. We welcome our students to join us in singing the blues, for their participation informs them of how they are going to learn about the intricacies of mathematical concepts. When they sing "The Hierarchy Blues," they discover how grateful we all are — teachers and learners — for the contributions Bloom makes to the enterprise of academic achievement.

As we strive to create culturally responsive classrooms, we model acts of hospitality, courtesy, and gratitude that are emulated by our students.

In a nutshell, as we prepare for our college algebra course, we sing the blues, "The Hierarchy Blues." Accompanied by our trusty harmonica (in the key of D) and our sweet mandolin, we sing (or chant in rhythmic fashion):

THE HIERARCHY BLUES

(chorus)

The hierarchy blues
The hierarchy blues
You know I got the hierarchy blues

The hierarchy blues
The hierarchy blues
You know I got the hierarchy blues

Bloom gives me a pain
In the cognitive domain
Don't forget the affective and psychomotor too

Bloom gives me a pain
In the cognitive domain
Don't forget the affective and psychomotor too

(cognitive domain refrain)

The cognitive has thinking skills
Six from low to high
Plan your lessons right
Your kids will reach the sky

(affective domain refrain)

The affective has attitudes
And it has values too
A low of one — a high of five
Kids learn but don't feel blue

(psychomotor domain refrain)

Psychomotor it has five of them
It gets real physi-cool
It shows how kids play out a task
To do their best in school

(chorus)

The hierarchy blues
The hierarchy blues
You know I got the hierarchy blues …

Mathematics Classroom Activities

The previously discussed constructivist approach to education manifests itself in a variety of ways in our mathematics classroom. We engage the students in many types of activities, not limiting ourselves to the traditional lecture or skill and drill styles of mathematics education. Our activities engage the students' various intelligences. When engaging students in multiple intelligence oriented activities, we remind our learners that we are all grateful to have so many ways to consider issues and to solve problems. We extend our gratitude for possessing at least seven kinds of intelligence enabling us to process complex information, to formulate

coherent hypotheses, and to arrive at accurate conclusions (Gardner, 1983). In short, we remind each other that we are grateful for the ability to be effective thinkers.

Nine examples of mathematics classroom activities illustrate the confluence of Bloom's Taxonomy, Gardner's theory of multiple intelligences, and the Franciscan themes of hospitality, courtesy, and gratitude. As we strive to create culturally responsive classrooms, we model acts of hospitality, courtesy, and gratitude that are emulated by our students. The more regularly we say "Welcome to today's class," "Thank you for your contribution to yesterday's discussion," and "We appreciate your presence with us today," the more likely it is that our students will emulate these behaviors until they become classroom tradition. These behaviors become as integral to our classroom climate as do acts as simple as taking roll and offering a prayer at the start of each class. Consequently, they do not interfere with or impose upon instructional time. They are a part of the instructional process, not a process unto themselves. In an exhortation attributed to St. Francis, we "…preach the Gospel at all times… [using] words only when necessary."

Example 1, Mathematical functions:

We demonstrate how mathematical functions operate by using the students as points on a graph. In order to do this, we go outside, and one student acts as the function, while the other students are assigned "x-values." The student who plays the role of the function then takes each student and assigns them an "f(x) value," according to their predetermined "x-value." The students then take the appropriate number of paces along both the x and f(x) axes, until they reach their points on the graph. This activity, unlike methodologies used in traditional mathematics classrooms, utilizes the students' kinesthetic and social intelligences (interpersonal and intrapersonal combined).

Example 2, Mathematics concepts presentations:

Our students have the opportunity to generate reports on a variety of mathematical topics, often in collaboration with a partner, and then present their findings to the class. We encourage presentations throughout the semester, whenever our students find that their interests align with concepts delineated on the course syllabus. The composition of these projects involves students' linguistic, logical, artistic, and social intelligences. Inherent in the success that students have in carrying out this activity is the courtesy they extend to one another when they collaborate outside class in order to fulfill the requirements for presenting their reports.

Example 3, Mathematics as a second language:

We treat mathematics as a foreign (but soon to be familiar) language in the classroom. This appeals to the students' verbal and logical intelligences.

We often "translate" seemingly complex mathematical statements into English, thus allowing the verbally inclined learners in the class to more fully grasp the material. For instance, the mathematical statement f(x) = 7x -9 can be translated as "I've got a mathematical machine called 'f.' This machine's job is to take whatever I give it, multiply it by seven, and subtract nine from that." Such translations allow students to view mathematics in terms that may be more familiar to them.

Example 4, The two-minute drill:

We call this "the two-minute drill" because students are given two minutes to illustrate their understanding of mathematical and statistical concepts. Following the completion of a paper and pencil portrayal of the concept, students stand and exchange their conceptualizations with classmates. Thirty seconds are then allotted for the classmate to examine the concept portrayal and to write any comment about what is pictured. The thirty second exchange procedure continues until the concept portrayals return to their originators. Typically, the exchanges grow faster and faster as classmates see that their observations reflect previously stated observations. When the originators receive their concept portrayals they summarize the observations made by their classmates and share the summaries with the class. This activity provides valuable peer feedback within the context of a formative assessment of progress toward mastery of a mathematical or statistical concept.

Example 5, Who am I?:

Students identify mathematical concepts written on Post-It sheets and attached to their backs by asking their classmates clarifying questions. Classmates respond by answering only either yes or know. When the concept is identified, the Post-It is attached to the classroom board or wall for discussion and review.

Example 6, Formula strips:

Groups of three share their homework results and summarize them on strips of paper. All of the groups' strips are connected until the finished product is configured to resemble a shape or figure that characterizes the mathematical concept reviewed by the groups.

Example 7, Mathematical relays:

Relay teams consist of each member representing a separate component of a formula or equation. Members of the team hand off their component in proper mathematical order until the formula or equation is finished. Relay race officials (either the instructor or selected students) judge the progress of the relay and determine which teams complete the race in correct order.

Example 8, Archaeology:
Students dig for mathematical artifacts buried in sand (or an appropriate substitute), sifting items from the sand and separating valid evidence of mathematical concepts from decoy evidence. Upon conclusion, students classify and describe their artifacts. This example promotes concept learning because the physical act of digging constitutes an authentic constructivist approach to learning. New knowledge is literally unearthed and distinguished from irrelevant knowledge.

Example 9, Enrichment activities:
Along the same lines as example 3, enrichment activities are conducted in the classroom. One activity that effectively stimulates both class discussion and students' verbal learning skills takes place in our introductory statistics class. In statistics, parameters are typically given Greek letter names, while statistics are typically given names using the letters ordinarily seen in the English (as well as many other Western European) language. Early in the semester, we have our students investigate the origins of the alphabet used in the English language. Not only does this task directly tie in to the statistical concepts at hand, but it also allows the students to gain an appreciation for language and the interrelationships between languages. Simply put, students express their gratitude for understanding that their verbal literacy promotes their statistical literacy. They are grateful to be able to speak in their own vernacular and to use that skill to translate the language of mathematics.

As demonstrated by these examples, the students in our introductory level mathematics courses have the opportunity to learn mathematics in many different ways. From day one of the semester we give the courtesy to our students to tap into whatever intelligence they are comfortable with in order to approach their mathematical challenges. The inherent dignity in giving courtesy suggests that we recognize the abilities of all students. This allows each student, no matter what type of learner he or she may be, to absorb the material in whatever way is most natural. The utilization of multiple intelligence theory in our classroom has a twofold effect. First, our students are able to more easily master the concepts and applications within the course by using a broad array of their intelligences. No longer is the mastery of quantitative methods the sole domain of students who are gifted with great mathematical-logical intelligence. Second, the inclusive and relaxed setting that exists in our multiple intelligence oriented classroom reduces the level of math anxiety that our students experience. The two aforementioned outcomes do not occur in isolation of each other. There is a feedback loop between the two. The reduced level of anxiety allows students to more effectively utilize each of their intelligences, while the activation of many different intelligences reduces our students' anxiety levels.

Discussion

As previously noted, over 90% of the students who initially register for the introductory mathematics classes that we teach using the methods discussed both remain in the class for the entire semester and successfully complete the course with a grade of "C" or better. This failure/drop rate of 20% is less than half of what is seen in more traditional classrooms (Valencia Community College, 2006).

Attending to the anecdotal feedback of students enrolled in our introductory statistics course allowed us to support the assertions contained within this paper. By the conclusion of the semester, we were able to surmise that feedback clustered within six categories of attitudes and expectations related to the course. These six categories are delineated as follows:

1. How well this particular math class addresses the student's own individual style of learning
2. How well a conventionally taught math class addresses the student's own individual style of learning
3. How likely it appears that the student will succeed in this particular math class
4. How likely it appears that the student would succeed in a conventionally taught math class covering the same content
5. How much the student seems to have learned in this math class
6. How much the student seems to have learned in a previously taken, conventionally taught math class

An analysis of this informal feedback suggests that the class of first year mathematics students is generally inclined to favor instructional approaches which consistently apply the contributions of Bloom and Gardner in concert with the three Franciscan themes. Students' remarks in conversations with the professor and on their written assignments enthusiastically disclose how accommodating the classroom climate is when their learning proclivities are recognized and validated. Remarks about Franciscan values and the ways that they are modeled by the professor suggest that hospitality, courtesy, and gratitude influence learning by making students feel comfortably at home. Combined with the applications of Bloom and Gardner, this comfort level is viewed as a means for diminishing stress and anxiety over mathematics.

Remarks about Franciscan values and the ways that they are modeled by the professor suggest that hospitality, courtesy, and gratitude influence learning . . .

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Teaching Women's Health Care to Nursing Students from a Pro-Life Catholic Perspective

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Background

Registered nurses serve in a variety of roles that relate to women's health and reproductive services. They work in hospitals with women giving birth, in outpatient clinics where gynecologic services are provided, and in schools where nurses provide health education and in some cases contraceptive services and referrals. Basic undergraduate nursing education contains material about women's health and reproductive health services, either as part of a distinct "family-child" nursing course, or through content integrated throughout the nursing curriculum. Content on reproductive health care is included as part of the NCLEX licensure exam, with an emphasis on the types of information newly graduated nurses would be likely to need in the roles for which they are typically hired (National Council of State Boards of Nursing [NCSBN], 2007). Usually, a nursing curriculum will include information on health issues surrounding pregnancy, birth, and the period immediately after the birth of a child (postpartum). In addition, faculty present content on health care for women including contraception, abortion, and the treatment of sexually transmitted diseases. While the topics listed on the NCLEX test plan tend to be rather general, "Family Planning" is mentioned specifically (NCSBN, 2007). Graduates of nursing programs nationwide will be working in settings where reproductive health care occurs. They are directly involved talking with individuals and families about childbearing, and they provide health teaching on reproductive topics (Fuller, 2007; McKinney, James, Murray, & Ashwill, 2004). Some nurses will go on to advanced roles such as nurse midwife or nurse practitioner where they will have more responsibility and work more autonomously. While regulations vary from state to state, nurse practitioners and midwives generally have some prescribing privileges, thus potentially prescribing contraceptive products.

Nursing faculty who are committed to the teachings of the Catholic faith observe that the dominant culture and health care system is not in synchrony with Church teaching on many levels. When I began teaching at a Franciscan Catholic institution several years ago, I felt a great responsibility to ensure that students were accurately informed about the intersection of health care topics with the teachings of the Catholic Church. Faculty in Catholic institutions of higher education are challenged to teach students what they need to know to meet nursing standards, while not endorsing practices that are in conflict with Church teaching.

Published research and anecdotal experience suggest that many Catholic students in the current generation of young people are deficient

in knowledge about the teachings of the Catholic Church (Morey & Piderit, 2006). It should not be assumed that students, including Catholics, are aware of the Church's positions on the various aspects of reproductive health care, particularly those concerning new fertility technologies. Faculty should consider the impressions given to students through their teaching — both what they say and what they do not say. Since students may not be well informed on Church teachings, their educational experiences while in a Catholic affiliated nursing program take on greater significance. If faculty members choose to ignore the relationship of Catholic values to the health care topics they teach, then students will receive a message that either the Catholic values are not important, or that it is acceptable for Catholics to dissent on the particular topic.

There is very little time in a nursing curriculum to cover essential content, let alone engage in lengthy discussions about values. It could be argued that factual health care information belongs in the nursing courses, while theoretical education on ethics and morals can be relegated to theology classes. However, actual encounters with real patients and real family situations in health care can be a rich opportunity to encourage students to think about key questions and clarify their values. If the moral and ethical issues are introduced and raised, they may be further fleshed out in a theology or philosophy course.

In this article I will outline specific strategies, some of which I first started using when teaching at a state university, where integration of religious values was not expected in the classroom. In the state university setting, I had to consider carefully how to present material in a way not in conflict with my own values and the teachings of the Catholic Church. By raising questions in an understated and subtle manner, I was able to impart a message that some of the current and emerging health care practices are not helpful to families, regardless of faith affiliation. Now that I am working in a Catholic Franciscan institution, there are no constraints about inserting the Catholic position. Yet, there are challenges, including widely diverse perspectives and backgrounds of the students, faculty who dissent from Catholic positions, and the standard practices within the settings where students have clinical rotations. It is not as easy to uphold pro-life Catholic values as I first anticipated it might be, and the methods I developed in my state university career remain useful.

Complexity of the Issues and Contextual Considerations

Let me illustrate the level of confusion and potential values conflict with which nursing professionals must grapple in the area of women's health care. I recently attended an all day conference on the medical and nursing care of women with high risk pregnancies. The speaker, a women's health nurse-practitioner with substantial practice experience, presented case examples from her work at a large urban medical center. Within one fifteen minute segment, she spoke of the need to discuss fetal reduction

with in vitro fertilization patients, and then a few minutes later advised nurses to encourage these same patients to participate in religious activities. "Churches give great support to moms of multiples. If she's Catholic, have her go sign up for the envelopes. Youth ministry folks can get involved helping her with feeding the babies and changing diapers." The speaker also acknowledged the stress and psychological struggles of women experiencing a high risk pregnancy and how a sense of spirituality may help them cope. A few minutes later, there was a discussion about counseling couples after a multiple birth to use a contraceptive method. It was assumed that these couples, having experienced a multiple birth, would need birth control counseling, particularly those with a history of infertility who may not have had a need to use contraceptives in the past.

My experience at this conference serves as a microcosm of nursing education challenges. First, it shows evidence that within mainstream health care, the secular culture dominates, with its eager embrace of new reproductive technologies and an assumption that virtually all single people and families of reproductive age use artificial contraception. Next is the observation of the typical teaching style of nursing faculty, who routinely find themselves toggling between the scientific and the spiritual, moving from concrete topics such as breastfeeding technique and postpartum hemorrhage risks, to matters like coping with stress and fear of death. Periodically we also scratch the surface of deep ethical questions. Sometimes in our busy professional practices we do not immediately recognize the moral or ethical dimensions to the care we are providing. Nurses tend to be practical, dealing with real people and their current situations whatever they may be. Within our educational programs and practice roles, we are expected to care in a nonjudgmental manner for all patients and to operate in a holistic framework, considering mind, body and spirit. Reflecting the American Nurses Association Code of Ethics (ANA, 2001), nursing faculty teach students to be compassionate and supportive to patients, regardless of the situation, and emphasize the value of patients making autonomous and informed choices.

I contend that in a Franciscan Catholic educational setting, nursing faculty have a responsibility to raise students' awareness about the values inherent in reproductive health care practices. We can pose questions such as: "Should health care professionals be promoting a procedure in which multiple human embryos are destroyed?" or "Are school health programs doing a service to teenagers by making contraceptives readily available?" While my nursing faculty colleagues may clamor, "We have no time!" there are ways to run the course so that the clinical-ethical connections are highlighted for students without adding lecture or clinical hours, or diminishing the time allotted to essential topics. The overall manner that content is presented, careful selection of course materials and attention to what is going on in the clinical rotations, can all help make the Maternal-Child or Family nursing course a powerful transformational experience

for nursing students. While exploring their values in conjunction with the topics of the course, students become more knowledgeable about key issues central to the Catholic faith. The issues surrounding reproduction may be relevant in their future nursing practice and will certainly be tied in to their personal lives.

Consideration of the Audience

One caution that needs to be stated is the need for nursing faculty to consider the backgrounds of the students in the classroom. A diversity of views and experiences should be expected, and class presentations handled sensitively. In my classroom, the majority of students are not Catholic. In addition, there is a diversity of views among Catholics about reproductive issues such as contraception and abortion. Some of the students will have experienced abortion themselves. Many students are unmarried and engaged in sexual relationships, having used various contraceptive products for years. An increasing number of students will be children who were conceived by in vitro fertilization.

What does all this mean to the faculty member teaching reproductive health care content? One must be respectful towards all students, regardless of their views. I talk about my own journey of changing my views, modeling the process of transformation that people may share, and thus showing respect for people who are not on "my same page" at this time. I encourage students to read accounts of doctors and nurses who have changed their views on topics such as abortion and contraception, for example the book *Physicians Healed* (Hartman, 1998). I acknowledge that the topics are controversial, and that people from various faith traditions have differing beliefs. I encourage sharing ideas in general, without necessarily tying them to religion. I also emphasize that certain issues or viewpoints are not held exclusively by Catholics.

General Strategies

Reverence for the Human Body and Sexuality

One strategy that can be implemented in any college setting is to set a tone of respect and dignity with regard to human sexuality. One way this climate is fostered is through avoidance of jokes and off color humor about sexual intercourse and giving birth. Nurses, particularly in the field of obstetrics, may have developed a bawdy sense of humor. One may view this as understandable, as veteran nurses and nurse-midwives may have participated in hundreds or thousands of births, and work in office practices and emergency rooms where all sorts of strange situations occur. Conveying a tone of dignity to human sexuality is a crucial backdrop for a pro-life curriculum.

Off-color humor and funny cartoons can make their way into nursing classes in relation to various topics; for example, poking fun at large

families, portraying sexual intercourse irreverently, laughing at contraceptive failures, or joking about sperm banks and in vitro fertilization. This type of content appears in mainstream nursing publications and websites, mirroring the casual view of sex in society. Establishing clear expectations regarding appropriate and inappropriate attitudes toward sex and sexuality does not require a full lecture on the topic. It will suffice to offer a few sentences to set the standard in one of the first classes, and then follow up by handling any lapses that may occur.

Emphasis on the beginning stages of human life

In a maternal-newborn course, nursing students generally spend most of their clinical time in postpartum and newborn settings. While the emphasis in the clinical rotation may be on women and newborns or pregnancies at a later stage of development, in the classroom I am careful not to rush through fertilization, implantation and early embryonic life. Appreciation of the processes of fertilization and early development of the fertilized ovum and embryo promotes a pro-life awareness for a host of reproductive topics. These include in vitro fertilization, post-fertilization effects of hormonal contraceptives, and the use of intrauterine devices. The science of early human development is not controversial, except in terms of the definition of the start of pregnancy. In Catholic teaching, a pregnancy begins at conception or fertilization (United States Catholic Conference, Inc., 1994), while a clinical pregnancy as defined by the American College of Obstetricians and Gynecologists (1972) occurs at implantation of the developing blastocyst into the lining of the uterus. Nursing students should be aware of the different definitions of the start of pregnancy as they consider how various products and procedures work, and then relate the facts to their values and those of their patients.

