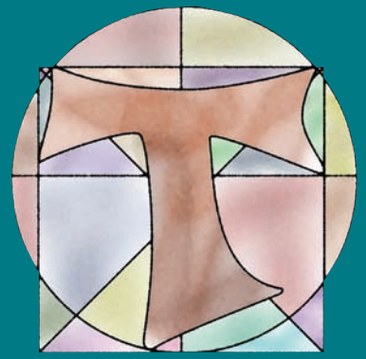
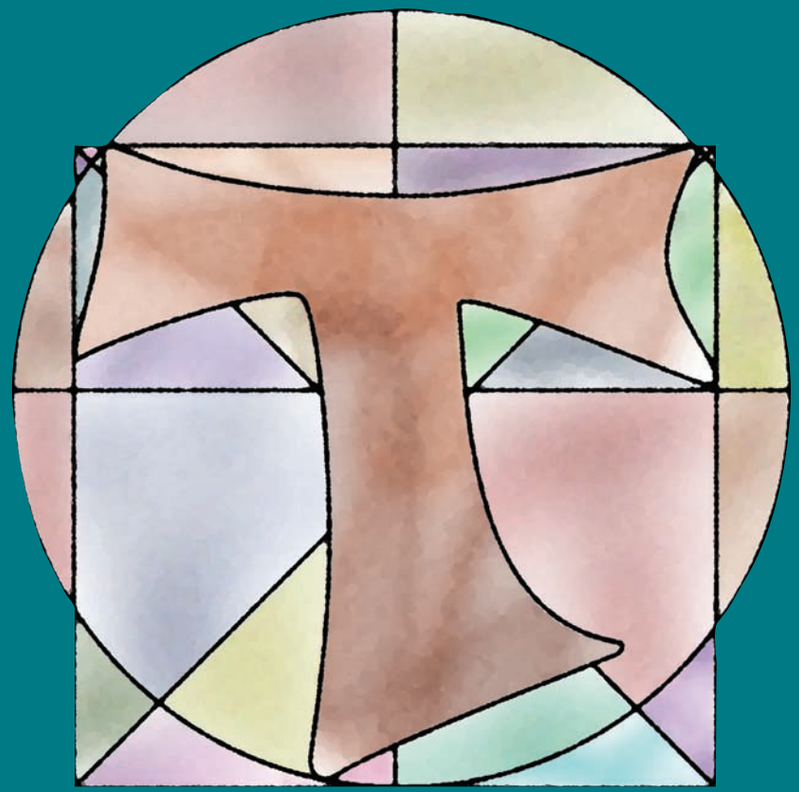


The AFCU Journal: A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION January 2010 / Volume 7, Number 1 ASSOCIATION OF FRANCISCAN COLLEGES AND UNIVERSITIES

The AFCU Journal:

A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION

January 2010 / Volume 7, Number 1



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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:

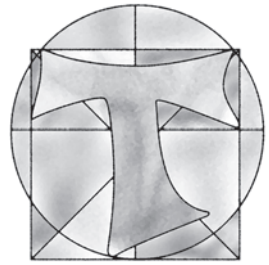
- To strengthen the vision of Catholic higher education in the Franciscan tradition
- To connect all the discrete disciplines to a Franciscan philosophy and heritage
- To encourage an interdisciplinary and multidisciplinary approach to research and reflection from the Franciscan school of today
- To 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 University, 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 University, 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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January 2010/ Volume 7, Number 1

A Publication of the

association of Franciscan colleges and universities

ISSN 2150-7104 (print)
ISSN 2150-7112 (on-line)

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

Cover design by Sharon Halama,
Graphic Design Major, Cardinal Stritch University

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

The AFCU Journal:
A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION

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From the Chair

Dear friends in Franciscan higher education,

It is my honor to introduce the *2010 AFCU Journal.* My sincere thanks to all of the authors who have invested of their precious time and rich talent to contribute to the contents of 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 one of you, our readers, is needed to bring the Catholic Franciscan tradition to our students and to our world.

The lead article in this issue is by Sister Ilia Delio, OSF, entitled "Christian Life in a World of Change." Other articles cover a variety of topics, including the Franciscan intellectual tradition and its influence on literature, healthcare, business, psychology, philosophy, and service on campus. You will find a useful scholarly annotated bibliography on the Franciscan tradition and the environment. A preview of the 2010 AFCU Symposium is included, and I hope that many of you are making plans to attend this important event which will be hosted by the university for which I serve as president, the University of Saint Francis in Fort Wayne, Indiana.

Also included in this issue are five poems, an extended critique of two recent poetry collections by Murray Bodo, OFM, one book review, and a review/explanation of the revised website/resource of the Commission for the Retrieval of the Franciscan Intellectual Tradition. New to this issue is a collaborative paper by a faculty member and an undergraduate student. We hope that this paper will encourage other faculty members to collaborate with students in an attempt to integrate the Franciscan tradition throughout the curriculum. An article describing the integration of the Franciscan tradition into a First Year Experience program will also be helpful to all of us.

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 faculty, leadership council, Board of Trustees, and our Sponsor. We encourage our faculty members to not only read and discuss the journal's contents, but to also 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 trust is also done at other AFCU institutions.

My hope for each of you is that 2010 will be filled with many opportunities for expression of our Catholic Franciscan tradition. Thank you, and God bless.

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

From the Editor

In October 2001, the Board of Directors of the Association of Franciscan Colleges and Universities approved the publication of an annual journal with the hope of promoting a deeper understanding of the Catholic Franciscan intellectual tradition and encouraging the integration of the tradition into the curriculum and across the campuses of our institutions. From the beginning, the journal has included articles from scholars and practitioners from within the AFCU institutions and beyond. Through contact persons in each institution, the AFCU editorial board invites members of administration, faculty and staff to contribute scholarly articles, examples of "best practices," poems, book and web reviews. The manuscripts we receive provide evidence of earnest attempts among our member institutions to ensure that the Catholic Franciscan tradition is alive and well in our colleges and universities. Some of the articles in this year's journal also offer an alternate Franciscan perspective on several current issues: evolution, climate change, health care reform, and business ethics, to name a few.

We introduce this issue with an invited article by internationally recognized scholar, Ilia Delio, OSF. With a background in science and theology, Sr. Ilia is well positioned to invite us to consider what it means to be a Christian in an evolving universe. Sr. Ilia reminds us that "God works through the messiness of creation" and that "this world is not merely a plurality of unrelated things but a true unity, a *cosmos,* centered in Christ." Asserting that the Franciscan tradition offers much toward an understanding of Christ in an evolutionary universe, Sr. Ilia challenges us to embrace our role as active participants in the Christ mystery.

Believing that Catholic Social Teaching and the Franciscan tradition have the potential to enrich "the very core" of a business curriculum, Dr. Robert Till and Sr. Pat Smith provide abundant resources related to topics covered in the typical undergraduate and graduate business curriculum. Applying the principles they enunciate could ensure that graduates of our AFCU institutions are prepared to serve as ethical and compassionate business leaders.

Brother Ed Coughlin invites readers to contemplate four visual images as points of reference for the themes of his paper: a Franciscan alternative vision of the common good; the care and concern of Francis and his followers for the poor, powerless, and sick as an example for approaching contemporary health care challenges; and the possibilities of the Franciscan spiritual-intellectual tradition for forming young men and women toward moral living and ethical leadership. Brother Ed's article offers practical applications (including provocative case studies) for several academic disciplines and also for campus ministry and student life.

In an article of special interest to faculty members in the fields of counseling and psychology (although certainly not limited to those disciplines), Sr. Suzanne Mayer uses the figure of the Wolf, held in both awe and fear, to contrast the personalities of Sigmund Freud and Francis of Assisi. The article offers an implicit invitation to each of us to consider how we image the Wolf within (and perhaps in the "other") in our ongoing personal journey.

Professors of literature (and lovers of poetry) will delight in Dr. Robert McParland's application of the philosophical/theological vision of John Duns Scotus to the work of poets Gerard Manley Hopkins and Thomas Merton. McParland challenges all of us to create opportunities which invite our students, who inhabit "a restless contemporary world of pace and motion," to experience a "kind of focused attention, which ultimately leads to wonder and reverence for the Creator's miraculous handiwork."

After discovering that the article entitled "Reconstructing the Gift: Using Franciscan Thought to Foster Service Learning" had been written by an undergraduate student, the editorial board contacted Dr. Timothy Johnson (who teaches the course *The Gospel according to Saint Francis*), and asked him to write a Foreword contextualizing the article. We hope that you will find, as we did, that this article by Matt Sills provides an example of the impact that Saint Francis and the Franciscan tradition can have on our students and also demonstrates the academic quality of which our students are capable. We include Matt's article in the hope that our readers will consider collaborating with their students on future papers.

By the time this issue of the AFCU journal reaches readers most institutions will undoubtedly have marked the anniversary of Martin Luther King, Jr. Perhaps Dr. John Mizzoni's article, which connects Saint Francis of Assisi and Martin Luther King, Jr., will suggest ideas for future celebrations. Moreover, the article will offer philosophy professors an attractive way to introduce both Francis and King into philosophy and ethics courses.

Paula Friedman and Jane Martin offer two excellent "best practice" articles. Using concrete examples, Friedman describes in detail her success in integrating (or infusing) the Franciscan tradition into a literature course. Martin relates the development and delivery of a creative mission-based first year experience course. Readers will find in both articles imaginative ideas with excellent resources.

Lance Richey's extensive bibliography provides multiple references to connect the Franciscan tradition with environmental considerations.

Dr. Richey's article is quite timely in view of international debates about the impact of our lifestyles and choices on the environment. The article is an excellent and well-researched resource for those who teach graduate and undergraduate courses in every discipline which has the potential to connect to the Franciscan challenge to care for creation.

Barbara Wuest's review of two recently-published poetry collections of Murray Bodo, OFM, is actually a scholarly analysis of the themes and images found in *Wounded Angels* and *Visions and Revisions*. The review will interest everyone with an appreciation for poetry. Furthermore, the article could serve as a guide for a discussion group exploring all or some of the poems. In addition, professors of literature and possibly theology, sociology, and psychology, may find the article a useful resource for introducing poetry into the classroom.

Our poetry section includes five poems for personal reflection, sharing, and classroom inclusion. Feedback we have received indicates that readers value the poetry section. We thank Sally Kuzma, Sue Ellen Kuzma, John Deane, Jim Kain, and Susan Saint Sing for their contributions, and we invite readers to submit original creations.

Several years ago, the editorial board decided to include a section which introduced readers to our AFCU institutions. In this annual section, Dr. Kevin Godfrey and Dr. Kelly Cockrum conclude a series on service in our colleges and universities. The four articles which have appeared in this series demonstrate the Franciscan commitment to serve others, especially "the least among us." This section also includes an invitation to the 2010 AFCU Symposium scheduled for June 8–11, 2010 at the University of Saint Francis in Fort Wayne, IN.

Our journal concludes with a book review by Dr. Lance Richey and a web review by Dr. Daniel Michaels. Readers who take the time to investigate the website of the Commission on the Franciscan Intellectual Tradition (CFIT) will discover an abundance of resources to expand understanding of the Franciscan tradition. In addition, the website offers a vehicle to translate the tradition into the technological world in which our students are so comfortable.

As we share this seventh issue of the AFCU journal, we thank you for your support and challenge you to continue to find ways to extend the riches of the legacy which is ours as members of the Association of Franciscan Colleges and Universities.

Patricia Hutchison, OSF, Ed.D.
Chair, Editorial Board

Christian Life in a World of Change

ILIA DELIO, OSF

To Change or Not to Change?

We live in a world of change. For the first time in history, the United States has an Afro-American president, the human genome has been completely mapped, and the human community is linked electronically. Change is integral to life. The late John Henry Cardinal Newman once said, "to live is to change and to be perfect is to change often." Students of ancient Greek philosophy recall the opposing views of Parmenides and Heraclitus with regard to change. Parmenides held that reality is timeless, uniform, and unchanging while Heraclitus held that change is central to the universe, summarized by his famous quote, "You cannot step twice into the same river."

For Christians, the question of change has been a problematic one. Despite the fact that the core Christian belief, the Incarnation, is based on change (God *becomes* human, Jesus is raised from death *to* life), Christians on the whole have resisted change. One of the significant factors of this resistance is the cosmology of Christian belief. Christianity grew up in the ancient world of the Ptolemaic universe. According to this model, the universe was perfectly circular (being created by God), concentric, hierarchical (marked by a great chain of being), and immutable (since God created it). It was also geocentric with the earth at the center of the universe and the human person at the center of the earth. The universe, as Bonaventure and Thomas reminded us, was a mirror of God. A mistake about creation was a mistake about God. Thus the great theologians structured their theology according to what they knew of the universe, since this indeed was the best they could say of God.

In his book *A Window to the Divine* Zachary Hayes writes that "a careful reading of the theological tradition prior to the modern era indicates that before the so-called Copernican revolution. . . there existed a religious cosmology that involved not only the insights of faith but the physical understanding of the cosmos as it was known at that time."[1] The breakdown of such a cosmology by the shift from a geocentric model to a heliocentric model led eventually to the isolation of theology from the development of modern science. "The most fundamental shift in our understanding of the cosmos is the move from the vision of a universe launched essentially in its present form by the hand of the Creator at the beginning of time to a vision of the cosmos as a dynamic, unfolding chemical process, immensely large in both time and space."[2] This shift in cosmic worldview continues to challenge the place of the human in the universe, from the center of the geocentric universe to the growing tip of an evolutionary trend.

From a Christian perspective, the unfolding dynamic universe has caused a division in our consciousness: we live in two worlds. In our everyday experience we live in a culture deeply conditioned by the insights and

theories of modern science. But in the context of the church, its theology and liturgy, we live in a premodern world.[3] Christian theology no longer has an effective cosmology that enables believers to relate to the world in its physical character in a way that is consistent with their religious symbols. We need to reshape our religious understanding of the world by engaging our faith with the best insights of science concerning the nature of the physical world.

The New Science

The advent of evolutionary theory articulated by Charles Darwin, and the upset of certainty in the physical universe initiated by Einstein's theories of relativity, wrought cosmic upheaval on the levels of science, history, and culture at the beginning of the twentieth century. What was seen as a static, secure, stable and unchanging universe was now seen to be dynamic, changing, novel and creative. The new science inaugurated by major shifts in understanding the universe ushered in a radically new view of the cosmos that continues to unfold through the use of scientific discovery and advanced technology. Evolution and quantum physics are the two main pillars of science that challenge us today. Evolution is a movement or process from simple to more complex forms. From non-living forms, we move to living forms of great variety. Teilhard de Chardin described evolution as a "biological ascent," a movement toward more complexified life forms from which, at critical points in the evolutionary process, qualitative differences emerge. The theory of relativity eliminated absolute space and time and ushered in a new dimension of space-time, linked to the gravitational force of the universe.

Our universe, as we know it today, is about 13.7 billion years old, with a future of billions of years before us. It is a large universe stretching light years in diameter, one of many universes that occupy space. Our own galaxy, the Milky Way, is a mid-size galaxy consisting of 100 billion stars, and stretching about 100,000 light years in diameter. The galaxies are often grouped into clusters — some having as many as 2,000 galaxies together. We are one of 100 billion galaxies. According to the Big Bang model, the universe developed from an extremely dense and hot state. Space itself has been subsequently expanding, carrying galaxies (and all other matter) with it. With the development of the Hubble telescope in the twentieth century, we discovered that the universe is expanding; yet, it is expanding at a rate sufficient to support and sustain carbon-based life. While some scientists maintain that we are here because this is the only universe (out of an infinite number) in which conditions are just right for emergence of humans (strong anthropic principle), others say in a universe large or infinite in space/time, conditions necessary for life will be met only in certain regions that are limited in space and time (weak anthropic principle).[4] However we understand this amazingly fine-tuned universe, the embodied

persons that we are at this very moment — all the constituents that have come together to form our own physical being — were present in the Big Bang, at the beginning of this universe. We humans are the universe come to self-consciousness and the choices we make as the self-reflected universe influence its future.

The Renewal of Cosmic Christology

Although some scientists see the process of evolution as a meaningless process suffused with blind chance, the dynamic nature of the universe speaks to us, from a Christian perspective, of the home in which a loving Creator has placed us. Whatever our views towards evolution, we must admit that this changing, complex universe is the object of God's creative and salvific love. The gift of Darwin's science to theology, Haught claims, is that it can give depth and richness to our sense of the great mystery of religion.[5] Indeed, the science of evolution can help open new windows of insight to the God-world relationship. Evolution helps us realize that God works through the messiness of creation and is less concerned with imposing design on processes than providing nature with opportunities to participate in its own creation.

While theology depends on science for information on the concrete flow of evolutionary history, science as such can provide no framework for interpreting the ultimate levels of meaning. This is the proper task of theology.[6] Creation is not about a static world, but a relationship between the dynamic being of God and a world in process of coming to be. The openness of the cosmos to what is new, its capacity to leap forward, the emergence of intelligent beings, all direct the believer to the nature of the divine presence empowering the whole cosmic process. Rather than living with a "cosmic terror" in the face of the immensity of the universe, this evolutionary universe is meaningful and purposeful because it is grounded in Christ, the Word of God. This world is not merely a plurality of unrelated things but a true unity, a *cosmos*, centered in Christ.

This world is not merely a plurality of unrelated things but a true unity, a cosmos, centered in Christ.

Franciscan theology has much to offer to the understanding of Christ in an evolutionary universe. Beginning with Francis of Assisi and articulated by Duns Scotus, one can see a strong emphasis on the primacy of Christ, that is, Christ is first in God's intention to love and thus to create. Christ is the goal toward which the whole cosmos is moving and in whom the cosmos will find its completion. The primacy of Christ in view of evolution means that the world is not blindly hurtling itself into an aimless expansion but is moved by Christ to Christ that God may be all in all. Hayes writes, "God creates toward an end. That end as embodied in Christ points to a Christified world."[7] The universe is not meaningless or purposeless,

as some scientists say today;[8] rather, it has a divine aim which is realized in the Incarnation of the Word.[9] The intrinsic relationship between Christ and creation means that, "what happened between God and the world in Christ points to the future of the cosmos. It is a future that involves the radical transformation of created reality through the unitive power of God's love."[10] This universe, therefore, has a destiny; the world will not be destroyed. Rather, "it will be brought to the conclusion which God intends for it from the beginning, which is anticipated in the mystery of the Incarnate Word and glorified Christ."[11] Hayes notes that what may appear as a mechanical process of biological evolution (without meaning or purpose) is, on another level, a limitless mystery of productive love. "God's creative love freely calls from within the world a created love that can freely respond to God's creative call."[12] That created love is embodied in Christ in whom all of creation finds its purpose. That is why, Hayes writes, "a cosmos without Christ is a cosmos without a head…it simply does not hold together."[13] Christ is the purpose of this universe and the model of what is intended for this universe, that is, union and transformation in God.

Teilhard's Contribution

The Jesuit scientist and mystic Teilhard de Chardin understood the science of evolution as the explanation for the physical world and viewed Christian life within the context of evolution. Trained as a paleontologist and steeped in the Ignatian spiritual tradition, he sought to show that Christianity is a religion of evolution. Evolution, he claimed, is ultimately a progression towards consciousness; hence, that which distinguishes the human from all else is self-awareness. His faith in Christ led him to posit Christ as the future fullness, the "pleroma" and "omega point" where the individual and collective adventure of humanity finds its end and fulfillment; where the consummation of the world and consummation of God converge. The whole evolutionary universe is a "Christogenesis" or a "coming-to-be" of Christ.[14] Through his penetrating view of the universe, Teilhard found Christ present in the entire cosmos, from the least particle of matter to the convergent human community. In his *Divine Milieu* he wrote, "There is nothing profane here below for those who know how to see."[15] The world, he claimed, is like a crystal lamp illumined from within by the light of Christ. For those who can see, Christ shines in this diaphanous universe, through the cosmos and in matter.[16]

Teilhard's Christogenic universe invites us to broaden our understanding of Christ; not to abandon what we profess or proclaim in word and practice but to allow these beliefs to open us up to a world of evolution of which we are vital members. In Teilhard's view, Christian life is essential to the progress of evolution. He emphasized that the role of the Christian is to divinize the world in Jesus Christ, to "christify" the world by our actions, by immersing ourselves in the world, plunging our hands we might say into the soil of the earth and touching the roots of life. He urged Christians

to participate in the process of Christogenesis, to risk, get involved, aim towards union with others, for the entire creation is waiting to give birth to God's promise — the fullness of love (Rom 8:19-20). We are not only to recognize evolution but make it continue in ourselves.[17] He posited a "mysticism of action" in a universe moved and compenetrated by God.[18] For him, union with God was not through withdrawal or separation from the activity of the world but through a dedicated, integrated and sublimated absorption into it.[19] Before, he said, the Christian thought that she or he could attain God only by abandoning everything. One now discovers that one cannot be saved except through the universe and as a continuation of the universe. We must make our way to heaven *through* earth.[20]

Teilhard opposed a type of static Christianity that, in his view, makes its followers inhuman. By "static Christianity" he meant a type of Christianity that isolates its followers instead of merging them with the mass, imposing on them a burden of observances and obligations, causing them to lose interest in the common task. A "static Christianity" leads to a routinized or mechanized Christian life whereby the language, symbols and metaphors of theology and ecclesial life fall trap to a misplaced concreteness that resists growth and change. As a result, Christians lose consciousness of their divine responsibilities and Christianity moves to the margins of sectarianism. In his work *Christianity and Evolution* Teilhard wrote that "a Christ whose features do not adapt themselves to the requirements of a world that is evolutive in structure will tend more and more to be eliminated out of hand."[21] Sin, we might say, is the refusal to grow and change. It is the refusal to accept the demands of love and hence participate in Christogenesis.

Because Christ is both the center and goal of an evolutionary creation, Teilhard viewed Christ as a dynamic development within humanity [and non-humanity] toward greater complexity and unity, from biogenesis to noogenesis, from simple biological structures to the emergence of mind. Christ is not a static idea but a living Person, the Personal center of the universe. He posited a dynamic view of God and the world in the process of becoming something more than what it is because the universe is grounded in the Personal center of Christ.

Teilhard conceived the whole of natural evolution as coming under the influence of Christ, the physical center of the universe, through the free cooperation of human beings.[22] Christianity, he said, is intended to be a new "phylum of salvation that spreads its inner life to the rest of the universe, a type of hyper-personalism in a movement of greater consciousness, always ascending until the completion of Christ's Body in the parousia."[23]

How does a person make contact with Christ, the Center of the universe? Teilhard said, through the Eucharist. In his *Divine Milieu* he describes how Christ's cosmic activity emanates from the Eucharist to touch each of our material activities: from our sacramental lives in union with Christ to the sacrament of the universe. Through the body of Christified persons, Christ

reaches humankind and the material universe. He spoke of the Christian phenomenon as a "phylum," a new Christian phylum that transcends *homo sapiens*. This "phylum of salvation" according to Teilhard is to spread its inner life and hyper-personalism in a movement of greater consciousness, always ascending until the completion of the Body of Christ in the parousia. Christ's transforming activity must move from the church's altar to the altar of the material universe. Teilhard described the church as a "phylum of love," positing a new concept of church to include the cosmos. Christian love, he claimed, is the energy of the new evolution because love unites and differentiates. In his *Phenomenon of Man* he wrote, "If in our love relationship with another we find our truest 'person,' why should it not be true on a world-wide dimension?"[24]

Bonaventure and Teilhard

Teilhard's dynamic thought complements that of the Franciscan theologian Bonaventure who described a congruous relationship between Christ, humanity and creation. The fulfillment of creation in Christ, Bonaventure maintained, lies in the human person. In his view "matter cries out for perfection" but is unable to attain it on its own.[25] Only one who is a union of matter and spirit, the human person, can help the material world attain its God-intended fulfillment. The created world, therefore, is ordered to the emergence of the human person in whom material reality and spiritual reality are united. The human is that being in which the drive of the whole of nature is brought to its inner-worldly end.

In view of the centrality of Christ, Bonaventure suggested that humanity has a distinct and fundamental role in the salvation of the world.[26] The destiny of humanity and the destiny of the cosmos are intertwined in the mystery of Christ. Our salvation is necessary for the completion of Christ. Since we are the universe come to self-consciousness and the growing tip of the evolutionary trend, our active participation in the Christ mystery is necessary for the fullness of Christ. What took place in the life of Jesus must take place in our lives as well, if creation is to move toward completion and transformation in God. We are to give ourselves to Christ, and to his cause and values which means not losing the world but finding the world in its truest reality and in its deepest relation to God.[27] Our participation in the mystery of Christ, therefore, lies at the basis of a healing world, a world aimed toward the fullness of the reign of God. This "putting on Christ" means living in creation as gift, mediating differences through unitive (or crucified) love, relating to creation as brother and sister, and treating the world of nature with respect and compassion.

I would say that resistance to change is resistance to relationships that challenge us to become more fully the likeness of God, which involves self-transcendence.

We are to be "cooperative co-creators," called to participate in the beauty and goodness of creation destined for transformation in God.[28] Hayes indicates that this evolutionary world can move forward towards its fulfillment only because of our loving actions and not apart from them. He gives a positive emphasis to the role of humans in the mystery of Christ but also indicates that without our participation, creation will not attain its destiny in God.

Resistance to Change

If the human person is the growing tip of evolution which is aimed towards the fullness of Christ, then what is the Christian vocation? The system theorist Erich Jantsch wrote that "to live in an evolutionary spirit means to engage with full ambition and without any reserve in the structure of the present, and yet to let go and flow into a new structure when the right time has come."[29] The key here is "to live with an evolutionary spirit." Do we as Christians live with an evolutionary spirit? It is my belief that we do not; rather, we live in two worlds. Culturally, we are immersed in change marked by rampant consumerism and technological progress [we have no problem keeping up with the latest silicon chips] but religiously, in our theology and ecclesiology, we live in a pre-scientific, medieval world. It is the world of Plato, Pseudo-Dionysius, Aristotle and Thomas. We are skeptical about evolutionary Christology but excited when a new translation of a fourteenth century text is published or an apocryphal Gospel is discovered. Whether on the level of theology proper or ecclesial life, we are more comfortable with scholastic thought and Aristotelian science than, for example, with process theology or chaos theory.

From a theological perspective, I would locate resistance at the heart of the human person, the capacity for God and thus for transcendence. I would say that resistance to change is resistance to relationships that challenge us to become more fully the likeness of God, which involves self-transcendence. Ken Wilbur points out that many people are terrified of real transcendence because transcendence entails the "death" of one's isolated and separate self-sense. To strive for wholeness, to live in transcendence, is to let go and die to one's separate self. The dilemma, however, is that the very thing we desire, transcendent wholeness, we resist because we fear the loss of the separate self, the "death" of the isolated ego. As Wilbur writes: "Because we want real transcendence above all else, but because we will not accept the necessary death of our separate self-sense, we go about seeking transcendence in ways that actually prevent it and force symbolic substitutes."[30] I would add to this by saying we resist divinization. We are created with the capacity for God but our desire to be like God is resisted by the demands of conversion. As a result we stay fixed in our tiny places in the universe, defending our private turfs lest they be overturned in order to plant new seeds. New ideas challenge our established beliefs sometimes yielding to embattled arguments, the neighbor

becomes an infringement on our private space, and community becomes a burden of rituals and observances. Although we may be unhappy with our estrangement, we remain fixed in position because it is secure [or so we think] and we can maintain our boundaries — unlike the quantum world where chance and uncertainty predominate. For Christians, estrangement is deadly. Instead of becoming a Christian phylum of love [and thus leading the evolutionary process] we live in the abandoned fixity of species — a static Christian life in a static Christian church. We wind up thwarting the very claim of our existence, the centrality of Christ.

Francis of Assisi: The Evolutionary Person

The spiritual life is essential to Christian evolution because it requires a spirit of change or conversion, and conversion can only take place when there is a dynamic interior spirit. Change is not what happens to us outside us; rather, change must first take root within us. If we cannot embrace change interiorly, we will not accept change in our exterior world. Saint Francis was open to growth and change. Grasped by the love of God, he undertook a life of penance or conversion, unlearning attitudes and behaviors that prevented him from seeing God in the world and opening up to a God of humble love hidden in the world. Conversion is the movement toward authentic personhood through an interior attitude of "turning" from a sinful self toward a God-centered self; one's attention is away from self-concern and self-preoccupation and toward the other as the basis of self. Evolution is a process of moving towards deepening relationships and authentic being. It is the movement towards greater complexity and consciousness which undergird conversion. Conversion is co-relative to consciousness and is the maturity of accepting interdependence as the definition of human life and of life in the universe.