A compassionate and nonjudgmental encounter with a nurse can often serve as a catalyst to help women and families improve their life situations.

Showing illustrations of fertilization followed by the growth of the embryo and fetus, while pointing out the human features at each stage, conveys a powerful message. I either end or begin my class with the questions: "Is there anyone here who did not start out as an embryo?" and "Has anyone heard of a human embryo turning into something else?" These simple questions are intended to lead students to a greater appreciation of the profound truths linked with early human life.

Values, Secular Biases and Misconceptions

One major theme often expressed by both practicing nurses and nursing students is the notion of "some people should not be having children." I allow for some open discussion and examination of students' thoughts

and feelings when encountering pregnant women who are poor, young, or abusing drugs. I share with students a view that everyone can agree on giving good nursing care to babies and children who had no voice in how they came into the world. A compassionate and nonjudgmental encounter with a nurse can often serve as a catalyst to help women and families improve their life situations. One may acknowledge that it is not always easy to be compassionate towards people who appear to be using poor judgment. However, in the Christian tradition we are called to be caring even when it may be difficult. Students often bring up topics such as "the population explosion" or "poor people in developing countries having too many babies." I listen to concerns, but point out the complexity of social systems and wealth distribution, thus leading students to consider that limiting reproduction is not a simple solution to eradicating poverty. I counterbalance the discussion with information about the geographic and ethnic groups with trends toward very low birth rates, and weave in some information about the effectiveness of Natural Family Planning (NFP) when taught correctly in developing countries.

Faculty need to understand the blatant and subtle biases against the Catholic way of viewing reproduction in the media, in the health care industry and in the scientific literature. Student values are formed in part by what they read, so I make a point of showing students examples of bias. One example is use of the term "unintended pregnancy" which characterizes pregnancy as a health risk, except when the pregnancy is specifically planned.

Another example of bias that I have begun to see more frequently, is the assumption that women will be spending thirty years of their lives using artificial contraception. The "three decade" quote abounds in many popular and scholarly health care publications. An example found in a Guttmacher Institute publication states: "The typical American woman has intercourse for the first time at age 17 and reaches menopause at age 51. If she wants only two children, as most American women do, she will spend three decades being sexually active but trying to avoid unintended pregnancy" (Sonfield, 2003, p. 7). I teach a pharmacology course in which I assign students to do group presentations on a topic of their choice. One group, who chose the topic of "hormonal contraception," began their presentation with a statement that women "have to use hormonal contraceptive products for at least three decades of their lifespan." I quickly interjected that women were free not to use hormonal contraception, and to instead have a larger family or use Natural Family Planning. I was so focused on correcting the notion of "obligation to use contraception" that I forgot to even mention that girls could also consider abstaining from sex in their teen years prior to marriage. This example illustrates the pervasive acceptance of contraception in the culture, and the need for faculty to provide an alternative viewpoint to the messages generated from the popular media and professional publications.

One final example of the pervasive bias in popular and professional literature is the ubiquitous reference to abortion as a "safe" medical or surgi-

cal procedure. This concept is often used when comparing health risks to the mother in a legal abortion in a modern sanitary office or clinic to the greater health risks of illegal abortions of the past, which were often carried out in poor conditions, or to abortions in developing countries with substandard health care facilities. The point that can be made to nursing students is that abortion is always "unsafe" for the growing fetus.

Strategies for Specific Content Areas

Contraception

Faculty should make it clear to students that artificial contraception is in conflict with the teaching of the Catholic Church. There are three main themes that may be useful to highlight when teaching nursing students about contraception in a Catholic faith based framework. They are: (a) the notion of artificial contraception as one of several options, not a universal obligation, (b) accurate information about the adverse effects of contraceptive products, including post-fertilization effects, and (c) Natural Family Planning as an effective alternative to artificial contraception.

My first suggestion, which seems radical to some students, is that some people choose not to use artificial contraception. Many women in college today have been pressured to use contraceptive products from their early teenage years and expect to use them throughout their single and married lives. Male nursing students are likely to hold the view that good, responsible men use condoms to protect sex partners from pregnancy or sexually transmitted diseases. Motivations to use contraceptives are acknowledged, but at the same time students are urged to first explore values with their patients before assuming that they want any kind of contraceptive products. The idea that some couples choose to have a large family or reject the use of artificial contraception may be novel to many students. For further reinforcement, I show the video, *Life Is a Gift* (2000), by Dr. Ann Moell, a Catholic family practice physician who shares her thoughts about abandoning the practice of prescribing artificial contraceptives and instead promoting NFP. Dr. Moell addresses the spiritual and health benefits of using NFP and rejecting artificial contraception.

I provide students with thorough coverage of the risks associated with hormonal contraceptive products and intrauterine devices. Hormonal contraceptive products are associated with serious health risks such as blood clots and other unpleasant effects such as weight gain or breakthrough bleeding. Research findings support that women quit taking contraceptives due to side effects (Iuliano, Speiger, Santelli, & Kendall, 2006; Rosenberg & Waugh, 1998). One effect which is not well publicized is the secondary effect of hormonal products, particularly the progesterone preparations, to prevent implantation of a fertilized ovum by making the endometrial lining unfavorable to implantation (Larimore, 2000; McKinney et al., 2004). Students who accept that human life begins at conception

may be disturbed to learn of this post-fertilization effect of many hormonal products and intrauterine devices. Often the information provided in educational materials intended for patients omits what is included in nursing texts and other professional sources, and students who are using the products may be hearing about it for the first time (Larimore, 2000).

All nursing textbooks address the mechanisms and effectiveness of the various approaches to contraception. This information is sufficient for students to be informed about the material and answer NCLEX exam questions. Many nursing students probably have quite a bit of information about these products already from their own personal experience. The method with which they are less likely to be familiar is Natural Family Planning (NFP), and so it makes sense to give this topic greater attention. Teaching the NFP method includes the opportunity to contrast the spiritual mindset of families using NFP with those who are using artificial contraception. There are excellent current sources of information about the effectiveness of NFP, particularly from the Pope Paul VI Institute and the Institute for Natural Family Planning at Marquette University. I also reference the JHPIEGO group based at the Johns Hopkins Medical Center which has promoted and researched the use of NFP methods in developing countries. I mention these sources to students to emphasize the scientific credibility and increasing popularity of NFP.

Abortion

Previously in this paper I addressed the importance of good, thorough teaching of facts about early human life, emphasizing to the students that from the moment of fertilization a unique human being exists. In addition, I spend some time acknowledging the pressures on young girls and women to have abortions. It is important for students to realize the seriousness of the procedure, especially in terms of physical and psychological effects. At this stage of the class a student will often share an experience of taking a friend to an abortion facility, and then relate how her friend's experience transpired. Such occasions are teachable moments, providing an opportunity to convey a compassionate attitude towards the woman, and give factual advice to the students about the key physical symptoms for which they should consult with a health care provider or return a patient to the Emergency Department. I also make students aware of Project Rachel, a network of support services for women who have experienced abortion whose goal is to assist women to work through their grief. Spiritual and emotional healing is promoted through one-on-one counseling with professional counselors or priests, support groups and weekend retreats. Founded in 1984, this organization is currently affiliated with 140 Catholic dioceses in the United States and other countries. Local chapters of the organization can be accessed through toll free numbers listed on its website, www.hopeafterabortion.com.

Teen Pregnancy

Current literature in nursing journals on teen pregnancy is often focused on access to contraceptive products (Clements & Daley, 2006; Fuller, 2007). A more holistic approach consistent with a Catholic values framework can be achieved by using the topic of teen pregnancy as an entree into a discussion of youth and sexuality. I raise questions such as "Why are children having sex?" I encourage students to engage in a holistic evaluation of the situation, looking not only at the technical aspects of genital behavior and use of "protection" but also the factors leading adolescents to engage in sexual relationships.

Research indicates that young girls who experience success in school and have life goals are less likely to become pregnant as teenagers.

I attempt to dispel the simplistic view that teens become pregnant mainly because of a lack of knowledge about, or deficient availability of birth control products, and instead urge the students to think more broadly about teenagers' lives. A California based comprehensive review of effectiveness of teen pregnancy prevention programs revealed that the best practices were those that emphasized improving family relationships and those offering community support programs for teenagers (Miller, 1998). Research indicates that young girls who experience success in school and have life goals are less likely to become pregnant as teenagers.

Argument about an "abstinence only" approach to reducing teen pregnancy, versus improved birth control access, can surface in a discussion on teen sexuality. A comprehensive abstinence or chastity program goes beyond, "just say no." Rather, it includes a whole array of education: the beauty and responsibility of intimacy in the context of marriage, the fallout from people using one another for recreational sex, and the long term effects on families when sexual relationships are casual and disposable. The consequences of sexually transmitted diseases on young people who engage in sex with multiple partners are also addressed. For efficiency, I simultaneously teach teen sexuality, teen pregnancy, and sexually transmitted diseases in a case study format during the pediatric component of the course.

On a more practical note, students learn that fathers of the babies of teen mothers are often older, and that nurses should be aware of state laws on sex involving minors. We discuss the issue of teenage girls being exploited or abused by older men. I urge the students to think less about the genital aspects of teen pregnancy and more about the goals, school performance, and family relationships experienced by teenagers in today's society. While mainstream sources may emphasize the link between a decline in the US teen pregnancy rate and increased use of contraception (Potera, 2007), I point out that young girls are individual people with dignity, not simply sex objects who need birth control in order to prevent an unwanted pregnancy.

Out-of-Classroom Influences in a Maternal-Child Nursing Course

The lead faculty member or course coordinator for Maternal-Child nursing courses has the responsibility to orient the adjunct clinical instructors to the college mission, and give examples of situations that may require appropriate intervention in the clinical setting. The course faculty should also read the textbook and point out any instances of inappropriate bias to the students. For example, in the textbook I use, NFP presentation is generally well done, but only the "typical" use effectiveness rate is offered (75%) in a table comparing it with other contraceptives (McKinney et al., 2004). It is well documented that NFP has a much higher effectiveness rate when couples use the method according to instructions (Fehring, Schneider, Raviele, & Barron, 2007; JHPIEGO, 2007).

Of all the areas of external influence in maternal-child nursing courses, the clinical site staff and standard practices are probably the most uncontrollable. Faculty can use debriefing in post-clinical conferences and written feedback to clinical journal entries to balance influences that are inconsistent with Catholic values.

Conclusion

Nurses are a large group of health care providers. Collectively, they have the potential to make an impact on the way health care practices are handled. In Portland, Maine, contraceptives are being distributed to children in a middle school by school nurses (Bouchard, 2007). What if more nurses objected to carrying out such practices? A trend emerging in the nursing profession is that increasing numbers of nurses are expressing a negative view toward abortion, particularly late term abortions (Marek, 2004). This shift toward pro-life views among nurses can be enhanced by the basic education nursing students receive at Catholic institutions.

I would urge nursing faculty at Franciscan Catholic institutions to challenge their students to explore more fully the values inherent in health care practices. Faculty members at these institutions have the privilege of teaching and modeling a Catholic approach to maternal-child health care. When presented with objective content and research findings, students may consider alternatives to some of the standard practices that would be healthier for women and families and also morally congruent with Catholic Church teachings. A nurse formed in such an educational environment may be more inclined to take a personal stand in a workplace or avoid working in a setting inconsistent with espoused values. As a nurse accumulates experience and status in the profession, he or she may be inspired to initiate workplace policy changes, or become politically active for changes in governmental health policy. At the very least, nursing students who have been taught Catholic values surrounding family and reproductive health practices will be more broadly educated professionals.

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Mission: Sharing in the Grace — Sharing in the Responsibility

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Context

As Appleyard and Gray (2000) detail so well in their piece, "Tracking the Mission Identity Question: Three Decades of Inquiry and Three Models of Interpretation," Siena College, like many other Catholic colleges, is reclaiming its religious identity and mission. In the wake of the Roman Catholic Church's Second Vatican Council, and in an effort to do what was believed necessary in order to survive, Siena "muted" its Franciscan and Catholic heritage. Three college presidents later, Siena finds itself in a very different position, one in which faithfulness to its identity and mission is being actively reclaimed.

In the mid-nineties, with presidential and Board vision and commitment, as well as campus-wide conversation and debate, the College redefined its mission in terms of its Franciscan and Catholic heritage. The newly adopted mission statement declares: "Siena College is a learning community advancing the ideals of a liberal arts education, rooted in its identity as a Franciscan and Catholic institution … As a Franciscan community, Siena strives to embody the vision and values of St. Francis of Assisi: faith in a personal and provident God, reverence for all creation, affirmation of the unique worth of each person, delight in diversity, appreciation for beauty, service with the poor and marginalized, a community where members work together in friendship and respect, and commitment to building a world that is more just, peaceable, and humane … As a Catholic college, Siena seeks to advance not only the intellectual growth of its students, but their spiritual, religious and ethical formation as well. To this end, Siena is composed of and in dialogue with people from different religious and cultural traditions; fosters a critical appreciation of the Catholic intellectual heritage in conversation with contemporary experience; provides ample opportunities for worship and service; explores the moral dimensions of decision-making in business and the professions; and affirms the dignity of the individual while pursuing the common good" (Siena College, 2006).

The new mission statement and the community-wide effort that went into producing it set the stage for one of the five goals in the College's 2006-2011 Strategic Plan, which is to "strengthen the opportunities for

the college community to be enriched personally and intellectually by the Franciscan and Catholic tradition" (Siena College, 2006). This article chronicles campus initiatives which aim to enliven Siena's Catholic and Franciscan identity and mission, and it concludes with a student's perspective on the success of the College's efforts.

Mission Integration across the Campus

Focus on Faculty

In June 2007, the tenth president of Siena College began his presidency, and in his inaugural address, shared his delight in the fact that the Siena community not only wrote a mission statement that had as its centerpiece the College's religious identity and mission, but also, and more importantly, was poised to integrate the mission into the life of the College in deeper and richer ways. Soon after his inauguration, the President created the position of Executive Assistant to the President for Mission whose primary responsibilities include assisting all members of the Siena community in understanding the Franciscan and Catholic heritage and helping these varied community members, from the housekeeping staff to the faculty, figure out how they can support or advance the mission of the College. Believing with Murphy (2001) that "the chief providers of a Catholic education are the faculty," and that "[w]hat goes on in the classroom day after day determines whether or not the educational experience has a religious or value dimension" (p. 23), the Executive Assistant to the President for Mission focused attention on working with the faculty. More specifically, he put together a "Mission Think Tank," that is to say, faculty across the three schools — Liberal Arts, Business, and Science — to design and implement a "Faculty Retreat for Mission." The "pilot" retreat took place June 25-26, 2008 at Rensselaerville Meeting Center, approximately forty minutes from Siena's campus. Eighteen faculty and administrators participated, representing the following disciplines:

Liberal Arts

Social Work; Political Science; Philosophy; Religious Studies (presenter and participant); Sociology (presenter and participant); Foundations (first year course)

Business

Marketing & Management (2)

Science

Computer Science/Mathematics (2); Biology

Administration

Executive Assistant to the President for Mission; President; Vice President for Academic Affairs; Associate Vice President for Academic Affairs; Associate Vice President for Academic Affairs, Niagara University; Board of Trustees Member (presenter)

In preparation for the retreat, each participant was asked to read three texts:

1) Chapter 3, "Models of Catholic Universities," from Morey and Piderit's recent book;
2) The late Monica Hellwig's text, "The Catholic Intellectual Tradition in the Catholic University";
3) Andrew Furco's *Expanding Boundaries: Serving and Learning.*

Retreat participants departed from the college at 2:30 on Wednesday afternoon and returned to campus at 4:00 the following afternoon. The retreat schedule included four input sessions, large and small group sharing, and socialization. Presentations covered St. Francis and the Franciscan tradition; what it means to be a Catholic college; and service learning. Participants also had the opportunity to consider how they might integrate what they had learned into their coursework. The initial assessment of the pilot retreat generated several faculty belief statements and recommendations:

1) As a particular group of Siena faculty, we are convinced that the religious identity and mission of the College are what make Siena a distinctive national liberal arts college;
2) We are convinced that the faculty are indeed primary bearers of our Franciscan and Catholic heritage;
3) We are convinced that all faculty, from the most junior to the most senior, would benefit from more frequent opportunities (e.g., Faculty Retreats on Mission) to be enriched personally and intellectually by the Franciscan and Catholic tradition (Strategic Goal #2);
4) We are convinced that these opportunities will prompt faculty across the three schools to advance the mission of the College by way of their teaching [course content, pedagogy, Academic Service Learning (A.S.L.), Community Based Research (C.B.R.)] and research;
5) We recommend that these retreats be by way of invitation;
6) We recommend that these retreats be off campus and for two days, one overnight;
7) We recommend that the Franciscan heritage session of the retreat be framed around key "stories" in the life of Francis, e.g., Francis' encounter with the leper or Francis' visit to the Sultan;
8) We recommend that the Catholic Heritage session of the retreat make clear that there are several authentic ways for an institution to be Catholic;
9) We recommend that, following the retreat, there are opportunities for faculty to be trained in A.S.L. and C.B.R.;

10) We recommend that all those who participate in the retreats are expected to demonstrate how they are integrating mission either through re-designed courses or through research.

Feedback from the pilot retreat resulted in three retreats which will be offered to nearly 200 full-time faculty members during the 2008-2009 academic year. In addition to faculty embracing the Franciscan values that drive the mission of the college, the administration and staff have demonstrated their strong commitment as well. The three testimonies that follow illustrate how the mission genuinely impacts students and permeates all realms of the college.

Focus on Students

As a member of the Siena community, the Director of the Sr. Thea Bowman Center for Women is directly responsible for the advancement of the Siena College mission. According to the initial proposal for the Center (2003), which was put forth by a committee of faculty, staff and students: "The purpose of the Women's Center is to promote and support Siena College's vision and mission by advancing the opportunities and participation of women who learn and work at the College" (p. 13), and thus Sister Thea Bowman, an African American Franciscan Sister, was selected to reflect the college's Franciscan heritage.

Sometimes people think they have to do big things in order to make change, but if each one of us would light a candle we'd have a tremendous light. You walk TOGETHER and you won't get weary. You might get tired but you won't get weary.
— Sr. Thea Bowman

To help establish the primary goals and objectives of the Women's Center, the first director sought input from the students, as well as other members of the campus community, while carefully considering the Center's original proposal document, the life of Sr. Thea Bowman, and the College's Mission Statement. After hiring a staff of twelve students, the director began with student-driven programming and turned to the life of Sr. Thea for inspiration. For example, though the students were very interested in addressing social injustices, they often felt powerless to affect change. Under the director's guidance, they turned to the teachings of Sr. Thea Bowman (1999), which illuminate how everyone is called upon to do his or her part: "Sometimes people think they have to do big things in order to make change, but if each one of us would light a candle we'd have a tremendous light. You walk TOGETHER and you won't get weary. You might get tired but you won't get weary" (p. 10).

In the second year of the Center's existence, the College adopted an operational planning system that tied progress reporting to the advance-

ment of the strategic plan and the mission of the college. When the new system was first implemented, the director was pleased to recognize that the students identified issues and programming that already fit with the mission, which clearly indicated that they had benefited from the infusion of mission advancement in all areas of the college. The student-driven programming addresses issues related to social justice, health, service and spiritual development. Some of the events sponsored by the Women's Center include:

- The Cinderella Project — outfits financially disadvantaged girls with free prom attire
- Fair trade organic coffee dates
- A Week Without Violence — each day focuses on a different type of violence affecting both our local and global communities
- Alternative spring break trip to Santo Domingo to work with Franciscan Sisters
- Breast cancer care packages and advocacy for cancer-preventing environmental policies
- Self defense and wellness programming — including yoga, NIA and eating disorder prevention
- Honor an Awesome Woman Brunch
- Women's spiritual retreats
- Reading Women Book Club
- Handcrafting Justice — fair trade sales for Christmas and Mother's Day

The Sr. Thea Bowman Center for Women also helped to create a Franciscan Values Lounge so that the connection between the mission and the work in which the students are engaged is more explicit. A highly underutilized and unattractive space was renovated according to the values of St. Francis, which emphasize the "care for creation." Thus, low-VOC (volatile organic compound) self-adhesive recycled fiber carpet tiles were installed, low-VOC paint was used, and eco-friendly furniture was purchased. A large wall display will be installed with phrases from the College's mission statement juxtaposed with 2' x 2' photographs of students engaging in mission-related activities in order to highlight how these values infuse the students' lives.

Members of Franciscan communities need to find ways to raise awareness about the connections between our daily work and the mission. The challenges include making these connections more explicit for students and finding ways to show them that they, too, are important agents of mission advancement. The next account attests to the viability of overcoming such challenges.

Focus on Environment

The basic mission of any college or university is to educate, develop, nurture and ultimately graduate young adults who will go out into the world and succeed at their chosen career paths. The mission of a Franciscan institution goes further. Siena is deeply committed to educating and developing young people who will become future leaders imbuing their own personal ambitions with the qualities learned from the College's mission and values. Thus, the four formative years that students are at Siena provide an opportunity to impart not just the lessons required for a degree, but a sense of community that does not end at the front door of the residence hall. Environmental stewardship, community involvement, volunteering and other forms of service can and should be fostered early on so that students understand both the importance and value that can be derived from both helping and being helped. Encouraging students to participate actively in the development of their campus community will hopefully yield students who grow and develop into active community members. Siena is committed to graduating students who pursue their dreams as well as advancing the tenets of the College's mission, and those graduates who continue to be inspired by St. Francis are more likely to lead their families and communities in sound environmental practices.

St. Francis's message to all about our natural surroundings calls for the care of the earth and the protection of all creatures.

The grounds foreperson at Siena College first became involved in the world of environmental stewardship because of his involvement in the College's solid waste program, which included recycling. The College had made a substantial commitment to recycling in the early to mid-eighties when recycling had become a viable option for municipalities and institutions. Siena had a small building that included a few machines that were needed to recycle the various materials, and though over time the overall level of recycling increased, the program itself was not as successful as originally envisioned. Several years ago, students who had grown up recycling in their own communities and who wanted to expand the recycling program at Siena, sent phone calls and emails and were encouraged to take an active role in the way their College operates and to become proactive leaders and more developed members of this Franciscan institution. The students were passionate about environmental concerns, and this was seen as an effective mechanism to incorporate the core mission values of the College and to give students a tangible way to realize their greater potential.

Presently, students who are interested in such environmental issues are provided with the necessary information and encouraged to carry the message forward, for they are often more receptive to a message when it

is introduced by a peer or classmate. The grounds foreperson continues to look at how the Siena community might improve upon other areas of concern relative to environmental stewardship and the College's carbon footprint. It is his hope that the College will utilize a "best practices" approach to sustainability and conservation and will continue to look for new and innovative ways to integrate these practices into the campus. St. Francis's message to all about our natural surroundings calls for the care of the earth and the protection of all creatures. This message is evident in the "Canticle of the Creatures" (Armstrong, Hellmann, & Short, 1999, p. 113-114) where St. Francis praises Brothers Moon and Stars, Wind and Air, and Sisters Water and Earth. It is important to find a connection to St. Francis and his mission in all that is done, regardless of a person's position or status in the school, for the true success of a Franciscan education isn't measured by the titles earned or the wealth accumulated. As demonstrated in the following testimony of a recent alum, a Franciscan education is measured by the graduate's ability to effectively utilize his/her education by living St. Francis's ideal for each and every person.

St. Francis and the Call to an Active Life: A Student's Perspective

It is said that Francis encouraged his brothers to preach the Gospel at all times and, when necessary, use words. It took me four years to begin to understand what this quote really means. It is Siena's unceasing devotion to service and compassion that has opened my eyes and touched my heart. I have never felt the Gospel to be more "alive" than at Siena — in the relationships I have made on campus and in the challenge Siena has given me to spread the Gospel of love wherever I go. Siena College has provided me with the resources and opportunity to become a responsible, self-aware, and compassionate global citizen.

One of my first experiences at Siena during freshmen orientation in September was a day called "Siena Serves." On that day I was able to meet fellow classmates and upperclassmen, but more importantly, I spent the day serving children. It was the first experience of many that demonstrated what makes Siena such a unique college. One of the clubs I immediately joined as a freshman was Habitat for Humanity. I had been a part of Habitat for Humanity in high school and enjoyed working on houses and being able to see the progress made in even a short day of work. At Siena, I was able to participate in both local volunteering, as well as alternative spring break trips to North Carolina and Kentucky. It was a great experience to return to the houses our group had worked on the previous year, now completed and occupied. This past year we were able to spend the week working on site with the future home

I think one of the most important lessons Siena has taught me is to look for ways to be compassionate in all aspects of my life.

owners. It was so humbling to be able to meet and work alongside of the people we were serving.

Habitat for Humanity was just one of many community service activities in which I was able to participate. I think one of the most important lessons Siena has taught me is to look for ways to be compassionate in all aspects of my life. While Siena has provided me many ways to participate in community service, what I have learned about myself and others will remain close to my heart for the rest of my life. Next year I will be volunteering with the Capuchin Youth and Family Ministries in Garrison, New York. I never would have considered taking a year to volunteer if I had not been encouraged to do so by friends and faculty at Siena. They have taught me that service to others is what makes life fulfilling.

In addition to Siena's remarkable ability to provide students with multiple opportunities to serve, the College also emphasizes learning both inside and outside the classroom. One of the classes that had the most impact on me was Religion and the Environment. In this class we learned about the connections between religion and environmental issues and also the greater context between humanity and our natural surroundings. While studying the Christian worldview, our professor introduced us to the writings of St. Francis and actively incorporated Franciscan values about nature in our classroom study. It made me think about how I treat the environment and ways I could become more eco-friendly.

One of my classmates once described learning at Siena with a bucket metaphor. He said that in classes at other schools he had attended, a student brings an empty "bucket" and the professor fills that "bucket" with whatever he or she knows. At Siena, each of us is asked to bring a full "bucket" and to share our "buckets" with one another. Thus, when reflecting on my college experience, it seems essential that Siena include more classes that incorporate Franciscan values in the classroom, regardless of whether it is a business, science, or liberal arts class. Franciscan values should impact not only what a student focuses on in the classroom but also should lead to habits that can be shared with others and integrated into real life situations.

I have been privileged to have strong, personal relationships with faculty, administration, and staff at Siena. Their support and encouragement have impacted me more than they could ever imagine. I feel so privileged to have met, interacted, and become friends with these individuals. I would like to share one example. I have worked at the Sr. Thea Bowman Center for Women since my freshmen year. Without the support and encouragement of the director, I would not have become as involved as I did on campus and in the local community. She always worked to create a supportive and warm environment and assisted us in the projects we wanted to work on. The role she played gave all of us a fair amount of autonomy and increased our passion for serving others, especially the poor.

The Women's Center is involved with many different projects and organizations that engage our mission. One project in particular meant a lot to me. My roommate, who also worked at the Center, and I were asked one day to drop off donated items at Mercy House in Rensselaer. Mercy House provides services for underprivileged single parents and expectant mothers. After visiting with the director and some of the employees at Mercy House, we wanted to do something to help, so my roommate and I approached Siena's Director of the Women's Center and asked to host a "baby shower" on campus for the anonymous expecting mothers. We decided to invite students on campus and ask them to bring baby items such as diapers, baby clothes, and bottles. It was a successful program, but it would not have occurred if the director of the Women's Center did not empower us to look for ways to be of service to others. She recognized that we were passionate about this program and that we, too, were responsible for attending to Siena's mission in both large and small ways.

This is just one example of the way in which I have been empowered by those I have met at Siena — a college that is unique in many ways. Its commitment to enriching the lives of others on all levels makes me proud to be an alum! At Siena, students, like faculty, staff and administrators, are challenged to share in the responsibility of mission integration. My hope is that Siena continues to reach out to students and empower and engage them with its mission. My undergraduate experience has convinced me that an excellent liberal arts education rooted in the Franciscan, Catholic tradition offers the solid foundation essential for young college graduates to go forth and lift up the world!

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Preserving the Dignity and Worth of the Individual: A Faith-Based Approach for Working with Indigenous Peoples

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Abstract

This paper addresses the pedagogy used by a Franciscan physical educator to integrate Franciscan spirituality, Native American spirituality, and the spirituality of sport — spiritualities which share a focus on conversion. Past pedagogies of domination that colonized the mind, body and spirit of indigenous peoples will be compared with a more contemporary theological framework, based on the teachings of St. Francis. This informed critical pedagogy is being utilized at St Bonaventure University through a pre-service teacher education project in physical education, in which students teach in the borderlands of the Native American Seneca Nation. During their internship in the Seneca Nation, St. Bonaventure students consider the injustices experienced by indigenous peoples at the hands of the church and others. Through this faith-based practice, students are called to service in an attitude of peace, working on behalf of social justice with a deep and abiding respect for the integrity of all creation.

Introduction

Throughout history the world's faith-based institutions have maintained a significant role in the education of indigenous people. Franciscans have been one of the leading religious communities engaged in such education, with a particular mission to go to the ends of the world in the name of the Church to "spread the good news of Jesus Christ for living a Gospel way of life." Over time, the original spirit and intent of the founders of the Franciscan movement, St. Francis and St. Clare of Assisi, went through various transitions and interpretations as to how to minister to "the other" in "right-relationships." (Right relationships can be defined as mutual respect for oneself, others and the environment.) This shift in understanding was especially true in the education of indigenous people of the Americas and those we have come to know today as Native Americans (Morales, 1983).

Over the years, a transformation in understanding the spirituality of "the other" has brought faith-based approaches and Native Americans together. More recently, we have experienced an integration of faith and culture creating a holistic approach to education for all, indigenous and non-indigenous. This holistic educational approach supports the development of the individual and provides the foundation for preparing the person for right-relationships, thus fostering the integrity of all creation. The integration and balance of mind, body and soul within the individual

spirit provides the basis for the further development and education of the person externally in other areas of life (Raischl & Cirino, 2002).

Franciscan Tradition and Indigenous of the Americas

This paper describes the integration of three spiritualities: Franciscan, Native American, and sport. All three share a focus on conversion through a balanced and beautiful transformation of mind, body, and spirit. The uniqueness and the similarities of each will be discussed in relationship to the education of Native Americans, athletes, and students in a Franciscan teacher education program.

The questions Francis asked are the same questions which challenge us today: Who are we? How are we to live? And how are we to serve?

First, however, it is essential to investigate the religious and social institutions that forced their ways and education onto the existing culture of Native Americans. The Franciscans who came to the Americas are a case in point. Historically, one of the on-going challenges Franciscans have faced has been how to minister to people. In the 1200s Francis addressed this concern in the foundational chapters of The Rule, *Regula Non Bullata*, which describe what it means to live a Gospel life. The questions Francis asked are the same questions which challenge us today: Who are we? How are we to live? And how are we to serve?

The early Franciscan community had internal struggles and divisions in answering these questions and seeking to live out this mission. Centuries later, Franciscan Friars were part of the initial voyages where explorers traveling west to find a shorter route to Asia "discovered" America. Believing that these indigenous people could be descendents of the lost tribes of Israel, the first friars studied the language, customs, and rituals of the peoples they encountered. However, the second wave of explorers and friars focused on the quest to obtain land and riches. They exploited the land and subjugated the native peoples into forced labor. Colonies were formed as European countries claimed ownership of the new territories (Englebert, 1956; Morales, 1983).

Within the compounds established by the European colonizers, the indigenous people were forced to live as servants in substandard conditions at one end of the compound while the Europeans lived at the other end of the compound. The Catholic Church established by the Franciscan Friars was located on the European part of the compound. Gradually, as new waves of friars recognized the injustices imposed on the native peoples in these new territories, the friars' ministry became aligned with the perspectives of the indigenous peoples. However, only with the theological shifts encouraged by the Second Vatican Council would integration of faith and culture bring about lasting changes in ministry responsive to the needs of the indigenous peoples of the world.

Native American Spirituality

Native American spirituality has been shaped by leadership figures from the various indigenous tribes and nations. Some of these spiritual guides are Black Elk, Chief Seattle, Agnes Yellowtail Deernose, and Duce Bowen. Their stories demonstrate the struggle to maintain their spirituality and beliefs and to educate the next generation to carry on the traditions of their culture.

Neihardt's (1961) *Black Elk* Speaks, shares the inspirational story and writings of the Holy Man of the Oglala Sioux. Also known as the Lakota Sioux sage, Hehaka Sapa, Black Elk maintained and passed on the Plains ceremonial sacred tradition of the red stone pipe. Holler (1995) explains Black Elk's religious practices, including the integration of the Sun Dance with Lakota Catholicism as a religion expressed in rituals and storytelling rather than in sacred scripture, thus providing a cross-cultural religious experience within the Christian faith.

Likewise, Chief Seattle (1991) was a Suquamish Indian Chief whose message portrays his people's respect and love for the earth and concern for its destruction. According to the Native American people, wasting or destroying nature is the same as destroying life itself. Every creature and all the earth are sacred, as reflected in the Native American call for "Respect for 'Mother Earth' and the 'Great Spirit' our Creator" (Black Elk & Lyon, 1990; Bordewich, 1996).

A woman of the Crow Tribe, Agnes Yellowtail Deernose, and a member of the Seneca Nation, "Duce" Bowen, represent contemporary "Keepers of the Tradition." Voget (1995) explains how Agnes represents a matriarchal tribe empowering women to be the "Keepers of the Tradition." Agnes, a Baptist, adapted the traditional Christian religion to the Crow belief of Akbatatdea, the Creator. The Crow Tribes led by Chief Plenty-coups in Montana were very ingenious in pacifying the government officials by seemingly abiding by their request to learn the white man's ways and to integrate their Crow religion, family structure, political and social activities, the distribution of wealth and education within the system that now controlled their lives (Linderman, 1970). Over the years, they learned to integrate both forms of worship to be able to practice their Crow beliefs. Initially the Catholic Church was not open to the Crow practices until the Franciscans took over the Catholic mission schools and churches with a new perspective on mutual enculturation. Agnes became a forerunner integrating the traditions of her people, Absarokee, with the Christian and American traditions.

Duce Bowen (1991), a storyteller for the New York Seneca Nation, drew on his courses from Emmaus Bible School in Oak Park, Illinois. Since the gift of storytelling by an elder is being lost, Duce's writings are composites of Seneca tales of the supernatural. Through the telling of the Seneca tales, Duce kept hope alive within his people.

Native Americans and Franciscans share the oral tradition of storytell-

ing and inspirational spiritual writings. The following quotes exemplify the unique blend of Franciscanism and Native American culture: "Creation is the first revelation of God" (Bonaventure), and "What we do to earth we do to children of Earth" (Chief Seattle) (Armstrong, Hellmann, & Short, 1999; Chief Seattle 1991). Likewise, Chief Seattle's message in *Brother Eagle, Sister Sky* (1991), parallels St. Francis's *Canticle of the Sun*. Both are an expression of thanksgiving and praise to God and also of concern for the integrity of creation (Saint Sing, 1985).

Similarities of Spirituality of Sport, Franciscan Spirituality and Native American Spirituality

The common link with Franciscan spirituality, Native American spirituality and spirituality of sport is conversion, the beautiful transformation of mind, body, and spirit leading to balance or harmony. Franciscan spirituality is grounded in Francis's moments of conversion, experiences which result in a beautiful and harmonious balance. Saint Sing (2004) refers to *arête* — the Greek ideal of an equilateral balance of mind, body and spirit — exemplified in the spirit of an Olympian athlete. In Native American spirituality, this balance is found in all of creation (Holmes, 1907). In the spirituality of sport, it is in the act of play that we find the balance of mind, body and spirit which impacts relationships with others, nature, our God and ourselves. Saint Sing (2004) refers to play as an archetype of goodness and joy: that perfect human state and union with God. Similarly, Bonaventure and Scotus refer to the Goodness of God, while Francis uses the greeting *Pax et Bonum* — Peace and All Good — to express our union with the Creator.

Hastings and DelleMonache (2007) make a reference between Francis's spirit and the spirituality of sport through the concepts of *haecceitas, cortesia*, and play. *Haecceitas* is Scotus's concept of the "thisness" of everything by which Francis sought and found the beauty of God's love in the world. *Cortesia* is defined as *"courteous behavior."* In the words of Francis, "Courtesy is one of the properties of God…. " (DBF LXI, 4) It is characterized by an attitude of deep respect, honor, love, compassion, humility and a reconnection of "soulful" life on Earth. Play to Francis was a positive energy of creation exhibited by his imaginary violin playing, singing and dancing through the Umbrian countryside. This free spirited attitude toward life is something Franciscans pass on to their students and athletes (Delio, 2004; Hastings & DelleMonache, 2007; Saint Sing, 2004).

Franciscan spirituality, like Native American spiritualities and the spirituality of sport, is based on the perception of the beauty of mind, body and spirit in balance. In this balance we produce a product and a human spirit that is beautiful, useful, enduring. Bonaventure explains that God made the soul rational so that it might praise God, serve God, find delight in God, and be at rest (Hayes, 1996). The body is in balance, Saint Sing (2004) explains, when the energy of the act, its beauty and grace

delivers us, takes us with it momentarily to a higher level of existence, a place closer to God, a centralizing focus (Hayes, 1996).