From a Franciscan perspective, conversion is supported by the spiritual values of poverty and humility. Francis's life of conversion was a turning in grace and a letting go in love. Poverty means living *sine proprio*, not without possessions but without possessing material, emotional or intellectual property. Poverty is rooted in the fact that we and nonhuman creation ultimately do not control our existence. We come from God and belong to God. True poverty of being is not material deprivation or the sacrifice of life's essentials; rather, it is recognizing our need for God, and even more so, knowledge of our need, which renders us open, receptive and grateful; it is recognizing all is gift. It is the sister of humility by which we accept ourselves and others as creatures, that is, finite and contingent beings. Poverty is a virtue that belongs to all who are authentic persons, those who live in relationship and can receive and respond to another. Those who are full of themselves, whether materially, emotionally or psychologically, are "sent away empty." The goodness of God's creation cannot be theirs for they experience no need and therefore cannot receive.

True poverty creates community because it converts self-sufficiency into creative interdependency where the mystery of life unfolds for us. Only those who can see and feel for another can love another without trying to possess the other. Poverty is that free and open space within the human heart that enables us to *listen* to the other, to *respect* the other and to *trust* the other without feeling that something vital will be taken from us. It is spiritual poverty, I believe, that can release us from enclosed, static and privatized worlds towards others, shifting our view of the other from "idol" onto which we project our needs and expectations, to "icon" through which we encounter the divine light shining through the human face. Conversion to poverty and humility is the nucleus of Christian evolution because it is the movement to authentic love; a movement from isolated "oneness" toward mutual relatedness, from individualism toward community, where Christ is revealed in the union of opposites in the web of life.

New Life

Conversion to poverty of being and fullness of love is integral to the evolution of the human person today. Union in love differentiates us as persons by "uniting living beings in such a way as to complete and fulfill them."[31] It is love that unites us across the vast fields of space and time; love that forms the implicate order of which we are all part of the whole.[32] Francis of Assisi did not know anything of evolution or modern science but he knew the God of love in Jesus Christ. It was his experience of divine love that liberated him from a fearful, selfish ego, setting him on a path of freedom led by the Spirit. He was able to "let go and let God." In doing so he not only discovered a new world, he invented one. This is what it means to live in a world of evolution — not to fear loss of the known but to welcome change as the newness of God; to realize that the Spirit of God is the ever newness of divine love filled with creativity and imagination. By living in conversion and open to the Spirit of the Lord, Francis "evolved" to a new level of consciousness, a new way of being in the world. He was truly a shining example (as Bonaventure said) of the true Christian, one who lived not in the center of security but on the margin of a new future marked by the cross of crucified love.

Jesus the Christ symbolizes a new unity in creation: union of opposites [non duality], reconciling love, healing mercy, and compassion.

We cannot dismiss the new science today as if it might be irrelevant to our world nor can Christian life continue in a fixed universe lest it dissipate or become obsolete. Christianity is a religion of evolution, Teilhard said. Through the human person of Jesus a new reality emerges, born out of new structures of consciousness. Jesus the Christ symbolizes a new unity in creation: union of opposites [non duality], reconciling love, healing mercy, and compassion. Christ brings a "new heart" to humanity, both on the in-

dividual and on the collective plane. Humanity becomes a new "creative center" within the evolutionary process in such a way that the path of evolution now becomes explicitly directed; evolution has a goal. The evolutionary development "from cosmos to cosmogenesis" takes place under the influence of a divine creative power which has been present from the beginning but now made explicit in the human person. Christ becomes the concrete focal point or Omega of a new "centration" in the universe, and Christian life, the growing tip of the whole evolutionary trend.

When we see Christianity in light of evolution, then we also see that Christian life in the twenty-first century must be marked by openness to newness, to the God of the future, not a transcendent a-historical God but the God of evolution. We live in a dynamic and unfolding universe; ours is an open system of life intended to grow and change. Change is not what happens to us; rather, change is the very basis of our existence. In light of an evolving universe where change is integral to the emergence of new life, we should welcome change as the very sign of life. To resist change is ultimately to resist Christ who is the heart of evolution. Teilhard's spiritual vision, like that of Francis, centered on and rooted in Christ, emphasizes "global responsibility, action and choice in shaping the future of life on our planet, and the need for life-affirming spiritual goals that can inspire people of all beliefs and none."[33] To celebrate life as a most precious and wonderful gift is to live in love through the indwelling Spirit by living conversion as openness to the Spirit. Whatever may be our fears, hope is our reason for change because Christ is the new creation, summed up so well in the words of Beatrice Bruteau:

> You are the new and ever renewing act of creation. You are all of us, as we are united in You. You are all of us as we live in one another. You are all of us in the whole cosmos as we join in Your exuberant act of creation. You are the Living One who improvises at the frontier of the future; and it has not yet appeared what You shall be.[34]

Footnotes

1 Zachary Hayes, *A Window to the Divine: A Study of Christian Creation Theology* (Quincy, IL: Franciscan Press, 1997), 90.

2 Zachary Hayes, "Christology-Cosmology," in *Spirit and Life: A Journal of Contemporary Franciscanism*, vol. 7, *Leadership and Ministry* (New York: The Franciscan Institute, 1997), 44.

3 Hayes, "Christology-Cosmology," 43.

4 For a succinct description of the new cosmology see Brian Swimme, *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era — A Celebration of the Unfolding of the Cosmos* (New York: HarperOne, 1994); Judy Cannato, *Radical Amazement: Contemplative Lessons from Black Holes, Supernovas, and Other Wonders of the Universe* (Sorin Books, 2006).

5 For a rich discussion on theology after Darwin see John F. Haught, *God After Darwin: A Theology of Evolution* (Boulder, CO: Westview Press, 2000), 1 - 56; ibid., *Deeper Than Darwin: The Prospect for Religion in the Age of Evolution* (Boulder, CO: Westview Press, 2003), 16 - 75.

6 Hayes, *Window to the Divine*, 90.

7 Hayes, *Window to the Divine*, 90.

8 In the introduction to his book *Science and Religion: From Conflict to Conversation*, John Haught describes the confession of a scientific skeptic who maintains there is nothing beyond the physical universe. According to this skeptic, "there is not a shred of evidence that the universe is purposeful or that it is influenced by any kind of deity who cares for me. . . . As for why we are here, there is no other explanation than sheer chance. . . After becoming familiar with neo-Darwinian theories of evolution it is hard to imagine how any intelligent person can adhere to the idea of a purposeful universe." See John F. Haught, *Science and Religion: From Conflict to Conversation* (New York: Paulist, 1995), 6 - 7.

9 Zachary Hayes, "Christ, Word of God and Exemplar of Humanity," *The Cord* 46.1 (1996): 8.

10 Hayes, "Christ, Word of God and Exemplar of Humanity," 12.

11 Hayes, "Christ, Word of God and Exemplar of Humanity," 13.

12 Hayes, *Window to the Divine,* 91.

13 Hayes, "Christ, Word of God and Exemplar of Humanity," 13.

14 Pierre Teilhard de Chardin, *The Phenomenon of Man*, trans. Bernard Wall (New York: Harper and Row, 1959), 297-98.

15 Pierre Teilhard de Chardin, *The Divine Milieu: An Essay on the Interior Life*, trans. William Collins (New York: Harper & Row, 1960), 66.

16 This is the thesis of Teilhard's classic *The Divine Milieu*. See also his "My Universe" in *Process Theology*, ed. Ewert H. Cousins (New York: Newman Press, 1971), 249-55.

17 Ursula King, *Christ in All Things*, (New York: Orbis Books, 1997), 80.

18 King, *Christ in All Things,* 93.

19 King, *Christ in All Things*, 93.

20 Teilhard de Chardin, *Christianity and Evolution*, 93.

21 Pierre Teilhard de Chardin, *Christianity and Evolution*, 78.

22 George M. Maloney, *The Cosmic Christ: From Paul to Teilhard* (New York: Sheed and Ward, 1968), 211.

23 Maloney, *Cosmic Christ*, 211.

24 Teilhard de Chardin, *The Phenomenon of Man*, 265.

25 Bonaventure, II *Sent.* d. 12, a. 1, q. 3 concl. (II, 98). For a discussion of the spiritual potency of the material world see Kent Emery, "Reading the World Rightly and Squarely: Bonaventure's Doctrine of the Cardinal Virtues," *Traditio* 39 (1983), pp. 188 – 99.

26 Hayes, "Christology-Cosmology," 51.

27 Hayes, "Christ, Word of God and Exemplar of Humanity," 12.

28 See Philip Hefner, *The Human Factor: Evolution, Culture and Religion* (Minn.: Fortress Press, 1993), 23 - 51. Hefner writes: "Human beings are God's created co-creators whose purpose is to be the agency, acting in freedom, to birth the future that is most wholesome for the nature that has birthed us — the nature that is not only our own genetic heritage, but also the entire human community and the evolutionary and ecological reality in which and to which we belong" (p. 27). Although Hefner tries to highlight the *participation* of humans in the creative process rather than a dominance of humans in

this process, still the term "created co-creator" carries a note of hubris. For this reason I use the term "cooperative co-creator" as a way of modifying human participation in creation without diminishing the important role of humans in the forward movement of evolution.

29 Cited in Margaret J. Wheatley, *Leadership and the New Science: Learning About Organization from an Orderly Universe* (San Francisco, CA: Berrett-Koehler Publishers, 1992), 74.

30 Ken Wilbur, *Up From Eden: A Transpersonal View of Human Evolution* (Wheaton, IL: Quest Books, 1996), 16.

31 Teilhard de Chardin, *Phenomenon of Man*, 265.

32 The idea of implicate order comes from the physicist David Bohm who describes implicate order as undivided wholeness in flowing movement. Rather than starting with the parts and explaining the whole in terms of the parts, Bohm starts with a notion of undivided wholeness and derives the parts as abstractions from the whole. Implicate order and the holomovement imply a way of looking at reality not merely in terms of external interactions between things, but in terms of the internal (enfolded) relationships among things. See David Bohm, *Wholeness and the Implicate Order* (New York: Routledge, 1980). See also Fritjof Capra, *The Tao of Physics* (New York: Bantam 1984); Ervin Laszlo, *Science and the Akashic Field*: *An Integral Theory of Everything* (Vermont: Inner Traditions, 2004).

33 King, *Christ in all Things*, 158.

34 Beatrice Bruteau, *The Grand Option: Personal Transformation and a New Creation* (Notre Dame, Ind.: University of Notre Dame Press, 2001), 173.

Integrating Catholic Social Teaching into the Business Classroom

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Abstract: This article proposes a practical model for integrating Catholic Social Teaching (CST) and the Franciscan tradition into a management curriculum at Franciscan colleges and universities. Catholic Social Justice Teaching complements many of the principles of secular humanism which are already integrated in the dialogue on corporate social responsibility. Incorporating a faith based tradition into the classroom enriches the discussion of business ethics and opens up the dialogue beyond what is offered in a secular institution where faith based teachings are seldom included.

Introduction

Catholic Social Teaching (CST) and its principles are very closely aligned with Franciscan theology and values. Of course, this is due to the fact that the theology we call "Franciscan" actually predated Francis himself. Francis, who never considered himself a theologian (not even a vernacular one, as we often refer to him today) simply wanted to follow in the footprints of Jesus. He desired to live the gospel as fully as possible. CST is rooted in the gospel, along with moral and ecclesial resources of the Catholic Church. Students who attend a college/university that is Catholic in the Franciscan tradition should be able to see the connection. Gospel values are the basis of Franciscan theology and CST. The seven principles of CST — life and the dignity of the human person, call to family and community, rights and responsibilities, option for the poor and vulnerable, dignity of work and the rights of workers, solidarity, and care for creation (http:/www.usccb.org/sdwp/Catholicsocialteachingprinciples.sht.ml) — reflect what students have learned about Francis and the Franciscan movement. These principles complement the UN Declaration of Human Rights that recognizes "the inherent dignity and equal inalienable rights for all members of the human family as the foundation of freedom, justice and peace in the world." Many corporations include references to this doctrine in their own statements on human rights (http://www.un.org/en/documents/udhr/).

The challenge for those who teach at Franciscan institutions is to integrate Franciscan values and CST throughout the curriculum, not simply in theology and ethics courses. We first raised this challenge in a break-out presentation at Alvernia University to faculty at Franciscan colleges and universities and later in an on-line paper for the conference at the University of Notre Dame entitled "The Role of Mission Driven Catholic Business Schools" (Till & Smith, 2008) on integrating CST into a business curriculum. This article continues to develop our thoughts on how the manage-

ment faculty in a business school might employ these concepts in practical ways and broaden classroom discussion perspectives. However, it should be acknowledged that this is a challenge, not because these values are not in harmony with many modern management principles, but because many students lack a Christian theological background while some who are "educated" Christians have become disillusioned with the Church's leadership in moral and other areas. The need to integrate CST without diminishing the appeal of the program to students, faculty, alumni and friends is important. The addition of CST should enhance and complement the humanistic values based approach to capitalism traditionally adopted by most modern texts. These values as applied to capitalism are clearly articulated in the *Compendium of the Social Doctrine of the Church* (2005). Its discussion on Economic Life is a valuable reference for faculty looking for a concise summary of the Church's position on issues surrounding business and the economy.

On April 19, 2005 Reverend John Sirico of the Acton Institute (http://www.zenit.org/article-12790?/=english.) in speaking on capitalism acknowledged the failure of socialist central planning and the importance of a free market. He suggested that when one considers the morality of capitalism one must consider what type of capitalism is the subject of debate. He was concerned with what Pope John Paul II described as "savage capitalism" that ignores the dignity of the human person and is not grounded in a system of laws and religious values. He believed that if our capitalist institutions are led by ethical men and women they can help provide prosperity for many. However, business leaders must understand that profit at the expense of people is immoral. In a Franciscan classroom it is important to focus on how to insure that the leaders of tomorrow recognize the importance of human dignity and pay attention to how our institutions can be a positive force on humanity. Francis's embrace of the leper, his early commitment to work among the outcasts of society, his reverence for those in authority, his relationship with others as *brother and sister* all highlight the value of the human dignity of each person.

Every Catholic institution which calls itself Franciscan has a responsibility to integrate CST and Franciscan tradition into the dialogue of corporate social responsibility and ethical decision making in the hope that students will live these values when they assume positions of leadership.

In order for a society to embrace the importance of service to the community there must be an expectation that service is an important component of leadership. This expectation of service to the community is introduced in stakeholder theory (Freeman, 1984), but it is also supported by papal encyclicals and other documents and teachings in the *Compendium*

of the Social Doctrine of the Church (2005). However, for service to be accepted as a prerequisite of leadership the idea that a leader must serve the interests of others must be a requirement imposed by society. What better place for laying the foundations for this requirement than at Catholic Franciscan institutions.

Many topics within the general management curriculum including corporate social responsibility, equal employment opportunity, affirmative action, diversity, and organizational justice lend themselves to incorporating CST and Franciscan principles. In addressing how CST and Franciscan tradition can be integrated into management topics we are not calling for an evangelical approach in the classroom. However, we believe that these values can be incorporated into the classroom by promoting integrity, service to others, love and respect for creation, social responsibility, and stewardship of resources among future managers. The quote, "Preach the gospel always, when necessary use words," is often attributed to Francis. There is no documentation that Francis ever said this; nevertheless, the maxim embodies the way he lived. Every Catholic institution which calls itself Franciscan has a responsibility to integrate CST and Franciscan tradition into the dialogue of corporate social responsibility and ethical decision making in the hope that students will live these values when they assume positions of leadership.

Corporate Social Responsibility and Stakeholder Theory

The classical economic model suggests that if managers focus on profit maximization all else will fall into place. This emphasis on wealth maximization, both for shareholders and managers, has resulted in the appearance that corporate decisions are based primarily on profits and share price. Such an emphasis, which ignores the needs of other constituencies (stakeholders) impacted by the firm, is contrary to the Church's teaching and the gospel message. This traditional view of the firm could result in some managers and board members believing that they have a fiduciary responsibility to serve the interests of the shareholders by maximizing profits alone. From a legal perspective the American Law Institute's Principles of Corporate Governance qualifies wealth maximization as a goal by adding the caveat that a corporation "may take into account ethical considerations that are reasonably regarded as appropriate to the reasonable conduct of business" (American Law Institute, 1994, s 2.01.). In addition, textbooks for many years have acknowledged that mangers have a responsibility that extends beyond the shareholders from an ethical perspective, a view clearly supported by CST and the gospel message. Although the actions of some CEOs too often appear to be focused on profit maximization, the importance of ethical values in the context of management decision making is supported by a recent survey in *The Economist* (Franklin, 2008). This survey reveals corporate social responsibility to be increasing significantly among global executives' priorities**.** In addition many institutions

have embraced the Universal Declaration of Human Rights published by the United Nations in 1948 and the importance of the dignity of all people, along with the idea that responsible profit is, at a minimum, an espoused value in most companies. For example, JP Morgan Chase, America's largest bank based on market capitalization, highlights on their website that: "JP Morgan Chase supports fundamental principles of human rights across all of our lines of business and in each region of the world in which we operate. JP Morgan Chase's respect for the protection and preservation of human rights is guided by the principles set forth in the United Nations Universal Declaration of Human Rights" (http://www.jpmorganchase.com/cm/cs?pagename=Chase/Href&urlname=jpmc/community/humanrights).

Corporate Social Responsibility is defined in Kreitner's (2006) *Management* text as "the idea that business has a social obligation above and beyond making a profit" (p. 124). This concept of managers and their boards having an allegiance to other factors beyond profit making is grounded in stakeholder theory (Freeman, 1984). Freeman indicates that the firm is characterized by relationships with many groups, and that these groups (stakeholders) have the power to affect a firm's performance as well as having a stake in it (Jones, 1995). Through stakeholder theory, students are exposed to the idea that managers have obligations to all who are impacted by the company including shareholders, employees, customers, suppliers, and the communities in which they operate, despite the fact that only shareholders are typically asked to approve board membership. Underlying stakeholder theory is the notion that the responsibility of managers extends beyond the need to make money for shareholders; it implies that no set of interests should dominate the others (Clarkson, 1995; Donaldson & Preston, 1995; Jones, 1999). The assumption that it is not appropriate for managers to neglect their moral obligations when seeking profits is enforced by the belief that moral principles are antecedent to the contract between the principal (the organization) and its agents (Quinn & Jones, 1995). Thus profit maximization without regard to morality, is not part of the obligation that managers have to the shareholders.

For those who are focused primarily on shareholders, it is possible to defend stakeholder theory with an instrumental ethical argument, suggesting that those who look after the interests of all stakeholders in a morally defensible manner will, in the long run, be rewarded in the marketplace (Jones, 1999). In the context of reputational risk it is not difficult in the post Enron, WorldCom, AIG era to argue that good ethics can prevent values from being destroyed. However, CST goes beyond the instrumental ethics argument and requires an examination of conscience when making business decisions. Catholic Social Teaching calls all people to a deeper awareness of the need for and action toward justice in the world, recognizing the solidarity and interdependence of humankind. Pope Paul VI in his Apostolic Exhortation, *Evangelii Nuntiandi*, 1975, reiterated the gospel mandate that all Christians be hearers and doers of the word. In "Economic Justice for All," the United States Bishops (1986) called Americans to

consider minimum levels of justice, to examine inequalities in society, and to serve the common good. Similarly, the Franciscan tradition, highlighting the dignity of the human person, promotes a counter-cultural stance. Francis, the son of a wealthy cloth merchant, "opted out of the economic and social structure that was Assisi … and chose an alternate way of life" (Cotter, 2003) one that sought justice for those denied it.

Many of the ideas within stakeholder theory are found in Pope John Paul II's encyclical, *Centesimus Annus* (1991). This document recognizes and builds upon Leo XIII's groundbreaking encyclical, *Rerum Novarum*, (1891). In the context of corporate social responsibility and justice for all stakeholders, both Leo XIII's call to respect the dignity of the worker and the need for a just wage, as well as John Paul II's concern that capitalism not exploit or marginalize any members of society, can play a role in the discussion of justice and leadership in the classroom. *Centesimus Annus* affirms that profit is a goal of a business in a free market economy and that the creation of wealth is important. At the same time it calls for managers to place a greater emphasis on how business serves others including employees, customers, and the communities in which it does business, particularly the third world. On June 29, 2009 Pope Benedict XVI issued the encyclical *Caritas in Veritate* that highlighted the importance of respecting the legitimate rights of individuals while emphasizing the importance of working towards justice and the common good for society and warning against managers and financiers focused on simply profit and "darkened reason." These principles are in line with Freeman's (1984) stakeholder theory and the socioeconomic model that suggests that many have a stake in corporate affairs other than the shareholders. However, the message from Leo, John Paul, and Benedict goes beyond just or fair treatment for all stakeholders and is centered on love, service, and stewardship. To assume that shareholders or managers are only interested in profit maximization is to believe that they are acting immorally, or at least amorally, and there is a need to ask whether profit maximization as an overriding goal is ethical when human rights may be violated.

Compensation within Corporations

Organizational justice theory is often incorporated into lectures and textbook treatments of compensation. Greenberg (1996) coined the term organizational justice to refer to the extent to which people perceive organizational decisions to be fair. Justice is regarded to have four major forms: distributive justice (fairness of outcomes); procedural justice (fairness of the procedures that are used to make decisions); informational justice (truthfulness and justification); and interpersonal justice (respect and propriety) (Colquitt, Greenberg, & Zapat-Phelan, 2005). The concept of organizational justice is usually included in a principles of management course, but the emphasis is typically on distributive justice (fairness of outcomes) with many texts focusing on equity theory (Adams, 1963) as a key way to determine fairness. Yet equity theory, which is based on social

comparisons and the perception of the value being created versus the pay one is receiving, is only one way societies judge fairness of distributions.

Research on distributive justice uses three allocation rules pertaining to fairness: equity (where contributions are weighed against the rewards received); equality (where all are given the same rewards); and need (where individual rewards are based on one's needs). In the US there is an assumed bias towards equity as the primary distribution rule (Deutsch, 1975). However, equity as a primary distribution mechanism can result in wide disparities in pay. The Church's view on distributive justice would raise issues with a system that was solely based on equity and would call for a greater concern with needs, particularly the needs of the least powerful within organizations. Research has demonstrated that most allocation situations are governed by multiple goals and as a result are served by multiple norms (Colquitt & Greenberg, 2005). Research by Giacobbe-Miller, Miller, and Victorov (1998) demonstrates that even in places where the primary emphasis is on equity, substantial base allocations are made using equality norms, which would conform to the need to be concerned with compensation levels throughout the company. Yet, the US has the greatest disparity between the pay of the highest on the hierarchy and the average worker, suggesting that our individualist culture may not consider the needs of its weakest members.

Given the increasing importance in our culture on pay for performance, the emphasis on equity as a norm for distribution, and the wide disparities that currently exist, it is important that these other norms, equality and need, at least be introduced at a Catholic institution. CST is clear about the need for a living wage. At least three encyclicals have addressed compensation, *Rerum Novarum*, *Laborem Exercens,* John Paul's 1981 encyclical on human work and *Centesimus Annus.* Leo XIII's encyclical examines the plight of the poor within industrialized countries and challenges employers to be mindful of the rights of laborers and to promote justice in the workplace. The pope insists that employers uphold the dignity of the worker and provide a just wage. John Paul's two encyclicals repeat the demand for just pay, specifically sufficient to support a family. It is particularly important in a classroom discussion on variable pay and CEO compensation that students realize how they, as future managers, need to consider the moral implications of large pay differentials that often exist in pay for performance plans where equity is the primary allocation norm. This is not to suggest that variable pay does not serve a role in the company or that some pay disparities are not justified; rather the primary purpose of this discussion is simply to include concepts such as a living or just wage and the need to respect the dignity of the worker. The aim is to introduce the idea that increasing pay differentials can have moral implications.

Although the level of comfort that a faculty member has regarding incorporating specific encyclicals will vary, it is the underlying concepts that are at the heart of the message. CST addresses the responsibility for the

empowered to look after the needs of those who are not empowered. In *Economic Justice for All* the US Bishops (1986) call for an examination of the inequalities of income, consumption, privilege and power. In developing a fair compensation program there is a need to examine internal pay equity among the levels in the organization, understanding that market conditions might require some imbalance. Minimally, a manager grounded in CST would ensure basic levels of distributive justice such that all employees have a living wage in order to support their families. *Centesimus Annus* issues a challenge to examine the failings of capitalism and to promote human dignity by fostering a sense of responsibility. Too often capitalism has focused on market driven solutions and has not adequately acknowledged the fact that as good stewards managers also need to consider how best to promote human dignity among their employees and in their communities.

Executive Pay and Stewardship Theory

Many human resource and management classes also examine the topic of executive pay. The gap between the average worker and the CEO is studied both in an historical context and in comparisons with other cultures. Compensation committees use pay for performance as the justification of high pay, but the empirical evidence that examines whether high pay is justified by performance is less than clear. Interestingly, research by Bloom and Michel (2002) demonstrates that pay disparity is related to higher turnover and lower tenure among managers. The recent economic downturn and subsequent government support programs for financial institutions have brought a heightened awareness of extreme disparities between the pay of the most highly compensated executives and the performance of the firms. Executive pay has received greater attention in the press, in journals, and in many texts which attempt to address the logic behind the compensation. However, less attention is focused on those on the bottom rung of the pay scale and the possible impact on the organization of having a group of employees who are struggling in the midst of those who are well paid. CST claims that one must look to how the poor are treated to determine whether a society is just. For Franciscans, a key question could be how decisions impact the least, the minorities. Wayne Hellmann, OFM, Conv., speaking at the AFCU Symposium in 2008 suggested that Franciscan colleges and universities might adopt the motto, "Men and women for the least among us" (Hellmann, 2008, p. 11.) Mary Beth Ingham, CSJ, recently posed a similar question, asking if students in Franciscan institutions of higher learning might approach ethical situations from the perspective of *minoritas*, i.e., how their decisions impact the most vulnerable in society (Ingham, 2009).

Although most texts have moved away from focusing on profit maximization to a broader stakeholder perspective, many still seem to support the notion found in agency theory (Jensen & Meckling, 1976) that managers in public organizations will inherently look after their own self interests

first. Thus boards use stock based incentives to align the interests of managers to those of the shareholders. This idea assumes that senior managers in turn will only look out for the interests of their stakeholders.

The underlying concept that managers must be incented to act in the interest of shareholders lies at the heart of the stock based variable compensation plans embraced by many companies and discussed in many compensation textbooks. This assumption that mangers act primarily in their own self interests is used to support the need for lavish stock based incentives, despite the lack of a consensus that these incentives actually enhance shareholder value. Stewardship theory (Donaldson & Davis, 1989, 1991), on the other hand, is not considered in many of the leading textbooks. Stewardship theory is similar to stakeholder theory in that the focus is on serving multiple interests; however, it is grounded in the idea that good stewards have a responsibility, and motivation, to take care of the assets with which they have been entrusted. The idea that managers would view themselves as stewards contrasts with the more traditional theories that assume managers will act in their own self interest and find ways to enrich themselves unless they gain significant benefit from focusing on the shareholder's returns. This assumption that a manager will act as a good steward is not without risk since it is based on an underlying trust that managers will act in the interest of the stakeholders they represent and extraordinary incentives might not be necessary. However, this strong influence on agency theory when setting compensation, which began in the 1980s, may be a self fulfilling prophecy. If the perception of the corporate elite, who make up the majority of most boards, is that it is natural for someone to look out for one's own interests and significant pay incentives are an expected way of aligning interests, the moral question of wide disparities may become hidden; the issue of the fairness of the disparity might not be raised. Extreme rewards will be considered fair and just. Stewardship theory moves away from the underlying assumption that managers are primarily interested in their own self interest and suggests that many managers' interests may not be as divergent from the shareholders as assumed under agency theory. Under this model pro-organizational, collectivist behaviors have a higher utility than self serving behaviors (Davids, Schoorman, & Donaldson, 1997). Underlying the theory is the assumption that a socialized insider adopts organizational objectives, rather than simply personal objectives, and wishes to see the organization succeed. In stewardship theory the focus is on the higher order needs of self actualization (Maslow, 1970), growth (Alderfer, 1972), and achievement and affiliation (McClelland, 1975). This is not to suggest that stock based incentives should be eliminated or that upper management does not have the desire to create personal wealth. It merely suggests that excesses that have occurred since the 1990s in executive pay may have created a set of assumptions based on individual greed that became an ever growing self-fulfilling prophecy. The supposed "need" for significant stock based

incentives may have created a social reality where eight-figure compensation has become the norm in some positions and industries. The expectation that greed is not dishonorable may have enforced the acceptance of wide pay disparity and helped highly paid executives justify their pay. The question is not whether incentives are appropriate and fair, it is whether the incentives have become excessive.