Native American spirituality traditionally expresses the relationship to the Great Spirit through songs, dance, games and the visual arts. The sacred dances are a form of sacred play. Through dance the body gives praise to the Great Spirit. Part of the dance involves the gift of the sacred pipe representing the building of various levels of relationships with self, others and with the Great Spirit (Brown, 1989; Don, 2006; Tinker, 1992; Wyman, 1957).

What is central in each form of spirituality is the beauty and balance in the transformation that takes place in the person.

What is central in each form of spirituality is the beauty and balance in the transformation that takes place in the person. Francis found beauty embracing the leper by seeing past an outcast to the beauty within the person. The athlete exhibits beauty in the execution and movement of the body, achieving harmony in mind, body, spirit, grace and strength. Creation reflects God's beauty and calls forth respect for the earth, gift from the Great Spirit. This is the unique aspect that Franciscans eventually came to know and appreciate: the beauty and balance of right relationships demonstrated through the spirituality of the people they lived and worked among (Hoffman, 1992, 2006).

Some of these journeys of conversion leading to balance and beauty are connected with symbols, such as the San Damiano Cross and the wolf. The San Damiano Cross is a universal symbol of conversion for Franciscans. For Native Americans the shape of the San Damiano Cross has become prevalent in pottery, sand painting and other pieces of art work. The interconnection of sand painting and the San Damiano Cross is used particularly by Medicine men and elders as a form of healing and expresses the interweaving of the inner journey of self discovery for the person. The external colors symbolize the pain, sickness, depression and other internal struggles that the person is experiencing (Saint Sing, 2006).

The Navahos have their own San Damiano Cross, called the Tohatchi Cross, with a Navaho Christ figure on the cross. This symbolizes the interweaving of the Franciscan, Native American and sport spiritualities as a fabric of human experience. This mystical union of flesh and spirit was experienced by Christ. It is the same transformation experienced by Francis with the *Stigmata*. Native Americans experience this union in their rituals for purification and respect for the Creator by cleansing the body as the caretaker of the soul. In sport it is experienced in a graced peak performance (Black Elk & Lyon, 1990; Saint Sing, 2004, 2006).

Another theme of beauty that is common in both Franciscan and Native American spiritualities is the image of the wolf. For Franciscans this is illustrated in the story of The Wolf of Gubbio (Godet-Calogeras,

2002). Bonaventure described the relationships that Francis developed by experiencing God's love in the visible beauty of the relationships that he encountered, such as the beauty in Brother Wolf. In Native American spirituality the wolf is a symbol of wisdom, respect, beauty, richness, and goodness. The wolf is a highly respected animal; stories are told of wounded wolves brought to the Medicine Man for healing. (Armstrong, et. al.; 1999; Littell, 2006; Linderman, 1962).

Franciscan Mission as Educators

In *The Journey of the Mind into God*, St. Bonaventure (1221-1274) notes: "Reading is not sufficient without fervor, speculation without devotion, investigation without wonder, observation without joy, work without piety, knowledge without love, understanding without humility, endeavor without divine grace, reflection as a mirror without divinely inspired wisdom." Franciscans today, like their predecessors, believe that knowledge must be joined with compassion, with joy, and with faith in God (Raischl & Cirino, 2002). Brother Junipero Serra (1769-1853) and Brother Bernard Haile (1900-1961) are examples of Franciscans from different eras who worked to develop this compassionate relationship with Native Americans.

Junipero's strong will overcame political and physical adversity in order to establish missions that provided a lifestyle with dignity for the people (DeNivi & Moholy, 1985; Englebert, 1956; King, 1956; Kocher, 1976). The next generation of Franciscan friars known for concern for the welfare of the Native Americans is represented by Br. Bernard Haile. He was one of three well-known friars who initiated works on the Navajo Reservations in Arizona and New Mexico from 1889 to1921. The building of relationships was the gift this trio of dedicated missionaries brought to the education of Navajo/Navaho or *"Dineh"* (Bahr, 2004).

These Franciscan missionaries became trusted friends of the Navajo people. One councilman commented that Br. Bernard, the apostle with the gift of story-telling, was sent to the Navaholand to make Christians of the Navajos, but they made a Navajo of Br. Bernard. Brother Bernard spoke fluent Navaho and is known for his work in linguistics and for writing the first book of its kind: *An Ethnologic Dictionary of the Navaho Language* (Bodo, 1998).

From the 1960s, stories are shared by Franciscan missionaries who are picking up the pieces from experiences that left Native Americans scarred by their past (Chittister, 2004). Franciscan women's communities have taken over the early enculturation efforts that were started by the friars. The intent of the Franciscans today is to empower the people, especially the women of this matriarchal culture, to continue the mission work with their own people.

Educating students today has us asking some very important questions about working with diverse groups. The foundational questions, from a Franciscan perspective are: Who are we? Where are we going?

Who are we taking with us? What does it mean to be part of a Catholic Franciscan education program? (Beaudin, 2007). Catholic implies universality in our thinking; Franciscan connotes openness to diversity. What about compassion? Can it be taught, caught and /or learned when encountering the "other"? Are moments of compassion graced choice moments for true change and conversion? In terms of developing the person, the Franciscan tradition is significant. It can challenge our students today to develop the critical ability to examine the beliefs and assumptions that shape their lives. How can we prepare our educators of this generation to be open to the diversity of those they minister to and to accept the ways of "the other" (Coughlin, 2007)?

Teacher Education at St. Bonaventure University

At St. Bonaventure University, through a pre-service teacher education project in physical education, students taught in the borderlands of the Native American Seneca Nation. They worked two days a week to provide a quality physical education program at the Alternative School for Salamanca School District. In addition to physical activity programs, students worked with the industrial arts teacher and a tribal elder to hand-make lacrosse sticks in the ceremonial Seneca tradition.

During their internship, St. Bonaventure University students explored the injustices experienced by indigenous peoples through a visit with the students from the Seneca Nation to Carlisle, Pennsylvania, the place of the first Native American boarding school. Prior to the visit, faculty and students from Bonaventure and Salamanca read Sally Jenkins's (2007) book, *The Real All-Americans: The Team that Changed a Game, a People, a Nation*. The book is the story of the modern game of football that was actually developed by the Native American students who played football at Carlisle. Only recently have the Native American players from Carlisle been given credit for this fact. Three Seneca students in the Alternative School had ancestors who played football with Jim Thorpe. Education students also examined evidence of injustices in the education of Native Americans at the hands of the church and others. Through the discussions and reflective practices of the education project, St. Bonaventure students have been challenged to serve with an attitude of peace, to promote social justice, and to develop a deep and abiding respect for the integrity of all creation.

Constance Fourre (2004) suggests in her book, *Journey to Justice: Transforming Hearts and Schools with Catholic Social Teaching*, a series of issues to be addressed in preparing the next generation for openness to the integrity of all of creation. These topics include understanding Catholic social teaching, distinguishing charity and justice, moving from charity to justice, teaching basic justice awareness, teaching advocacy skills, infusing principles throughout the curriculum, designing and evaluating programs, instituting service learning and education for justice,

maintaining an attitude of nonviolence, modeling convictions and getting support, and assisting students to set boundaries and make choices. The pre-service education program fosters conversion through spirituality.

Through this project, pre-service teachers explore the linkages between Native American and Franciscan spiritualities and the spirituality of sport. As they confront injustices, they are encouraged to make changes within themselves to complement their journey for changes in programs. St. Francis and St. Clare rooted this conversion in Scripture. Likewise, the Beatitudes were used by Francis in his Admonitions to describe how we are to live. This is the message to our students, the educators of tomorrow: conversion to a "be-attitude" for others and themselves. This is similar in Native American spirituality to the rite of purification as the young person prepares for adulthood. The wholeness of this sacred time of conversion is complemented by the spirituality of sport. One of the last parts of the Native American purification rituals and in the education experience involves Tapa Wanka Yap, the throwing of the ball, which represents the universe; the desire to recover the ball (universe) is the wisdom of the four Powers of the universe (Brown, 1989).

Likewise, the Beatitudes were used by Francis in his Admonitions to describe how we are to live. This is the message to our students, the educators of tomorrow: conversion to a "be-attitude" for others and themselves.

Conclusion

The spirit and intent of St. Francis and St. Clare that complements Native American spirituality and the spirituality of sport can be summarized concisely in Nan Merrill's (2007) inclusive version of Psalm 132 "….Wise are those who learn through silence;…Blessings of the Great Silence be with you as you help to rebuild the heart of the world with love!" This was Francis's message and intent from the very beginning. *"Pax et Bonum"* — Peace and all Good. Saint Francis and St. Clare exhibited that humility from the message to us "You are what you are in the eyes of God." Francis's last words to his brothers was, "I have done what is mine to do; may Christ teach you what is yours to do." St. Clare provides guidelines for us so that we, too, can find our way from the known to the unknown, from brokenness of the one, to hope in right-relationships with the other through community (Armstrong et al., 2000).

In St. Clare's Testament we are reminded to live by example of our actions, "The Lord has called us to this greatness that those who are to be effective mirrors and examples for others should see themselves mirrored in us…" (Armstrong, 2006). Furthermore, St. Francis asked that we "preach the Gospel at all times and if necessary use words." This was

Bonaventure's Sermon of 1255 about Francis as teacher, who "…taught what he had learned without forgetting it, because he put it into practice…he did not acquire his knowledge by reflecting in general terms on a limited number of truths, but by individual experience over a wide range of life" (Coughlin, 2007).

Franciscan spirituality, Native American spirituality, and the spirituality of sport are interwoven through the moments of wholeness of conversion in the individual person. The pre-service teacher education project offers a faith-based approach for preserving the dignity and worth of the individual when working with indigenous peoples. St. Francis and St. Clare created an alternative lifestyle, which many followed and had an impact on the social structure of their time. Can we present our students with experiences which encourage them to challenge injustice and promote compassion through an integration of Franciscan and Native American spiritualities and the spirituality of sport?

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Integration of the Values of St. Francis and St. Clare into the Classroom and the Profession of Care

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Introduction

St. Francis's followers preserved his legend in stories of miracles, humor, and humanness. There are numerous inspirational stories of St. Francis and St. Clare that speak not only to the thirteenth century but also to our present day. Within our social work classes we have used the stories of St. Francis and St. Clare to invite our students to a deeper reflection on the challenges they will face in their chosen profession. As we tell the stories we pose questions that challenge the students to reflect on prominent issues of today's world such as: "Why care for the stranger?"; "Why strive for the common good?"; "Who are the deserving poor?"

Before we share their stories, we describe the historical context in which St. Francis and St. Clare lived. At the end of the 12th century and into the 13th century, there was a great deal of war between regions and communities of Italy. There were also vicious wars (the Crusades) between Christians and Muslims in a struggle for lands considered holy by all. Europe had appointed a King of Jerusalem. Currency as a means to purchase and trade was just beginning to replace the barter system. Throughout Europe there were extremes of the very wealthy and the very poor and ill. Europeans from the Catholic Church, the aristocracy, and an emerging wealthy mercantile class were in a constant struggle for influence, power, and wealth. The practice of alms was introduced into the Church as a substitute for actual acts of repentance. Leprosy was prevalent and feared; those who had the disease were forced from their villages to wander about the countryside wearing bells to warn of their approach. After sharing the social and political history of the medieval world, we draw parallels with our own times.

In this article we share a few of the stories from the lives of St. Francis and St. Clare and the learning modules we have used to invite students in our social work classes to reflect on their experiences in the light of the Franciscan tradition. We believe that these learning modules can be adapted easily to other professional programs and classes.

Conversion and the Social Work Process

The conversion stories of Saints Francis and Clare of Assisi speak directly to the experience of social workers today. Francis's conversion included a process of jarring experiences of war, imprisonment, and ill-

ness. These experiences led to withdrawal, greater prayer and reflection, solitude, travel to Rome and the experience of the San Damiano Cross that turned his materialistic and power-driven world upside down. As Francis gradually reinvested in the world as a new person, he began a life and ministry that included a lifetime of conversion. Clare's conversion took place six years after that of Francis. Her conversion was related to a growing awareness of the situation of medieval women regarding social obligations and arranged marriages determined along political class and economic lines. However, more importantly, Clare experienced a calling, a sense of grace, an inner voice that invited her to live more deeply the Gospel story. Clare was open and responded to this divine light within.

. . . Clare experienced a calling, a sense of grace, an inner voice that invited her to live more deeply the Gospel story.

In today's world the process of change for an individual or family often includes a jarring experience, a time of withdrawal and reflection, and a reengagement in life with a new world view. This process of conversion may be precipitated by the experience of war, abortion, death of a loved one, loss of a relationship, parent-child conflict, loss of a job, illness, midlife crisis, or coming to terms with one's personal limits. The time of reflection may include a leave from work, withdrawal from social activities, retreat, pilgrimage, volunteering, or psychological withdrawal. The reengagement in life with a new worldview can take months or years. The efforts of social workers facilitate this process and promote an environment in which one can eventually reinvest in life with a new purpose. Social workers must also be aware of the changes that occurred in their own lives to draw them to the service of others. Reflection on their own struggles leads to new insights which enable social workers to demonstrate compassion for self and extend compassion to others. Through the jarring experience, the self-reflection, and the new birth both social workers and clients may emerge with a mission and purpose-driven life similar to that of St. Francis and St. Clare. The learning module on *Self Reflection* is an example of how we try to relate the Franciscan tradition with the experiences of our students and their clients.

Recognizing Christ in the Stranger and Advocating for Social Change

Francis's encounter with a person with leprosy is a powerful story of deep conversion, compassion, advocacy for social justice and service to the poor and marginalized. Francis believed that all creation is a manifestation of God and that Christ dwells in each person. He embraced the leper, ministered to those on the margins of society, and saw Christ in all people. As social workers we can be inspired by Francis in our responsi-

bility to see Christ in the sick and marginalized. Furthermore, we can be compelled, like Francis, to take responsibility for social justice and advocacy. Describing his own conversion, Francis wrote:

> The Lord gave me, Brother Francis, thus to begin doing penance in this way: for while I was in sin, it seemed too bitter to me to see lepers. And the Lord Himself led me among them and I showed mercy on them. And when I left them, what had seemed bitter to me was changed into sweetness of soul and body. And afterwards I delayed a little and left the world. (Test 1-3)

Saint Francis adopted a vivid "strengths perspective." For social workers, a "strengths perspective" means that we look for and emphasize the clients' assets, good qualities and strengths rather than focusing on their vulnerabilities. This becomes empowering for the client.

We have marginalized the sick and poor in our culture. Franciscan values would challenge society that it is our obligation to assist those in need and reform policy rather than preserve a status quo approach to health care delivery.

Francis moved from seeing lepers as vile to being transformed by them. Francis allowed himself to see the sweetness of God in the suffering; in seeing Christ in others Francis was himself transformed. In writing his *Early Rule*, Francis instructs the Brothers that "[t]hey they must rejoice when they live among people considered of little value and are looked down upon, among the poor and powerless, the sick and the lepers, and the beggars by the wayside"(ER IX: 2). Social workers can be inspired by Saint Francis's experience and transformed by their identification with him. As a result, they may be encouraged to recognize the strengths of the marginalized of today's society and acquire the skills to advocate on their behalf. St. Francis challenges the faith based social worker to further reflection on caring for the stranger, striving for the common good, and advocating for social justice.

One could also consider our health care crisis. We have marginalized the sick and poor in our culture. Franciscan values would challenge society that it is our obligation to assist those in need and reform policy rather than preserve a status quo approach to health care delivery. How can we develop a health care system that provides for the neediest in our society? We are challenged by Francis to see Christ in others and advocate for their needs. When he reached out to those with leprosy, Francis was met with some disapproval because these individuals were supposed to be left to wander without food, clothing, shelter and physical assistance. This might be compared to the homeless, unemployed, families without medical insurance and families living in poverty today in the United

States. The National Association of Social Work (N.A.S.W.) code of ethics (1998) challenges social workers to advocate for social justice and serve the marginalized. The code identifies social justice as a core value for the social work profession and states in its preamble:

> Social workers promote social justice and social change with and on behalf of clients. "Clients" is used inclusively to refer to individuals, families, groups, organizations, and communities. Social workers are sensitive to cultural and ethnic diversity and strive to end discrimination, oppression, poverty, and other forms of social injustice.

In a parallel process, the faith based social worker takes a radical position in our society by advocating for social justice issues. The learning modules on *Why Care for the Stranger?* and *Individual Change versus Social Change* invite students to reflect on their own professional practice in the light of the Franciscan tradition.

Being versus Doing and the Need for Prayer

St. Francis began his mission after kneeling in prayer before the San Damiano Cross and hearing the words of Jesus speaking directly to him: "Francis, go rebuild my house; as you see, it is all being destroyed" (2C 10). Francis initially took this literally and built three churches. Later, Francis realized that he was called to rebuild the people of God in light of the Gospel message. The two divergent ideals of doing (building the church) vs. being (being the Gospel) are parallel struggles into which a social worker must also mature. Social workers are challenged to discern when it is appropriate to do for a client by providing food, clothing, shelter, and material resources and when it is appropriate to be present, allowing the process of change to unfold in the context of the relationship.

In the fifth chapter of the Rule, Francis reminds the brothers that they should not be so busy that they "extinguish the Spirit of holy prayer and devotion to which all temporal things must contribute" (LR V: 1). In our busy professional practices, we often can become very unbalanced and allow our priorities to become confused. We can begin to neglect ourselves and those who love us. Research demonstrates the potential for burnout among social workers. Our social work practices are important but not effective if we lose our spiritual source. Francis reminds us to remain connected to the source that brings life and empowers our work. Francis's writings reinforce that to be effective we need to be rooted in a spiritual relationship with Christ. As important as our work is, we need to keep ourselves spiritually fed. By inviting our students to take time for personal reflection and to consider the challenge of "doing versus being," we help our students to grow as professionals and also to grow in their understanding of the Franciscan tradition. (See the learning modules on *Doing versus Being* and *Individual Change versus Social Change*.)

Conclusion

Students respond with a multitude of thoughts and emotions to the various learning modules we have used. For example, they are often surprised when we look at the history of begging and how far back notions of the deserving poor extend. Students often think the self reflection papers will be easy, and later state that one of their more challenging assignments involves examining their own life experiences and the call to social justice. The doing vs. being assignment is a reflection for students on their field practice experience. It challenges students to examine their interactions and experiences with their clients.

The life mission and tradition of St. Francis and St. Clare of Assisi provide inspiration for faith based social work practice. Both were radical saints of the thirteenth century who advocated for social justice and for the marginalized of their culture. To live and practice as a social worker of faith is a grace filled calling. This paper examined the lives of St. Francis and St. Clare and their 13th century world. We examined how they can inspire, guide, and instruct today's social work students. Saint Francis's followers preserved his legend in stories of miracles, humor, and humanness. These inspirational stories of St. Francis and St. Clare speak not only to the thirteenth century but also to our present day. In examining the life of St. Francis and St. Clare, inspiration for the faith based social worker can be found, especially in their renunciation of wealth, conversion experiences, identification with the poor, embrace of the leper, advocacy for local and international peace, and living a contemplative life style.

Suggested Resources

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Learning Modules

Learning Module: (Homework Assignment)
Self Reflection Paper

Curriculum Content Area: Practice Classes

Catholic Social Teaching Values include: dignity of every person, human rights, common good, option for the poor, social justice.

Materials:

- National Association of Social Workers. (1999). *Code of ethics*. Washington, DC:
- Small, R. (2006). Office of Mission and Ministry University of St. Francis. Mission, values and charism. (Brochure). *(The patron saint of any Catholic University could be substituted for this exercise.)*

Context:

This assignment utilizes the patron saint of our University, St. Francis, as an analogy of the process of change or conversion. St. Francis's process of conversion included jarring experiences of war, imprisonment, illness followed by an awareness of the intrinsic worth of the previously despised leper. These experiences led to withdrawal, greater prayer and reflection, solitude, travel to Rome and the experience of the San Damiano Cross that turned Francis's materialist and power-driven world upside down. As he gradually reinvested in the world as a person born in the Word of God, he began a lifetime conversion.

So often the process of change for an individual or family in the social work setting includes a jarring experience (veterans returning from war, abortion, death of a loved one, loss of a relationship, parent-child conflict, loss of a job, illness, midlife crises, coming to terms with one's limits); a time of withdrawal and reflection (leave from work, withdrawal from social activities, retreat, pilgrimage, volunteering, psychological withdrawal); and a reengagement in life with a new world view. It is often the task of the social worker to facilitate a process and an environment in which one can work toward the goals of reinvestment in life with a new purpose.

This paper challenges students to explore what brought them to choose social work as a profession. The struggles and insights give personal accounts of the change process relating compassion for the self and extend-

ing compassion for others. The jarring experience, the self reflection and the new birth may lead to a purpose-driven life similar to that of St. Francis. In parallel fashion students' self reflection and critical thinking skills along with integration of personal experience, theoretical knowledge and practice principles prepare them for being present to their client's process of jarring experiences, self reflection and being born anew. One might compare this insight to a light bulb going on, enlightenment, epiphany, conversion, or the birth of the Word in the individual and the world.

Prerequisite: Enrollment in the Social Work Program and a practice class.

Lesson Plan/Assignment/Activity:

Students are to write a self reflective paper addressing the questions: Who are you? What has contributed to your heritage, including ethnic and spiritual roots? Who are the people who have been important in your life forming who you have become? How have they influenced you and why is that important? What is your world view? What are your values and how do they intersect with the social work code of ethics? How do you account for pain, injustice, brokenness in our world? In what ways have you experienced injustice or brokenness and how have you reconciled these experiences in a meaningful way? What has brought meaning to your life despite brokenness? From your experience, what is the path through brokenness to empowerment? How might your personal life experiences and insights be beneficial to you as a social worker? How might your personal life experiences and insights impede your work with specific populations? What would be important for you to gain to dissipate this possible impact on your work as a social worker? Is there a meta-narrative that frames your personal story?

Learning Module: Homework Assignment and Classroom Activity

Doing Versus Being

Curriculum Content Area: Advanced Practice Classes and Integrative Field Seminars

Catholic Social Teaching includes: social justice, solidarity, common good, and dignity of the person.

Materials:

- Epple, D. (2003). Encounter with soul. *Clinical Social Work Journal*, Vol. 31, No. 2.
- Small, R. (2006). Office of Mission and Ministry University of St. Francis. Mission, values and charism. (Brochure).

#1. I utilize the University brochure that represents our patron saint, St. Francis, and describes the University's mission values and goals. Any patron saint or advocate who has a similar story could be the initial introduction to this project. In class I expand upon the brochure and life of St. Francis by presenting the following:

> St. Francis began his mission after kneeling in prayer before the San Damiano Cross and hearing the words of Jesus speaking directly to him: "Francis, go rebuild my house; as you see, it is all being destroyed" (2C 10). Francis initially took this literally and built three churches. Later he realized that Jesus meant that Francis should rebuild the gospel church. The two divergent ideals of doing (building the church) vs. being (being the church) are parallel struggles into which a social worker must also mature. The life of St. Francis can be expanded to include parallels to Catholic Social Teaching especially social justice, solidarity, common good and dignity of the person.

#2. I utilize a case study (Andrew's Experiences) on page 182-183 of the article: Encounter with Soul, *Clinical Social Work Journal*, Vol. 31, No. 2. This case study represents the value of the social worker's presence for a client through a life threatening situation that eventually brings faith and the will to live. Any case study that represents growth or healing through the presence of the social worker to the client would be appropriate for this discussion.

Context:

It is not uncommon for student social workers to be uncomfortable with the concept of being present to a client. They often desire to provide concrete human services to solve the problem that the client presents. Anxiety is the result when the student is not able to solve the client's problems. Becoming comfortable with the ability to be present is a concept students must begin to embrace. Often neophytes begin their social work career believing that they are to solve problems and provide concrete human services. As they develop in their career, they begin to learn the power of being present to the client. Standing with the client in the midst of the fire as they go through all the phases of the process of change including pain, suffering, evolving insight, and action toward resurrection, allows one to be Christ to the other. Both doing and being are necessary. We do not merely provide concrete services, but by our presence we become Christ to one another and challenge the world to greater justice. "We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way" (Paraphrase of L3C 58).

Prerequisite: This assignment is most effective for students in field placements and advanced practice classes or seminars.

Time Frame: This activity can be started with a class discussion which engages students in integrating field practice with practice skills. The activity can be continued by each student reflecting in their field journal regarding their field placement activities that draw upon doing versus being. The journal reflections may bring further class / seminar discussions.

Lesson Plan/Assignment/Activity:

1. Each student will read the material assigned.
2. The professor initiates discussion encouraging students to integrate the field experience with the ideas of doing versus being. The discussion can expand to the concept of being present to a family, group or community and how this relates to social justice, solidarity, common good, and dignity of the person.
3. Students will continue to reflect on the concepts of doing versus being in their field journals.

Learning Module: Homework Assignment, and Classroom Activity

Why Care for the Stranger?

Curriculum Content Area: Policy Class

Catholic Social Teaching: dignity of every person, common good, option for the poor and social justice.

Materials:

- Student text book on policy / history of social work
- Massaro, T. (2000). *Living justice: Catholic social teaching in action.* Franklin, WI: Sheed & Ward.
- National Association of Social Workers. (1999). *Code of ethics.* Washington, DC:
- Small, R. (2006). Office of Mission and Ministry University of St. Francis. Mission, values and charism. (Brochure).

Context:

In the context of studying history, policy, and ethics we contemplate the question "Why care for the stranger?" The paper challenges the student to reflect on the meaning, the call, and the reason for becoming a social worker. This reflection paper includes one's personal world view and values integrated with social work values and the university's values. Students often comment that they initially think this three-to-five page paper will be an easy assignment, but instead they find that it challenges them to contemplate at a more personal level the history, policy, and ethics that we are studying. The assignment challenges the student to think about the dignity of every person and human rights, common good, option for the poor and social justice.

Time Frame: This is a written assignment but we usually process the contents of this assignment in class throughout the semester.

Lesson Plan/Assignment/Activity:
Write an essay addressing the question: "Why Care for the Stranger?" Develop your view of care for the stranger with a succinct argument based upon historical evidence, class materials, social work values and your values. Include in your paper an analysis of the English Poor Laws, the Judeo-Christian values (as described in the text and discussed in class), Catholic Social Teaching, the six NASW Ethical Principles and the Social Workers' Ethical Responsibilities to the Broader Society. This three to five page paper should be double spaced, and error free. This paper is followed up by a paper titled 'Individual Change versus Social Change.'

Learning Module: Homework Assignment and Classroom Activity

Individual Change Versus Social Change

Curriculum Content Area: Policy Class

Catholic Social Teaching Values include: dignity of every person, human rights, common good, and option for the poor, social justice.

Materials:

- Student text book on policy / history of social work
- Massaro, T. (2000). *Living justice: Catholic social teaching in action.* Sheed & Ward: Chicago.
- National Association of Social Workers. (1999). *Code of ethics*. Washington, DC.

Context:

In the context of a social policy class studying history, policy and ethics, students are challenged to assess the dual responsibilities of the social work profession regarding social reform versus individual treatment. Students can be assigned chapter 5 of Massaro's book to develop ideas regarding common good, social justice, the dignity of every person and human rights. Class lectures and/ or the basic social work readings give definitions of capitalistic society, socialism, communism and social democracy.

Prerequisite: This assignment has been utilized in an MSW policy / history of social work class. It would be appropriate for a BSW class as well.

Time Frame: This is a written assignment but we usually process the contents of this assignment in class throughout the semester.

Lesson Plan/Assignment/Activity:
Write an essay in which you assess the dual responsibilities of the social work profession of social reform versus individual treatment. Include

ideas related to case management and psychotherapy versus advocacy and change at a macro level. What are the responsibilities of private individuals, families, communities, faith based programs and government programs? Examine the ideas of a capitalistic society, as well as socialism, communism and social democracy. Defend your ideas related to social work goals, social work code of ethics, and Catholic Social Teaching. Give an example that reflects that "what is personal is also political and what is political is personal." Discuss how change can be enacted in the example you provide. This three to five page paper should be double spaced and error free.

Note: Some of the learning modules written by the authors have been previously published in the following Resource Guide:

Epple, D. & Weuste, M. (2007). Learning Modules: "Self Reflection, Passion, Mission"; "Individual Change versus Social Change"; "Why Care for the Stranger?"; "Self Reflection Paper"; and "Doing versus Being"; In Brenden & Spandl (Editors): *Social Work for Social Justice: Resource Guide.* Published by the School of Social Work, College of St. Catherine and University of St. Thomas, St. Paul, MN.

To obtain samples of other learning modules, please contact the authors.

Successful Integration of Franciscan Values in Business Curriculum: A Case Study

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This presentation addressed four issues: the genesis and informing principles of the Franciscan Insight courses at Siena College, the implementation of the Franciscan Insight component in International Marketing course, student feedback and evaluation of this learning opportunity, and the insights gained by faculty in implementing this initiative.

Genesis of Franciscan Insight courses

The program of Franciscan Insight courses is a joint effort of Academic Affairs and the Franciscan Center for Service and Advocacy at Siena College. It was envisaged that in such courses students working within their own disciplines would have the opportunity to study the course content and have a hands-on experience of service or advocacy with people who are poor or marginalized. Students were then expected to reflect and evaluate their role and their contribution in such learning experiences. The expected outcome was that throughout the course students would be able to integrate the insight of St. Francis into their professions.

A pilot of the Franciscan Insight courses occurred during the spring semester 2007. Three courses were chosen to inaugurate this program: FINC 422/ECON 320 (Public Finance) taught by Dr. Linda Richardson; ENGL 285 (Topics in English, Franciscanism and Literature), taught by Dr. Thomas Bulger; MKMG 334 (International Marketing), taught by Dr. Raj Devasagayam. Each course included a learning plan that had three components: one, the study of a particular academic discipline; two, an emphasis on Franciscan values and history within the context of the discipline in question; and three, a service component that would translate the academic knowledge into direct social action. The service component was arranged by each professor with cooperating agencies that offered opportunities for service to the poor and marginalized in the Franciscan tradition.

One Example: International Marketing

In International Marketing, students devised marketing strategies and plans to expand a local retail cooperative business to include underprivileged inner city market segments and ethnic minorities. Students were informed that one of the course objectives was to draw upon the college's Franciscan roots to build an awareness for social anomies (social instability caused by erosion of standards and values), promote education about

the issues and concerns of people who are poor and marginalized, and more importantly — to utilize learning, knowledge, and skills to improve the lives of others.

With these goals in mind, we undertook projects and assignments that underscored the usefulness of such high ideals in all our social endeavors, including business interactions. The instructor provided students with projects and assignments that allowed them to apply their learning, knowledge, and skills to "real-life" problems and solutions that addressed the needs of the poor and the marginalized.

The term project undertaken related to a local organic food retailer — Honest Weight Food Coop, located in downtown Albany. Their mission statement reads:

> Honest Weight is a member-owned and-operated consumer cooperative that is committed to providing the community with affordable, high quality natural foods and products for healthy living. Our mission is to promote more equitable, participatory and ecologically sustainable ways of living. We welcome all who choose to participate in a community which embraces cooperative principles, shares resources, and creates economic fairness in an atmosphere of cooperation and respect for humanity and the earth.
>
> http://www.honestweight.coop/index.html

The HW Coop faced a strategic problem: they were perceived as elitist, catering only to the affluent segments in the market. The challenge presented to the class was to change this perception and provide marketing strategies that made the business more accessible to the inner city marginalized and poor market segments, as well as ethnic minorities including the often ignored immigrant market segments.

Because of this project, I have been honestly thinking about using my skills in the not-for-profit sector. As a Siena student, and a member of this Franciscan institution I value helping others very highly.

Student teams spent considerable time and effort conducting primary research to establish and support their position that these target segments were viable markets that could be profitable — not to be treated as charity. Student teams successfully generated a variety of creative marketing ideas and strategies that were presented to the HW Coop executives during the last week of classes. Feedback from business managers in the HW Coop indicated that the strategies were very well received by the board. Several ideas and plans generated by the student teams were considered for implementation. The managers were impressed by student insights and their concern for the underprivi-

leged and the underserved market segment. The ability of a business to serve marginalized segments, while ensuring reasonable and just profits, makes the marketing strategies and materials developed by the student teams very attractive to a board interested in the long-term survival and viability of the Coop.

While the response from the HW Coop managers was gratifying, it was also evident that students took pride in being able to use the marketing skills and tools they acquired in this course to solve a meaningful, relevant, and practical problem while enriching their learning through Franciscan insights.

Student Feedback and Faculty Learning

There were a variety of measures used to register student responses to these service-learning experiences. These included formal student evaluations, in-class student assignments that had an evaluative component, ad hoc comments between students and faculty, and a dinner for students enrolled in Franciscan Insight courses, where the students from the different classes compared notes and stories about their experiences. A sample of student comments and reactions excerpted verbatim follows:

> *Marketing B.O.P. (Bottom-of-Pyramid) consumers is not a walk in the park. Creativity is crucial. Many considerations have to be made to be successful. Profit is not the desired end goal. The desire to help a fellow human being should be a driving factor.*
>
> *With HW Coop, the importance of marketing was illustrated through an example in our own back yard. There are a large number of bottom of the pyramid consumers here in Albany and they want and need products just like everyone else. Targeting bottom of the pyramid is not exploiting them but instead giving them the opportunities that they deserve. International marketing directly relates to any group of people with cultural experiences, rituals and beliefs different from our own.*
>
> *I found that even though a marketer may not be "racist" or an ethnocentric, he or she will still have preconceived biases about those other than her or herself. It is truly difficult to put those aside and to focus on facts of the market segment to create a marketing mix that fits with that particular segment. I also found that I enjoy the humanitarian aspect of marketing management.*
>
> *I also learned from this project that it is not an easy task to serve this market segment, and that it takes a focused, well-researched effort to do so. It was refreshing to see a local business that is concerned about serving this market segment that can sometimes be unfairly viewed as unprofitable.*

HW Coop was useful in my understanding of serving the marginalized and poor segments because as a team, we were able to learn and research about these segments and come up with marketing kits that we thought would appeal to them. It also bettered my view of Franciscan values.

The HW Coop project, through research and first-hand experience gave us a greater understanding of the needs of the B.O.P. segment. It gave us a greater sense of service, and our mission as students of a Franciscan school.

I think the humanitarian challenge gave the HW Coop project a different feel and was an interesting spin on any business program I have participated in. It forced me to think critically about the persons I was marketing towards, and the reality of their lives. The sky was not the limit on this project because there were realities that had to be addressed…

Because of this project, I have been honestly thinking about using my skills in the not-for-profit sector. As a Siena student, and a member of this Franciscan institution I value helping others very highly. This project has shown me that I can effectively use my marketing skills in a way that will not only bring company revenue, but also make a positive impact on someone else's life because I am participating in the purest form of marketing: educating…

This project made me, and I'm sure others, realize that it takes more than good intentions to help solve a problem. Really understanding a person and their background, current situation and different attributes of their lives is needed to actually find productive ways in which problems can be corrected…

I was indeed excited about the humanitarian challenges posed by the HW Coop project. Being half Hispanic myself and growing up in an urban area, I see the b-o-p segments very commonly ignored. Organic food creates a better way of eating for people. Why should this only be made available to those who are wealthy? I do not believe that any company would ever go forth with a project of this sort for the sole purpose of being humanitarianly correct, but if marketers and managers can look outside the box and realize that these markets can possibly hold a profit then the needs of the poor and the needs of the company executives can both be met…

The culmination of the student response assessment occurred at a dinner for all students enrolled in the Franciscan Insight courses. About thirty students attended the dinner and shared their diverse experiences with each other. The students gave specific examples of what occurred in their courses, along with making suggestions about how to improve the courses. It was a gratifying experience for the faculty involved in the courses. It was exciting to watch student learning be enriched by a non-traditional business project that served the underprivileged. It has been a rewarding experience that further reaffirmed the decision of this non-Catholic faculty member to serve in a Franciscan institution based on the attractiveness of the humane nature of the Franciscan values.

Further Research Avenues

Several interesting directions of research arise in conjunction with this experience. The first direction is to validate the learning outcomes of such opportunities. Possible avenues could include a careful examination of the best practices augmented by project management and pedagogical theories followed by empirical research on the impact of Franciscan Thought on student learning, satisfaction, as well as employer's evaluation of the quality of graduates. Before such work is commenced, it would be interesting to explore how employers, students, instructors and alumni perceive this type of initiative and what the factors impacting the differences in such perceptions (if any) are.

The long-term achievement of the Franciscan mission of an educational institution is dependent on the manifest values of leaders of tomorrow being educated in Franciscan institutions today.

Secondly, it would be interesting to study the results of interactions between various disciplines, diverse student and instructor personalities, backgrounds, student learning styles and instructor teaching styles.

Administratively speaking, it is also of interest to examine the coordination of such projects across departmental and school level. Once a significant number of instructors adopt this approach, it is desirable to establish a synergistic pattern to maximize student learning across the classes and in line with the curricular objectives. The ultimate goal should be to establish a Franciscan values driven culture where students and instructors are excited about real life project work.

The long-term achievement of the Franciscan mission of an educational institution is dependent on the manifest values of leaders of tomorrow being educated in Franciscan institutions today. A strategic long-term monitoring and assessment could yield results that will benefit future generations of students.