There is a need to create a spirit whereby business leaders have a concern for the community and that the pursuit of profit is not at the expense of the people who serve the organization.

The importance of being a just and compassionate steward can resonate with students who may be questioning the priorities of their parents' generation. Due in part to the recent turmoil in the economy and the populist view that much of the economic upheaval is the result of greed, the idea that managers must serve a broad constituency to be successful should become a prerequisite for promotion. If boards and upper management rewarded good stewards with increased responsibility and recognition, the job characteristics model that is discussed in most Human Resources classes would suggest that the managers are highly motivated. If stewardship theory is not discussed in the classroom and the notion of the honor of service is ignored, the assumption that all people care about is enriching themselves no matter the cost will continue to be a self-fulfilling prophecy. There is a need to create a spirit whereby business leaders have a concern for the community and that the pursuit of profit is not at the expense of the people who serve the organization. Managers are called to protect the human dignity and economic interests of those they serve. The Church recognizes that profit is an indicator that business is functioning well; however, it must be in harmony with the protection of the rights of the people who work for the organization. This principle of acting as a good steward is in line with the heart of CST where all are viewed as part of one family (solidarity), where each has a right to a fair wage and where, as a good steward, every person must attempt to participate in the building of the community.

From Equal Employment Opportunity (EEO) to Valuing Diversity

Equal Employment Opportunity (EEO) laws are an attempt by society to create a fair and unbiased playing field within an employment context. These laws became a national priority in the United States in the 1960s with the passing of such landmark laws as the Equal Pay Act of 1963, the Civil Rights Act of 1964, the Age Discrimination Act of 1967 and, more recently, the Americans with Disabilities Act of 1990. During this period there was recognition of injustices that existed in the country and the need to work toward justice for all. These laws, together with Supreme Court decisions and other executive orders, outline the legal responsibility that each

organization must consider when evaluating whether it provides a fair workplace. EEO legislation represented some first steps to address injustices and discrimination in the workplace. Human dignity, the heart of the Franciscan tradition and CST, was not being respected. The objective of EEO laws in general is to protect those groups who are in the greatest need and who have been marginalized; this is clearly in line with the actions of Francis who ministered to those on the fringe of society. Although the first EEO laws were passed during the Johnson Administration, many give credit to some religious leaders of the time, particularly Rev. Dr. Martin Luther King, who was a driving force in the movement towards equality and affirmative action. King's message was based on the gospel and inspired by his faith, as exemplified by his challenge that America come together as all "God's children." Dr. King's "I Have a Dream" speech set the tone for the enactment of EEO laws, while enforcing the power of the gospel message of compassion and the challenge to get involved or risk being an accomplice. The incorporation of King's speech in a Human Resource class is a subtle way to remind students of what the United States was like in the 1960s and how the power of faith helped America better understand that we are all God's children who deserve respect.

The Church was a vocal supporter of the civil rights movement, which promoted the passage of EEO laws. Thus, when discussing EEO, it is appropriate to include a discussion of the Church's stance on discrimination and the need to treat all people with justice and compassion. Pope John XXIII's (1963) encyclical *Pacem in Terris* specifically called all humankind to acknowledge and respect the rights of others and to act responsibly in light of them. In the context of Equal Opportunity Laws the encyclical addresses the importance of just and compassionate economic and political laws, including a focused challenge to pay more attention to the marginalized members of society who might be considered a "protected class." John XXIII's insistence that all take an active role in public life and organizations and create change from within corresponds to King's message that inaction results in one being an accomplice. King's challenge to recognize all persons as God's children echoes the message at the heart of many encyclicals and pastoral letters.

The need to eliminate racism was likewise addressed in the 1988 Statement of the Pontifical Commission on Justice and Peace which asserted that all are created in God's image and that each person has the same nature, calling and divine destiny. The Commission sent the clear message that faith in God negates racist ideology. EEO attempts from a legal perspective to make sure that the most vulnerable members of society are not discriminated against in the employment setting. The goals of EEO laws are clearly in line with CST and the gospel message.

The concept of affirmative action is typically included in the EEO chapters of most management textbooks. The purpose of affirmative action

is to correct past discriminatory practices by increasing the numbers of women and minorities in areas where they were once excluded. The core of the affirmative action debate is centered on whether it is fair to give preferential treatment to select individuals, or whether this is simply a form of reverse discrimination. Today, many human resource textbooks, such as *Managing Human Resources* (Bohlander & Snell, 2006) and *Fundamentals of Human Resource Management* (Noe, Hollenbock, Gerhart, & Wright, 2007) acknowledge the mounting objection to affirmative action plans and preferential treatment. However, the debate around affirmative action rarely mentions the concepts of justice, compassion, and love. The clear message in *Economic Justice for All* is the need to enforce justice with love and respect. This letter was written with input from business leaders, among others, and addresses the need to promote the common good and to work towards greater justice. The bishops highlight the unfulfilled dreams of millions of Americans and call for a minimum level of participation in organizations as well as an examination of inequalities of income, privilege, and power that could be discussed in the classroom. As CST has evolved it has increasingly been shaped by the primacy of love (DeBerri, Hug, Henriot, & Schulthesis, 2003). This is particularly evident in *Centesimus Annus*. This primacy of love is at the heart of the Franciscan intellectual tradition and is ultimately traced back to God's love revealed in Jesus.

It is common for organizational behavior, human resource, and management textbooks to include sections on valuing diversity and understanding cultural differences. They outline the need to recognize the unique contributions and benefits that a diverse workforce brings to an organization. Over a century ago Leo XIII advocated recognizing the rights of all to participate and to be treated with dignity. John XXIII echoed this theme in *Pacem in Terris.* He stressed that all people have economic rights as well as the corresponding obligation of respecting the rights of others and acting responsibly in light of them (DeBerri et al, 2003).

Recruiting and Selection

The first step in the employment process is the recruiting function, where attractive candidates are identified. In discussing the recruiting and selection functions, two topics are often covered in HR textbooks: (1) the importance of developing a diverse talent pool and (2) the legal requirement that selection procedures be conducted in a manner that is non-discriminatory. Typically, these textbooks have already covered Equal Employment Opportunity and Managing Diversity; however; in discussion of selection procedures they again highlight EEO requirements stressing the importance of eliminating bias and discrimination.

At the core of the EEO discussion regarding recruiting and selection are the legal considerations of whether employment practices are discriminatory. Students are warned about selection or evaluation procedures that

result in a bias against protected class members such as the "similar-to-me" bias that can result in discrimination. However, this is not enough as there is a need to supplement the legal discussion by addressing the value of diversity in the context of the institution's mission and CST. This provides an opportunity to highlight love and respect for all God's children, to recognize the uniqueness of each person's contribution, and to acknowledge the responsibility of management to consider its obligation to promote diversity. CST calls for leaders of organizations to develop a sense of responsibility that goes beyond merely avoiding discriminatory recruiting and selection processes and to embrace the concept of reaching out to the underserved. This is similar to the call to celebrate diversity. Incorporating CST into the classroom gives guidance in terms of the moral obligation to look after the needs of the wider community. Given the importance most organizations place on training and development, the idea of hiring candidates who are not immediately qualified, but who have the desire and potential to be qualified, would increase the pool of eligible candidates, thus improving diversity.

The gospel, the Franciscan tradition and values, papal encyclicals and letters of the USCCB send a clear message to students that they have a responsibility to promote justice and respect human dignity and that as a society we will be judged by how we take care of our larger community.

Termination

Organizational justice principles and fairness theories are usually addressed in the discussion of "just cause discharge." Termination is normally the final step in a progressive discipline procedure. This step can be a particularly difficult decision given the importance that forgiveness plays in the gospel message and in the Franciscan tradition. In considering separation, respect and compassion for the individual must be maintained. It is the responsibility of the organization that the individual understand why there is a need for termination. In *Economic Justice for All*, the bishops challenge employers to remember the need for loving justice, which promotes human dignity. Examples of compassionate justice might be organizations that offer progressive discipline prior to termination, fair severance pay, and effective outplacement counseling as a means of softening the termination decision. Yet even in light of these efforts, the typical reaction to dismissal can be anger or depression. Thus educators who embrace CST must emphasize the need for compassion throughout the process. When a termination decision is made, it is particularly important that the dignity of the individual be respected and that the person is treated with compassion.

Power and Influence

Power and influence in the workplace is a topic where CST can be integrated. Many organizational behavior texts focus on the five sources of interpersonal power as identified by French and Raven (1959): legitimate (hierarchical), reward, coercive, expert, and referent power. Conditions within the corporation determine whether or not these sources of power will result in influence and whether a person has the ability to influence others. For the most part, a discussion about power and influence tactics is centered on how individuals can get others to do what they want them to do. The idea that power can be abused is often framed in the context of traditional ethics topics such as utilitarian rights, individual rights, or justice theory. However, the concepts of love and compassion are seldom included in the discussion of the appropriate use of power. In particular, the effectiveness of referent power and how it is derived can be easily integrated into the gospel tradition of love, compassion, and forgiveness. Jesus was clearly a charismatic leader who taught about and lived the importance of love and was loved by his disciples. He embraced love and compassion and inspired his followers to do the same. Even before his apostles understood that he was the Son of God, they had left their homes to follow him based on his message and his appeal as a charismatic leader and holy man who had a message they wanted to embrace. Clearly, referent power is important to being an effective leader. Francis, whose goal was to follow in the footprints of Jesus, possessed a charismatic power of leadership. His love for God was reflected in his love for his sisters and brothers and for all creation. The Franciscan movement simply happened and continued to grow because Francis led others to recognize the spirit of Jesus among them.

CST challenges those with power in an organization to look beyond the standard norms of justice. The primacy of love is what brings justice to its fullest potential and produces moral action (DeBerri et al, 2007). The primacy of love is rooted in the gospel mystery of the Incarnation, God's Word becoming flesh. The Incarnation empowers all people to share in this love as "words of God." When the topics of power and responsibility are discussed in class it is appropriate to introduce the idea that love of others will bring about justice in the organization. Reason alone should not guide the actions of managers; those who are in power must act in a compassionate manner in dealing with those who lack power.

Conclusion

Business schools of Franciscan higher education should incorporate CST into their curriculum and in their own actions. The gospel, the Franciscan tradition and values, papal encyclicals and letters of the USCCB send a clear message to students that they have a responsibility to promote justice and respect human dignity and that as a society we will be judged by how we take care of our larger community. It is also important that the

institutions themselves not simply "talk the talk" but that they "walk the walk." Richard Kyte (2004) best described the challenge facing Franciscan institutions. He suggested that they move beyond the basic principles of justice, respect and civility within their own walls and consider how to embrace the virtue of hospitality and seek relationship with all students with whom they come in contact to make them feel welcome. If this step were taken the example could help guide future leaders beyond civility towards compassion.

A school that embraces the Franciscan tradition and CST must not simply preach the message; it must enact the message in terms of how the institution treats its stakeholders, including administrators, faculty, staff, students, alumni, and the community. This paper has suggested ways to incorporate the Franciscan Catholic tradition. The key is not so much the introduction of specific doctrines in the classroom, but the discussion of principles that underlie them and the enactment of those principles. There is a need to consider the role of love and compassion that lies at the heart of scripture as we talk about how our leaders should act. Jesus was most comfortable with the title Teacher; what better place to introduce the gospel message than in the classroom. Educators of future managers must prepare students to be good stewards and they themselves must be good stewards. CST has the ability to enrich the very core of a business curriculum, particularly at a school that professes to offer a Catholic education in the Franciscan tradition.

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Serving Generously and Loving Rightly: Insights for a Value-Centered Life from the Franciscan Tradition

F. EDWARD COUGHLIN, OFM

Introduction

I would like to invite the reader to look at this beautiful painted woodcarving that hangs in the church in Greccio, the small town in the Rieti valley where, in the year 1223, "Francis wished to enact the memory of the babe who was born in Bethlehem."[1] The image could represent any one of a number of the early stories of Francis and his followers that express concern for the lepers, "those who were considered to be of little value and looked down upon."[2] It might, for example, be intended to remind us of Francis's personal experience and choice, as he reported it in his *Testament*, claiming that when he was alienated from God, "it seemed too bitter for me to see lepers. And the Lord Himself led me among them and I showed mercy to them."[3]

At the same time, the image might be intended to remind us how Francis, after a variety of inner struggles, numerous encounters with lepers and others, as well as his prayer before an image of the crucified Jesus, was changed in heart, in mind and in lifestyle. He was led by the Spirit to show "deeds of humility and humanity to lepers with a gentle piety. He visited their houses frequently, generously distributed alms to them, and with a great drive of compassion kissed their hands and their mouths."[4]

Yet another possible narrative source for the image is Francis's desire that "the brothers stay in hospitals of lepers to serve them. At that time whenever nobles and commoners came to the [Order], they were told, among other things, that they had to serve the lepers and stay in their houses."[5]

While any of these stories, or even others, might have served as the artist's primary narrative source, the image powerfully calls to mind an important dimension of the early experience of Francis, his brothers and his other followers, both lay and religious. It demonstrates how he invited them to learn through experience to follow the poor and humble Christ;

to learn how to choose a manner of life characterized by generous service and right loving — an early model of what we would today refer to as community-based learning. It also offers insight into one of the practical ways Francis formed his brothers to "rejoice [and give thanks to God] when they live among people considered of little value and looked down upon, among the poor and the powerless, the sick and the lepers, and the beggars by the wayside."[6]

In this way, the brothers learned two important lessons through experience:

- to respect the dignity of every person as if, placed before them, was a "mirror of the Lord and his holy Mother" and
- to respond "in whatever way they [were] best able to do so" to the genuine human-spiritual needs of "the other" as an integral dimension of their Gospel way of life.[7]

In Francis's Gospel-centered worldview, the choice to be among those "considered to be of little value" was to be in a potentially grace-filled moment. It invited one to imitate Christ, to serve generously and to be in right-loving relationship.

It is significant that this image is placed directly opposite carved wooden figures that recall the Incarnation, the moment when, in the words of Francis, God embraced our "humanity and fragility."[8] In Francis's celebration of this event, Greccio became a new Bethlehem. The positioning of the images might, therefore, serve as a reminder of the many ways in which, even today, we are being invited through grace and experience to re-enact creatively the mystery of God's love being revealed through simple deeds of humility and humanity.

I would like to propose these images as points of reference for this paper. They might well serve as a kind of mirror of truth against which we measure what we share with and learn from one another. They might suggest some ways the Franciscan spiritual-intellectual tradition is able to inspire and inform our choices in this present time. I will limit myself to three themes. First, we will explore how Francis and his followers created an alternative vision of the "common good" and demonstrated the possibility of showing respect for every person despite the social norms of thirteenth-century Assisi. Second, we will consider how the care and concern that Francis and his followers demonstrated for the poor, the powerless and the sick offer an ageless paradigm of possibility to societies chronically unable to demonstrate adequate compassion for all persons, especially the poor, the powerless and the sick. Third, we will consider how the Franciscan spiritual-intellectual tradition offers strategies with an ethical-moral orientation in educating and forming men and women. In conclusion, we will pause reflectively before the Greccio images once again and ask: What is ours to do today?[9]

1. Francis, An Alternative Vision for Living Justly and Loving Rightly

The municipal charter of 1210 "elaborated and solemnly proclaimed the new social basis of life in Assisi" that had been worked out by the "city fathers, the lords and the leaders of the people."[10] While this process was going on, Francis made a number of personal-spiritual choices that would have their own significant social and political implications. For example, Francis chose to embrace, care for, and serve the "poor and the lepers," those who were "considered to be of little value and looked down upon" by the lords and leaders of Assisi. In a later dramatic and public act, he returned all of the material goods he possessed as the son of Pietro Bernadone to his father. He publicly declared his radical dependence on God, his Father in heaven. In this gesture, Francis turned away from the aspirations and values of his father and of the commune of Assisi.

As the stories above demonstrate, Francis found an alternative way of being in the world through his choice to live the Gospel as a lesser brother and to offer a prophetic vision of a fraternal and loving way of relating to others (right relationship/*pietas*). He discovered how to share the gifts of God's goodness with each person according to his or her need (*iustitiae*). It was a radically different paradigm from the one proposed in the Assisi charters in the first decade of the thirteenth century.

What Francis, his brothers and his early followers aspired to live reflects the essence of what modern Catholic social teaching articulates as the principle of the "common good." In the Second Vatican Council document, *Gaudium et Spes*, we read that the common good is the "sum of those conditions of social life which allow social groups and their members relatively thorough and ready access to their fulfillment."[11]

Maura Ryan notes that this description is important because of "its capacity to make explicit the moral relationship between human dignity and patterns of social relations." It identifies the place/space where it is "presupposed that human personhood is fundamentally social, that human beings have needs and potentialities (physical, emotional, intellectual and spiritual) that can be satisfied and developed only through membership in various communities."[12]

Since Pope John XXIII's encyclical *Pacem in Terris* (1963) and the Second Vatican Council (1962-1965), the Church has consistently attempted to articulate more clearly and fully its understanding of the integral and dynamic relationship that ought to exist between respect for persons and the common good. It has also tried to spell out the many implications of that vision for the Church and for the world. It offers more adequate and practical ways through which American society might address many of our seemingly intransigent social problems. This presumes of course that there are places and spaces where this vision can be studied and pursued.

Universities in the Catholic-Franciscan tradition provide a privileged arena for such a project. Here the example of early Franciscans might be

(1) critically studied in conversation with a wide variety of disciplines,

(2) experientially known through encounters, in a variety of community-based learning experiences, with those who are "other," in particular, the poor and powerless, the sick and excluded,

(3) prayerfully reflected on in the presence of more knowledgeable and experienced others, and

(4) practically applied through such things as social entrepreneurship opportunities that seek to effect social change in the direction of more just and equitable systems in local situations.

Franciscan colleges and universities might think of themselves as becoming more committed than ever to creating spaces wherein young adults will have opportunities within a moral community to receive the knowledge, training and experience they need to become good citizens. Here they can learn how spiritual values have a substantive role to play in public life and be invited to cultivate an ethical and moral imagination capable of both envisioning a world in which individuals are respected and where there is a shared sense of the common good.[13]

2. Care of the Sick, a Franciscan Ministry

For Francis of Assisi, the years between 1203 and 1206 were an intense period of inner struggle and confusion. As he reported in his *Testament*, one of his most critical experiences was being led by the Lord among lepers and showing mercy to them. Through such personal encounter, what had been "bitter" to him was changed into "sweetness."[14]

Over the course of his short life, Francis experienced a variety of physical sufferings, trials and tribulations. He was challenged to embrace patiently and humbly his own humanity and fragility. He struggled to accept what was given to him, and he admonished his followers to do the same for the love of our Lord Jesus Christ.[15] He also understood that no suffering, trial or experience has any meaning or value in itself. Meaning can be found in suffering only if one identifies oneself with the suffering of the Crucified One and opens oneself to God's self-revelation as love in the very midst of limitation, weakness and fragility.[16] And, when the time came, Francis joyfully welcomed "Sister Bodily Death, from whom no one living can escape," as he lay naked on the ground.[17]

The perspective, attitudes and actions that characterized the early Franciscan movement hold wisdom for us today.

I have touched only briefly on Francis's care of the sick, experience of suffering and his teaching with regard to how he and others might find meaning in the suffering that is an inevitable part of human fragility. In an

article entitled "Franciscans and Healthcare: Our Heritage," Dominic Monti, OFM, provides a fine overview of how care of the sick "can be considered part of the basic charism of the Franciscan movement."[18] The perspective, attitudes and actions that characterized the early Franciscan movement hold wisdom for us today. This wisdom might well serve as an invaluable resource in addressing one of the most intractable challenges we face as a modern society — the care and treatment of all persons in need of healthcare regardless of their social status or their access to financial resources.

During the last fifty years we have seen unprecedented scientific and technological progress in our understanding of illness and in the treatment of various diseases. Even if we do not really understand all of the particulars, most of us have at least heard something about the use of tubes for artificial hydration and nutrition (AHN), about persons being in a persistent vegetative state (PVS), about embryonic stem cell research, about *in vitro* fertilization and about individuals being declared brain dead. At the same time, we are also aware that, as a society, we have achieved little consensus with regard to what treatments are obligatory, appropriate and moral. Even if a medical intervention is possible, is it ethically and morally appropriate from the perspective of the Roman Catholic tradition?

Remember, it is not long ago that we watched the end-of-life debate surrounding Terri Schiavo being played out on the streets of Florida, in the U.S. Congress and within the Catholic community itself.[19] The story of Nadya Suleman, the "Octo-mom," has been debated by ethicists and reported on endlessly. John West recently wrote a book about his efforts to assist his seriously ill parents to die,[20] directly challenging the laws of his state, which has not legalized assisted suicide. These are but a few of the questions, issues and debates, both public and private, that will one day confront all of us in some way.

In her preface to a series of essays entitled *The Ethical Method of John Duns Scotus: A Contribution to Roman Catholic Theology*,[21] Marietta Culhane, OSF, argues that "we have an obligation to promote genuine dialog and reasonable moral debate both within the Church and in society at-large" on all of these difficult and troubling issues.[22] As Culhane rightly notes: "While we enjoy the luxury of thinking about this, there are front-liners struggling with concrete decisions in hospitals, nursing homes and court-rooms right now."[23]

As a Franciscan, a philosopher and a former ethics consultant to hospitals sponsored by her congregation, Culhane knows through personal experience the rich and centuries-old spiritual legacy of the Franciscan tradition with regard to the care of the sick and ministry among those who are "considered to be of little worth." She is identifying the urgent need for Catholic ethicists and moral theologians to exercise leadership and to become active participants in creating spaces for ethical discernment. Both ordinary folk and medical professionals need opportunities to better understand the questions, the ethical issues and the moral obligations that challenge every person to make loving choices even in the most difficult

of circumstances. As Thomas Shannon reminds us in a recent article in *Theological Studies*:

> Beginning in the late 15th century, Catholic moral theologians have thoughtfully reflected on the circumstances under which the obligation to preserve life is binding and which interventions, therefore, are obligatory. That reflection has continued up into our own time with continual refinements of the tradition in light of developments within contemporary medicine.[24]

The Catholic moral tradition has the potential to make a significant contribution towards understanding the issues better and suggests how ordinary men and women as well as medical professionals might make good decisions. This potential will be realized, however, only in the measure that the Catholic community is willing to play a meaningful role in two areas:

(1) We must create places where significant conversations might take place in the context of the wisdom of a theological-spiritual tradition.

(2) We must educate and form men and women within a perspective that prepares them to think ethically and act morally in both ordinary and extraordinary moments of human experience.

This enormous task requires attention across the life span, but I suggest that Catholic colleges and universities are the most obvious and critical places to initiate ethical and moral education. As Benedict XVI recently put it, Catholic Universities should strive to be "laboratories of culture where teachers and students join in exploring issues of particular importance for society, employing interdisciplinary methods and counting on the collaboration of theologians."[25] To that I would add, it is in our Catholic-Franciscan universities that the riches of our spiritual, and even more importantly, our intellectual (philosophical and theological) tradition ought to have a privileged place within the curriculum. To steal a line from my brother friar William Short, OFM: "If not now, when; if not us, who?"

3. The Franciscan Contribution to the Ethical-Moral Education and Formation of Young Adults in the Twenty-first Century.

For almost twenty-years now, Mary Beth Ingham, CSJ has argued that the ethical method of the medieval Franciscan John Duns Scotus provides an approach to understanding moral goodness that offers a truly human paradigm for moral decision-making.[26] It more than responds to the current need to critique a range of moral philosophies being advocated by various authors and groups. More importantly, it is an approach to ethical-moral decision-making that is both attentive to principles and concerned with the particulars in a given situation. It also takes into account the human reality of the person deciding. It is a method that challenges persons to

integrate, "in whatever way they are best able," "all of the conditions necessary for an act to be whole and complete."[27]

Ingham argues in several places that the Franciscan spiritual-intellectual tradition offers an "optimistic and positive" understanding of what it means to be human.

For our purposes here, I would simply like to consider two things. First I will focus on the Franciscan assumption with regard to the essential goodness and dignity of every person. Second, I will call our attention to three critical sources of wisdom to which every person has access within his or her created humanity. Scotus presumes that an individual can learn, through training and experience, to strive for moral goodness in the context of "a community that is supportive of moral goodness."[28] For this reason, it is a challenging task for which a university in the Catholic-Franciscan tradition ought to be well suited and deeply committed.

First, Ingham argues in several places that the Franciscan spiritual-intellectual tradition offers an "optimistic and positive" understanding of what it means to be human. Its emphasis on the inherent goodness of our common "humanity and fragility" is rooted in Francis's *Admonition V* wherein he challenges every man and woman to

> consider … in what great excellence the Lord God has placed you, for [God] created you and formed you to the image of His beloved Son according to the body and to His likeness according to the Spirit.[29]

This *Admonition* challenges us to be open to and respectful of our embodied state. It invites us to grapple with the ultimate significance of our having been made in the image of God. It also demands that we stand open to the wisdom that different academic disciplines offer with respect to grasping better the beauty, complexity and, yes, even the limits of our having been made human. The struggle to understand the human condition also necessarily requires a fundamental openness to the spiritual dimension of our humanity and the potential contribution of the discipline of theology in particular. Finally, as Bonaventure put it, the *Admonition* invites us to understand that "God made the soul rational, namely, that of its own accord, it might *praise* God, *serve* God, *find delight* in God, and *be at rest* [in God]."[30] In other words, our created human nature disposes us to become good, to learn to love rightly and to serve generously.

Admonition V becomes even more significant in light of John Duns Scotus's philosophical principle of *haecceitas*. This principle postulates that each person is unique and wanted by God as a singular, unrepeatable individual.[31] Taken together, the *Admonition* and the principle of *haecceitas* provide a firm foundation for understanding the essential goodness and value of our shared humanity as well as the inherent dignity and absolute value of each person.

Second, in his ethical method, Scotus values three unique sources of wisdom within our created human nature. The sources include (1) human reason, (2) the will's aspirations for the good, and (3) the will's freedom with respect to choice. Through training and experience, a person has the potential to access these important inner sources. One can learn to be attentive to each of them and to make good use of the knowledge they offer in determining an ethical-moral choice. For Scotus, the ideal would be for the moral person to bring all of them into a harmonious and mutual relationship as much as one is able to do so in a particular situation.

With regard to questions of ethics and morals, Scotus had a particular interest in two aspects: (a) the intellect's capacity to grasp first principles, apprehend truth as it may be objectively known, and understand moral norms and the like, and (b) the intellect's ability, through training and practice, to acquire the skill of being attentive to that which is concrete, particular and unique within a given situation. For Scotus, right reason is challenged to bring the intellect's different ways of knowing into as harmonious and mutual a relationship as possible.

The inner dynamics of the operation of right reason are effectively suggested in a fairly typical medieval image of Lady Prudence. This image can be seen on the ceiling in the lower church of the Basilica of St. Francis in Assisi.[32] Notice the double face. Although their faces "show relationship" and "resemblance," the faces are "different from each other … not opposites." Their "countenances differed with their years."[33] Reason, looking backward, "is greater in age, more mature…" She is able to consider things carefully, objectively, and with a knowledge of fundamental principles. Looking forward is Prudence. She is attentive and determined; she seems to be concentrating on all that she is seeing, gathering into herself with a peaceful countenance the whole situation even though she is less mature and experienced.

On the table are three items, a mirror and two measuring devices. The mirror on her table may reflect her humanity, her capacity for self-reflection and self-knowledge as well as her ability to see the things of God but only indirectly. In Lady Prudence's hand is a compass, a measuring instrument that would typically be used to determine or plot a navigator's course. There is also an astrolabe on the table, another medieval instrument used by astronomers and navigators to measure the latitude and longitude of objects in the sky. Both instruments suggest that Lady Prudence is using all the resources available to her to make her measured judgment

in attempting to determine the best course of action in terms of what she knows (principles), of what she sees (particulars) and of what might be the most prudent course of action (praxis/virtue). As Ingham explains: "The domain of prudence lies precisely in the intersection of immediate insight, learned skill, reasoned conclusions, and foundational moral principles."[34] However, it is also important to realize that, while the judgments of right reason are critical, they are not necessarily determinative. The heart's affections and the will's freedom must also be considered.

I take this medieval understanding of reason to have much in common with the kind of critical-connective thinking or critical, creative and practical thinking that contemporary educators believe is integral to the development of the minds of young adults.[35] Sharon Parks, in her book, *Big Questions, Worthy Dreams,* acknowledges that this is a task for which young minds are developmentally disposed. Nevertheless, she cautions, it requires a mentoring environment committed to nurturing this kind of thinking and to calling it forth in a variety of ways through different kinds of learning experiences.[36] We might ask, therefore, how and in what ways the learning environment on this campus is consciously striving to nurture such intellectual abilities within its students?

Scotus's ethical method also encourages us to create learning environments that help students develop their capacity to be open to and understand the deepest movements of the heart — the affection for justice (*affectio iustitiae*) and the affection for possession (*affectio commodi*). The affections are innate metaphysical orientations within the human spirit or, perhaps better, "dispositions for loving."[37] Anselm described these in the eleventh century, and Scotus later extended this consideration. Understanding the affections provides a way to grasp "the restlessness of the human heart, so beautifully expressed by Augustine" in his *Confessions*.[38]

Of the two affections (for justice and for possession), the affection for justice is the nobler. It inclines the human person to desire the good in itself. This affection may be understood as the "positive bias or inclination to love things objectively as right reason dictates."[39] Therefore, the affection for justice should be understood as that "which draws us toward integrity and honor; it inspires us to search for goods of lasting value."[40] As Ingham has argued in another place, I know this affection is operative when "being honest costs me something."[41]

The affection for possession or personal advantage reveals the basic instinct of the human heart to be concerned about its own perfection, satisfaction, good and/or happiness. While the affection for possession is not necessarily selfish, it must be moderated to avoid the temptation to be either self-indulgent or irresponsible.[42]

A person who is reflectively aware and appropriately self-conscious can learn, over time and through experience, to recognize the movements of the affections as well as to measure the inner tension that might exist between them in terms of the good being sought. Thus, in a practical and

personal way, the affections invite the person to understand better the demands of loving justly and rightly, as God loves.

The struggle to be aware of and to bring the two affections into a greater measure of harmony and balance is, therefore, a critical dimension of the education and formation of persons on their journeys to becoming fully human and morally good. A moral act might, therefore, be best understood as "an act of right loving, which requires not only mutuality of balance between the affections, but also mutual interaction of intellection and willing."[43]

Our tradition suggests an education that is as broad and deep as it is intentional in providing students with the kind of formative knowledge and experience that will prepare them for life in a complex and rapidly changing world.

Third, Scotus's thinking would support us in creating a learning environment that assists and encourages our students to understand better and use wisely their freedom with respect to choice — i.e., the will. Freedom of the will is one of the most distinctive features of Scotus's thought in that it is the principle of all action, that is, right-willing, ordered-loving, justice.

Briefly stated, within the will there lies the human potential to choose (*velle*) something/someone, to reject (*nolle*) someone/something, or to refrain from choosing (*non velle*), that is, to be self-controlling, self-determining, self-restraining in the act of choosing. It is within the domain of the third possibility, the choice to be self-controlled, that true freedom is to be found. Ingham explains that, in Scotus's work, "The will's capacity for self-control supports and contributes to increased moral excellence as the individual develops a greater and greater ability to make ordered choices."[44] It is here that persons not only decide what they will do but, more importantly, what kind of persons they want to become and what core values will define their lives. Also, at the moment of choice, persons may accept or reject the counsel of prudence. Finally, in the moment of choice, individuals are free to decide how they intend to act, how and to what degree they intend to love.

This is a very brief, non-technical and minimally adequate discussion of the nature of right reason (prudence), the heart's two affections, and the will's freedom. It suggests how these three unique and distinct dimensions of the human person strive to be in harmony and in mutual relationship with each other. They form a truly human and firm foundation for facing the challenges of striving for a greater fullness of life and moral goodness. Within this framework, a person might adequately consider the broader implications of life's experiences in general and moral decision-making in particular. We begin to demonstrate how, for example, the moral question is not "what should I do?" but rather "how might I love more perfectly?"[45]

We have a sense, then, of the Franciscan tradition's understanding of

the inherent goodness of the human person and the human qualities most needed for ethical-moral living. We now begin to appreciate the rich variety of ways an integrated approach to educating the whole person within the Catholic-Franciscan tradition might be actualized in a post-secular university. Our tradition suggests an education that is as broad and deep as it is intentional in providing students with the kind of formative knowledge and experience that will prepare them for life in a complex and rapidly changing world. Thus prepared, they will be able to make choices that will ultimately reveal their intentions to serve generously and to love rightly.

Two Case Studies — from Theory to Practice

Stem cell research is a complicated issue. While it is not always clear exactly what specific kinds of stem cell research should be supported, nevertheless national polls indicate that most Americans think it should be pursued. However, it is a hot button medical-moral question. As a candidate for president, Barack Obama promised that, if elected, he would move forward in allowing embryonic stem cell research and providing the necessary funding. Just a few weeks after his inauguration, amidst great fanfare, he signed an executive order to this effect and fulfilled his campaign promise.

Ironically, during the long campaign season, it was announced that induced pluripotent stem cells (iPS cells) capable of becoming any kind of cell could be produced through the manipulation of skin cells. Previously, it had been presumed that such cells could be obtained only from embryonic stem cells. *Time* magazine ('07) and the journal *Science* ('08) both hailed the possibility of creating pluripotent cells from skin cells as the number one scientific discovery of the year. Such a promising research alternative would render the destruction of embryonic stem cells unnecessary.

Given that the hoped for good being pursued through stem cell research might reasonably be achieved without the use of embryonic stem cells, one can reasonably ask: Why should research that requires the destruction of embryos (and possible creation of embryos for destruction) be pursued as if it were a good in itself and for which there were no alternatives? And, even if embryonic stem cell research is possible and promising, should it be pursued and publicly funded? Did the president make the best and most loving choice possible in light of what is known and the good that is being sought?

Let us look at another case. In January 2009, *America* magazine reported that "an infertile committed Catholic couple had given birth to three children adopted as frozen embryos." They chose three times to provide a "nurturing place" where an embryo could grow to maturity. They "believed that their road to parenthood was morally righteous."[46]

While the Vatican has advised that embryos should not be frozen, the simple fact is that frozen embryos already exist. And, while there may be

no fully moral solution for dealing with frozen embryos within current Vatican guidelines,[47] a faithful couple made what they believed was a good choice. They understood the Church's teaching, their particular situation and the dilemma that frozen embryos present in terms of ethical-moral decision-making. The couple recognized their desire to be parents (affection for self) and their desire to provide a way for an embryo to be nurtured toward a fully human and distinct life (affection for justice). They were conscious of the many dimensions of their unique situation and of their desire to nurture life, not only for themselves but even more importantly for the good of embryos with an uncertain future. They chose to adopt the embryos. They seem to have made an honest and informed decision within the context of their unique circumstances. They made an honest effort to bring balance and harmony to all that they knew, believed, loved and hoped for in their married life. Have they committed three ethical-moral errors, or have they made a truly loving choice within a complex set of personal circumstances?

Although these cases have not been subjected to the depth of analysis they deserve and require, we can see how the ethical methodology of John Duns Scotus might be applied. We sense how much it asks of those who are faced with moral decisions and how, as Ingham suggests, Scotus's aesthetic-artistic paradigm provides a more adequate way to search for truly human and ethical solutions in very different medical-moral situations.

Conclusion

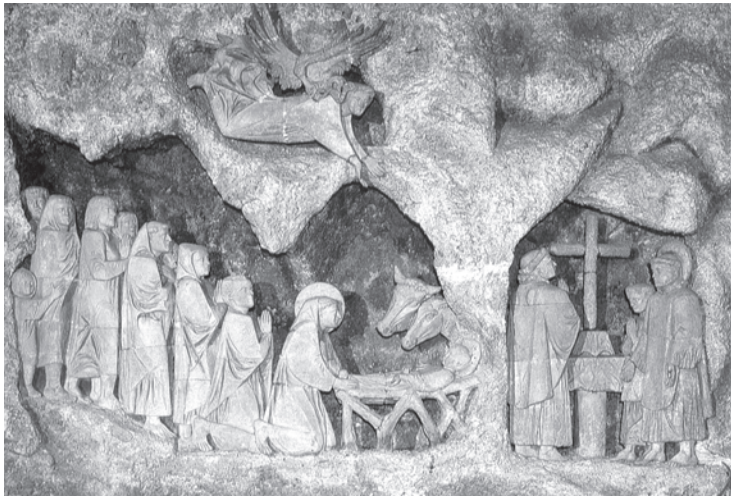
I invite you, then, to return with me (in spirit) to the church in the Franciscan sanctuary at Greccio. Imagine yourself standing in the middle aisle. On the left are the woodcarvings depicting Francis's reenactment of the birth of Christ in Bethlehem, celebrating the moment when God took upon Godself our "humanity and fragility,"[48] as Francis so touchingly remarks. On the right is the beautiful painted wood carved image depicting the compassionate care that Francis and his companions demonstrated for and among the lepers, the "icons of the suffering Christ."[49] It is a sign and a symbol of their desire to be in the world as brothers/sisters, serving and loving, even among those whom others considered to be of little worth. It is their way of living according to the form of the Gospel.

Now imagine, directly in front of you, an image of Mary, "the virgin made Church, … the one in whom there was and is all fullness of grace and every good."[50] In the words of John Paul II, Mary "represents the humanity that belongs to all human beings, men and women," the fullness of humanity.[51]

Standing between those woodcarvings and gazing on the ceramic image of Mary, try to imagine how

wide is the pathway of human experience. The Holy Spirit is inviting you and me to become Church — the People of God; to strive "in whatever way we are best able" to become truly human; to become icons of generous service to others (the work of justice) and models of right relationship (the work of loving rightly/*pietas*).

I hope that, in some small way, this text and the host of references and resources found in the notes might suggest a way forward as we strive together to create a more beautiful, just, loving and inclusive world and to become more mature and responsible partners in seeking to address the urgent ethical-moral questions we face. Today we are called to share our desire to bring all things to a greater measure of fullness, harmony and meaning through faithfully following Christ after the example of Francis and all those who embrace the Gospel way.



Footnotes

1 Thomas of Celano, *The Life of St. Francis*, 84-85, in *Francis of Assisi: Early Documents* I, ed. R. Armstrong et al. (New York: New City Press, 1999), 255. Hereafter FA:ED.

2 Francis of Assisi, *The Earlier Rule*, IX:2, FA:ED I, 70.

3 Francis of Assisi, *The Testament*, 2, FA:ED I, 124.

4 Bonaventure, *The Major Legend of St. Francis*, I:5-6, FA:ED II, 534.

5 *Assisi Compilation*, 9, FA: ED II, 123-124.

6 Francis of Assisi, *The Earlier Rule*, IX: 2, FA: ED I, 70.

7 See Francis of Assisi, *Admonition V*, FA:ED I, 131, *The Earlier Rule* XX:26, FA:ED I, 80, and Bonaventure, *The Major Legend of St. Francis*, VIII:5, FA:ED II, 589.

8 Francis of Assisi, *Later Admonition and Exhortation*, 4, FA: ED I, 4, 46. See also Bonaventure, "Sermon II on the Nativity of the Lord," in *What Manner of Man? Sermons on Christ* by St. Bonaventure, trans. and ed. Zachary Hayes, OFM (Chicago: Franciscan Herald Press, 1974), 67.

9 Cf. Bonaventure, *The Major Legend of St. Francis*, XIV: 3, FA: ED II, 642.

10 David Flood, "Franciscans at Work," *Franciscan Studies* 59 (2001): 21. For more on the situation in Assisi at the time of Francis see David Flood, *Francis of Assisi and the Franciscan Movement* (Quezon City, Philippines: FIA Contact Publications, 1989), esp. 1-43, 70-77.

11 The Second Vatican Council, *Gaudium et Spes*; "The Pastoral Constitution on the Church in the Modern World" (1965), n. 26, in *The Documents of Vatican II*, ed. Walter M. Abbott, SJ, (New York: Guild Press, 1966), 225.

12 Maura Ryan, "Feminist Ethics and the Common Good," in *Religion, Ethics and the Common Good*, ed. J. Donahue and M. T. Moser, *The Annual Publication of the College Theology Society*, Vol. 41 (Mystic, CT: Twenty-Third Publications, 1996), 176. While Ryan's article is primarily interested in the appeal that Catholic social teaching on the common good has for feminist ethics, I am interested here in its broader appeal and implication for ethics in general. For more on this see, David Hollenbach, *The Common Good and Christian Ethics* (Cambridge University Press, 2002), 69. See also Hollenbach's "The Common Good Revisited," *Theological Studies* 50 (1989): 70-94.

13 See, for example, Mary Beth Ingham, CSJ, "Moral Decision-Making as Discernment: Scotus and Prudence," in *Moral Action in a Complex World: Franciscan Perspectives*, Washington Theological Union Symposium Papers (St. Bonaventure, NY: Franciscan Institute Publications, 2008), 121-142 and Mary Moser, "Higher Education and the Common Good: Reflections of John Courtney Murray, SJ," in *Religion, Ethics and the Common Good*, 236-237.

14 Francis of Assisi, *Testament*, 1-3, FA: ED I, 124.

15 Francis of Assisi, *Earlier Rule* X, FA:ED I, 71-72, *The Later Rule*, VI:9, FA:ED I, 103, *Letter to a Minister*, 1-8 FA:ED I, 97, and *Admonitions XIII, XV, XVIII*, FA:ED I, 133, 134, 134.

16 Xavier Seubert, OFM, "The Cross and the Death of Jesus," in *In Solitude and Dialogue: Contemporary Franciscans Theologize*, ed. A. Carrozzo, OFM (St. Bonaventure, NY: Franciscan Institute Publications, 2000), 155-169, esp. 165-166. For more on the nature of suffering, see Thomas Merton, "The Word of the Cross," in *No Man is an Island* (New York: Harvest Books, Harcourt, Inc., 1983), 79-95.

17 Francis of Assisi, *The Canticle of the Creatures*, 12, FA: ED I, 114. For a description of Francis's death, see Bonaventure, *The Major Legend of St. Francis*, XIV, FA: ED II, 640-644.

18 Dominic Monti, OFM, "Franciscan Healthcare: Our Heritage," in *Franciscans and Healthcare: Facing the Future*, ed. Elise Saggau, OSF (St. Bonaventure, NY: Franciscan Institute Publications, 2001), 3. Monti's paper is one of many published in this volume following a 1999 symposium on the topic held at the Washington Theological Union.

19 Timothy Quill, "Terri Schiavo — A Tragedy Compounded," *New England Journal of Medicine* (21 April 2005), 1633. Available on-line at www.nejm.org.

20 John West, *The Last Good Nights* (Berkeley, CA: CounterPoint, 2009).

21 Thomas Shannon and Mary Beth Ingham, "The Ethical Method of John Duns Scotus: A Contribution to Roman Catholic Moral Theology," *Spirit and Life*, Vol. 3 (St. Bonaventure, NY: Franciscan Institute Publications, 1993).

22 Culhane, *ii*.

23 Culhane, *v*.

24 Thomas Shannon, "'Unbind Him and Let Him Go' (Jn 11:44): Ethical Issues in the Determination of Proportionate and Disproportionate Treatment," *Theological Studies* 69.4 (December, 2008): 899. In this article, Shannon affirms what he believes to be the rich and long established resources and methodology within the Catholic tradition for participating in these discussions while at the same time noting some of the ways in which some individuals within the Church today seem to be attempting to reframe the discussion.

25 Benedict XVI, Address to European Professors: "A New Humanism for Europe, The Role of Universities," June 24, 2007. Available online at www.zenit.org.

26 Ingham, "Moral Decision-Making as Discernment," 123. I am deeply indebted to the foundational work of Allan Wolter, OFM, the writings of Thomas Shannon, and most especially the work of Mary Beth Ingham for my limited knowledge of Scotus's ethical method.

27 Ingham, "Moral Decision-Making as Discernment," 125.

28 Ingham, "Moral Decision-Making as Discernment," 133. She is referring specifically to Scotus's understanding of the way the cardinal virtue of prudence is developed over time. I am extending it here.

29 Francis of Assisi, *Admonition V*, FA:ED I, 131.

30 Bonaventure, *On the Reduction of the Arts to Theology*, n. 14, trans. Zachary Hayes (St. Bonaventure, NY: Franciscan Institute Publications, 1996), 51-52. See also the commentary 26-27.

31 See Edward Coughlin, OFM, "On the Significance of Being You," *The Cord*, 53.6 (2003): 316-320. The cited section of this article attempts a brief summary of Scotus's thought and includes numerous references for further study.

32 The mosaic is by the unknown 14th-century Master of St. Francis. Lady Prudence and Lady Humility are depicted in relation to the vow of obedience, suggesting that both virtues are involved in fulfilling the obligations of obedience. By using this image, I do not intend to suggest that Scotus knew the image or that the thought of Scotus might have served as a literary source for this image. A similar depiction of Prudence by Giotto can be seen in the Arena Chapel in Padua, photograph available in *Giotto* (Scala, 1981), 53.

33 After reading a draft of this article, Mary Beth Ingham suggested that I consult Alan of Lille's 12th century *Anticalaudianus/The Good and Perfect Man* (Toronto: Pontifical Institute of Medieval Studies, 1973). Lille offers a textual source for understanding the image of Lady Prudence wherein she is depicted in many 13th and 14th century images with a double face, Prudence and her Sister Reason. Lille describes them as bearing a "strong resemblance" even though their countenances differed with their years. Reason is "greater in age, more mature. In her hand is a 'threefold mirror' in which she sees…examines…" (62-63) He understands Prudence/Phronesis as having even greater capacities than Reason as the "soul's highest cognitive power" (See Lille, page 84, note 88). On her journey to speak with God in Lille's allegorical poem, Prudence is given a mirror that "protects her eyes from every impact of light lest the heavenly splendor intoxicate her or the glare redound on her eyes… But her eyes are astounded which the message in the mirror offers," she is thus able to strive for true self-knowledge and always deeper levels of knowledge about the things of God. (163). I am very grateful for Mary Beth's suggestion that I consider Lille's work as a way to understand how spiritual writers and/or artists may have understood the virtue of Prudence.

34 Ingham, "Moral Decision-Making as Discernment: Scotus on Prudence," 134.

35 Sharon Parks, *Big Questions, Worthy Dreams* (CA: Jossey-Bass, 2000), 143-146. Also, L. Dee Fink, *Creating Significant Learning Experiences; An Integrated Approach to Developing College Courses* (CA: Jossey-Bass, 2003), 39-42.

36 Parks, "The Gifts of a Mentoring Environment," Chapter 8 in *Big Questions, Worthy Dreams*, 127-157.

37 Mary Beth Ingham, *The Harmony of Goodness: Mutuality and Moral Living according to Scotus* (Quincy, IL: Franciscan Press, 1996), 34.

38 See Shannon and Ingham, *The Ethical Method of John Duns Scotus*, 65.

39 Allan Wolter, OFM, "Native Liberty of 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), 40.

40 Ingham, "Moral Decision-Making as Discernment: Scotus on Prudence," 128.

41 See Mary Beth Ingham, *Scotus for Dunces: An Introduction to the Subtle Doctor* (St. Bonaventure, NY: Franciscan Institute Publications, 2003), 89.

42 See Ingham, *Scotus for Dunces*, 87-91.

43 Shannon and Ingham, *The Ethical Method of John Duns Scotus*, 70.

44 Ingham, "Moral Decision-Making as Discernment: Scotus on Prudence," 135.

45 Shannon and Ingham, *The Ethical Method of John Duns Scotus*, 59.

46 "Signs of the Times," *America* (January 19-26, 2009): 6.

47 Congregation for the Doctrine of the Faith, *Instruction* Dignitas Personae *On Certain Bioethical Questions* (20 June 2008), n. 12. Available online at www.usccb.org.

48 Francis of Assisi, *Later Admonition and Exhortation*, 4, FA:ED I, 46.

49 Monti, "Franciscans and Healthcare: Our Heritage," 9.

50 Mary Beth Ingham, "Mary as Full Image of Humanity," video taped conference available through the Sisters of St. Francis, Philadelphia, PA.

51 John Paul II, Apostolic Letter "On the Dignity of Women," August 15, 1988. The Letter is available on the web by googling "On the Dignity of Women." See also Mary Beth Ingham, *Scotus for Dunces*, 78-83.

Freud, Francis and The Wolf: Projection in Two Lupine Narratives

SR. SUZANNE MAYER, IHM, PH.D.

The Cherokee nation passes down a story of "two wolves" that holds a timeless appeal. The narrative sets the frame that, as an elderly Native American is teaching his grandchildren about life, he says to them: "A fight is going on inside of me, a terrible fight between two wolves. One wolf is evil — he is fear, anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, competition, superiority and ego.

The other is good — he is joy, peace, love, hope, sharing, serenity, humility, kindness, benevolence, friendship, empathy, generosity, truth, compassion and faith. The same fight is going on inside you and inside every other person, too."

The children think about it for a minute, and then one child asks, "Which wolf will win, Grandfather?" The Elder simply replies, "The one you feed."

*— Retrieved from www.firstpeople.us/FP...**Legends**/TwoWolves-**Cherokee**.html*

The central figure of this parable is an animal which, across time, I have grown to hold with both awe and sadness: *canis lupus* — the phylogenic name assigned to the gray or timber wolf. Once a dominant inhabitant of most of the northern hemisphere, this creature, who represents the heart of the wilderness, is now limited to a few terrains in United States, Canada, Mexico and Eurasia. With its typical coarse fur, keen close set eyes that seem to burn with an intense gaze and the lupine triangle that overspreads face and muzzle, this animal creates an imposing and fear-inducing silhouette against Arctic snow or timber backdrop. However, what most inspires the fear are the teeth, predominated by long, sharp, slightly-curved fangs, some reaching two inches in length that have been measured to exert some 1500 pounds per square inch of biting pressure (Dewey & Smith, 2002).

"Which wolf will win, Grandfather?" The Elder simply replies, "The one you feed."

Perhaps because of these physical characteristics, perhaps more influenced by the legends and lore that arose in Europe in the late Middle Ages regarding this largest member of the Candidae family, stories of aggression, bestiality, even criminality have arisen around the wolf. While some sources insist that "there has never been any confirmed attack and killing of a human by a healthy wolf" (Andrews, 1996, p. 323), the truth is that the wolf's repute depends more on those who view it than the animal itself. Some cultures have demonized it as both man-beast [werewolf] and evil talisman [witches' totem], while others idealize it for its swiftness, valor, strength and even familial loyalty (Tucker, 1997, p. 1). Looking at these po-

larities of myth and meaning, naturalist John Williams (2004) has observed that those societies that embrace their "mythical-religious" beliefs "closer to the land" are more likely to hold the wolf in "positive regard." Those whose spiritualities "have become disconnected through time" tend to treat the wolf with "irrelevance, having little to do with actual day to day living" (p. 2).

In projective defenses the unacceptable parts of the self are transferred onto another, often a scapegoated creature that becomes identified with the parts of self not otherwise tolerated.

What both environmentalists and raconteurs are suggesting speaks much to the phenomenon that psychodynamic psychologists term projection. Projection, seen as a dynamic of all human relationships, is described as the engagement in which one projects one's own thoughts, motivations, desires, feelings, and so on onto someone else, usually another person, but also identified with animals, political figures, racial groups, states and countries, etc. In projective defenses the unacceptable parts of the self are transferred onto another, often a scapegoated creature that becomes identified with the parts of self not otherwise tolerated. The individual then interacts with the target based on those unconscious connections. Cramer (1999), as part of an NIH longterm study, operationalized the projective defense as "1) attribution of hostile feelings or intentions or other normatively unusual feelings or intentions to a character; 2) additions of ominous people, animals, objects, or qualities … 3) concern for protection from external threat" (p. 542). In her study Cramer demonstrates that "immature projection" defenses are the strongest predictors of narcissism (p. 546). In terms of the creature of the wild, the wolf, Carolyn Wilkes (2001) maintains that our society has "demonized an animal once held to be sacred," and that to "reclaim our wildness, we must enter the depths of the forest, there to meet, honor and relate with the Wolf" (p. 1).

That is what this paper proposes to do with two hugely significant persons, one an icon of the religious domain; the other, of the psychological. In now classic narratives associated with the life of the Poor Man of Assisi, Francis Bernadone, and the work of the Father of Psychoanalysis, Dr. Sigmund Freud, the figure of the wolf stands center page. While much has been said of the many meanings connected to the archetypal animal, this examination will look at what can be said of each of the men engaged with it and how the course of their interaction speaks to their personality and defenses.

Although separated by six centuries, the narratives of each of these men hold many similarities and just as many significant differences. The first story, chronologically, appears in a medieval manuscript as Chapter XXI of the *Fioretti di Santo Francesco D'Ascecsi. The Little Flowers of St. Francis*, composed in the mid-thirteenth century by Franciscan Brother

Ugolino, first printed in English in 1864. One of the pious stories captured in the work is the well-told account of "the most holy miracle of St. Francis in taming of the fierce wolf of Gubbio" (in Armstrong, Hellmann, & Short, 2001, I, p. 482). Depictions of this event also appear in a fourteenth century fresco in the church of St. Francesco in Prienza, Italy and later in a painting by Sassetta now in London's National Gallery (Stanmore, 2004, p. 2). Weavers of legends, as well as hagiographic scholars, have recounted events surrounding a savage marauder of the little town of Gubbio locked within the Umbrian forest. The beast, as described in the early text, was so vicious that "if any of the inhabitants ever met him alone, he was sure to be devoured, as all defense was useless" (Armstrong et. al., 2001, I, p.482). Terror at the attacks over time trapped the townsfolk behind their protective walls. Typical of projective drama, the form of the wolf changes in later depictions: huge beast and dog-like carnivore in some accounts, it morphs to an exiled murderer and brigand surviving on the timberland margins in others. The outcome in all stories remains the same: St. Francis, alone, unarmed and "feeling great compassion" for persons and animal, tames the wolf.

The other wolf narrative derives from an extensive case history of a four year plus diagnosis and analysis conducted by Freud with his now famous "Wolf Man." The case, summarized and analyzed in Freud's landmark presentation *The History of an Infantile Neurosis* (1955, first published in 1918), was initiated in Fall, 1914. His patient Serge Pankejeff, a young Russian émigré at the time, reported a bizarre childhood dream whose manifest content consisted of "six or seven white wolves in a walnut tree."[1] At the time of his engagement with his patient, Freud was in a coldly furious debate regarding many of his primal theories with former disciples Adler and Jung (Freud, 1918, p. 7). It is recorded that even before his work with this strange and tragically alienated young man, Freud was actively seeking cases (as early as 1912) that could support his position on primal memories and the importance of infantile sexuality (Anders, 2000, p. 1)

Freud and the Wolf

The connection between these two narratives, separated by so many aspects — time, place, discipline, theme and purpose — lies in a statement made by Freud in an essay written not long before his death. In the short exposition entitled "Civilizations and Its Discontents," written as the war clouds of the Nazi regime hovered over Freud's personal, familial and professional survival, Freud shared a misanthropic outlook on the human race as a whole. It is, in the words of editor Peter Gay (1989), a "view of the human animal at war with civilization and itself" (p. 722) in which Freud asserts that "homo homini lupus" or "man is a wolf to man" (p. 749). Elaborating on this ancient Greek maxim, Freud attests that the "cruel aggressiveness of the human animal … manifests itself spontaneously and reveals itself as a savage beast to whom consideration of its own kind is

something alien" (p. 749). Freud points to such historical figures as Jenghiz Kahn, Tamerlane and the pious, if bloody, Christians of the Crusades as epitomes of bestiality, as he upholds the totem figure of the wolf as their malevolent archetype.