Breakout Presentation Summaries

As a follow-up to the many break-out sessions at the June Alvernia AFCU symposium, some of the topics that dealt with a Franciscan approach to service or experiential learning, assessment, ethical issues and sport and spirituality are highlighted below.

Readers are reminded that information from some of these and other break-out sessions can be found at the website of the Association of Franciscan Colleges and Universities:
http://www.franciscancollegesuniversities.org/symposia/2008.html

The presenters of the break-outs listed below have included their email addresses and would welcome inquiries from anyone interested in learning more about their specific topic.

Assessing Outcomes of a Franciscan Education: Some Preliminary Findings and Suggestions of What Works was presented by Neil Penny of Alvernia University. Dr. Penny explored the findings of a study designed to examine whether an instrument used in research studies to measure changes in moral reasoning could be a useful tool to measure student outcomes related to moral reasoning, a goal articulated in the mission statement at a Catholic Franciscan college located in the Northeast region of the U.S. For further information contact neil.penny@alvernia.edu.

Franciscanism and the Institutionalization of Service Learning was addressed by Mary Sacavage of Alvernia University. Mary shared a research study that examined the correlation between Franciscanism and the institutionalization of service-learning at AFCU institutions. Mary also described the challenges faced in the institutionalization process and offered suggestions for improvement. She can be reached at mary.sacavage@alvernia.edu.

Learning and Serving in the Real World of Community Health Nursing was the topic discussed by Kathleen Wisser and Connie Twyman of Alvernia University. Their presentation demonstrated ways in which curriculum connects to the real world of community health nursing. They described how the Department of Nursing at Alvernia embraces its heritage and motto "to learn, to love, to serve" by providing health prevention and education activities to senior citizens and disabled individuals living in high rise apartments within the city of Reading, Pennsylvania. Through a montage of pictures and discussion, the presenters explained how students and faculty plan, coordinate, and implement a variety of health education, prevention, and screening activities for the residents. Although this presentation is not posted on the AFCU website the presenters would be happy to send the PowerPoint directly to anyone interested. Please contact Kathleen.wisser@alvernia.edu or connie.twynam@alvernia.edu.

Providing a Continuum of Service Learning Experiences was presented by Mary Kay Solon, Diane Martin, Andrew Prall, and Ann Hernandez from the University of Saint Francis, Fort Wayne. This panel shared some of the opportunities for service learning available to their students, including a "stand alone" course, integration within the general education or "core" curriculum, and incorporation within discipline or major-specific courses. The faculty members presented their models and discussed the advancement of similar initiatives on other campuses. They can be reached at the following addresses: mksolon@sf.edu, ahernandez@sf.edu, dmartin@sf.edu, and jprall@sf.edu.

Opening D.O.R.S. through Experiential Learning was presented by Jennifer Fraley of Siena College. Jennifer specifically cited a challenge course, sometimes referred to as a "ropes course," used to teach and promote meaningful conversations about the Franciscan values that are embraced at Siena College. A challenge course is designed to facilitate learning about oneself and others by utilizing a progression of obstacles that challenge the participants physically and cognitively, and are overcome through the use of teamwork skills and individual commitment. Several components may make up a challenge course experience at Siena College; such as, a purposefully developed pre-course program of team building exercises, goal setting and initiatives, low elements and high elements. After extensive discussion and thought, the D.O.R.S. initiative was introduced at Siena College in 2004. This initiative highlights the four values that embody the Siena community: Diversity, Optimism, Respect and Service. These values provide a framework to discuss Catholic heritage, Franciscan tradition and commitment to community. Within the framework of the D.O.R.S. initiative, students develop leadership skills, the ability to work on teams, and continued examination of their moral and ethical development. For more information please contact jfraley@siena.edu.

Ethical Responsibilities of Franciscan Educators Toward Environmental Issues was the topic addressed by Elaine Grose, Janet Massey, Anne Ramirez, Randy Detra, and Mac Given of Neumann College. This group highlighted educators' responsibility to instill a strong environmental ethic in students, faculty, and staff. Through an interdisciplinary dialogue, they explored the question: When it comes to God's creation and the Franciscan theology of the environment, what is our responsibility to one another and to the world? They can be contacted at the following addresses: grosee@neumann.edu, jmassey@neumann.edu, aramirez@neumann.edu, detrar@neumann.edu, mgiven@neumann.edu.

Sport as a Socializing Agent and Unifier of People: How to Foster and Reinforce Franciscan Values through Sport was discussed by Travis A. Berger of Alvernia University. This presentation was based on the premise that Sport reflects the dominant values and ideologies of a particular society. More importantly, sport as a social construction is used to reinforce or challenge these critical values and ideologies. The presenter explored how Franciscan colleges can effectively use sport on their campuses to foster and reinforce Franciscan values. For further information contact travis.berger@alvernia.edu.

A Franciscan View of Sport: Ministering to the Student Athlete was offered by Ed Hastings, Stephanie Taylor and Sister Marguerite O'Beirne of Neumann College. The presentation opened with a reflection and exploration of a Franciscan approach to sports. Themes discussed drew upon the life of St. Francis, the writings of St. Bonaventure and John Duns Scotus (beauty, cortesia, play, haecceitas), and the defining characteristics of a Franciscan style of ministry: attentiveness, contemplation, descension (concepts identified by Brother Ed Coughlin, OFM). Presenters described the potential of sports for impacting student athletes and college personnel who are not reached through the traditional work of campus ministry. For more information please contact hastinge@neumann.edu.

Integrating Franciscan Charism into Selected Philosophy and Religious Studies Courses was the title of the presentation by Donald J. Monnin of Villa Maria College in Buffalo. Dr. Monnin shared strategies for integrating the Franciscan charism into selected courses including: Introduction to Religious Studies, World Religions, Women and Religion, Spirituality and Work, Ethics, and Death and Dying. Through the integration actions he also addressed the core competences of the College's mission of fostering Christian values, intellectual/critical thinking, interpersonal/communication skills, information literacy/technology skills, respect for diversity, and a commitment to serving others. For example, as students explored the website for Franciscans International and identified activities which promote social justice and relate to the life and teachings of Saint Francis, they developed skills in critical thinking and information literacy. Other activities involved using articles, videos, web sites, guest speakers, current events, rituals, and service/learning options. These activities were detailed in a handout provided at the session. After the presentation attendees shared some of their ideas and efforts to instill the Franciscan charism into their own courses. For additional information on this presentation, please contact Dr. Monnin at monnind@villa.edu.

A Unique Franciscan University-Italy Relationship for the Advancement of Leadership, Learning and Service

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This article is a synopsis of the presentation the authors gave at the AFCU Franciscan Symposium, June 5-7, 2008 at Alvernia College in Reading, PA. The purpose of the presentation was to familiarize conference participants with a long-term relationship between Cardinal Stritch University and the Pieve International School, a unique facility for learning just outside of Perugia, Italy. Pieve International School works with institutes of higher learning around the United States and has provided the perfect setting for undergraduate, graduate and core art courses and Leadership, Learning and Service Retreats for several years. The presentation explored academic, educational, and social applications and strategies for implementation, highlighting core Franciscan values that can transform the learning community, curriculum, and culture of each institution, as was stated in the call for proposals.

This option differs from the St. Bonaventure partnership and the Franciscan Leadership Pilgrimage by providing a third alternative to these already successful programs to improve self, organizations, and/or communities at large. For instance, the program offers:

- Shorter learning opportunities for college credit for students, from one week to one month;
- A spiritual experience, which includes readings of the works of prominent Franciscan scholars and meetings with Franciscan leaders in the sites where the charism first emerged.
- An emphasis on art as an interpreter of the charism and contact with local artisans, international fine artists and scholars;
- Tours of effective organizations and meetings with prominent Italian spiritual, business, and non-profit leaders to explore potential partnerships and service projects; and
- Personalized attention from Stritch faculty and the directors of the Pieve International School, the Vasta Family!

These experiences are designed to immerse participants in the Umbrian/Franciscan cultures and further their abilities to learn, lead and

affect change. Furthermore, these experiences offer a balance of creativity, sightseeing, and reflection on the Franciscan values and personal and professional growth.

The Pieve School is located in Umbria, the region south of Tuscany called "the green heart of Italy." It is situated on eight lovely acres in the charming Italian countryside in the intimate, medieval village of Corciano. Well connected to the Florence-Rome highway, the Villa Pieve is located two hours from Rome, 25 minutes from Assisi and 15 minutes from Perugia, the capital of Umbria and an important Renaissance center. Surrounding the estate is a typical Italian landscape of fields, gentle rolling hills and mountains dotted with olive trees and vineyards. The entire area is rich in culture and history from ancient Etruscans to Romans, through the Middle Ages and the Renaissance. Pieve is the perfect setting for creating a learning community as we dialogue around state, national and global issues to broaden perspectives, develop caring relationships, and think deeply about serving with a moral purpose at multiple levels.

In addition to the standard programs, participants have the option to earn credits in undergraduate and graduate art, art history and culture, and leadership studies. The coursework promotes dialogue, reflection and self discovery with others who recognize the ways and wisdom of St. Francis and St. Clare and seek to take our core values to a higher level. Also, participants generate a deeper understanding of the challenges and responsibilities we face together in our interconnected world. More specifically, participants meet and encounter a Franciscan immersion through meetings with Franciscan leaders in the following sites:

Assisi

- Santa Maria degli Angeli/Porziuncola and the Rose Garden with Padre Massimo
- Basilica of St. Francis
- Basilica of St. Clare
- San Damiano with Custodian, Padre Claudio
- Dialogue with members of the University of Peace Studies

Perugia

- Rocca Paolina, the medieval Underground City
- St. Peter's Church with underground paleo-Christian church
- University of Perugia — Medieval Botanical Garden
- Walking tour — Great Fountain, Roman Aquaduct, Rocca Paolina

Cortona

- Le Celle, a 1211 Franciscan Hermitage to converse with Franciscan theologian, Padre Teobaldo Ricci

Sustainable Family Businesses

- Angelatoni, Italy's premier research facility into "green" energy located in Massa Martana
- Grazia Factory, a 500 year old family ceramic workshop in Deruta
- Mandari Furniture Design, specifically operated reflecting ethical and environmental practices

Villa Pieve

- A rich array of scholars, economic and social activists, artists, and politicians offer their insights and engage in dialogue with participants
- Rossella Vasta, Director and Founder of Pieve International School family business, and internationally acclaimed artist and winner of the Florence Bienale, who uses her networks to access people and provide learning experiences to promote social good.

In October 2008, for the first time, we had the opportunity to include a sister Franciscan institution, Neumann College, in what is proving to be an ever-widening circle of inclusion with other AFCU colleges and universities in this transformational experience. Upon his return from the program, Fred Loomis, participant and Director of Strategic Leadership at Neumann shared the following:

> Although it has been about two weeks since our return from Italy, I continue to reflect daily on our wonderful experience at the Villa Pieve. The perspectives that each of you [the faculty and participants] shared with me during our week together has greatly enhanced my understanding of leadership and spirituality. It was truly an amazing, life-affirming and inspirational experience that I will never forget. We are already planning for July, 2009!

Connecting professionals across campuses not only enriched our experience, but established a bridge across schools, from which we will continue to innovate and offer students, faculty, staff and administrators several opportunities to expand our emerging learning community. Therefore, we welcome interest and requests from other institutions as to how they may choose to participate and, together, contemplate more deeply the Franciscan tradition across fields of studies and countries.


Cardinal Stritch University
and
Pieve International School
present
Immersion
in
Franciscan
Tradition and Culture
in
Italy
Art
and
Culture
Studies
*Discover
the Roots
of
Western Art
*Find
Inspiration
in the Works
of
Masters
Leadership
Studies
*Experience
Community
*Enhance
Moral Purpose
*Learn Sustainable
Practices
*Promote Change
For information on upcoming opportunities
Please contact us:
Art Studies: Teri Wagner, MFA tgwagner@stritch.edu 414-410-4103
Leadership Studies: Kris Hipp, PhD kahipp@stritch.edu 414-221-9698

This World

Introduction by Terence Gleeson

During the 2007-2008 Christmas break, I undertook the task of creating a performance piece called Canticles, to be inspired loosely by Francis of Assisi's "Canticle of the Creatures." My intent was to write a series of short plays, and each day as I sat down to write, I spent some time with the Canticle. Soon — as a way, I guess, of trying to understand the images in the Canticle, and to infuse them with a contemporary, quasi-scientific sensibility — I found myself writing a poem in addition to the plays. I had no idea whether there was any performance value in the poem, but I sent it off to my collaborators (composer, director, and actors) to see what they thought. Collectively we decided to use the poem — now named "This World" — as a kind of framework on which to hang the five short plays I had written, with the verses of the poem framing the plays and connecting them. In performance, the actors recited the verses — sometimes solo, sometimes chorally — accompanied by music composed by Richard Sayers, staged by director Ed Milliner, and juxtaposed with images selected by designer Glenn Holmstrom, all colleagues of mine at Neumann College.

This World

Prologue

Quaking at the thought of death,
aching for a flake of love, clinging
to the surface of this space-rock,
we shape this world as we can,
and set ourselves apart from it,
encased in our rags and our shelters,
proud of our fire and our thoughts.
Yet we are of this world: the salt ocean
courses thickly through our veins;
the very air in which we swim, we draw
into our bodies in desperation, alive
only from moment to possible moment;
our nourishment we scratch from whatever
will root within the humble crumbs of soil
on the surface of this spinning rock,
now facing the life-giving sun,
now the cold eternity of moon and space
and worlds beyond our reach,
beyond our thought, beyond
this little life we cherish so.

Moon and Stars

That ocean coursing through our very veins
pulses to the pull of its brother sun, its sister moon;
beneath the threshold of our notice, the siren whispers
of these ancient siblings urge reunion:
the cosmic tug of heaven's bodies on our own.
Starlight from centuries past enters the eye,
becomes electric, conjures response:
we look, we see, we think we understand,
we contemplate, we marvel, are anxious, write poems.
From point to point of long-ago light
we trace the fate of worlds, and beyond,
a face of God; and from the blue light of the moon
we weave our tales of love and sorrow.

Sun

A half-spin of the rock, and we face the face
we dare not look upon, our dear brother sun:
a face of God not traced from point to point
but burnt into the sky, into our minds, image
without image, radiance, splendor.
A packet of sun-stuff escaping our brother
bathes us in starlight a few moments on,
awakens the earth and calls forth her colors,
powers the tiny green factories of food,
and causes the oceans of water and wind to rise
and to gather, to explode in their fury,
transforming the star-stuff to thunder and flash.

Wind and Air

The song that we sing would die in our throats
were it not for our dear brother air, who pulses
and vibrates and dances and shakes to our sound,
his body becoming our songs, our prayers,
our curses and cries, our whispers and sighs.
Leaving our thoughts to tremble the air,
we stop to — breathe! — gulping down fuel
for the tiny red factories producing our song,
our thoughts, our notion of God, our very selves.
We swim through this ocean of air, renewing
our life every moment, feeding our factories,
preparing to sing; and then the exhalation: of
song, of waste, of thought, of self.

Water

Each of our bodies is twinned with another: our
better half, water, flows through our veins,
transforming this husk, brittle and dry,
into a thing supple and shaped, a creature which
dances and sings! Coursing into and from us,
our sister moves through our fissures and tubes,
delivering food and removing all waste, forever
re-freshing and cleansing. She tumbles from sky
and springs from the earth, delighting our senses
and welcoming play: we float on her surface,
we surf in her foam, we bathe in her shape-shifting self
as we swam in her sweet caress before birth.

Fire

The sun's younger brother is fire, a wizard who
whispers and roars as he brightens our darkness,
entrancing our eyes with his dance,
embracing our bodies with warmth. At his touch,
things seemingly solid and shaped surrender
their form and their mass, explode into ashes and gas,
releasing their light and their heat in alchemical
ecstasy, free at last of the burden of being.
Fire transforms whatever he touches:
forging iron into steel, steel into structure —
anvil and hammer, sword and spear —
etching our cities onto this rock,
coursing through cables to carry our thoughts;
shrinking our space, shortening time,
and glowing on screens with our fears and dreams.

Earth

Earth! Mother, sister, lover, friend,
our blanket on this jagged rock,
warmed by the sun and stirred by the wind,
kissed by the rain and softened by our touch,
she bursts forth — oh! — and oh! again,
with grain and fruit and leaf and stem,
herb and flower, vine and bush, grass and tree,
in every color, shape, and fragrance,
every taste: sour and bitter and salty and sweet.
Earth! You channel the water, becalm the wind;
you nourish our bodies, heal us of illness,
provide us with shelter, a workshop, a playground, a stage.

Love

On that thin skin of soil on this whirling rock,
we bake with the sun and chafe with the wind,
are swept by the water, are burned out by fire,
are maddened by moonlight and star-time,
are brought low by earth's darker wonders.
But then there is love: we too are miracles
of love, by love, for love; we too are miracles
when, baked and chafed, swept away and brought low,
burnt out and maddened with grief and desire,
we find joy in our work and peace in our mind,
God in our heart, love on our lips, and pardon
and mercy for those who have harmed us.

Death

And then there is death, silent and patient, neither present
nor absent, always arriving, shadow only glimpsed,
promise never broken, grace never withheld.
She makes all else sweeter: awaiting her arrival,
the sun burns more brightly; the moonlight is bluer;
the wind and the water feel cooler, refresh us more fully;
the fire's dance is wilder, earth's bounty more luscious,
the love that we share more tender and true, more love
for the knowledge of you, Sister Death. We cherish so
our little life because we know its sweetness ends: we must
return our borrowed bits of star-stuff, our measure of
water and air, return our husk to the earth, rejoin the
God whose face we traced in the stars.

Epilogue

We are of this world:
on this whirling rock,
we spin around the sun
and tumble through the stars;
we till the earth and plow the wave,
pulsing with the power of the moon.
We are of this world:
fragile bits of clay and code,
baked and chafed, swept away,
burnt out, brought low,
awaiting death and suffering life.
We are of this world; yet
we look, we see, we think we understand,
we contemplate, we marvel, we trace
the fate of worlds, and send our
little thoughts, our cherished dreams
dancing on the air, singing on a wire,
glowing on a screen.
We are of this world of miracles,
yet we are miracles too, able
to find joy in our work,
peace in our minds, love on our lips,
God in our hearts, the God whose face
we traced in the stars.

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Franciscan Colleges and Universities and the Franciscan Action Network — Together, Transforming the World in the Spirit of St. Francis and St. Clare

RUSSELL M. TESTA AND THE FAN STAFF
Franciscan Action Network • Washington, DC

Introduction — Forging a New Relationship

One of the central realities in the political process of 2008 has been the presence and impact of young adults. These individuals, particularly those in college, have played key roles in both presidential political campaigns. Many politicians, corporations and other institutions believe that the formation and decisions that young people make "set" the direction for future choices. This reality invites Franciscan colleges and universities to be ever more deliberate in forming young adults to bring a Franciscan-inspired perspective to decision-making.