The irony in Freud's use of this figure is that this mammal, observed and chronicled by zoologists, naturalists and various ecologists most familiar with canis lupus in its native environs, presents in total contrast. Characterized by such qualities as being friendly, social, highly intelligent and marked by an enduring sense of family and pack loyalty, the wolf lives not by carnality and chaos, but by "carefully defined rules and rituals with specific territories that are sacred, a hierarchical structure, and alpha males and females who often mate for life" (Andrews, 1996, p. 324). Quite projectively, whether commenting in the early Wolf Man case history or in his later essay, Freud's need to see evil within the lupine form causes Chris Powici (2002), schooled in psychoanalytic interpretation, to echo a line from wolf-expert and researcher Barry Lopez, who, commenting on the need among humans to conduct wolf extermination, asks: "When a man cocked a rifle and aimed it at the wolf's head, what was he trying to kill?" (p. 2). The innuendo underscores the potential that lies within projection. The target that appears within the sights of the metaphoric weapon carries the unconsciously unacceptable features of the one aiming the gun and attests to the inability of the hunter to access, accept and/or analyze those features.

What was Freud trying to kill in his drive to exterminate through analysis the white wolves of Serge Pankejeff? In 1910 Freud became one in a long series of practitioners to treat the 24-year old Russian for severe depression accompanied by animal phobias and sadistic and masochistic behaviors. Fairly early in the treatment, Pankejeff told his infantile nightmare of a "tree full of white wolves" earning him from Freud the pseudonym, Wolf Man. Used by Freud as a test case for early infantile neurosis and the effect of repressed trauma, much of what Freud testifies about his "cure" [Pankejeff in later accounts disputes any analytical success] reveals as much about the Austrian doctor as about his client. His childhood night terror, often thought to be remnants of cautionary Slavic legends told to the boy by his peasant-born nanny, Freud immediately saw as a classic and catastrophic re-staging of the Oepidal drama between Serge and his very powerful and often absent father (Freud, 1918, p. 29).

While Freud identified the white wolves in the walnut tree as symbols of a primal scene involving Serge's parents, other assessors of the dream and its underlying meanings see in Freud's interpretations a transference of Freud's own unintegrated needs onto both the patient and the latent dream content, suggesting self-repression from Freud's own early trauma. They point to the pre-eminence that he as an analyst sets on a single latent production, especially given that Pankejeff presented much other dream material over the course of the treatment. One of the strongest cases for

Freud's overall reaction to the Wolf Man's as emanating from his own projective material is proposed by Donald Spence who describes the Pankejeff's chronicle as "heavily contaminated by Freud's own psychology or countertransference" (cited in Vitz, 1988, p. 139). He draws convincing parallels in the "objective similarity" between the personal histories of the young Russian and Austrian doctor, including early traumatic histories, familial relationships marked by "emotional isolation and abandonment" (Burski & Haglund, 1998, p. 54), paternal distancing, and excessive yearning for the mother (Ponder, 2007, p. 16) — both emotional and physical, as well as the theorist's need for supplemental history to support his theory on the consequences of infantile trauma. Other writers have also noted the extraordinarily exceptional departures from a pure and professional psychoanalytic stance Freud takes with this patient: from his engaging in advice giving, to marked self-disclosure, and most notably, to the unusual insistence of Freud's fixing a "forced termination date" (Burski & Haglund, 1998, p. 52). Most convincingly, Robert May (1990) details the "theoretical and rhetorical absurdity" that mark Freud's recounting of the case, a product of "fevered fragmentation, quite unusual in Freud's prose"; May sees this as a verification that the "text mirrors the hallucinatory vision at the center of the case" (p. 167). His close analysis of the Wolf Man text leads May to conclude that "Freud loses track of the distinction between the patient's recollections and his own associations," indicating a form of projective transference in the course of Pankejeff's treatment (p. 171).

Most ironically, what Freud identified as the causal psychic factors for Serge's somatic and depressive symptoms other analysts have identified as parallel narcissistic processes in the lives of patient and doctor, especially those produced by unmet developmental needs emanating from a lack of "mirroring and idealization" (Cataldo, 2007, p. 529). This same author, noting the long-term consequences of paternal absences in early formative stages, describes how for the narcissist, "there is an impoverishment of the adult personality" with "archaic self-object images projected onto the narcissist's external relationships and valued only to the extent that they either mirror the narcissistic grandiosity or are able to be related to as omnipotent objects of idealization" (p. 529). Denied a consistent and available paternal model, both Freud and his Wolf Man sought psychic sanctuary in realms of individual "specialness," rejecting through defensive mechanisms, projection high among them, those aspects not in concert with an aggrandized persona masking a fragile self-concept.

Francis of Assisi and the Wolf

Fascinatingly, the person around whom Lisa Cataldo (2007) weaves her developmental concepts is the central figure of the earlier wolf narrative, St. Francis of Assisi. In her article, she proposes that Francesco Bernadone had all the necessary ingredients to develop adult narcissism. Environmentally all the factors were present: coupled with an often-absent and emotionally demanding father and a gentle, pious mother are such

elements as ready wealth, charm, flamboyance and leadership potential — "a leader in revelry and mischief-making particularly" (p. 530). With a failed military career, wasteful days and errant, party-filled nights behind him, "Francis came by his narcissistic problems honestly" (p. 530). She traces through several key incidents the course of change: from life-threatening illness, to the epic encounter with the leper, to the sale of his father Pietro's goods. What Cataldo names as literally the saving grace that works the transformation from willful dilettante to the poor man of Assisi is crystallized in the moment at the foot of the cross in San Damiano (p. 534). While mistaken at first in the specifics of his divine mission, Francis's ability to hear the voice of Christ sending him is consequential. The words Francesco Bernadone speaks before the Bishop and his father Pietro become the seal of conversion from narcissism: "Until this hour I called thee my father upon earth; from henceforth I may say confidently My Father who art in heaven, in whose hands I have laid up all my treasure, all my trust and all my hope" (Armstrong et. al., 2001, II, p. 538). The grandiose, well-attired young troubadour becomes Francis, poor man and penitent, able to form a deep attachment — not to a single human but to the person of Christ, and more to the Christ incarnated in the whole of the world.

The love and commitment Francis feels to his God he projects onto the entire creation, inanimate and living.

The love and commitment Francis feels to his God he projects onto the entire creation, inanimate and living. From this comes the taming of the wolf. While the once knightly figure of Bernadone might have set about to prove his virility by slaying the marauder of the Umbrian forests, the wolf of Gubbio lay safe within whatever territory the poor man of Assisi inhabited by the time their paths crossed. Francis leaves the safety of Gubbio's walls "feeling great compassion" for the devastated people (Armstrong et. al., 2001, I, p. 484). Deserted by his terrified companions, St. Francis "bent his steps alone toward the spot where the wolf was known to be," at which point "the wolf ran towards St. Francis with his jaws wide open" (p. I, pp. 482-483). Where the villagers saw only the murderous open jaws and huge body thrusting at the saint, Francis sees a victim as much as a victimizer. He offers the wolf what lies within himself — not the sentence of death the wolf has wreaked on others — but forgiveness, peace and a oneness with all other creatures "from men to dogs" (I, p. 484).

The result is the gentling of the once vicious animal, who called upon by the Poor Man to "no more offend" the townsfolk "placed his paw familiarly in the hand of Francis, giving him the only pledge that was in his power" and the two walked as brothers back inside the walls (I, p. 484). If the story ended at this point, the contrast between the two wolves' tales would be striking enough. However, the closing paragraph contains the echoing words of the saint as he preaches a sermon to the Umbrians, a call to convert from their sinful and savage ways toward lives as children of

God: "how much we should dread the jaws of hell, if the jaws of so small an animal as a wolf can make a whole city tremble through fear" (I, p. 484). In the epilogue we read that the once "savage beast…lived two years at Gubbio," going "familiarly from door to door without harming anyone and with all the people receiving him courteously, feeding him with great pleasure" (I, p. 484).

Conclusion

The end of the wolf is legendary. The end of the other focal characters of the lupine narratives not less so. As for Sigmund Freud — dark clouds of war, exile and disease would end his life on September 23, 1939 just three weeks after the outbreak of World War II. He watched the dismissal of his psychoanalytic community and the demise of his adopted country from his refuge in England, wracked by the excruciating pain and ravages of mouth and jaw cancer, but still writing vehemently and no less controversially (*Moses and Monotheism*). His dying outlook still remained: "homo homini lupus." The close of the life of St. Francis of Assisi came with as stunning, if significantly, different end. Only 45 years of age with body broken by mortifications, a lifetime of mendicant travels and, at the last, the stigmata, on October 3, 1226, Francis begged his brothers to be stripped of his clothes, laid upon the bare ground near the little church of San Damiano, that he might rest in the arms of his Lady Poverty. Surrounded by his friars, he listened to their singing his own "Canticle of Praise," in particular the final verses he had written (in Armstrong et. al., 2001, II, p. 114):

> Praised be my Lord for those who pardon one another for His love's sake, and who endure weakness and tribulation; blessed are they who peaceably endure, for by Thee, Most Highest, shall they be crowned. Praised be my Lord for our sister the death of the body, from whom no man living can escape. Woe unto them who die in mortal sin. Blessed are they who are found walking by Thy most holy will, for the second death shall do them no harm. Praise ye and bless my Lord, and give thanks unto Him and serve Him with great humility.

Footnotes

1 Freud (1918) writes: "*I dreamt that it was night and that I was lying in bed. (My bed stood with its foot towards the window; in front of the window there was a row of old walnut trees. I know it was winter when I had the dream, and night-time.) Suddenly the window opened of its own accord, and I was terrified to see that some white wolves were sitting on the big walnut tree in front of the window. There were six or seven of them. The wolves were quite white, and looked more like foxes or sheep-dogs, for they had big tails like foxes and they had their ears pricked like dogs when they pay attention to something. In great terror, evidently of being eaten up by the wolves, I screamed and woke up. My nurse hurried to my bed, to see what had happened to me. It took quite a long while before I was convinced that it had only been a dream; I had had such a clear and life-like picture of the window opening and the wolves sitting on the tree. At last I grew quieter, felt as though I had escaped from some danger, and went to sleep again.*"

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Teaching "Thisness": Guiding Students into Scotus's Haecceitas and the Poetry of Gerard Manley Hopkins and Thomas Merton

ROBERT McPARLAND, PH.D.

How might we better see what is right before our eyes? In a restless contemporary world of pace and motion, can the eye be trained to see the divine within the ordinary? Perhaps art classes may encourage such meditative vision. Might literature and theology classes do so also? What has John Duns Scotus's sense *of haecceitas* to do with core curriculum and Franciscan values? Clearly, the first step — (possibly the most difficult one for us and our students) is to slow down and look quietly and caringly at the world around us.

In this essay, I turn to the work of two poets who were fascinated with St. Francis and things Franciscan: Jesuit Gerard Manley Hopkins and Trappist Thomas Merton. One aspect of the poetry of Hopkins and Merton that is particularly Franciscan is their sense of the sacramental dimension of divine presence active within creation. Hopkins and Merton each follow Duns Scotus's concept of *haecceitas*, or "thisness," which focuses on intention in how we see, or on moments of energetic perception — radiant insight, moments of epiphany. Hopkins wrote of details as inscape, or unique and essential form, and instress as the energy to sustain this and communicate this sense of form in the world. His sprung rhythm was a metrical discovery: a new way to pattern poetry on speech. Merton, likewise, wrote of attention to the created world as a prayerful way of opening a window to the sacred. He recognized poetry as a form of contemplation and writing as a means of action in the world.

John Duns Scotus and the Concept of *Haecceitas*

Scotus (1265-1308) points to a creation that is profound, diverse, and particular; in it each being is unique. *Haecceitas* marks this distinctiveness. The term comes from the Latin *haec,* meaning this, and literally is "thisness." As Dawn M. Nothwehr explains, "In order for one subject to be related to another it must first be known and understood for what it is in itself. *Haecceitas* makes a singular thing what it is and differentiates it from all other things (of common nature) to which it may be compared" (48). Mary Beth Ingham writes, "*Haecceitas* points to the ineffable quality within each being […] According to Scotus, the created order is not best understood as a transparent medium through which divine light shines (as Aquinas taught) but is itself endowed with an inner light that shines forth from within"(55). For Scotus, creation exists because of God's artistry: love that freely calls each person and thing into being.[1]

A clear definition of Scotus's concept is offered by Delio, Warner, and Wood, who affirm that *haecceitas* declares the sacredness of each being.

"Scotus used the term *haecceitas* or 'thisness' to describe the unique dignity not only of human persons but of all created reality […]" they remind us. "*Haecceitas* refers to that which is intrinsic, unique and proper to Being itself. That which makes a singular this and not that and which sets it off from other things not like it" (51). As the authors point out, "attentiveness to the details" is crucial and this attentiveness relates to the specifics of created reality as through "an icon through which the infinite goodness of God radiates" (52). Hopkins responds to this radiance, which Francis, Bonaventure, and Duns Scotus also recognized.

Gerard Manley Hopkins

Hopkins discovered Scotus's two-volume commentary on Peter Lombard at the Badeley Library at Stonehurst's House of Philosophy in 1872 (Mariani 1970). Hopkins writes in his journal that he was "flush with a new stroke of enthusiasm. It may come to nothing or it may be a mercy from God. But just then when I took in any inscape of the sky or sea I thought of Scotus" (Journals, 221, qtd. in Mariani 130). To his friend Robert Bridges Scotus wrote from Wales in February 1875: "and I care for him more even than Aristotle and more *pace tua* than a dozen Hegels" (qtd. in Mariani 129-30). Robert Bernard Martin notes that to reach Walter Pater's rooms at Brasenose, Hopkins had to pass by the statue of Duns Scotus in Radcliffe Square (132-33). He observes that Hopkins likely felt a "similar sense of identity, spanning the centuries, in which he recognized himself in another" (207).

Hopkins appears to believe that language can be used reverently to disclose how God's ways unfold. Hopkins looked deeply at the roots of words as if philologically he might find something of the divine Word in them.

Hopkins's encounter with the Subtle Doctor reinforced things he already felt in his heart. In Rachel Salmon's view, "Long before Hopkins read Duns Scotus, his sense of 'thisness' or individuality that links everything in the created universe with God is present in his journals, his art work, his theological writing, and his poetry. The terms he coined- 'inscape,' 'instress,' 'selving,' 'doing-be'- all express his feelings for the ultimate presence waiting to be discovered at the core of every created thing" (23).

Hopkins paid tribute to Scotus in the first of his six Oxford sonnets of 1879. "Duns Scotus's Oxford" is written in the sprung and outriding [vigorous] rhythm which Hopkins had employed in his last sonnet of 1877, "Hurrahing in Harvest," observes Mariani (128). With this poem, Hopkins recalls Scotus's medieval Oxford. His sonnet contrasts the old Oxford of Scotus's day with its "grey beauty" and the modern brick architecture of the newer colleges without "neighborhood nature" (130). The landscape is

his concern here. It is in this earlier Oxford that "a spirit like Duns Scotus could be nurtured, could thrive and grow," writes Mariani (132). Hopkins's spirit identifies with Scotus because of this freshness, for they breathe of the same place. In his poem "Duns Scotus's Oxford," he writes that Scotus was the "rarest-veined unraveller" of "reality," of the inscapes in nature. He lived in "these weeds and waters, these walls." The spirit of Scotus "most sways my spirits to peace," Hopkins writes. The poem points to Scotus's insight into the nature of the Immaculate Conception. Incarnation and Immaculate Conception are like time and river. Mariani sees "the image of a stream at the root of several key words" (134) such as "rarest-veined" and "rival" (i.e. rivulet). He points out that in the "Wreck of the Deutschland," "Hopkins speaks of Christ's Incarnation as present in the world, in time, riding time 'like riding a river'" (134).

In our age of information, it may sometimes seem difficult to teach our students a reverence for the gift and power of language. Hopkins appears to believe that language can be used reverently to disclose how God's ways unfold. Hopkins looked deeply at the roots of words as if philologically he might find something of the divine Word in them. While he sometimes looked back upon the structure of the Petrarchan sonnet, Hopkins broke with standard poetic practice in his ecstatic ode about a maritime disaster in which five Franciscan sisters lost their lives. In "The Wreck of the Deutschland," sprung rhythm would observe a strict number of stresses while taking liberties with unstressed syllables. Along with his distinctive prosody, Hopkins's poetry is characterized by his careful metaphorical focus, coining new words, reviving discarded words, and using dialect. He engaged in wordplay in which words had double-meanings. (For example, "blear share" [line 88] in "The Wreck of the Deutschland" refers to a plough's blade and to life's heavy burdens). He practiced a kind of structural constraint, twisted syntax, and enjambed words and sounds together in multiple epithet compound words. Hopkins's style corresponds with his prayerfully disciplined spiritual practice. It is uniquely individual, while grounded in tradition. His style and voice suggest that he saw the world as graced, ever-creative, and filled with potential.

In a letter to R.W. Dixon on October 5, 1878, he recalls how the disaster of the Deutschland set him back to work on poetry after a seven year hiatus:

> What I had written before I became a Jesuit and resolved to write no more […] But when in the winter '75 the Deutschland was wrecked in the mouth of the Thames and five Franciscan nuns, exiles from Germany by the Falck Laws, aboard her were drowned I was affected by the account and happening to say so to my rector he said that he wished someone would write a poem on the subject.

Hopkins remarks that he took this opportunity to release into poetry the sprung rhythm for which he is best known. "I had long had haunting

my ear the echo of a new rhythm which I now realized on paper," he wrote. This rhythmic device he found "more flexible, and capable of much greater effects." He marked the stresses in his lines with blue chalk, carrying sound and rhymes from one line to another. Hopkins had written in a letter to poet Robert Bridges the year before (August 21, 1877): "Why do I employ sprung rhythm at all? Because it is the nearest to the rhythm of prose, that is the native and natural rhythm of speech, the least forced, the most rhetorical and emphatic of all possible rhythms."

Hopkins's sprung rhythm departs from prosodic patterns in the way that Francis departs from the orthodoxies of his own time. It respects poetic tradition but it seeks natural speech and value, seeing the heart of creation, or its inscape. There are parallels with Walt Whitman's exercise of voice, or with William Carlos Williams's later search for the American idiom: in a natural, plain-spoken manner it focuses upon the poetic line. Hopkins's "inscape," while broadly a matter of poetic design, is rooted in the Scotian concept of "thisness" and attends to what is unique about a thing. Scotus's *haecceitas* suggests an outward reflection of the inner-nature of a thing. The distinctiveness of a thing acts upon our senses and we sense what it is essentially. It is God's life-giving energy at the center of this that sustains it and by which, to use Hopkins's words, "all things are upheld" (Notebooks and Papers 98).

We see this faith in God's sustaining presence at work in "The Wreck of the Deutschland," which opens much like St. Augustine's *Confessions*, with a direct address to God the Creator that is humble and reverent:

> Thou mastering me
> God! giver of breath and bread
> World's strand, sway of the sea
> Lord of living and dead
> Thou hast bound bones and veins in me, fastened
> me flesh
> And after it almost unmade, what with dread
> Thy doing and dost thou touch me afresh
> Over again I feel thy finger and find thee

With this inspiration from the Creator, his Muse, comes a recognition of God as immensely powerful and of his own diminutiveness: "I am soft sift/ In an hourglass…" Increasingly, the narrator comes to focus upon Christ: "It dates from day/ Of his going in Galilee."

The incident that prompted the poem appears in the Second Part. Following a reflection upon the suffering Christ (line 170), in stanza 23 we come to mention of St. Francis:

> Joy fall to thee, father Francis
> Drawn to the life that died
> With the gnarls of the nails in thee, niche of the
> lance, his

Lovescape crucified
And seal of his seraph arrival! And these thy
daughters
And five lived and leaved favour and pride
Are sisterly sealed in wild waters
To bathe in his fall-gold mercies, to breathe in his all-fire
glances.

This critical moment is compared by the narrator with the ease of his own position and place:

Away in the loveable west
On a pastoral forehead in Wales
I was under a roof here, I was at rest
And they the prey of the gales

Hopkins's sense of his position and place in God's universe is a continual theme within his poetry. On retreat in August 1880, Hopkins wrote, "I have been thinking about creation." Pausing, he recognizes an aspect of himself, within God, "at pitch, more distinctive and higher pitched than anything else I see." The concept of "thisness" in Duns Scotus appears to be present in this self-reflection. The uniqueness of this self belongs to God, he decides, "For human nature being more highly pitched, selved, and distinctive than anything in the world, can have been developed, evolved, condensed from the vastness of the world not anyhow or by the working of common powers but only by one of finer or higher pitch and determination than itself" (Hopkins Journals). In this, as Francis, Bonaventure, and Duns Scotus also recognized, "lives the dearest freshness deep down things."

Hopkins gives careful attention to the natural world in a way that may reflect the wonder expressed by St. Francis in *The Canticle*. In the view of Bonaventure and Scotus, God wishes to reveal Himself through creation. For them, there is a close connection between incarnation and creation. Duns Scotus points to the primacy of God, the freedom of God, and the contingency of the world, observes Mary Beth Ingham. As Delio, Warner, and Wood remind us, "Scotus, like Francis and Bonaventure, saw an intimate connection between creation and Incarnation" (46). They add: "Scotus' theology of creation is one in which grace and nature intertwine. Nothing in creation is accidental or excessive; nothing is worthless or trivial" (47). Given this, the individual and particular features of our world are significant and worth observing attentively.

Thomas Merton

For Thomas Merton, who, as a young man, thought of joining the Franciscans, poetry is central to the articulation of contemplative experience and religious encounter. Poetry and contemplation reflect precious gifts of God's spirit to humanity, enabling us to see or sense the interior

dimensions of spirit that animate and transcend the natural world. Merton begins his essay "Art and Spirituality" which appears in *A Thomas Merton Reader* by focusing attention upon learning to "see":

> One of the most important — and most neglected — elements in the beginning of the interior life is the ability to respond to reality, to see the value and the beauty in ordinary things, to come alive to the splendor that is all around us in the creatures of God. (186)

In Thomas Merton's writing "learning to see" is central to the journey to selfhood: a movement in differentiation of "false self" and "true self," which is grounded in God. As Delio points out, "Merton's search for the true self in God is similar to Bonaventure's 'soul's journey.' The Journey to the true self is the journey to God, and the journey to God *is* the journey to the true self, in which we find ourselves as relational being, the image of God" (106).

In *Figures for an Apocalypse* (1947), we are urged toward this vision of the connatural by Merton's attention to simple objects and features of landscapes. Merton explores aesthetic intuition: an apprehension of life through spiritual identification with what is contemplated. In "Art and Spirituality," he writes: "Aesthetic intuition […] is a heightening and intensification of our personal identity and being by the perception of our connatural affinity with 'being' in the beauty contemplated [...] It 'sees' by identifying itself spiritually with what it contemplates" (TMR 400). The practice we see in Merton's poems of the 1940s is articulated, in part, in this essay, in which Merton speaks of self-awareness, one's "discovering his capacity to respond to a value that lifts him above his normal level." Art and prayer coincide. He writes, "It is important for the life of prayer to be able to respond to such flashes of aesthetic intuition" (TMR 387).

This feature of Merton's poetry is an attempt to stand reverently before the inner nature of things. Merton's attention to landscapes and objects reflects Hopkins's "admiration for particular things," for as Hopkins writes in his journal: "All the world is full of inscape." Rather than viewing the world pragmatically, in a utilitarian sense, or as a scientist, who seeks physical processes, or like a philosopher, who seeks universals, Merton and Hopkins see the thing as unique, individual, so that each object is like a little world. Merton's focus on the natural world attends to the "thisness" of created things. Beneath or behind the images or "accidents" lives the being and authenticity of this particular feature of our world. Within us, within life, however seemingly hidden, lies the wonder of creation and the remarkable possibilities of grace. Considering Merton's poetry, Sr. Therese Lentfohr says that "though Merton had read extensively in Hopkins […] he never seems to have been influenced by Hopkins's sprung rhythm prosody" (80). If we assess Merton's prosody, this may be so. However, in a deeper sense, Merton was influenced by Hopkins's sense of inscape. Or, perhaps we may

say that his own contemplative orientation led him personally to a poetics in which he sought to lay bare the inner life of things.

This inner life of things appears in the careful descriptions we see throughout Merton's journals, as they do also in Hopkins's journals. In reading these poets, we are brought to a place, often within a natural setting, and we are then brought beyond it. We are drawn in a movement toward attention to the thing in itself, within the space created in the poem.

"The Sowing of Meanings" exemplifies this movement from outward surface images to the inner gist of spirit. The poem begins in romantic fashion, with the flight and song of birds. Immediately a question emerges:

> Or do they play in wheeling silences
> Defining the perfect sky
> The bounds of (here below) our solitude…

From "(p)onds full of sky and stillness" we are led to:

> In your world of gravid mirrors!
> The quiet air awaits one note,
> One light, one ray and it will be the angels' spring;
> One flash, one glance upon the shiny pond, and then
> Asperges me! Sweet wilderness, and lo! We are redeemed!

In a moment, a "flash," a "glance," this has occurred. We are awakened to the inner life of this landscape, the God-infused quality within it.

> For, like a grain of fire
> Smoldering in the heart of every living essence
> God plants his undivided power
> Buries his thought too vast for worlds
> In seed and root and blade and flower

Merton's verses shine clear with the impact of this experience:

> Then every way we look, lo! Rocks and trees
> Pastures and hills, streams and birds and firmament
> And our own souls within us flash, and shower us with light

These verses speak of illumination, the passing from the surface life of things through the darkness into "seeing." Here is "the wild countryside unknown, unvisited of me" transformed in the light of God. The final stanza crystallizes this radiant illumination in an image of the Trinity:

> And then, of then the written image, schooled in sacrifice,
> The deep united threeness printed in our deepest being
> Shot by the brilliant syllable of such an intuition turns within
> And plants that light far down into the heart of darkness and oblivion
> And plunges after to discover flame (CP 188-89)

One may hear an echo of St. John of the Cross in these lines. They beckon to us from the voice of religious experience. They guide us to see the creation opening in this image and in *this* one, unfolding what is substantially present. Each sighting bears that "written image […] printed in our deepest being": the Word voicing that "brilliant syllable," lifting to a spark that "light" that discovers, or uncovers "flame."

Both poetry and contemplation, Merton implies, can help modern people to return to our deeper authentic roots.

Focused images also fill "Evening: Zero Weather." In this poem we are drawn into a wintry landscape. We see the monks come through where "the lone world is streaky as a wall of marble/ with veins of clear and frozen snow." We see them "Following their plumes of breath." Attention to sight continues as the "monks come in with eyes as clean as the cold sky." Yet, here is a transformation:

> And we have eyes no more for the dark pillars or the
> freezing windows
> Ears for the rumorous cloister or the chimes of time
> And we will never see the copper sunset
> Linger a moment, like an echo, on the frozen hill

For they have passed beyond sight in finding "our Christ, our August […] Here in the zero days before Lent." (CP 174-75)

Poetry and contemplation, in unique and different ways, help us to awaken to inscape. Merton observes that "contemplation is the intuitive perception of life in its Source." This "transcends all objects, all things, and rests in the inexpressible" (TMR 402). Poetry is much like a window that may open onto new vistas of imagination and vision. Both poetry and contemplation, Merton implies, can help modern people to return to our deeper authentic roots. "We are trying to get back to ourselves," says Merton, who expresses concern that we live "precipitated outside ourselves" because we are alienated by our technological environment. Merton sets forth a lament about secularization, a myth of encroaching modernity: "an age like the one we live in, in which cosmic symbolism has been almost forgotten and submerged" (TMR 394). He writes, "Darkness settled upon the translucent universe. Men became afraid" (TMR 395). Consequently, modern poets "seek their symbols anywhere," having lost "the depths of the spirit where those symbols are found" (394). He concludes that we may be blocked by an "attachment to objectivized human reasoning and analysis and discourse that proceeds by abstraction from sense images, and by syllogizing to conclusions" (TMR 410). Merton suggests that an interior life of prayer, contemplation, and aesthetic intuition provides another approach that will help people to recover some kind of contact with their inner depths. This will help them "to recapture the freshness and truth of

their own subjectivity and to go on from there not only to an experience of God, but to a dialogue with the spirit of other men" (TMR 401). The poet's process engages "the aesthetic instinct." Merton describes this: "When the poet enters into himself, it is in order to reflect upon his inspiration and to clothe it with a special and splendid form and then return to *display it to those outside*" (TMR 411).

This is a "precious gift," says Merton. However, he wishes to distinguish this from the contemplative's encounter with grace. For a poet who is also a contemplative, there is the "danger" that he or she will pursue the creative possibilities of poetry rather than the challenges of contemplation. He writes, "But the mystic enters into himself not in order to work but to pass through the center of his own soul and lose himself in the mystery and secrecy and infinite transcendent reality of God living and working within him" (TMR 411). This mystery is clearly an issue for Merton himself and it is where he identifies contemplation as something other than art. Rather, it is the work of God within and upon the soul. Merton writes, "There is, therefore, a likelihood that one who has the natural gift of artistic intuition and creation may be unable to pass onto the superior and most spiritual kind of contemplation, in which the soul rests in God without images, without concepts, without any intermediary" (TMR 412). Merton points out that "aesthetic experience is only a temporal thing and like all other temporal things it passes away" (TMR 403). Interior prayer, rather, becomes a way of resting in God "beyond all images" (TMR 412). The poet wishes to make images concrete and specific so that we readers may respond to them. The contemplative in "dealing with the gifts of God" waits in contemplation for the "manifestation of the Spirit." The poet may grow in contemplation "not only by his contemplation but also by his open declaration of the mercy of God" (TMR 415).

Merton's aesthetic is informed by the aesthetics of Jacques Maritain, as in *Creative Intuition in Art and Poetry*. Merton writes, "Genuine aesthetic experience is something which transcends not only the sensible order (in which, however, it has a beginning) but also that of reason itself. It is a suprarational intuition of the latent perfection of things. Its immediacy outruns the speed of reasoning and leaves all analysis behind" (TMR 407). He notes that Maritain calls this "an analogue of the mystical experience": "Its mode of apprehension is that of 'connaturality'- it reaches out to grasp the inner reality, the vital substance of its object by a kind of affective identification of itself with it" (407). This experience of identification with the heart of things is represented in the figure in Merton's poem "The Blessed Virgin Compared to a Window." In this poem Mary, the mother of Jesus, is compared with a window that lets in radiant light. For Sr. Lentfohr this is reminiscent of Hopkins's "The Blessed Virgin Compared to the Air We Breathe," while critic George Woodcock suggests that it recalls John Donne's "Of My Name in the Window" (86). The metaphor, as Sr. Lentfohr notes, "is not original with Merton, nor with Hopkins." However, the conceit here pres-

ents a symbol that addresses a reality: God's capacity to transmit through the window of Mary's heart and life as light through glass. This is inscape: the potentiality of grace and the interior radiant dimension within life. Like a window, Mary is the medium through which the light comes into the world: "I vanish into day and leave no shadow." As Sr. Lentfohr points out, this poem is about "the union of human and divine wills" in Mary. While never explicitly connecting Merton's poem with Hopkins's inscape, she does recognize that the poet's attention leads to this opening out of the mystery within things. Indeed, she concludes her book on Merton's poetry by recognizing what she believes was Thomas Merton's "central vision": "the God awareness at the center of one's being" (140). Christ is inscaped at the heart of creation. "This is the leitmotif of all his poetry" (143).

Even as this sacred individual is like a window, so too are the objects of this world, its seasons and landscapes, in a different sense, like windows to the divine. In *Bread in the Wilderness*, Merton discusses the criteria for poetry that will be both religious and authentic (54). He considers poetry and contemplation and distinguishes between simple devotional poetry and religious poetry, which emerges from religious experience. The religious moments in Merton's poems spring from "deeper spiritual need" rather than from skill, wit, or will. Like the Psalms, they are a "gift of God," Merton says. From them we may learn "how to see and respect the visible creation" which mirrors the invisible God.

Poetry, for Merton, addresses this divine-human encounter. His own poetry emerges from his unique personality in his interaction with many poets: St. John of the Cross, William Blake, the 17th Century Metaphysicals, and a wide variety of modern poets. In *Seven Storey Mountain* (1948) Merton comments, "As Blake worked himself into my system, I became more and more conscious of the necessity of a vital faith […] By the time the summer was over, I was to become conscious of the fact that the only way to live was to live in a world that was charged with the presence and reality of God" (SSM 230). Merton calls St. John of the Cross "the maker of contemplatives," who "makes us accessible to ourselves by opening our hearts to God" (SSM 292-93). Of him, Merton notes that "few saints, if any, have ever opened up to other men such remote depths in their own soul" (SSM 292). The Carmelite poet is available to "those who, in one way or another, have been brought face to face with God in a way that methods cannot account for and books do not explain" (SSM 299).

Merton takes on the task of working out some distinctions between poetry, aesthetic intuition, and contemplation. Further, he wishes to point out the fundamental difference between religious poetry and devotional verse. The religious poem emerges from religious experience. He presents the Psalms as examples of religious poetry (TMR 390-92). In "Art and Spirituality," he examines the work of the poet and the poem. The poet "seeks above all to put words together in such a way that they exercise a mysterious and vital reactivity among themselves and so release their content

of associations to produce in the reader an experience that enriches the depths of his spirit in a manner quite unique" (388). Thus, in the poem are words that "are rich in affective and spiritual associations." The poem, in its form, has a unique life "which is its soul." (388).

Merton's poetics are grounded in the natural world, the creation through which God is present, and in his sense of the sacred. He writes: "Creation has been given to man as a clean window through which the light of God could shine into men's souls." This figure of the window of creation is repeated most prominently in his poem "The Blessed Virgin Compared to a Window," as we have seen. In the window metaphor, the window is a living symbol that provides an opening to wonder and to uncovering cosmic symbolism. Our world has become opaque, he says. "It was like what happens to a window when a room ceases to receive light from the outside" (396). Mary, however, has received light and the light shines through her, as it shines through a window.

Poetry and art act as resources by which we may encourage our students to listen and to "see," as well as to think critically.

Conclusion

Sometimes, when working with a class, I will gesture to the windows of our classroom and point out how we each see the world differently, from different angles, as through different windows. I note that our custodial staff's work is nearly impeccable and that they strive to keep our windows clean. If only we could only keep our vision so clear. In our Core classes, we seek to convey the Franciscan values of reverence, respect, diversity, peace, and joy. Words alone cannot do this. Nor can our finest professorial gestures. (Have you tried standing on your head?) As time elapses, some of my students tend to want to run from the room, or are obliged to do so by their commitments. For some, poetry is still inscrutable. It is something we can analyze, of course — at least in those minutes before we run to another class. However, it is more something we experience together. This winter, ice settles on the windows. Sometimes I need to just be quiet.

Perhaps, with Hopkins and Merton we might better attend to the "thisness" of particulars in our world. Their poetry clearly embraces words — or coins them — with the intention of careful attentiveness to "words" incarnate. Each poet trained his attention upon the natural world in a contemplative manner. How might we likewise develop this attentiveness, in ourselves and in our students, to see things as they are?

Such attentiveness is valuable — even necessary — in our time.[2] Each person participates in the integral relationship between creation and incarnation. For Bonaventure, as for Scotus, incarnation is "the summit of creation […] For Scotus the mutuality between God and human persons realized in the incarnation is grounded in the very nature of God as love"

(Delio 56). Poets like Hopkins and Merton help us to further see these relations. They challenge us to look and to "see" the uniqueness of each created thing. For, as Ilia Delio observes, "every creature is in itself a 'little word' of God" (62) and each being is utterly unique. It is this "word" that Hopkins and Merton honor with verbal attention: in imagery, sound, and rhythm. This attentiveness to the "word" opens us to "the unique dignity not only of human persons but of all created reality" (62).[3]

The art of "seeing" and giving attention to things in this manner remains crucial for us. In our digital age of text messaging and cell phones, distractions are abundant. Poetry and art act as resources by which we may encourage our students to listen and to "see," as well as to think critically. The poet encounters creation and brings this sense of depth of union with the cosmos into words. The *Canticle* of St. Francis emerged from this encounter with creation and expresses this orientation toward respect, reverence, and appreciation. Francis dwelled in creation as with a sacred book that is read with the heart. He discovered God in "brother sun" and "sister moon," in the prints of the divine inscribed in the creation: in starry night skies and blooming flowers, in a leper, and in the wild wolf of Gubbio.

A dynamic, expanding, evolving universe played in Francis's world, as it does within and around us. The *Canticle* expresses a universe of diversity, one of relationships between world and Word: a hymn of cosmic incarnation.[4] It is this Christologically structured universe — a sacramental creation — that sings through the poet of the uniqueness of each person and each created thing. The challenge for teachers, whatever our subject, is to draw our students to this kind of focused attention, which ultimately leads one to wonder and reverence for the Creator's miraculous handiwork. For in the "thisness" of persons and things is what Hopkins called a "shining like shook foil": a miracle that is resplendent of God's grandeur.

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Notes

1 J. Hillis Miller makes a distinction: "It might seem […] that Hopkins means by 'inscape' uniqueness of pattern, what Duns Scotus calls the *haecceitas* of a thing, its ultimate principle of individuality." He concludes: "nor does inscape here mean anything like Scotus' *haecceitas*. The inscape of a poem, far from being a unique, unrepeatable pattern, is a design which different parts of the poem share, and which detaches itself from the chiming of these parts. Hopkins' theory of poetry is much like his theory of music" (94). This is a thoughtful distinction. Yet, Hopkins's work overall reminds us of *haecceitas* because of his attention to detail and his continual reference to the sacred.

2 As Haught observes in the introduction to Ilia Delio's *Christ in Evolution*, today our "setting of evolutionary biology and contemporary cosmology are [valuable] for retrieving and re-expressing the insights of numerous Christian thinkers, including especially St. Bonaventure" (ix).

3 "Each created being has a distinct 'thisness' that distinguishes it from other similar creatures. *Haecceitas* refers to that which is intrinsic, unique and proper to Being itself; that which makes a singular 'this' and 'not that' and which sets it off from other things" (Delio 62). Attentiveness to the deep reality within others is about relating to another person, or to a particular image or object of creation, "as icon through which the infinite goodness of God radiates" (62).

4 "The canticle discloses Francis' view of nature as a sacramental expression of God's generous love," notes Delio; it is a universe in which God's creative activity and "the mystery of orderly love" shows that "everything is in relation to one another" (84). As Zachary Hayes recognizes, it is this deep connection between incarnation and creation "that renders the cosmos more than material reality; rather, the material world is spiritually potent because it is Christologically structured" (qtd. in Delio 168).

Reconstructing the Gift: Using Franciscan Thought to Foster Service Learning

MATTHEW SILLS

FOREWORD BY TIMOTHY J. JOHNSON, PH.D.

Foreword

That a young person could learn something meaningful through service is hardly a revolutionary idea in Franciscan circles. In his oft-quoted *Testament*, Francis evokes the poignant memory of when he served the lepers outside of Assisi and discovered within himself a new way of engaging the culture of his day. While this paradigm of practice is not novel it has found an innovative expression within institutions of higher learning under the moniker of service learning. At Flagler College, I have attempted to integrate this educational practice within the context of a course entitled, *The Gospel according to Saint Francis*.[1] As an undergraduate at Saint Louis University, I enrolled in a similarly named class taught by Fr. Wayne Hellmann. Reading, questioning, and listening to the collective wisdom of Franciscan tradition in the company of peers and professor challenged, comforted, and ultimately transformed my self-understanding and worldview. The desire to share this experience with my own students led me to envision a similar academic offering and, as I confessed later to Fr. Hellmann, to shamelessly use the very same course title he created years ago.

Although students come to Flagler College from a number of secular and religious traditions, the universal appeal of Saint Francis ensures that a core group of students enrolls in the class when I have the opportunity to teach it. The readings, class presentations, and discussions typically focus on the writings of Francis and Clare of Assisi, Bonaventure of Bagnoregio, Duns Scotus, and Leonardo Boff. When constructing this course, I realized that a service learning component was crucial to *The Gospel according to Saint Francis* if students were to "articulate the possible contribution of Francis of Assisi and his followers to the twenty-first century quest for a coherent and integrated worldview" as stated among the learning outcomes of the syllabus. Thankfully there are a myriad of suitable opportunities in the Saint Augustine area, and students have worked with the homeless at the aptly named Saint Francis House, with Habitat for Humanity, the North Florida Land Trust, and numerous other organizations. Matthew Sills, the author of the following article, worked with two other students at the St. Johns County Homeless Coalition. As a Philosophy/Religion major, Matt has sought to retrieve the insights of medieval theologians in dialogue with contemporary philosophers like Jacques Derrida. These efforts culminate in the following pages as he fleshes out the Bonaventurian perspective on personhood and relational service with the assistance of Derrida's writings on gift. His essay is a wonderful example of how service learning within a course dedicated to the Franciscan tradition not only

calls an undergraduate student to express the compassionate engagement with the world that is emblematic of Franciscans, but also promotes sustained theological reflection within the same tradition.

Introduction

People who criticize academia and characterize it as an "ivory tower," do themselves a disservice and miss the occasions in which students are led into action because of what they have learned in class. Engaged learning that combines theory with praxis brings the theory to life through action: the experience of praxis both impacts the student and deepens his or her understanding of the theory. The course *The Gospel according to St. Francis* at Flagler College combined Franciscan thought with a service learning component. As the course progressed, the service component challenged students to incorporate ideas from Francis to Bonaventure, Duns Scotus, and Leonardo Boff. The progression through Franciscan thought, from its origins to contemporary ideas, paired with a service dynamic aimed at putting those ideas into action.

The theme of "the gift" emerged during the service portion. This idea is used most notably by Jacques Derrida, who deconstructs "gift" into an irreducible impasse, or "aporia." Gift, by definition, is freely given, but the act of giving involves economy and thus debt. Derrida claims this underlying tension annuls the idea of gift since it is neither freely received nor freely given. Consequently, charity and service become acts of oppression. This means that Francis actually impoverished those he helped because they could not repay his acts of service. This reality confronted me head on during my service experience with the St. Johns County Homeless Coalition. Throughout the semester, several classmates and I helped homeless families by providing after school care for children, allowing their parents to continue working. The interaction with children and adults often prompted me to say: "Wow! This is what Francis did, and for me it has gift written all over it. How can I explain this dynamic?" In order to understand how I could liberate my service experience from the problem of the gift as proposed by Derrida, I approached the issue starting with the Trinitarian theology of Bonaventure. Bonaventure's account of the Trinity offers a template which can be applied to humanity through the idea of the *imago dei*. His theology elevates the role relationships play in what it means to be a person, and creates a perspective based on relationship to interpret how gift emerges. This perspective allows gift to escape the trappings of economy which, according to Derrida, annuls it.

Bonaventure's theology elevates the role relationships play in what it means to be a person, and creates a perspective based on relationship to interpret how gift emerges.

The development of relationships also corresponds to the service learning opportunities that *The Gospel according to St. Francis* provided. I found myself being changed by the relationships I formed with the children and parents; at the heart of each relationship rested a dynamic that could only be explained in terms of gift. Gift becomes the factor that speaks about each relationship, and my thesis revolves around the story of gift. The Franciscan perspective liberated my experience of the gift from its postmodern threats. Subsequently, I have found gift to be at the core of the interactions and relationships that are essential to describe my own experience as a person. The context of relationships simultaneously frees gift from economy.

I. Derrida and Gift

The story of gift begins largely with the analysis of French philosopher Jacques Derrida (1930-2004). He is perhaps most famous for his work developing the practice of Deconstruction in both literature and philosophy; however, he was also deeply entrenched in the study of phenomenology, working with the ideas of Edmund Husserl and Emanuel Levinas and dialoging with his former student and contemporary Jean-Luc Marion. One of the hallmarks of Derrida's deconstructive program is the turn away from understanding language as a fixed system with real connections between signifier and signified. Rather, Derrida insists that the meanings of words emerge out of a "play," and that meaning is a function of context and interpretation. In his later work Derrida uses this dynamic to break down the common understanding of certain words and concepts. Eventually an underlying ambivalence is reached, an aporia, or an impasse, which has equally strong evidence supporting divergent conclusions. The problem Derrida identifies in gift is phenomenological in the sense that once the phenomena of gift appears, gift itself is invalidated by its definition. In giving a gift, one enters a circle of economy in which the receiver is then bound to the giver via the gift. In his commentary on Derrida, John D. Caputo states it concisely, "Suppose that A gives B to C. What could be more simple than that? If A gives B to C, then C is grateful to A and owes A a debt of gratitude, with the result that C, instead of being given something, is now in debt."[2] The new condition which C finds himself in by virtue of having received B from A is precisely the paradox by which the gift is said to annul itself. The question that arises is whether a gift can still exist. Philosophers are slow to say it cannot. According to Derrida, "It is impossible for the gift to exist and appear as such. But I never concluded that there is no gift."[3] Derrida's qualification is a fine nuance, yet it is critical in understanding the discussion of the gift from a phenomenological standpoint,[4] in that it deals with the very phenomenology of the gift. The tension lies in the definition of gift as "free," and in it appearing "given." Given is in opposition to free, inasmuch as giving invokes debt. This reasoning asserts that if gift appears it is destroyed, yet if no gifts ever appear the concept

is lost in no less tragic a way. The moment the gift is recognized as a gift — the gift "as such" — ceases to be a gift. As Derrida writes, "as soon as the donee knows it is a gift, he already thanks the donator, and cancels the gift."[5] Therefore, the gift can exist so long as neither the donee nor the donator knows it is a gift; however, this also destroys any phenomenology of gift. Caputo, in speaking of Derrida, expresses the impasse well, "If the gift appears, it is absorbed into economy; if it does not appear, that closes down the phenomenology of donation."[6] Clearly, a third way to consider the gift is needed.

II. Bonaventure's Trinitarian Theology and a Re-Interpretation of the Person

Accessing Bonaventure and the Franciscan tradition for thoughts on defining "the person" and "relationship" may allow for a third way to be found. Many postmodern thinkers find inspiration in older traditions. Derrida, in particular, keeps returning to Plato and finds inspiration in the writings of Augustine, Pseudo-Dionysius and Meister Eckhart.[7] In this case, Bonaventure's theology will provide an alternative definition for the concept of person, which has traditionally been defined as a singular, rational being. Additionally, Bonaventure will show that being a person can also be understood in terms of relationships. This ontological question — how to define a person — begins with an investigation into the nature of the Trinity because all of creation reflects its creator and the divine order.[8] Bonaventure's deeply Trinitarian theology is important in this respect, and allows one to answer questions about all of creation, because God is present in every creature: a doctrine close to Franciscans and at work in Bonaventure's theology.[9]

Bonaventure's formulation of the Trinity borrows from Pseudo-Dionysius and Richard of St. Victor. From the former, the Seraphic Doctor appropriates the idea that goodness is the prime attribute of God, and goodness is necessarily self-diffusive. Bonaventure then borrows Richard of St. Victor's thoughts which hold love as the supreme form of the good.[10] Bonaventure's use of these two theologians leads him to posit the necessity of communication and therefore relationship in the Trinity, because neither good nor love reach their highest perfection without other persons to share in them.

First, Bonaventure treats the supposition that there exists a most high beatitude in God. The Seraphic Doctor breaks this beatitude down into three categories: goodness, charity, and jocundity.[11] All three categories necessitate a plurality of persons in the Godhead, according to Bonaventure, who states, "it belongs to goodness to communicate itself … and this is most greatly in producing from itself an equal and in giving its own 'being,'"[12] therefore in God there can not only be one person but at least two. Regarding charity Bonaventure notes, "[charity] is not a private love, but for another, therefore it requires a plurality."[13] This is in accordance

with Richard of St. Victor, who tells us that love is most perfect not between two, but when it is shared with a third.[14] Therefore two persons in the Godhead is not enough, there must be a third. Similarly for jocundity (i.e., joyfulness) Bonaventure concludes, "there is no jocund possession of any good without company, therefore … there is required society and thus plurality."[15] On the subject of God, a trinity suffices because duality is insufficient and more than three becomes superfluous.[16] On this point, Bonaventure references Richard of St. Victor, saying, "There are only three Persons: *One*, who only gives, in whom is gratuitous love; *the Other,* who only accepts, in whom is due love; and *a Middle*, who gives and accepts, in whom is a love mingled from both."[17] Three is the first number which allows for the highest perfection of love, and because it is the first, it is also the most simple and possesses nothing which is superfluous to the relationship and communication of beatitude.

Ilia Delio offers her own summary of Bonaventure's argument to illustrate how the Trinitarian conception of God forms the perfection of love and the importance of a third person as opposed to just two. She writes: "If there are *only* two divine persons … this would neither be the fullness nor the perfection of love, for the highest perfection of love demands that each of the two persons in love share that love with another."[18] It stands to reason that these analyses extend to love and the good in general, considered beyond the confines of the nature of the Trinity. If goodness in its superlative requires society, then all levels of good should be tending towards society as well. Furthermore, creation is imbued with an inherent tendency towards society and relationship because of the Creator's image within it. This can be said to be especially true of the human person, who has been gifted with both image *and* likeness, and whose final beatitude lies in God. Consequently, when a person aspires to conform further to the divine image, or to increase in beatitude, it is a task which necessitates relationship.

The concept of what it means to be a person, when taken from the angle of realizing the *imago dei*, is therefore constituted by relationship. Whether one is seeking to increase in goodness or to become more similar to the *imago dei*, one is conforming to the image of the Trinity which is grounded in the relationship of love. Bonaventure also discusses how relationship pertains to the concept of "person" in his commentary on the *Sentences*. He distinguishes two ways in which the concept of the person can be approached and discussed: the general and the particular; that is, persons on the whole (in general), or a person in particular (*this* person as opposed to *that* person). In the former case (persons in general), Bonaventure says one speaks about the substance, which is proper because one is considering the ground that is common to and defines persons *on the whole*. However, in the latter case of persons in particular, there is a property which distinguishes individuals. In this case, one is talking about the salient quality of being a specific person, *this* person. Bonaventure tells us that this property is called the relationship.[19]

Bonaventure makes these distinctions in reference to Boethius's definition of person which claims that, "[a person] is an individual substance of a rational nature."[20] Boethius's definition is the generally accepted definition of a person throughout the tradition of western thought. Bonaventure does not contest Boethius, but he does remark that there is another way to talk about persons, because the word person itself carries a dual conveyance. Bonaventure says, "that a person is said (to be) '*a supposit of a rational nature distinguished by a property,'* according to all, who understand its special signification; but a *supposit* of a rational nature is established to be a substance, the *property* (whereby it is) to be distinguished is established to be a relation."[21] This means that when talking about persons, one is not only talking about substance but also about a relation. The substance applies in the general sense, and is covered by the traditional definition of person. As Bonaventure says: "And since it is said according to substance and relation, it is said more principally according to the substance, as much as *concerns the general* … but as much as *concerns the special* and ultimate understanding of the name, because it means 'a supposit distinguished by the property, which is relation,' it is said in God according to relation."[22] In this passage, Bonaventure elevates relation to the same role of substance providing they remain in their proper categories. Therefore, just as substance is critical to describing the general concept of person, the relation is critical to the understanding of a person in the particular. José Antonio Merino writes, "For our author, in fact, it is certainly that the relation represents a constitutive element and essential thing of a person … this is equivocal to saying that, in a person, the relation is not something that is simply accidental, but instead it is ontological and structured."[23] Relationship, therefore, comes to the foreground with respect to individual persons, and it ought to be viewed as a constituting factor when discussing what makes a person *this person.*

Furthermore, relationship is not only ontologically important; it is something that carries deep subjective value as well. The rational nature of the human person, while important, bears little personal salience;[24] however, the question of one's relationships touch all aspects of one's life. Relationships are, subjectively speaking, the webs which define who an individual is as a person. Bonaventure suggests that God desires to be in relationship, stating that thinking of God in such a way is to think of God in the highest way. He claims in *The Disputed Questions on the Trinity*, "To think that God can and does wish to produce one equal to and consubstantial with Himself so that He might have an eternal beloved and co-beloved is indeed to think of God in the highest and most reverent way."[25] Similarly, in the *Breviloquium*, one finds the Trinity "includes the highest fecundity, love, generosity, *relationship*, likeness, and inseparability," and that, "if we are to think of God most loftily and most lovingly, faith tells us that God totally communicates himself by eternally having a beloved and another who is loved by both."[26] In this way, one sees that relationship is inseparable from the meaning of person, and this is especially true for God.

The importance of relationship evident in the Trinity is also visible in the life and ministry of St. Francis in both bold and subtle ways. Francis's conversion experience with the lepers stands out in particular. In *The Testament*, he writes, "For when I was in sin, it seemed too bitter for me to see lepers. And the Lord Himself led me among them and *I showed mercy* to them. And when I left them, what had seemed bitter to me was turned into sweetness of soul and body."[27] Regis Armstrong remarks that Francis's account is striking because the Poverello identifies the start of his conversion neither in the deep prayer Thomas of Celano describes, nor in worldly disillusionment. Rather, Armstrong says, "It is a conversion that took place in an encounter with a human being."[28] Later, Francis acted as mediator to help resolve conflict and mend relationships, such as the rift between Assisi's bishop and mayor.[29] Francis also created a communal structure based on relationship for his brothers. In the *Letter to a Minister*, Francis preaches mercy, but also the importance of acting appropriately if a fellow brother falls into mortal sin, so that the community can help the fallen brother reform.[30]

The Franciscan understanding of poverty presents itself as another means through which the notion of person as relationship can be comprehended. Poverty comes in two ways. First, it is ontological, coming from our creation. Second, poverty is antecedent to the temporal materiality of existence. Timothy Johnson explains Bonaventure's idea of human poverty saying, "[humanity] was, nevertheless poor, for it had been created out of nothing by another. It is, thereby, indebted to another for its very being."[31] Humanity is therefore ontologically dependent on its creator, God, as its source of being.[32] In addition to finding our beginning in God, humans are also "dependent on God for their eventual fulfillment … and continued existence."[33] Further, a material poverty is easy to posit inasmuch as the material world is subject to decay, and "property," strictly speaking, is only a function of the social construct of ownership.

Humanity, therefore, is ontologically structured towards both relationships and poverty. The former is evident from reflections on the Trinity, and the latter reveals itself in humanity's very creation and nature of existence. The concept of a fixed ego, an "I" which can be possessed and known, is not the trait of a creature ontologically grounded by relationships. Additionally, the poverty that accompanies our ontological condition undermines the role of a fixed "I," but it simultaneously elevates the role of relationship by thrusting the person completely into the relational dynamic such that the person cannot be separated from the surrounding relationships which constitute and form the person. As a person who is constituted by relationships, one finds the defining factors of one's subject no longer present in one's self but in the Other required for relationships to form. Further, one cannot try to define one's self by possessing the Other and reducing it to an object of knowledge since doing so destroys the Other.

III. Derrida on *Différance*, Relationship, and Gift

The concept of *différance* is a central fixture of Derrida's literary deconstruction which refers to the referential spacing of traces that create the meaning within a given text. This concept forms a bridge that links Derrida with Bonaventure, because *différance* navigates relationships in texts similar to the way the person can be understood in a relational context. The similarity becomes important in identifying what one really means when one talks about gift in the context of service work. First, however, one needs a quick overview of both *différance* and trace in order to be clear on the concepts.

Defining *différance* is difficult because, properly speaking, *différance* is not a thing. Derrida rejects the idea that there is an independent signified behind phonic signifiers, asserting instead that there is no real difference between one and the other, and thus language is a self-referential system wherein one sign leads to another sign in a series of signs. Language operates in this way because of the problem of representation which points out that if one hopes to express any event, one must first destroy the event (as such, as *that* particular event), so that it can be re-presented in a manner that others can comprehend. The moment in itself, as *that* moment, can never be expressed. It can only be copied and represented as something *like* that moment, and therefore, one is already referring to a sign, the representation of the event, rather than the event itself when one uses phonic signifiers to speak about it.

Because words, as signifiers, are already referring to other signs, two points emerge. First, words and language are completely arbitrary. Therefore, it does not matter if someone says "table" or "Tisch" as long as everyone understands the expressed concept. Second, the "meanings" of words are derived through a completely contextual operation in which the different words are played against one another and the "space" between them is discerned. Derrida, in "*Différance,*" references Ferdinand de Saussure, who says that language is a set of differences "which have been produced, are produced effects, but they are effects which do not find their cause in a subject or a substance, in a thing in general, a being that is somewhere present, thereby eluding the play of difference."[34] One's objection might be that meaning cannot be derived from a series of meaningless signs, or that there must be some sort of substance to produce the differences that supposedly constitute language. Indeed, in the same article Derrida offers an answer to these objections. He writes, "I have attempted to indicate a way out of the closure of this framework via the 'trace,' which is no more an effect than it has a cause, but which in and of itself, outside its text, is not sufficient to operate the necessary transgression."[35] The "trace," according to Derrida, is just a code which can be repeated. In itself the trace has no significance, just as a word taken out of context means nothing. The trace requires *différance*: the spacing between traces which allows one to

navigate the text and perceive the difference and distance in traces, and thus garner meaning.