This, too, is the goal of the newly formed Franciscan Action Network (FAN). FAN invites people to consider the particular gifts and opportunities that Franciscans and Franciscan-hearted people bring to the process of social change and to help "set" the direction for future decision-making.

This article offers an introduction to FAN, along with a history of the organization and its approach to social change. It concludes by suggesting a few ways that a relationship between FAN and Franciscan colleges and universities can be built and enhanced.

FAN, like many things Franciscan and the most effective efforts at grassroots, faith-inspired change, is made real through the quality and strength of its relationships. FAN, like the Presidential campaigns of 2008, recognizes the importance of young persons. Our hope is that this article will provide an introductory step toward growing relationship with Franciscan colleges and universities.

What is Franciscan Action Network and what does it do?

Inspired by the lives of St. Francis and St. Clare of Assisi and the long heritage of men and women who follow in their footsteps as present day disciples of Jesus Christ, the Franciscan Action Network is designed to bring a coordinated and effective voice to matters of Justice, Peace and Care for Creation in our world. The particular focus of the Franciscan Action Network's advocacy is the U.S. government and related Washington, DC-based institutions (e.g., World Bank, International Monetary Fund, Organization of American States). Advocacy issues are both international and domestic in scope. Through advocacy, the Franciscan Action Network hopes to bring a spirit of healing and reconciliation for the transformation of the world, as inspired by the Spirit of God.

The U.S. and its governmental policies clearly have a great impact on persons, especially ones who are poor and marginalized, both within and outside the country. It was with this perspective that 135 Franciscans from 69 distinct entities — friars, sisters, secular and lay — gathered in Baltimore, Maryland in March 2007. The participants prayed with one another, learned from one another and reflected together in the Franciscan spirit. Their aim was to discern how best to move forward in the 21st century as agents of transformation, rebuilding the world through the inspiration of their common Franciscan experience.

At the Baltimore meeting, the group accomplished two major actions: First, they wrote and unanimously affirmed a common statement of unity that called themselves and the larger Franciscan family in the U.S. to establish a structure to bring the humble force of the Franciscan charism to bear on social transformation.

> We Franciscan brothers and sisters, Religious and Secular, from throughout the United States gathered together in Baltimore, MD to discern the possibility of a unified Franciscan Voice for justice. With great concern for dehumanizing issues in our society, we recognized trends contrary to our calling as followers of Christ. We see that we have the power to effectively advocate for the redistribution of resources, the responsible care for creation, and the healing of relationships within the Franciscan Family, the Church and society. To these ends, we commit ourselves and call all members of the Family to speak with one Franciscan Voice to effect the transformation of national social policy. By walking with our brothers and sisters who are poor and marginalized, we intend to advocate for peace and to reaffirm the dignity of all creation.
>
> *Adopted March 9, 2007*

Second, with this common vision, a set of shared directions was commissioned to a steering committee comprised of representatives from across the diverse Franciscan family. The committee members were charged with establishing a network for advocacy and action for change that would reflect the hope of the Franciscan charism.

Since the gathering in Baltimore, the steering committee has developed the foundational framework of vision, mission and values statements, as well as the basic infrastructure of the network. The steering committee completed its assignment with the public launch of the Franciscan Action Network in March 2008 during the Ecumenical Advocacy Days gathering in Washington, DC.

FAN strives to transform the larger society through its advocacy focus on Washington, DC-based institutions that affect the lives of billions of persons. Shaping these institutions is a matter of power. Power, by itself, is neither good nor bad. For Franciscans, power stems from the ability

to join our voices with those of marginalized persons and creation in an effort to speak truth to injustice.

Franciscans have always enjoyed much greater power than they realized. This power arises from a moral foundation corroborated by actions, from a constant striving to live life with authenticity to the Gospel, and from the size and scope of our presence as citizens and recognized leaders. To illustrate this last point, it is important to realize that there are more than 500 identifiable Franciscan-sponsored ministries (e.g., colleges and universities, parishes, retreat centers, hospitals, social services, etc.) in the United States. These 500 institutions, and many others in which Franciscans serve, engage more than two million people on a weekly basis. The majority of these persons are excited and inspired by the Franciscan heritage and the invitation for social transformation. One of the chief tasks for Franciscan Action Network is to develop vehicles that can support, develop and organize these Franciscan-hearted people to be more effective in their civic engagement.

The process of projecting a truth-filled power in U.S. governmental and corporate institutions has become more complex over the last several years. As such, our actions require us to better understand the intricacies of power and how to use it for good. Projecting power for change as faith-based actors in a modern democracy requires a coordinated number of voters expressing a common message echoed and enhanced by the secular and religious media. To build and project such power the Franciscan Action Network is comprised of three interrelated parts:

Members of FAN: The backbone of the Franciscan Action Network is the friars, sisters, secular Franciscans, ecumenical Franciscans and the men and women with whom they minister. The members of FAN seek to animate their ministries and places of service to be advocates of transformation and to speak on behalf of persons who are poor or marginalized. "Membership" in FAN falls into three categories. **Institutional Membership** is comprised, at present, by the 42 provinces, congregations and national organizations that provide base-level funding and personnel for FAN activities. **Individual Membership** is free. Members receive electronic newsletters and action alerts and access "member only" sections of the Franciscan Action Network website. The individual members provide the best means to rapidly interact with thousands of persons in coordinated actions for social transformation. **Ministerial Membership** is a newly developing category. This type of member, which includes but is not limited to parishes, retreat houses, universities or colleges, might use the resources and support provided through FAN to develop their own local networks for justice, peace and integrity of creation. This group of members also helps to build the wider network for more effective and powerful actions as a Franciscan family seeking justice.

Action Commission: This Commission is comprised of a representative body from FAN Institutional Members. The Commission serves as a recognized group of leaders who work to build the relational network of persons and ministries and help the larger FAN formulate and focus the issues of advocacy for transformation. Commission members also work to develop and actualize the cords of relationships among Franciscans and others to further efforts for social change.

Action Center: The Action Center is based in Washington, DC, with staff trained and dedicated to help FAN achieve its goals of social transformation. Those in the Center work to guide the direction of FAN by monitoring the particular issues of social justice in Congress and the presidential administration. Staff members work with the Action Commission to help FAN members best use their time and resources to effect social change. In essence, the Action Center helps FAN members connect with one another and realize the transformation that the Franciscan charism calls for.

What sets FAN apart from other organizations seeking to effect change in Washington, DC is our Franciscan identity and presence — who we are. Franciscans bring to the process of social transformation an 800 year history of service and engagement with persons who are poor and marginalized, an 800 year history of being peacemakers, and an 800 year history of caring for creation. This legacy brings with it tremendous insight into human and natural relationships and a moral foundation from which to act. This foundation calls Franciscans to work for social transformation in a way that is different from the angry rhetoric and politics often experienced in our culture. The FAN approach seeks to build bridges and speaks truth that calls for accountability, regardless of political party or social position. Such a process can seem slow-moving but, when used effectively, has a greater and longer lasting impact. This process recognizes the need to challenge ourselves to live the Gospel life consistently and authentically. Whether we are heard or not depends on how "loud" we can be. Being "loud" in the political process is not about shouting, but having a large enough choir singing in unison. This requires training others in the skills of civic engagement and social change.

FAN uses four broad activity areas to form and grow its membership:

- ***Spiritual formation and practice*** — engaging deeply in the rich Franciscan heritage of contemplative action in both prayer and reflection;
- ***Capacity Building*** — helping the members of FAN increase the quality and quantity of justice, peace and care for creation opportunities that they can provide within their own institutions and ministries;

- ***Networking*** **—** helping Franciscans and Franciscan-hearted people connect locally, regionally and nationally for social action formation, direct service and other opportunities;
- ***Effective Advocacy*** **—** enabling the growing network of Franciscans to share and amplify their message of change in efficient, timely and strategic ways.

As Franciscans, our spiritual foundations and credibility are most firmly found in three issue areas: a) peacemaking; b) caring for the poor and marginalized, both in the U.S. and internationally; and c) caring for creation. The specific issues that FAN actively advocates for are limited in number. By focusing its efforts on only a few issues, FAN is better able to articulate the needs of persons who are poor and marginalized with whom Franciscans walk, as well as the importance of caring for creation.

How can the relationship between Franciscan colleges and universities and FAN be built to help bring about social transformation?

Franciscans, at their core, build and enhance relationships. There are many ways Franciscan colleges and universities and FAN might develop a mutually enhancing relationship. These means fall into two broad categories: a) academic and technical support, and b) student engagement.

Academic and Technical Support

Our collective effectiveness at social transformation will depend upon our ability to bring a message of change that is sound both spiritually and policy-wise. To accomplish this task, FAN will need the intellectual expertise of the faculty, staff and students from Franciscan academic institutions. Franciscan academic institutions can provide expert resources in economic policy, ecology, social welfare, peacemaking, immigration, law, the Franciscan intellectual tradition and countless other areas. FAN needs these experts to craft well respected cogent statements. Persons interested in exploring how they can contribute to FAN through research should contact the Action Center for further conversation.

FAN also brings its own set of experts to the effort. Persons with knowledge of how to build organizations for change, as well as policy experts on issues impacting our focus areas, are involved with our work on a daily basis. We are constantly evaluating how to maximize the impact of advocacy efforts, and how to best apply our faith and spiritual practices for effective peacemaking, care for creation and efforts to decrease poverty. In other words, we are continually striving to discover ways of actualizing our Franciscan tradition. These individuals and this ongoing effort can be of service to the faculty, staff and students at our Franciscan colleges and universities.

A case in point: Fr. Larry Janezic, OFM, who serves as an Issue Advocate in the FAN Action Center, with a focus on immigration and domestic economic justice issues, lectured at Neumann College, Aston, PA. He spoke on issues in immigration with students interested in careers in criminal justice. He explained the values and principles that are involved in advocacy in immigration and how these are grounded in the Franciscan tradition.

Similarly, Russell Testa, FAN's Executive Director, created and conducted a three-day workshop on effective techniques and practices for social change for students and faculty at Lewis University, a Christian Brothers' school near Chicago, IL.

Student Engagement

The best way to learn how to be effective advocates for social transformation is to participate in the process, developing practices, skills and techniques that can be useful for a lifetime. FAN offers an instrument for use in the work of social transformation. Students can take part in the various advocacy campaigns that FAN sponsors and learn, through actual practice, the skills needed for grassroots organizing. In 2009 FAN will lead a significant education, reflection and advocacy campaign on climate change. We believe that significant energy and climate change legislation will be passed in the U.S. in 2009. As Franciscans, we bring a particular perspective on caring for creation that recognizes the needs of persons who are poor.

One specific way that students and others can engage in social transformation is through participation in Ecumenical Advocacy Days. FAN is a major sponsor of Ecumenical Advocacy Days, an annual event in Washington, DC. During Advocacy Days more than 800 people of faith gather for prayer, education and meetings with their elected Congressional leaders. A part of the program is specifically aimed at students and young adults. Those interested should contact the FAN Action Center or go to www.advocacydays.org for more information.

Beginning in 2009 a deeper immersion in the learning process of grassroots, faith-inspired social change will be available through post-graduate internships with the Franciscan Action Network. Internships will allow graduates to get an "insider's view" of the legislative process in Washington, DC, develop leadership skills, and gain experience in the work of social change.

All healthy relationships allow the gifts and experience of both parties to be shared. Students have the ability to help FAN in the formation of the next generation of advocates through the internet's growing area of "social networking." Students are the primary force driving and shaping the growth of social networking. FAN is exploring how it can utilize these tools in its efforts to bring about social transformation. Students and others with interest in exploring how they can bring their expertise to this process are encouraged to contact the FAN Action Center.

Conclusion

Franciscan colleges and universities and the Franciscan Action Network have an incredible opportunity to bring their diverse gifts and expertise to the process of social transformation. This year, with a new presidential administration and congressional term, offers an exciting opportunity for this activity. At times of transition, our Franciscan spiritual heritage offers a much needed moral foundation. The creative energies of our Franciscan colleges and universities together with FAN's sophisticated advocacy capability can deliver this message to transform our world in the spirit of St. Francis and St. Clare.

Appendix: Foundational documents for FAN.

During its inception, FAN has worked with its various members to develop their Vision, Mission and Values statements. These three documents serve as the road map for FAN's work.

Franciscan Action Network Vision Statement — How will the world be different with FAN?

The Franciscan movement was born at a time of reform and change in its society. This same spirit of reform and transformation inspired the creation of the Franciscan Action Network.

The Franciscan Action Network seeks a world that reflects the balanced and just society that the founders of the Franciscan movement, St. Francis and St. Clare of Assisi, believed that God invites all of creation to accept. This is a society that understands that the transformation of relationships is to occur in the multiple realities of created experience: local, national and global settings. Through the proper ordering of relations using the Christian Social Teaching principles of solidarity and the common good, we envision a world where all have what they need to reach the fullest of their individuated humanity; a world made up of the healthy communities which God created individuals to achieve. In such a world as this, creation, and humanity as part of it, would live in balance and peace with social justice. Our vision is encapsulated in the phrase — **Transforming the World in the Spirit of St. Francis and St. Clare of Assisi.**

Franciscan Action Network Mission Statement — Who, what, how & where is FAN to act?

The Franciscan Action Network is a network of U.S.-based ministries, institutions and persons following in the spiritual and social movement begun by St. Francis and St. Clare of Assisi more than 800 years ago. Together, we seek to amplify our public voice and use our collective power to humbly advocate and act for an inclusive and transformed social policy and social structures arising out of the U.S. Federal Government and related Washington, DC-based institutions. Through our work, we hope to help build a society rooted in social justice, peace and care for all of creation.

Franciscan Action Network Values Statement What parameters of action do we bring to this work?

As Franciscans, our work for inclusive transformation must reflect the values of our Franciscan Heritage. In particular:

- Our means of doing advocacy will not dehumanize or demonize those with whom we disagree on policy matters.
- Our advocacy will use the lens of the preferential option for persons who are poor or marginalized to evaluate policy decisions. If persons who are poor or marginalized, including all creation, will not fare better after an action for change, then we cannot support the legislation.
- Our efforts will always be within a framework of the consistent ethic of life.
- Our efforts will be done in a manner that is non-partisan and with the hope that the legislation for which we advocate will come from bipartisan actors. This is both a value of proper relationality and a way of seeking greater effectiveness.
- We recognize that there are policies in the U.S. which result in actions that are unjust to people and the larger creation, and that many of us in the U.S. benefit from this injustice. Thus, as we attempt to shape policy, we must also seek to work on our own repentance and reconciliation in the larger social sphere.

- We will work in a collaborative and consultative manner both within the Franciscan family and with partners for social transformation in the religious and secular worlds. We recognize that it is impossible to advocate alone.
- We seek to balance the desire to be prophetic in our call for social change with the desire to make noticeable improvements in peoples' lives and the larger creation. This requires that we have a long view of the changes in society that will bring the Gospel's prophetic witness into existence; that we recognize that by advocating in "small steps," we move towards this reality.
- Our underlying value is love for humanity and the fullness of creation. The ability of love in action is our method and process of attempting to actualize how St. Francis and St. Clare lived in their effort to follow in the footsteps of Jesus.

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Book Reviews

Johnson, Timothy J., ed. *Franciscans at Prayer*. The Medieval Franciscans Vol. 4. Leiden, The Netherlands: Brill, 2007. Pp. 507.

Franciscans at Prayer presents a compilation of research that provides a multi-faceted look at the topic of prayer in the medieval Franciscan tradition. The reader is bound to find material pertinent to one's own area of interest whether that be in theology, spirituality, philosophy, history, or art. Most articles presume a certain amount of familiarity with the Franciscan tradition and are therefore more suited to graduate level work. However, relevant material can also be extracted by the instructor and adapted to undergraduate courses. The notes also provide a wealth of scholarly information.

The book is divided into five thematic sections. In the first section, "Early Witnesses," Michael Blastic demonstrates how the writings of Francis and the early brothers emphasize prayer as an integration of praise, glory, and thanks to the all good God with a daily life of action that renders service through Gospel living. Blastic relates such an integration to the formula *forma vivendi forma orandi*. Prayer and life were to be thoroughly intertwined for the brothers so that one's very life was prayer and praise to God. Skipping ahead to the third article, J.A. Wayne Hellmann delves more fully into the theme of prayer as praise in Francis's life by tracing Thomas of Celano's depiction of Francis's prayer in his *Life of Saint Francis*. Elucidating Thomas's portrayal of Francis's life, Hellmann demonstrates how prayer encapsulated Francis's life from the time of his conversion, throughout his mission of preaching, until the time of his transformation into the crucified Christ and his subsequent death. Moreover, this prayer of praise continued on in the prayers offered by the faithful after Francis's death. Turning to Clare, Ilia Delio explores the notion of the mysticism of motherhood in Clare's letters to Agnes of Prague. Such mystical motherhood entails prayer, poverty, and humility by which the one who "gazes" on the crucified Christ becomes like Christ and is able to bear Christ to the world. Delio contrasts Clare's more sensory fourfold spiritual path of gazing upon the cross, considering, contemplating, and imitating the Crucified with the more intellectual monastic path of Scripture reading, meditating, praying, and contemplating. For Clare union with Christ results in bringing Christ to birth in one's life, thus becoming more one's true self in the image of Christ and God's co-worker in the vineyard.

The second division, "Contemplation and the Academy," begins with an essay by Timothy Johnson on Bonaventure's concern that the Friars Minor cultivate interior prayer which he regarded as particularly important for their mission of preaching. Bonaventure's attention to fostering contem-

plative mendicants is evident in the prothemes of Bonaventure's *Sunday Sermons* as well as in his other writings. Johnson's discussion of prothemes provides some insight into the style of preaching during the 13th century and the possible exclusion of prothemes by later copyists. In the next writing, Jay Hammond continues the exploration of Bonaventure's thought in *Collationes in Hexaemeron*. Here, Bonaventure instructs his listeners about the need to learn to read Scripture or other spiritual texts in a contemplative sense that includes intellectual and sapiential contemplation. Both types of contemplation are needed for the formation of *vir spiritualis* (spiritual men). Hammond's treatment is rather in-depth, and reading the material alongside a copy of the *Hexaemeron* would be beneficial. Moving from the Seraphic Doctor to the Subtle Doctor, Mary Beth Ingham considers prayer through the lens of John Duns Scotus's *Treatise on God as First Principle*. As she walks the reader through the treatise, Ingham includes the texts of Scotus's prayers found in this treatise. Her elaboration of Scotus's prayer and philosophical approach includes points of similarity and difference with that of Bonaventure and Augustine, and makes clear Scotus's true Franciscan identity.