Consider then, that the person operates like the trace, and the spacing from which meaning emerges, the *différance*, consists in relationships. The radical re-interpretation of the person, according to *persona est relation* of Bonaventure, means that neither the person nor the relationship can be taken out of context because the new meaning of person cannot be removed from the web of relationships which operates like *différance.* From this understanding one can readdress gift, but in a manner which focuses on non-physical gifts as opposed to material or physical gifts. An example of a non-physical gift would be giving one's time, loyalty, love, etc., to another. In service, the action performed is gifting of this kind.

The difference between a physical gift and the gift in service is that the latter contains a participatory dynamic wherein the gift is no longer a direct exchange. For example, a material gift follows the simple format "A gives B to C," and while the party C must choose to accept the gift, the formula is still a simple economic exchange. Non-physical gifts differ because the event of giving is not a "change of hands;" rather, it consists in the whole of the interaction between person A and person C. Person C actually participates in bringing the gift about as much as person A. The participatory dynamic of person C adds another nuance to what happens. The participation essentially creates a gift that emerges from the time shared. Gift is something created in this sense, and the creation is shared by both parties who will subsequently *both* come away with the experience of gift.

Gift is something created in this sense, and the creation is shared by both *parties who will subsequently both come away with the experience of gift.*

Gift, in this sense, is thereby relocated to the horizon of relationships where it begins to identify the way persons interact and create a shared experience which is gift. Gift functions as an aspect of *différance;* it emerges differently in various relationships thus distinguishing the relationships and creating the meaning derived from them. Indeed, this is the way one distinguishes the relationship between parent, friend, sibling, and lover. The givenness is different in all cases. The participation in the relationships is different in each case. Finally, the gift that emerges has different aspects which define those relationships in all cases.

IV. The Re-Emergence of Gift under a Franciscan Paradigm

The Franciscan perspective on relationship is important because it opens up a whole new horizon for understanding gift. This understanding begins with the Trinitarian theology of Bonaventure which involves three dimensions. First, it lets one build an ontological picture of the person that starts with the relationship found in the Trinity. Second, it means that in

order to reach perfection in goodness — and its superlative, love — the person needs to be in relationship. Third, it establishes an anthropological image of person based on the two previous points, namely, that to realize the *imago dei* and to become more perfect in goodness and love, a person must be immersed in relationships. The ontological state of poverty further elevates the role of the relationship in what it means to be a person. Francis testifies to the integral nature of relationships. Driven by his own personal conversion experience, he built a way of living the Gospel based on relationships and on poverty which serves as an example for others.

This framework helped me understand the experiences of my service-learning. In service, I gained something: a new respect, perspective, enrichment; however, what I received was not "given" in an economic sense. Neither could it be defined by what seemed given, such as the time spent in service or the specific actions that were preformed. The thing received, be it gift or otherwise, exceeded the actions of service alone, inasmuch as those who were supposed to be giving wound up being enriched. The experience of the service work had a mutual dynamic within it that carried a sense of sharing and participation alongside the dynamic of giving. For example, at the Homeless Coalition the main dynamic was directed at responding to the opportunities of each moment. Through this attitude, service could be accomplished in something as simple as pushing a child on a swing, or listening to why wearing a specific brand of shoes would make you cool as a fourth grader. The objective distinction between giving and receiving in such actions is blurry, and while I felt I was giving in these actions, I perceived I was receiving as well. It would be easy to point to Derrida and reply the sense of receiving came from impoverishing and indebting others through my service; however, the problem with this assertion is that what was received was not reducible to the actions performed or what was "given." I recognized that true giving is not a one-sided action. Whether I felt like I had given gift or received gift in a particular instance was always in direct proportion to how I felt the dynamic of relationship was growing.

The question arose in class: is service actually selfish? Does service place another in debt or steal from them through the service? The answer became a resounding *no*. A sort of giftedness emerges from service to others and suggests that service exemplifies the human experience insofar as it is developing the relational dynamic the Son occupies in the Trinity. Service builds relationships with others who simultaneously give and receive, just as the second person in the Trinity gives completely and receives completely. The interaction in which my classmates and I engaged at the Homeless Coalition was far from one-sided. We gave our time to the children and their families; however, the children let us into their lives. Not only did they share who they were as persons, they showed what it meant to them for us to be there. As the children became familiar with us, they began running to greet us on the days we came. Eventually, the children started engaging in activities of their own volition in order to interact with

my classmates and me. The dynamic went beyond gratitude and was in fact a re-gifting as I found myself coming to a deeper understanding of myself in relation to the children. Certain children began approaching each of us specifically to do activities with them once they began to know us better. Interaction became the key starting point; however, the encounter included a mutual sharing of lives — something striking when coupled with the open honesty of the children.

Only after I was aware of a presence of giftedness did I comprehend the actuality of the relationships forming.

The simultaneous giving and receiving recalls the background of the Trinity and the theme of love. Commenting on Scotus's understanding of Love, Mary Beth Ingham states: "I am united with the other in an act that is both mine and takes me beyond myself. Perfect love is not possessive, but self-transcending and creative of relationship."[36] Only after I was aware of a presence of giftedness did I comprehend the actuality of the relationships forming. Love and gift are connected then, because the emergence of gift shows relationship and is the mode by which relationships are described. Love creates the relationship, allowing the interaction to go beyond one or the other (no longer treating the Other as object) as Ingham describes.

The Franciscan dynamic as it emerges in relationships liberates gift as it emerges and allows it to transcend the economic condition. In the context of relationship, gift cannot be reduced to an action of one person or the other, nor can it be estranged from the relationship in which it emerges. This dependence on context makes sense considering relationships themselves function like *différance*. They depend on their context but are not reducible to it. Similarly, in the dynamic of love, "the union achieved is fundamentally ecstatic, or outside the lover,"[37] and the union or relationship is dependent on both, refers back to both, but is something beyond and irreducible to either. The idea of participation is equally important to the relationship when one is considering the emergence of gift. Participation means reciprocity or, mutual engagement which is central to relationships; a one-sided relationship is nonsensical. Through the process of participation, the gift that emerges is shared. The gift is a result of all the persons together in relationship, not something according to the A gives B to C formula.

V. The Praxis of Service and the Gift

Francis's life was a testimony to the importance of being in relationship and the gift that emerges. The service learning requirement in *The Gospel According to St. Francis* challenged the other students and me to walk in the footsteps of Francis. The experience of helping children from homeless families during after-school hours was rewarding in itself: knowing that their parents could keep working and would not need to take valuable

time off to pick them up. Further, the parents would not be forced to leave their children at home alone or wonder where they were and what they were doing. However, the self-gratifying sense of reward quickly shows itself to be shallow. I remember feeling an acute sense of terror on the first day, wondering what I had gotten myself into; however, by the end of that first experience something had changed. It went beyond a simple feeling of reward. I received something just from being there one short afternoon, and when the children waved goodbye to my two classmates and me, the transformative dynamic of being allowed into another person's life in all its innocence and vulnerability struck us. By the end of the semester, we had transformed from random college students into persons the children trusted and were happy to see. Similarly for us, the children ceased being objects of a community service effort. Instead, they were little brothers and sisters, persons each with unique stories and worlds into which to enter.

Working with lepers transformed Francis and he recognized the transformation. While my experience was far from working with lepers, there was an undeniable change that took place within me. The gift emerged as a part of the growing relationships that I formed. The emergence of gift in relationship is linked strongly to the Franciscan idea of poverty, which Armstrong says is not characterized by destitution, but rather by having "nothing of one's own."[38] The material poverty of Francis is the outward sign of a deeper poverty which is sacramental in nature.[39] The shared experience of gift emerges in the spirit of having "nothing of one's own."

The Franciscan worldview, which I encountered both inside and outside the classroom, offers a new avenue by which the phenomenon of gift can be pursued. Gift understood as a phenomenon occurring within the context of relationships, describes the mutual participation of two unique persons. Further, the emergence of gift — in the context of relationship — shows that one is progressing towards the perfect model of the Trinity. To be human is to be in relationship and engaged in a gifted dynamic with others which pushes us forward into service and emphasizes the importance of pursuing right relationships. This is a humanizing aspect which re-frames interaction as *personal* in a world that is becoming increasingly *im*personal.

Footnotes

1 I would like to give my deepest thanks to Dr. Timothy Johnson who crafted and taught *The Gospel according to St. Francis* as a service learning course, and who also gave me the chance to turn my experiences into this paper.

2 Jacques Derrida, *Deconstruction in a Nutshell: A Conversation with Jacques Derrida*, ed. John D. Caputo (New York: Fordham University Press, 1997), 141.

3 Richard Kearney, "On the Gift: A Discussion between Jacques Derrida and Jean-Luc Marion, Moderated by Richard Kearney," in *God, the Gift, and Postmodernism*, ed. John D. Caputo and Michael J. Scanlon (Bloomington: Indiana University Press, 1999), 59.

4 Post-Kantian philosophy has largely abandoned the attempt to discuss noumena (what Kant called the "Ding an Sich," or "thing-in-itself") since any noumena lie beyond what we can empirically discover, and when we do discuss noumena, what we find are our minds imposing order and categorizing mere appearances. Phenomenology then, attempts to discuss phenomena (appearances), hence the importance of 'appearing.' There is no gift-in-itself, at least not that we could know or that would matter. Derrida's point seems simple: if no gift appears, there is no gift (since we can only discuss phenomena), and so the only possibility of ever having the gift is when it *does* appear; however, whenever gift appears it automatically cancels itself, as demonstrated.

5 Kearney, *God, the Gift, and Postmodernism*, 59.

6 John D. Caputo, "Apostles of the Impossible: On God and the Gift in Derrida and Marion," in *God, the Gift, and Postmodernism*, ed. John D. Caputo and Michael J. Scanlon (Bloomington: Indiana University Press, 1999), 203.

7 Jacques Derrida. "How to Avoid Speaking," trans. Ken Frieden, in *The Postmodern God*, ed. Graham Ward (Malden, MA: Blackwell Publishing, 1997), 167-190. This excerpt is a good example of Derrida returning to earlier sources and finding inspiration in them. Another excellent article is one written by Jean-Luc Marion in *God, the Gift, and Postmodernism*, which is followed by a response by Derrida. Jean-Luc Marion. "In the Name: How to Avoid Speaking of 'Negative Theology,'" trans. Jeffery L. Kosky, in *God, the Gift, and Postmodernism*, ed. John D. Caputo and Michael J. Scanlon (Bloomington and Indianapolis: Indiana University Press, 1999), 20-53.

8 J.A. Wayne Hellmann, *Divine and Created Order in Bonaventure's Theology*, trans. J.M. Hammond (New York: The Franciscan Institute, 2001), 4.

9 Hellmann, *Divine and Created Order in Bonaventure's Theology*, 14.

10 Zachary Hayes, introduction to *Disputed Questions on the Mystery of the Trinity*, by Saint Bonaventure, ed. Zachary Hayes (New York: The Franciscan Institute, 2000), 33-34.

11 Saint Bonaventure, "Commentary on the Sentences," The Franciscan Archive, http://www.franciscan-archive.org/ bonaventura/opera/bon01053.html.

12 Saint Bonaventure, "Commentary on the Sentences," http://www.franciscan-archive.org/bonaventura/opera/bon01053.html.

13 Saint Bonaventure, "Commentary on the Sentences," http://www.franciscanarchive.org/bonaventura/opera/bon01053.html.

14 Richard of St. Victor, *Richard of St. Victor: The Twelve Patriarchs; The Mystical Ark; Book Three of the Trinity*, trans. Grover A. Zinn (New York: Paulist Press, 1979), 384-385.

15 Saint Bonaventure, "Commentary on the Sentences," http://www.franciscan-archive.org/bonaventura/opera/bon01053.html.

16 Hellmann dedicates a section of chapter one in *Divine and Created Order in Bonaventure's Theology* (10-13) to the significance of the number three in Bonaventure's theology.

17 St. Bonaventure, "Commentary on the Sentences," http://www.franciscan-archive.org/bonaventura/opera/bon01053.html.

18 Ilia Delio, *Simply Bonaventure* (New York: New City Press, 2001), 42.

19 Saint Bonaventure, "Commentary on the Sentences," http://www.franciscan-archive.org/bonaventura/opera/bon01434.html.

20 Saint Bonaventure, "Commentary on the Sentences," http://www.franciscan-archive.org/bonaventura/opera/bon01434.html.

21 Saint Bonaventure, "Commentary on the Sentences," http://www.franciscan-archive.org/bonaventura/opera/bon01434.html.

22 Saint Bonaventure, "Commentary on the Sentences," http://www.franciscan-archive.org/bonaventura/opera/bon01434.html.

23 José Antonio Merino, *Sentieri francescani verso la verita Vol. 7* (Bologna: EDB, 1998), 24. A special thanks to Dr. Timothy Johnson for bringing this selection to my attention and to Ms. Christine Rizzi for her translation of the Italian.

24 For example, when I talk about what it means *for me to be me*, I do not begin with my structure as a rational being. I begin by talking about my beliefs, likes/dislikes, family, friends, etc, in other words the things which define me as a particular individual person, not the properties which categorize me as a member of a genus. This makes the term salience particularly useful in the interpretation of Bonaventure's perspective on the nature of personhood. *Cf.* chapter two of Charles Taylor's *Sources of the Self* (Cambridge, Massachusetts: Harvard University Press, 1989).

25 Saint Bonaventure, *Disputed Questions on the Mystery of the Trinity*, ed. Zachary Hayes (New York: The Franciscan Institute, 2000), 131.

26 Saint Bonaventure, *Breviloquium*, trans. Dominic V. Monti (New York: The Franciscan Institute, 2005), 30-31.

27 Saint Francis of Assisi, *Francis of Assisi: Early Documents*, ed. Regis J. Armstrong, J. A. Wayne Hellmann, William J. Short (New York: New City Press, 1999), 124.

28 Regis J. Armstrong, *St. Francis of Assisi: Writings for a Gospel Life* (New York: Crossroad Publishing Company, 1998), 229.

29 Armstrong, *St. Francis of Assisi: Writings for a Gospel Life*, 211-212.

30 Armstrong, *St. Francis of Assisi: Writings for a Gospel Life*, 112.

31 Timothy J. Johnson, *The Soul in Ascent: Bonaventure on Poverty, Prayer, and Union With God* (Quincy, IL: Franciscan Press, 2000), 14.

32 Johnson, *The Soul in Ascent: Bonaventure on Poverty, Prayer, and Union With God*, 14.

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34 Jacques Derrida, *A Derrida Reader: Between the Blinds*, ed. Peggy Kamuf (New York: Fordham University Press, 1997), 64.

35 Derrida, *A Derrida Reader: Between the Blinds*, 64.

36 Mary Beth Ingham, *Scotus for Dunces* (New York: The Franciscan Institute, 2003), 107.

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Martin Luther King, Jr., St. Francis, and Philosophy

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Most people do not consider Martin Luther King, Jr. (1929-1968) and St. Francis of Assisi (1181-1226) to be philosophers. But if we expand our concept of philosophy by considering the widely different ways to characterize it, we can come to regard both Martin Luther King, Jr. and St. Francis of Assisi as philosophers. The philosophical approaches of Martin Luther King, Jr. and St. Francis of Assisi actually bear important similarities, especially regarding their views about ultimate reality, ethics, optimism, love, and non-violence.

In this paper I do not deal with the Franciscan school of theology and philosophy, as it spans from Bonaventure (1217-1274) to Ockham (1285-1347). And I do not claim to grapple with Franciscan philosophy, or the spirit of Franciscan philosophy (Boehner, 1942). Instead, I simply focus on the life and writings of Francis of Assisi and Martin Luther King, Jr., and attempt to see how their words and deeds relate to philosophy.

What is Philosophy?

Although there are many ways to define and characterize philosophy, I will consider three. First, philosophy is commonly thought to be an intellectual activity that focuses on philosophical questions. These philosophical questions range from: What is most real? What is knowledge? What makes something right or wrong? How should I live my life? What kind of society should we have? What form of government is best? What makes something a piece of art? etc. Over the centuries, as a way of getting a handle on the vast range of philosophical questions that human beings must face, philosophers have arranged and categorized philosophical questions into different branches, or divisions, of philosophy.

A second characterization of philosophy is an intellectual activity that tries to make sense of how all the branches of philosophy, and all branches of learning and knowledge for that matter, fit together. This kind of philosophizing attempts to understand how the different sciences are related, how the humanities relate to the sciences, how science and the humanities have shaped the societies in which we live, and how science and religion, for example, relate to each other to help us figure out the answers to big questions like: Why am I here? Who am I? Where are we going? What's the point? Or, What is the meaning of life?

Roughly, the difference between the above two characterizations of philosophy is the difference between the analytic and speculative traditions in philosophy, and for the rest of the paper I will refer to them as such (Kneller, 1971, p. 2). The analytic tradition tends to focus on philosophical questions on a piece-meal basis, while the speculative tradition tends toward building large systems of thought that attempt to encompass all spheres of human knowledge and experience.

A third and less recognized way of characterizing the nature of philosophy is philosophy as a way of life.[1] A philosopher in this sense is one who commits oneself to philosophical principles and attempts to live in a way that is consistent with those principles. This third characterization of philosophy has the most in common with the long philosophical tradition that goes back to Socrates, the tradition of philosophically minded individuals calling into question certain practices of society they believe are unethical and unjust.

The first two aspects of doing philosophy — the analytic and the speculative — involve *identifying* a set of principles that gives one's life meaning, and the third aspect of doing philosophy — philosophy as a way of life — involves *putting those principles into practice* by living a life in accord with those principles and striving to uphold and defend those principles.[2] If we go back to the three characterizations of philosophy — analytic philosophy, speculative philosophy, and philosophy as a way of life — it is philosophy as a way of life that has the oldest roots.

The view of philosophy as simply a theoretical and cerebral activity that analytically and speculatively addresses through discourse intellectual philosophical questions and philosophical problems is more of a modern conception of philosophy. In the next sections I will compare these three characterizations of philosophy with the life and works of Martin Luther King, Jr., and St. Francis of Assisi.

Martin Luther King, Jr., and Philosophy

There are many philosophy textbooks today that mention the philosophy of Martin Luther King, Jr. His work is mentioned and some of his writings are reprinted in philosophy books that focus on several branches of philosophy. Most often, his thought appears in ethics books and social/political philosophy books. But his work also appears in books on American philosophy and introductory philosophy books that have sections devoted to ethics and social/political philosophy.[3]

Besides addressing issues from ethics and social/political philosophy, in his writings King also addresses issues in metaphysics and in the philosophy of religion. Philosophy of religion is one of the sub-branches of philosophy, and King writes on some of the main themes in this branch of philosophy such as the nature of God, the problem of evil, and the relationship of religion to science. King inquires into the nature of ultimate reality: he reflects upon the interrelated and interdependent nature of reality, and addresses the issues of free will versus determinism, as well as the philosophy of human nature. All of the foregoing comes under the category of metaphysics.

In his written works, King mentions and discusses philosophers such as Aquinas, Aristotle, Augustine, Buber, Epictetus, Gandhi, Hegel, Heidegger, Jaspers, Kant, Kierkegaard, Locke, Marcel, Marx, Nietzsche, Plato, Rousseau, Sartre, Schopenhauer, Socrates, Spencer, and Whitehead.[4] Thus, in

his writings the presence of philosophy, as commonly understood, is obvious. All of the above is clear and certain evidence that King was working with philosophy characterized as an analytic activity.

King was also doing the second kind of philosophy, the speculative kind, that tries to makes sense of it all. His writing draws on many disciplines, not just philosophy. When he writes and preaches he refers to ideas, notions, thinkers, and theories from theology, psychology, sociology, anthropology, and physical science.

King's philosophy of non-violence is an aspect of his social/political philosophy, and his ethics. The ethical tradition he is working in incorporates several key elements: universalist ethics, natural law ethics, divine-command ethics, rights ethics and virtue ethics

King seems to be most known, however, for doing the third kind of philosophy — committing himself to a life lived in accord with principles and fighting injustices by standing up for those principles. For King, "nonviolence became a commitment to a way of life" (Guerin, 2005, p. 44). In his "Letter from the Birmingham City Jail," we see how his social/political philosophical orientation fits with his metaphysical views. He writes: "I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly" (King, 1963a, p. 461). His view of an interrelated and interdependent reality (a metaphysical claim) leads him to his famous claim that "Injustice anywhere is a threat to justice everywhere," (a social/political claim).

The following account that King (1963b) relates in his sermon "On Being a Good Neighbor" vividly illustrates the kind of injustices that motivated him to fight for social change.

> A few years ago, when an automobile carrying several members of a Negro college basketball team had an accident on a Southern highway, three of the young men were severely injured. An ambulance was immediately called, but on arriving at the place of the accident, the driver, who was white, said without apology that it was not his policy to service Negroes, and he drove away. The driver of a passing automobile graciously drove the boys to the nearest hospital, but the attending physician belligerently said, "We don't take niggers in this hospital." When the boys finally arrived at a "colored" hospital in a small town some fifty miles from the scene of the accident, one was dead and the other two died thirty and fifty minutes

> later, respectively. Probably all three could have been saved if they had been given immediate treatment. This is only one of thousands of inhuman incidents that occur daily in the South, an unbelievable expression of the barbaric consequences of any tribal-centered, national-centered, or racial-centered ethic. (pp. 32-33)

Explicitly and overtly following the lead of Gandhi, Martin Luther King, Jr. believes that non-violent means are the only acceptable means of social change. Violence as a strategy for social/political gain is objectionable. This position obviously implies that King rejects the use of terrorism as a means to achieve political ends. He — like Socrates, Thoreau, and Gandhi — is willing to fight for a cause, but only non-violently. Gandhi, rather than reason that the social/political ends are so important that any means necessary to achieve those ends are justified, emphasized that not only should the end be good but the means should also be good. Because in the interrelated nature of reality, how could we expect a good end to follow from an evil means? King agreed with Gandhi on this and argued that violence will always beget more violence. King (1963b) quotes Abraham Lincoln who once said that the best way to destroy your enemies is to make them your friends (p. 54).

King's philosophy of non-violence is an aspect of his social/political philosophy, and his ethics. The ethical tradition he is working in incorporates several key elements: universalist ethics, natural law ethics, divine-command ethics, rights ethics and virtue ethics.[5] Let us briefly look at each of these elements.

One of the oldest and most basic issues in ethics is whether we should think of ethics as relative or universal. In contrast to the ethical relativist who claims that all ethics is relative, universalists contend that there are *at least some* ethical values, standards, or principles that are *not* relative. From a universalist's perspective, if ethics were wholly relative to a society then right and wrong would be determined by society's opinion. In effect, then, the majority would always be right and anyone who disagreed with the majority would always be wrong.

In his "Letter from the Birmingham City Jail" King describes how he disagrees with the ethical relativist. He believes that we should decide moral right and wrong not merely by measuring it against the opinions or laws of society, but rather by measuring it against the objective standard of natural and eternal moral law, a standard put in place by God, or by directly measuring it against one of God's commands. To determine if a law is just or unjust, one must compare it to natural law (King, 1963a, p. 463). His anti-relativist position about the nature of ethics provides the underlying foundation for his civil disobedience. There is something wrong, he thinks, with believing that the majority of society should be the last word on moral standards (p. 60). Just because the majority is racist, for example, that does not mean that racism is morally justified. At times, doing what is mor-

ally right, by natural law standards, might mean standing up against the majority's opinion.

In his "Letter from the Birmingham City Jail" King mentions Socrates' position against the citizens of Athens. Plato saw how Socrates, the teacher who inspired him, was executed by the state after it decided that Socrates was guilty of corrupting the youth. Plato saw this as indication of the weakness of Athenian democracy, since Socrates meant for his critical examinations to help the state, not harm it. King was well aware of the phenomenon by which a majoritarian approach could transform into a tyranny of the majority (mob rule).

The modern political mechanism to combat a majority from becoming a majoritarian tyranny is to assert that individuals have rights that may not be violated. Even if a majority has the power to do so, this political philosophy holds that the state does not have the legitimate authority (or right) to do so. In King's ethical thought there is thus a connection between universalism and human rights. When universalists deny ethical relativism, they often refer to universal human rights. This fits with King's notion of the beloved community: a community where all people have equal moral standing. In his commitment to universal human rights, King shows his support of ethical universalism and rejection of ethical relativism.

King seems to have also incorporated a virtue ethics orientation in his ethical approach. Virtue ethics has ancient roots that go back before Christianity; it involves identifying a set of virtues important for living a good life. This amounts to deciding what kind of lifestyle has value and what kind of person one ought to strive to become. One practical aspect of the virtue ethics tradition is the notion that for an individual truly to understand what a virtue is and what goes into developing a particular virtue, he or she needs to look at real-life examples. Hence, in virtue ethics role models are important.

For a Christian, Jesus Christ is *the* role model. If you want to understand what the most important virtues are and how to develop them in your own life, the Christian tradition recommends that you look to the life of Jesus. As a devoted Christian, King sees Jesus as a role model, and in turn, because of the virtues King exemplified, we see *him* as a role model. The developmental psychologist Lawrence Kohlberg developed a theory outlining six stages of moral development with the sixth stage reserved for moral heroes, persons motivated by an extreme sensitivity to and concern for others. Kohlberg sees King as a stage six individual (Duska & Whelan, 1975, p. 79). We can look to Martin Luther King, Jr. as a model for ourselves in pursuing a personal transformation to a more nonviolent lifestyle (Guerin, 2005, p. 46).

King was a scholar: he went to college and graduate school, and earned a Ph.D. But while King worked out of a scholarly tradition, he was unwilling to limit fighting for a cause to writing letters, articles, and books. King worked on organizing protests, and took to the streets. He put his skills

as a scholarly researcher together with his skills as an orator and wrote and delivered many speeches and sermons. Speeches and sermons have a practical goal to get people motivated into action, and help to keep people's hopes up in the face of adversity. In his oral and written works, King works with analytic-style philosophy, grappling with specific answers to specific philosophical questions; he also works with speculative philosophy, attempting to make sense of it all. He is best remembered for his commitment to philosophy as a way of life — philosophy in action — even to the point of risking his life. Not only was he imprisoned at least twelve times, but his home was bombed at least twice. He and his family received numerous death threats, he was the victim of a near-fatal stabbing, and he was eventually assassinated (King, 1963b, p. 152). King (1963b) once wrote that:

> The first twenty-four years of my life were years packed with fulfillment. I had no basic problems or burdens. Because of concerned and loving parents who provided for my every need, I sailed through high school, college, theological school, and graduate school without interruption. It was not until I became a part of the leadership of the Montgomery bus protest that I was actually confronted with the trials of life. Almost immediately after the protest had been undertaken, we began to receive threatening telephone calls and letters in our home. (p. 113)

That was the point in time when philosophy as a way of life became very risky for him. He warned those who, like himself, are victims of oppression, not to succumb to the temptation to become bitter. In maintaining his position against adversity we can think of some of the virtues that King was committed to: patience, courage, self-control, tolerance, justice, faith, hope, love, etc. We observe his commitment to philosophy as a way of life when he advises his followers not to respond to the people who hate them and seek to destroy them by retaliating with violence and hate, but by responding with love. When being persecuted, one may desire retaliation, but King advises to control the anger, and to forgive. We observe how King, even in the face of very real life-threatening persecution, advocates an ethic of love, and is following the example of Jesus. Jesus, too, advises forgiveness. To forgive is to imitate God who is loving and forgiving. To believe that human beings can peacefully overcome violent, hateful, and powerful enemies and overcome what King called the triple evils of racism, war, and poverty, without resorting to hatred and violence, is an example of optimism. Optimism is a manifestation of hope. (Think of his famous "I Have a Dream" speech). King's philosophy of non-violence says yes to life and is very optimistic; he is hopeful that America can live up to its own stated ideals of liberty and justice for all. To maintain these ideals in the face of strong opposition requires strength. A collection of King's sermons is aptly titled *Strength to Love*.

St. Francis and Philosophy

St. Francis of Assisi is not usually thought of as a philosopher. To my knowledge, there are no philosophy books today that mention the philosophy of St. Francis of Assisi. In the writings of Francis the presence of philosophy, as commonly understood, is not obvious. Perhaps this is because his work does not emphasize intellectual pursuits, such as grappling with philosophical questions and evaluating various theories that attempt to answer the philosophical questions, (the analytic conception of philosophy that has been dominant in recent centuries). Unfortunately, today's philosophy textbooks neglect most of the entire Franciscan intellectual tradition.