"Mysticism, Orthodoxy and Polemics" marks the third section of *Franciscans at Prayer.* Focusing on Angela of Foligno's *Memorial*, Diane Tomkinson portrays the spiritual journey of this lay Franciscan penitent as an ever intensifying and expanding spiral rather than as a hierarchical ascent. Initiated by remorse for sin, not only was Angela's adult spiritual path marked by an intimate relationship with the Holy Spirit, the crucified Christ, and the indwelling Trinity, but it was punctuated with times of desolation as well. All of these factors contributed to the ever growing spiral movement which also brought Angela into an increasing communion with all of creation. The poems that comprise the *Laude* of Franciscan friar Iacopone da Todi are the subject of Alessandro Vettori's essay. After explaining the genre of the lauda, Vettori treats various themes and rhetorical devices in Iacopone's poems and their role in his poetic spirituality. He also discusses the medieval understanding of music and harmony, and Iacopone's stretching of language to articulate the ineffability of the experience of God. Next, in order to provide a glimpse into the spiritual concerns of lay Franciscan tertiaries and Spiritual Franciscans of the 14th century, Louisa Burnham examines the themes of heterodoxy and orthodoxy in relation to the Beguins of Languedoc. While their adherence to Peter Olivi's heretical teachings concerning evangelical poverty and apocalypticism resulted in the burning of over a hundred Beguins, the texts read at their weekly gatherings demonstrate a concern for spiritual growth and their search for God. Burnham verifies their bona fide spiritual interests by examining the contents of such texts found in two Beguin manuscripts — Todi Biblioteca Comunale Ms 128 and Assisi Chiesa Nuova Ms 9. (A list of the published editions of these manuscripts is provided.) She then points to the ortho-

doxy of these writings by indicating the presence of some of the contents of these texts in two other non-Beguin manuscripts (Volterra Biblioteca Guarnacciana 5230 and Capestrano Bibl. Conv. s. Giovanni 21). This section of the book concludes with an essay by Steven McMichael that deals with the opening prayers of Jewish, Muslim, and Christian polemical writings of the Middle Ages. Prayer is an expression of one's intimate encounter with God which calls for mutual respect. But far from mutual respect, McMichael finds that one commonality of these prayers is the declaration of the errors of those outside of the given religion. The author more fully explores the prologue of Alonso de Espina's *Fortalitium Fidei [The Fortress of Faith]*, noting Alonso's concerns for the state of Christianity in 15th century Spain, his shortcomings in understanding Jewish and Muslim prayer, and his failure to follow Francis's example of peaceful coexistence.

The book's fourth segment, "Portals to the Sacred," begins with a writing by Jean François Godet-Calogeras concerning the eremitical practices of the early Franciscans. The author reviews recent scholarly publications that deal with this aspect of Franciscan life, documents places where the friars lived as noted in the 13th century hagiography of Francis, and then analyzes the untitled writing named by Kajetan Esser as *Regula pro eremitoriis data [Rule for hermitages]*. Godet-Calogeras's analysis shows that even in his provision for friars who needed time to pray and rejuvenate in both body and spirit, Francis maintained his vision of a Gospel life for the brothers which included poverty, begging, communal sharing and relationship, and seeking the reign and justice of God. In the next article, Amanda Quantz features the mid-fourteenth century painting, "Tree of Life," found in the refectory of the Santa Croce Convent in Florence. Quantz first provides some historical background of Florence and Santa Croce and highlights the main themes of Bonaventure's *Tree of Life*. She then gives a detailed depiction of the painting (the print of which is included) with accompanying commentary on its relationship to the community's prayer and manner of living. Art and prayer is also the focus of the next essay by Amy Neff, who explores the art and architecture of the Upper Church of the Basilica of St. Francis, particularly the *Deesis* vault and the crucifix by Giunta Pisano. Numerous plates accompany the author's exposition of these artworks. Not only does Neff explain the influence of Byzantine iconography on the art in the Basilica, but she also proposes how the congregation may have perceived the message conveyed by the art. In addition, Neff describes how the art coincides with Bonaventure's theology that emphasizes the centrality of Christ's death in the story of human beings' descent away from God and their return ascent to God via the cross.

The final section of the book is titled "Traditions in Time" and begins with a writing by Edward Foley on the practice of liturgical prayer by Francis and the friars in the 13th century. Foley provides some brief historical background regarding the Mass of Francis's day before considering

Francis's own devotion to the Eucharist and his directives for his brothers regarding Mass, reverence for the reserved sacrament, and respect for priests. He follows this with further developments among the Franciscans concerning the celebration of the Eucharist until 1260. Similarly, Foley presents some historical background for the Divine Office and then treats Francis's practices and instructions for the recitation of the Office by the Friars Minor. He also discusses Francis's Office of the Passion and describes developments concerning the Office until 1266. In the next article, Bert Roest deals with Franciscan teachings regarding prayer from the time of Francis until the 16th century. Francis's life, writings, and the later hagiography all indicate the importance of prayer for the early Friars Minor. Despite increasing involvement in ministerial life, the importance of vocal and mental prayer was maintained and particularly stressed during the time of novitiate. To demonstrate this, Roest elucidates several writings dealing with prayer authored by Franciscan novice master David of Augsburg which became widespread in German and Dutch speaking areas. He follows this up with a discussion of prayer found in Bonaventure's writings, particularly the *Regula Novitiorum*, and in Bernard of Bessa's *Speculum Disciplinae*. Roest then treats later medieval works on prayer by authors such as Otto of Passau, Lopez of Salinas, Francis of Osuna, John of Fano, Bernardino Palli, Girolama of Molfetta, and Bernardino of Balvano. The final essay by William Short discusses the prayer of recollection advocated by 16th century Franciscans Bernabé de Palma, Francisco de Osuna, and Bernardino de Laredo. Following some background material about each author and his writings, Short describes the socio-religious context of their times, including a discussion of the *alumbrados*. He then gives a thorough presentation on the prayer of recollection, followed by a concise look at the influence of Bonaventure, Hugh of Balma, and Hendrik Herp on these proponents of recollection.

Reviewed by
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***Care for Creation [a franciscan spirituality of the earth].* Ilia Delio, Keith Douglass Warner, and Pamela Wood. St. Anthony Messenger Press, Cincinnati, OH, 2008. Pp. ix + 226. ISBN 978-0-86716-838-9.**

In *Care for Creation [a franciscan spirituality of the earth]*, Ilia Delio collaborates with Keith Douglass Warner (Environmental Studies Institute, Santa Clara University) and Pamela Wood (art therapist, spiritual director and retreat facilitator) to produce a book that integrates Franciscan theology, ecological science and meditation.

The book is presented in four parts with three chapters each. Part 1, *Creation and Incarnation*, describes the relationship between God's creation, the Earth, and the Incarnation of Christ. Part 2, *Creation as Family,* uses Francis' *Canticle of Creation* to bring the reader into the current ecological problems of species extinction, biodiversity and the effects of destructive human actions. Part 3, *Creation and Contemplation*, uses the tool of contemplative prayer to enlighten the reader regarding global climate change. Part 4, *Creation and Conversion*, calls the reader to conversion by stepping out of excess and stepping into the realm of sustainability.

In each part, the authors blend ecology, theology and reflection. In the first chapter, an ecological problem is discussed from a scientific point of view, followed by the second chapter which addresses the ecological problem from Franciscan theology, and the third chapter offers meditations, reflective actions, prayers and group activities to bring it all together.

What environmental scientists have been trying to relate to the general public is that the world is in crisis and unless we change our actions and our hearts, the Earth and all creation as we know it today will be forever changed by human activities. This book uses accurate scientific facts and Franciscan theology to bring the reader to a deeper understanding of caring for creation through conversion of heart.

Educators will find this book an excellent source of reflection for undergraduate and graduate classes. I myself have used the guided meditation on pages 105-107, *Recognizing our Brothers and Sisters*, in my Introduction to Environmental Studies course, in relation to global climate change. The students were able to assimilate the role of the image, whether it was an animal, a plant, a mountain, a lake, or a glacier and articulate the effect of human activities on them.

This book would be appropriate for a science course, a theology course, spiritual direction, and individual/group meditations. Its simple nature reflects the simplicity of St. Francis and his love for all God's creation.

It allows readers to explore caring for creation at their own level and emotional status. Whether we are angry, fearful, excited, in denial or have feelings of helplessness, *Caring for Creation [a franciscan spirituality of the earth]*, allows the reader to express those feelings to others and to God.

Reviewed by
Elaine Grose
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***The Franciscan Vision and the Gospel of John*. By Michael D. Guinan, OFM. St. Bonaventure, NY: The Franciscan Institute, 2006. Pp. 62.**

The fourth volume in The Franciscan Heritage Series, this book contributes creative insight and clarifying information to the project for the Retrieval of the Franciscan Intellectual Tradition (CFIT). With reasoned arguments and numerous examples from the writings of Saint Francis and Scripture, professor and renowned Old Testament scholar Michael Guinan, brings together a wide range of interrelated topics comprising a Franciscan view of discipleship and of creation.

In Part One, the author relies on recent Johannine scholarship and the critical work of Kajetan Esser to present evidence regarding "how much St. Francis was indebted to and immersed in the Johannine vision" (1). Part Two presents a step by step examination of the San Damiano Crucifix in light of the Johannine Gospel, believed by most commentators to be the key to interpreting the details of the Syro-Byzantine style icon so revered in the Franciscan tradition. Included with the book is a CD-Rom presentation of the visual and theological features of the life-size crucifix. Regrettably, however, the CD provides no audio commentary; only a written version appears in the Appendix. Part Three contains convincing evidence with which Guinan makes the case that the Fourth Gospel performed a central role in the spirituality and thought of Francis. Such proof includes an explanation of Johannine Christological images in Francis's writings, such as the Good Shepherd and the One Who Washes Feet. It is noteworthy that Guinan does not fail to mention that Francis relied on the Scriptural knowledge of Brother Caesar of Speyer to embellish the *Earlier Rule*. In Part Four, Guinan argues that Francis's view of creation relates well to the Johanninne vision by demonstrating the connection with incarnation and creation in the Prologue. The author is careful, however, not to overstate the Fourth Gospel as Francis's sole source of meditation. Nevertheless, insights arising from Guinan's knowledge of the Old Testament Wisdom tradition establish a Franciscan connection that the universe is the Body of Christ. In the process, Guinan clarifies that "Francis is not really a saint of nature after all (but)… a saint of creation" (39).

This book has served as a mainstay in my Theological Foundations course, a core requirement in Neumann College's Graduate Program for Pastoral Counseling and Spiritual Direction. A key objective of the course, namely, that each student define and claim her/his own theological foundation for ministry, involves biblical interpretation and discernment. At the outset of the course and after reading Guinan's book, students identify a Franciscan point of view in their foundation, such as humble service, goodness of God, praise for the blessings of creation. Next, they analyze the historical context, literary form and theological concepts to appropriate themes in the Fourth Gospel, as well as other Biblical sources, expanding their articulation of what orients their ministry goals. At the end of the course, students return to Guinan's book for a second look at a Franciscan vision for ministry and meaning-making. Revisiting the text confirms, clarifies or expands their Franciscan theological foundations.

Every college library should have in its collection this important book and the others in this distinctive Franciscan Heritage Series. The *Franciscan Vision and the Gospel of John* can serve well as a basic text in undergraduate and graduate courses in Franciscan studies.

Reviewed by
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Raj Devasagayam, Ph.D. is Associate Professor of marketing and management in the school of business of Siena College in Loudonville, NY. Dr. Raj's teaching interests include: marketing strategy, marketing research, sales and sales management, business statistics, and international business. He received the Jerome Walton Excellence in teaching award from Siena College in 2007 and the Ladvina excellence in teaching award from St. Norbert College, Green Bay, WI in 2003. Most recently he was honored with the Hormel meritorious teaching award at the Marketing Management Association 2008 annual meeting in Chicago. Dr. Raj has published his research in the areas of dispute resolution mechanisms in customer/firm conflicts, not-for-profits, channels, brand strategies, sports marketing, marketing pedagogy, and corporate social responsibility. He has several publications in leading journals such as *Journal of Brand Management*, *Journal of Financial Services Marketing*, and *Sport Marketing Quarterly*. He is the co-editor of *Marketing Insights*, and serves on the board of the Marketing Management Association as well as the Publication Council of the Marketing Management Association.

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Terence Gleeson teaches drama and theater arts at Neumann College and chairs the ArtsGroup, composed of the Neumann College arts faculty. He founded and serves as the artistic director of the Neumann College Theater Ensemble, which celebrates its 25th anniversary this year. Terry holds a graduate degree in theater arts from the Mason Gross School of the Arts at Rutgers University, and has produced, directed, designed, and acted in scores of plays. Professional acting credits include the part of Friar Francis in Much Ado about Nothing with the Arden Theatre Company in Philadelphia. Writing credits include a series of children's plays as well as *Canticles*, *Home/Free*, *9/11*, and *The Audition*, all of which have been produced by the Theater Ensemble. Unproduced work includes *Giotto's Errata*, a full-length play on the life of Francis of Assisi.

Dr. Elaine Grose received her Ph.D. in Toxicology from North Carolina State University, Raleigh, NC. She worked for 20 years at the U.S. Environmental Protection Agency, first as a research scientist then moving into upper management, as the Associate Director of Toxics and Pesticides. In 1993, Elaine entered the Sisters of the Good Shepherd but after four years she moved back into the secular world holding several positions until she found Neumann College in Aston, PA. At Neumann College she is the Science Laboratory Manager and an Assistant Professor of Environmental Studies.

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.

Patricia Hutchison, OSF, is a Sister of St. Francis of Philadelphia. She teaches educational leadership at Neumann College and directs the Neumann Institute for Franciscan Studies. As director of the Neumann Institute she develops programs which promote the integration of the Catholic Franciscan tradition into the curriculum and across the campus.

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Sr. Roberta A. McKelvie serves on the general leadership team of the Bernardine Franciscan Sisters. She has a Ph.D. in Historical Theology and an M.A. in Franciscan Studies. In addition to her experience as teacher, author, and pilgrimage leader, Roberta served as Managing Editor of Franciscan Institute Publications for several years.

Shannon O'Neill is the Director of the Sister Thea Bowman Center for Women at Siena College. She holds a BA in Psychology and Women's Studies from the College of St. Catherine and a Ph.D. in Social-Personality Psychology from the State University of New York at Albany.

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Dr. Fred Savitz is Professor Emeritus of Education at Neumann College. Dr. Savitz has served at Neumann for twenty-four years, teaching undergraduate and graduate courses in Pedagogy, Educational Psychology, and Diversity in Education. He has been recognized by Neumann's Faculty Senate for Excellence in Teaching and is the 2002 recipient of the Christian R. and Mary F. Lindback Foundation Award for Distinguished Teaching. Dr. Savitz represented Neumann as its Woodrow Wilson Visiting Fellow Faculty Coordinator in 2008. His research interests include brain-based learning, multiple intelligence theory, and the curriculum/instruction/assessment triangle.

Dr. Ryan M. Savitz earned his Ph.D. at Touro University International, Los Angeles, California, in 2006. Currently he is Associate Professor of mathematics at Neumann College, Aston, Pennsylvania, where he teaches mathematics and advises first-year students.

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Dr. Bongrae Seok is Assistant Professor of philosophy at Alvernia University. He teaches philosophy and leadership, and researches the interactive relations among human cognition, emotion, morality and culture. He has written a book *(Logic and Psychologic)* and several articles in the fields of the philosophy of mind and psychology, cognitive science, and Asian philosophy. He also studies art and music and gives lectures in local museums.

Patricia Smith, OSF, is a Sister of St. Francis of Philadelphia who teaches theology and Franciscan studies at Neumann College. She received her MA in theology from St. Bonaventure University and a JCD/Ph.D. in canon law from the University of Ottawa/Saint Paul University. She has written and lectured nationally on theological and canonical topics.

Mary Ellen Symanski, Ph.D., RN, is an Associate Professor of Nursing at Alvernia University, responsible for the family-child nursing course. She currently serves as Chair of the Nursing Department. Prior to her work at Alvernia, she taught at the University of Maine School of Nursing, Orono, Maine. Her practice background is in the area of neonatal intensive care.

Russell M. Testa is the Executive Director of the Franciscan Action Network (FAN). He serves in this role in conjunction with his position as the director of the Office for Justice, Peace and Integrity of Creation of the Holy Name Province of the Order of Friars Minor. The JPIC Office was founded by Russell in 2000, the same year he founded the Center for Ministry and Public Life at Washington Theological Union. The Center for Ministry and Public Life strives to add an applied and public justice presence to the life of graduate students of ministry. Russell studied social ethics at the

Catholic Theological Union in Chicago and Economics at the University of Kansas. He is the author of several articles and has a strong background in group facilitation and training. He is a native of Kansas and presently lives in Wheaton, Maryland with his wife, Megeen, and their dog, Clare.

Gerald S. Vigna, Ph.D., is Associate Professor of Theology and Director of the Center for Ethics and Leadership (CEL) at Alvernia University. In addition to directing CEL at Alvernia, he has been Chair of Philosophy and Theology, Director of the Master of Arts in Liberal Studies, and Dean of Arts and Sciences. Dr. Vigna completed undergraduate and graduate degrees at Temple University and Northwestern University respectively.

Keith Volsky is the Grounds Foreperson at Siena College and serves as the primary point of contact for all outdoor projects and work. Keith has overseen the College's solid waste program and has worked to expand the recycle program at Siena College in a variety of ways. One of his unique ideas included holding a "recycle container exhibit" at the campus library to facilitate greater interest from the campus community in recycling. By earning a Certified Grounds Manager (CGM) designation through the Professional Grounds Management Society (PGMS), Keith has continually worked to enhance the campus landscape through innovative work practices and expanded mechanization. Keith has authored papers related to the grounds industry and recycling, featured in industry publications and student newspapers around the Capital Region. Keith has been in the grounds industry for over fifteen years and has remained active in learning a diverse set of skills outside of his primary career track, including achieving an EMT certification and taking classes in sociology and criminal justice.

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In April 2008, the Editorial Board initiated an on-line survey as part of a process for evaluating the journal. At the AFCU Symposium in June 2008, we also conducted a survey. Recently, we invited those colleges and universities who had not participated in the surveys to do so in a final attempt to gain feedback. The results of the surveys will be shared at the AFCU annual meeting in January and then in a letter to contact persons in each institution. We are grateful to those of you who contributed your voice and your wisdom to these efforts to determine how the journal can best serve your needs.

As we begin to plan the 2010 issue of the journal, we welcome articles, poems, book reviews, and descriptions of "best practices." Directions for submitting manuscripts may be found on the inside back cover of the journal.

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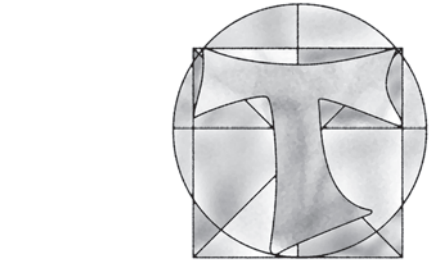

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