Here is what Francis says to his brothers about education:

> Let those who are illiterate not be anxious to learn, but let them pay attention to what they must desire above all else: to have the Spirit of the Lord and Its holy activity, to pray always with a pure heart, to have humility and patience in persecution and infirmity, and to love those who persecute, rebuke and find fault with us, because the Lord says: *Love your enemies and pray for those who persecute and calumniate you.* (1223a, p. 105)

On the other hand, in a letter to Brother Anthony of Padua Francis says: "I am pleased that you teach sacred theology to the brothers providing that, as is contained in the Rule, you 'do not extinguish the Spirit of prayer and devotion' during study of this kind" (1223b, p. 107).

Although Francis's writings do not overtly mention theologians, philosophers, philosophical questions, or philosophical theories, the editors of his writings explain that: "The pursuit of wisdom or knowledge is a prominent theme throughout Francis's writings" (Armstrong, Hellmann, & Short, 1999, p. 164). The ancient word "philosophy" literally means "love of wisdom," and seeking after answers to philosophical questions is the standard analytic sense of characterizing the nature of philosophy. But philosophical questions are noticeably absent in Francis's writings. Francis does not seem to have practiced philosophy understood in the analytic sense. He was a man of prayer and obviously reflected on God, Christ, humanity, and creation. In his writings, however, he does not come across as someone who is looking for answers to philosophical questions. Rather, he comes across as a man who has committed himself to the Gospel vision. Here is how Franciscan scholar Philotheus Boehner (1942) describes Francis:

> Instructed by a divine revelation, he began to live only according to the Holy Gospel, forgetting the glory of the soldier-hero (and every other such trifle) in his impatient longing for the glory of the Cross. After his conversion, his only concern was to revive the life of Christ and of the Apostles, and to live it in simplicity and humility. (p. 217)

The task that Francis set for himself was not to probe intellectually for answers, but to commit himself fully to the Catholic Christian tradition, in word and deed. His "Prayer before the Crucifix" captures his mission: "Most High, glorious God, enlighten the darkness of my heart and give me true faith, certain hope, and perfect charity, sense and knowledge, Lord, that I may carry out Your holy and true command" (1205, p. 40).

Did Francis practice philosophy understood in the speculative sense? The editors of Francis's writings say that Francis had a vision of God, creation, and the human soul, and a "gospel vision" (Armstrong et al., 1999, pp. 113, 124). To that extent, one might say that he was philosophical in the larger, more speculative sense. Reflecting on the nature of God, creation, and the human soul indicates that one has philosophical yearnings to make sense of it all. However, based on his writings, he does not have the sustained commitment to philosophical inquiry that we normally have in mind when we regard someone as practicing philosophy in the speculative sense. Francis's acknowledgment that we are dependent creatures who not only depend on God, but also depend on nature (God's creation), suggests that he would agree with Martin Luther King Jr.'s notion that all reality is interrelated. And in his "Canticle of the Creatures" (1225a) Francis calls out to all creation as related as brothers and sisters (Dennis, Nangle, Moe- Lobeda, & Taylor, 1993, p. 109).

Francis is a philosopher in the sense that he has committed himself to philosophical principles and attempts to live in a way that is consistent with those principles.

To say that Francis has committed himself to living a certain kind of life and dedicated himself to particular principles obviously calls to mind the third conception of philosophy, philosophy as a way of life; this is the sense of philosophy where Francis clearly fits in. He is a philosopher in the sense that he has committed himself to philosophical principles and attempts to live in a way that is consistent with those principles. Francis is explicit about his commitment. He recalls: "And after the Lord gave me some brothers, no one showed me what I had to do, but the Most High Himself revealed to me that I should live according to the pattern of the Holy Gospel" (1226, p. 125)

Francis participated in the life of the city around him. A unique aspect of the medieval Franciscan friars that contributed to their rapid growth was that the Franciscans engaged with the needs of the people. They sought to serve the people; they did not cloister themselves in monasteries limiting their activities to prayers and fasting. For Francis, the good life (the ethical life) is about service. While monasteries insulated the clergy from the people, Francis believed the people need to be served and that a religious life does not mean a retreat from the world (Dennis et al., 1993, pp. 50-51; Kyte, 2004, p. 17). According to the Franciscan scholar Joseph Chinnici (2003),

> [Francis] was born into a world that, in some respects, had forgotten what it means to be both human and Christian. Confronted with a new awareness of the presence of the poor in its own society, medieval Italy developed rituals of exclusion to protect itself both economically and culturally from the threatening presence of the other, symbolically identified as 'leper' or 'heretic' or 'criminal' or 'infidel' or, from the perspective of the underside, 'the priest' or 'the powerful'. (p. xi)

We can analogize this to the situations Martin Luther King, Jr. faced in the southern United States and Gandhi faced in India. King was fighting for African-Americans, a group of people for whom American society had developed rituals of exclusion to protect itself from. Gandhi, too, was fighting for the people for whom Indian society had developed rituals of exclusion (i.e., the caste system).

If true that Francis committed himself to philosophical principles and attempts to live in a way that is consistent with those principles, what *are* those philosophical principles? As noted, one aspect of King's philosophy that is widely known is his philosophy of non-violence. Francis also incorporates a philosophy of nonviolence. Both Francis and King quote Jesus who says: "Love your enemies and do good to those who hate you" (Francis, 1209, p. 87). Thomas Blow (2001) remarks on their shared view on nonviolence: "Perhaps no 20th century person better exemplifies the Franciscan art of peace-making through non-violence than Martin Luther King, Jr." (p. 8).

As a proponent of a philosophy of nonviolence, Francis instructed his community not to engage in violence of any kind (Dennis et al., 1993, p. 54). He directed his Third Order members not to bear arms (Dennis et al., 1993, p. 54); and he journeyed to the Middle East to attempt to work out a peace accord between Christians and Muslims during the Fifth Crusade. "St. Francis went on pilgrimage," says Thomas Merton (1961), "as a messenger not of violence, not of arrogant power, but of humanity, simplicity, and love" (p. 112).

A commitment to a way of life is an ethic. As noted previously, elements of King's ethic include universalist ethics, natural law ethics, divine command ethics, rights ethics and virtue ethics. Francis's ethic is constituted of similar elements, although rights ethics and natural law ethics seem to be absent from his ethic. Like King, Francis could hardly have endorsed a relativist ethic that would hold ethics hostage to the opinions of human society. For Francis, one God is the foundation for an objective and universalist ethics. Both King and Francis frequently cite divine commands learned from the Bible, which they adopt as normative.

The other predominant element in Francis' ethic is virtue ethics. Francis makes frequent and explicit reference to virtue and specific virtues as providing a framework for moral behavior, such as in his "A Salutation of the Virtues."[6] In *The Later Rule*, for instance, Francis lists virtues that are

important to him: "I counsel, admonish and exhort my brothers in the Lord Jesus Christ not to quarrel or argue or judge others when they go about in the world; but let them be meek, peaceful, modest, gentle, and humble, speaking courteously to everyone, as is becoming" (1223a, p. 102). At the same time, Francis counsels his brothers to avoid vices: "I admonish and exhort the brothers in the Lord Jesus Christ to beware of all pride, vainglory, envy and greed, of care and solicitude for the things of this world, of detraction and murmuring" (1223a, p. 105).

As these excerpts from his writings indicate, there is no question that Francis employed the language of virtues and vices. But I think there is even more to it than that. In my view, Francis captures the *process* of virtue formation.

With virtue formation, a certain input/output dynamic is present. There is a time in one's life when one is attempting to develop a particular virtue — this is the input phase. It is during the input phase that one's character is in the process of being developed. Then, once habits are established, and one's character is well formed, certain actions and the fruits of those good actions seem to flow from one's character effortlessly. When we have formed ingrained good habits, we perform difficult actions without even trying. This is the output phase, good moral character.

Furthermore, as mentioned in the discussion of King's virtue ethic, role models are very important as living examples of virtuous persons. Aristotle claimed that humans learn by imitating others. The notion of modeling is summed up in Francis' maxim: "Preach the gospel at all times, and sometimes use words." How is it possible to preach without using words? It's possible by modeling the virtues and living a life that imitates Jesus. As Christians, both Francis and King agree there is no better role model than Jesus. In his writings, Francis often refers to the fact that Jesus has left us an example "that we might follow His footprints" (1209, p. 87; 1220, p. 46; 1224, p. 122; 1225b, p. 121). The Lord is pious, the model of piety for us; the Lord humbles himself, so must we, etc. Jesus is the prince of peace and Francis imitates Jesus. It's not surprising that at the heart of Francis' message is a commitment to peace (Blow, 2001, Unit 9, p. 4). The importance of role models in Francis's ethic is therefore another reason to characterize his ethic as a virtue ethic.

Both Francis and King see Jesus as a role model, and in turn, we look at Francis and King as role models. Francis is a widely loved saint and serves as a role model in many ways, not least of which in his deep appreciation for creation. We view Francis as someone who upholds a high ethical ideal with regard to the natural environment (Mizzoni, 2004, p. 55).

As Christians full of hope, both Francis and King display a sense of optimism. Blow (2001) sums up Franciscan optimism: "We live in pessimistic times … Drugs, murder, and domestic violence frighten us. Yet, beneath these ills of civil and ecclesial society, we uphold a Franciscan optimism toward life: it is good because it is a gift from God, misunderstood and misused at times, but a gift nonetheless. It has the potential for goodness and

freshness among us" (Unit 8, p. 6). Francis, like King, has a philosophy that says yes to life.

Concluding Remarks

Depending on how we conceive of the nature of philosophy, in some respects both Martin Luther King, Jr. and St. Francis were philosophers, and in addition, their philosophies are similar. There are, of course, differences between them as well; after all, Martin lived in twentieth-century America while Francis lived in thirteenth-century Italy. A unifying theme between them, though, is to focus on what people have in common instead of dwelling on the differences between people. King, for instance, fought against segregation and in favor of *de*segregation and *in*tegration. Francis, too, instead of dwelling on differences, proclaimed that diversity in creation is simply a reflection of a prolific God. Francis's communities were inclusive: rather than limited to clerical men, his communities had a lay character, and included women and people from all occupations (Dennis et al., 1993, pp. 49-52).

St. Francis and Martin Luther King, Jr. are two well-known historical figures who can help us to expand our notion of philosophy.

Today, people tend to define philosophy narrowly, as simply a theoretical pursuit; but philosophy does have a practical side. St. Francis and Martin Luther King, Jr. are two well-known historical figures who can help us to expand our notion of philosophy. Part of the philosophical tradition that goes all the way back to Socrates includes philosophy as a way of life: a philosopher in this sense is one who commits oneself to philosophical principles and attempts to live in a way that is consistent with those principles.

What kinds of principles did Francis and King embrace? Francis and King have a nonconformist spirit that says we should not decide whether something is morally right and wrong by measuring it against the opinions or laws of society. Viewing right and wrong as defined by one's society is a variety of ethical relativism, an ethical stance that is notorious for its many shortcomings, including the inability to accommodate the notion of commitment.[7] But commitment is an integral dimension of philosophy as a way of life. Francis and King highlight another important aspect of philosophy as a way of life: to live in a way that is true to our principles, sometimes we must be countercultural and sometimes we must make sacrifices for what we believe.

Thinking about these two figures as philosophers also helps us understand how a virtue ethic is a practical ethic. In the virtue ethics tradition, in order to truly understand what a virtue is and what goes into developing a particular virtue, we need to look at real-life examples. Both Francis

and King model important virtues — extreme sensitivity and concern for others, patience, courage, self-control, tolerance, justice, faith, hope, love, and peace-making. When we have good examples before us, what we ought to do becomes clearer.

Every January, when we observe Dr. Martin Luther King, Jr. day, do people usually think of the similarities between the philosophical approaches of King and Francis of Assisi? Perhaps not. Yet, for me, there is much to gain from doing so. As a philosophy professor who aims to introduce students to both philosophy and Francis, I find it helpful to make connections between Francis and Martin Luther King Jr. Philosophy is an extremely wide-ranging subject, and for beginners it can become quite overwhelming. When we characterize philosophy *both* as an intellectual activity that grapples with philosophical questions *and* a practical pursuit engaged with a way of life, we provide a broad spectrum to philosophy initiates. Pedagogically, it pays to create associations with concepts that students already possess. Students know bits and pieces about Martin Luther King, Jr., and I think they benefit from viewing him as a philosopher whose philosophy shares important affinities with the philosophy of St. Francis of Assisi.[8]

Footnotes

1 Hadot (2002) describes this as an integral dimension of philosophy, especially in the ancient period. Hadot is a contemporary philosopher who has spent a lot of time researching the different characterizations of philosophy, most significantly philosophy as a way of life. Hadot maintains that there is a tendency today to narrowly define philosophy as a theoretical pursuit.

2 For simplicity's sake, I have defined a philosopher in this third sense as "one who commits oneself to philosophical principles and attempts to live in a way that is consistent with those principles." However, we could have just as well substituted the word values for the word principles. Thus, we could think of a philosopher in this third sense as "one who commits oneself to certain values and attempts to live in a way that is consistent with those values."

3 Ethics: (Boss, 2001; De Vries et al., 2000; Pojman, 2004; Rachels & Rachels, 2007; Sommers & Sommers, 2004); Social/Political: (Garner & Oldenquist, 1990; Hampton, 1997; Pojman, 2006); American: (Newton, 2004; Stanlick & Silver, 2004); Introductory Anthologies: (Kessler, 2007; Presbey et al. 2000).

4 (King, 1963a, pp. 462, 463, 465; King, 1963b, pp. 118, 19, 136, 141, 150, 148, 13, 146, 134, 100-01, 49, 73, 62, 43; King, 1967, pp. 44, 97, 70, 190, 37, 76, 78, 169).

5 In *Ethics: The Basics* (Mizzoni, 2009) I provide an introduction to ethics by distinguishing between ethical concepts, principles, theories and traditions.

6 An undated writing of St. Francis (Armstrong et al., 1999, pp. 164-5).

7 See Lieberman (1998) and Wong (2006).

8 An earlier draft of this paper was presented at Neumann University, in Aston, PA, on January 19, 2004, at the University's celebration in honor of Martin Luther King, Jr.

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A Core Experiment

PAULA FRIEDMAN, MA

In the spring of 2007 I was approached by a colleague in charge of a new project to add more information about the Franciscan tradition and four Franciscan values to core classes at Cardinal Stritch University. As a longtime teacher in the English Department (I have been here since 1977) and an "outsider" to Catholic Franciscanism (and Christianity), I was intrigued.

Like many other Catholic universities and colleges which once boasted more sisters than lay faculty, with each year there were fewer Sisters of St. Francis of Assisi in the classroom. Our President and others knew that with the loss of those sisters, the Franciscan presence on campus was much diminished. In order to ensure the integration of the Franciscan tradition, committees were formed and a key decision was made to "infuse" core classes with a Franciscan "flavoring."

As a graduation requirement, all students in our traditional program now are required to take two "infused" core classes and one Capstone (Senior year) experience. Thus I began to address the challenge of incorporating the four Franciscan values our university emphasizes (sharing compassion, creating a caring community, making peace, and showing reverence for all creation) into the curriculum of a core class entitled *Introduction to Literature*.

Learning from the Assisi Pilgrimage

Fortunately, I had the advantage of having recently returned from a Franciscan Pilgrimage to Assisi. This annual program was created to help faculty, staff, and administrators from Stritch and other universities, as well as Franciscan health organizations, better understand the Franciscan tradition. The pilgrimage taught me much about Saints Francis and Clare and their charism; it also helped me articulate — and unabashedly — how I felt about my students. Although I had always cared deeply about students, their academic as well as personal struggles, hurdles, and triumphs, I had felt self-conscious about explicitly stating those feelings. Once I returned from Assisi, I was able to implement more effectively strategies to promote student success. When explaining the format for an exam or quiz, or introducing a paper assignment, I began to say, "I care about you and want to do everything I possibly can to promote your success and help you learn. Here is what I am prepared to do." I would then talk earnestly about the short draft I was requiring ahead of time for the papers, the expanded office hours, the email opportunities available with me, the strategies other students had used in previous semesters that helped them succeed, etc. I asked students who had done well on previous papers, quizzes, and exams to explain what they had done (though many students didn't

respond, others certainly did). I would even tell the class what I felt made our own university different from others and would emphasize the other resources available to help them be successful (the free Academic Support Center staffed by professionals, the librarians specializing in research assistance, the counselors for those with personal problems, the Campus Ministry staff). I would also explicitly connect a theme in a short story, poem, or play to the value of showing compassion (or one that showed a lack of compassion). Depending on what I had assigned, I would narrate a story about St. Francis (the Wolf of Gubbio is a personal favorite). My aim was, and is, to make abstract values concrete.

My aim was, and is, to make abstract values concrete.

Developing the Course

In beginning to create my "Franciscan infused" *Introduction to Literature* course (which I adapted from the traditional *Introduction to Literature* course which I have taught multiple times), I certainly thought of what I had learned on the Pilgrimage and what I had learned from working with the Sisters of St. Francis of Assisi. Here is an excerpt from the *Introduction to Literature* infused syllabus for the course which I have now taught three times:

> Part of the Core requirement now includes taking a certain number of infused Franciscan classes. The good news for you is that with this particular *Introduction to Literature* class, English 150, you are not only fulfilling this Core requirement for English but also a part of the Franciscan Core. The Franciscan Core requirement was created as a way of meaningfully "flavoring" particular Core classes with the universal values of St. Clare and St. Francis. With fewer Sisters on campus teaching us about St. Francis and St. Clare, faculty from different disciplines will be focusing more on these particular values. Most of the texts that we will be reading this semester will relate to three Franciscan values: creating a caring community; showing and sharing compassion; and making peace. These values (voiced by all religions) are embedded in this class. They flow through our readings.

I also include in the syllabus, under "Goals for the course" these statements:

1. Be able to express your personal response to ideas about literature and the Franciscan values within the literature (assessed in discussions of large and small group, by participation, by papers, by responses, and by exams).

2. In your large and small group work, incorporate the Franciscan values of "creating a caring community" and compassion. This means taking notes, concentrating on the comments of others, and focusing on the topic. It also means responding after a classmate's oral presentation (assessed by participation and by a participation rubric).
3. Learn to use varied strategies to comprehend, interpret, evaluate, and appreciate texts from different cultures/ethnicities/nationalities; religious traditions in the three genres of poetry, fiction, and drama that address Franciscan values of creating a caring community, making peace, and showing compassion (assessed by the English Department expository writing rubric, by responses, and by exams).
4. Gain an understanding and enjoyment of literature as a start to or a continuation of lifelong learning and expanded knowledge of Franciscan values (assessed by quizzes, exams, and homework/responses). Lifelong learning is also a key component of the Cardinal Stritch University Mission Statement.
5. See what literature has to tell us about being human — the sorrows, questioning of, and joys of human existence and the wisdom offered both by Franciscan values and by selected authors (assessed on exams, homework/responses).
6. Commit yourself to opening up to new ideas, new texts, and new understanding (and concretizing) of Franciscan values. Trace your own expansion of what is "urgently told" to you (assessed by your poetry presentation, exams, papers, and large and small group discussion).

In this class, we cover three genres: short stories and a novella; poetry; and drama. In the syllabus, I write that for fiction, "our focus will be on caring communities/communities of dysfunction, making peace, and learning and showing compassion." About poetry, I say that "our focus will be on making peace (contrasted with war)." And for drama, I write that "our focus will be on peacemaking (contrasted with war), on learning and demonstrating compassion, and on caring communities and communities of dysfunction."

The first time I embarked on this core experiment I had no idea how the students would respond. I made the decision to eliminate "reverence for all creation" because I felt fewer works of literature would demonstrate this value; I do, however, address the value when I can. Although the three values of compassion, peacemaking, and caring community are admittedly not controversial and are easily connected to the literature I had assigned before making this change, I worried that cynical students might reject the focus. I fretted that students might find the class too dogmatic, too mission-related, and frankly, too irrelevant. But feedback from the students, particularly on the end of course evaluations, soon dispelled these worries.

Learning from Student Feedback

Our evaluations have two parts: the first, Part A, is generic; all traditional undergraduate teachers use the same form. The second, Part B, is created by each teacher. Each time that I have taught the class, I have asked this question: "As you know, this class was infused with Franciscanism. Explain one value that this class helped you understand better (or explain why this class didn't help you understand better)." Many students have commented on creating a caring community. One wrote, "The value of helping and creating a caring community. I could see that taught in the class. Paula helped create a caring community." Another wrote, "Creating a caring community. I feel comfortable to share. Paula helped create a caring community." Yet another wrote, "Creating a Caring community is the theme for this class and the people in it: the students and Paula have brought joy to my Tuesdays and Thursdays. I'm going to miss this class." Clearly students felt that their comments were valued, not just by me, but by each other. Somehow they felt comfortable and valued (even though I rarely have English or Writing majors in this core class). As one student noted, "Creating a caring community would have to be the first thing I think of when I come to this class. We all help each other out and get along well." In class I speak explicitly of the ways we help each other out: by listening, by tactfully remarking on key points in a student's oral presentation, by taking notes when a student is ill or is facing some kind of crisis, by working energetically in small groups.

. . . a caring community comes from small acts not necessarily huge, heroic acts.

In the Fall of 2008, my father became very sick (necessitating my missing two classes) and then died a few weeks later (again, causing me to miss class). The students were exceptionally generous and kind. In fact, one student noted on the evaluation, "Caring community. We had to look out for one another. And be considerate of Paula during the passing of her father." Of course I did not ask students to be considerate or to worry about my own grief. Somehow that value was made concrete for them. I do often explain in class, as we discuss a story, poem, or play, that a caring community comes from small acts, not necessarily huge, heroic acts. A student eloquently voiced this concept by writing, "Creating a caring community — it doesn't have to be a big deal — it's the little things that count."

Any faculty member reading this article might reasonably question the students' response, wondering if it was unanimous or if I have skewed the responses. Indeed, there have been occasional students who did not respond positively to this value. One such student wrote, "It didn't help me understand the Franciscan value better because I don't think we really discussed it that much. She'll bring it up a few times, but not really. I still don't know the Franciscan values, really. Not the teacher's fault though." Certainly this student felt comfortable enough to voice this honest reaction

(students need not fear reprisals, as they can answer anonymously and know that the instructor never sees handwritten responses and receives the comments only after final grades).

Although the majority of students discuss "creating a caring community," some also highlighted the value of compassion. One student wrote, "Compassion — through several in-class discussions that value became clear." Another commented, "compassion — I liked that this was often addressed in regard to our characters in class." A third noted (capital letters hers), "COMPASSION! Even when you don't like what someone had done, to put yourself in their shoes." The same student also mentioned a short story, "Sonny's Blues," by James Baldwin and a novella, *A River Runs through It*, by Norman Maclean that demonstrated "the idea that we are our brothers' keepers." Both twentieth century works of fiction feature a judgmental brother developing compassion by putting himself into the life and self-destructive behavior of a very dissimilar brother. And several students linked caring community with showing compassion: "The values of creating a caring community and showing compassion were reoccurring (sic) themes in the literature and of this class" along with "To create a caring and compassionate community."

I have tried selecting poems, plays, and fiction that address the lack of or advancement of peacemaking. This value, perhaps because it contrasts with our own political context of waging war in Iraq and Afghanistan, seems the hardest to convey. But one student commented "Definitely the value of making peace. Discussing it in class and writing a paper on it helped take it from some vague value to something concrete to me." Wilfred Owen's stirring indictment of World War I, "Dulce et Decorum Est," also makes a powerful connection for students.

This essay question demonstrated students' ability to analyze and empathize with people quite different from them racially, personally, socioeconomically and historically.

In class (and this particular class has a limit of 20) I find it easy to model the values of a caring community and showing compassion. If a student is absent because of a family crisis or health problem, I ask students to volunteer to take notes. When a student returns to class, I ask a few others to summarize key ideas. If a student has suffered a bad personal loss (the death of a grandparent or even parent), I share that information with the class and bring in a card for them to sign. I urge students to make connections between what they are reading and their own lives; if they are reading *A River Runs through It*, I ask if they have a talented sibling or even good friend who needs help (this novella eloquently focuses on a troubled young man who refuses his brother's help). I never ask a student to share a personal story, but I do ask, in general, if a problem or theme in a work of literature connects to their own life ex-

perience. To aid in the personal connection (since personal connection, especially for non-majors, helps make reading more relevant), I have required an oral presentation on a poem that "touches" them, that they find compelling. To make concrete the abstract value of peacemaking, I have assigned a poetry analysis paper in which students can choose, for one topic, Thomas Hardy's poem, "Channel Firing" (which somberly highlights the inexorable steps towards World War I as England fires its cannons): "Write about the Franciscan theme of peacemaking."

Assignments that Promote the Values

For a short one paragraph response to reading Act One of *Hamlet*, I asked students to apply compassion and the lack of compassion to Queen Gertrude (Hamlet's recently widowed and remarried mother) and King Claudius (Hamlet's reviled uncle and new stepfather). "After reading all of Act One, discuss Claudius's and then Gertrude's treatment of Hamlet, connecting that treatment to showing (or not showing) compassion to Hamlet." The stated goal for this response is "to help you understand a key interaction between characters in Act One and to reinforce your understanding of a Franciscan value." And on a fiction analysis paper, one topic asked students to "explain a key theme connected to learning and showing compassion (or to the absence of compassion)." Students could apply this theme to Willa Cather's tragic story, "Paul's Case" (about a quirky, motherless, angry boy scorned by his classmates, teachers, and father); to a young boy in Richard Ford's "Great Falls" whose parents' marriage ends one dreadful night when his father discovers his mother's lover; or to Bharati Mukherjee's "The Management of Grief," which shows the fractures and misunderstandings in Toronto among Indian emigrant communities of Muslims, Sikhs, and Hindus who encounter a culturally insensitive but conscientious white social worker assigned to help them as they confront the unspeakable trauma of a terrorist plane bombing.

On a final exam, I included both caring community and compassion with this question: "In an article called 'The Politics of Knowledge,' David Richter writes 'If in my life I have developed any ability to understand those who are Other to me, Other in race or gender or culture or sexual preference, a good deal of my training in empathy must come from the practice fiction and poetry have given me in taking on other selves, other lives' (214). Analyze your own understanding of those 'Other' to you (in terms of race, religion, nationality, culture, or time period) in one poem (you might want to choose a Lucille Clifton poem, or 'The Man He Killed,' or 'The Love Song of J. Alfred Prufrock'); in one short story or in *A River Runs Through It*; and in *Hamlet* or *Burial at Thebes*." This essay question demonstrated students' ability to analyze and empathize with people quite different from them racially, personally, socioeconomically and historically. Many disciplines help students understand those "Other" to them; literature, however, takes them on both an intellectual and a personal journey.

I have also asked students in a final exam essay question to discuss the journey they have taken: "Regardless of your performance in this class, analyze the journey you have taken, explaining how one assigned poem, one short story or *A River Runs Through It*, and *Hamlet* have indeed 'changed you.' Note: You will need to be very specific in your discussion of your journey and how these works have changed you."

A Final Reflection

Having taught this "infused" course three times, I can testify to its mysterious ability to transform not just them, but me, an experienced and sometimes jaded teacher. The classroom somehow shifts from the more traditional paradigm with teacher as judge/grader to the teacher who herself evolves. My class last Fall, in the midst of the aftermath of my own father's death, enveloped me in a Franciscan web. The students helped me feel more human. I, in turn, helped them. We connected. What we read and talked about touched all of us; it made us feel more alive and even more secure in our humanity. Tragedy, in literature and in life, makes us mourn, understand our own losses, and reach out to those similarly suffering. But the class, this core experiment, also provides many opportunities for laughter. As Anne Lamott put it in *Traveling Mercies*, with characteristic wit, "The road to enlightenment is long and difficult, and you should try not to forget snacks and magazines" (p. 126).

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A Personal Account of Teaching a First Year Experience Course

JANE MARTIN, MFA

A first year experience course or freshman seminar supports student learning and serves as a retention tool for a university. Faculty developing a course of this type seek to find the balance between study skills, content, and an introduction to the university, its values and resources. The University of Saint Francis in Fort Wayne, IN has created a course which is successful in all these areas. iConnect 100 or as we simply call it, iCon, challenges and supports our first year students to ensure their success at the institution. Developing this course was a process of discovering outcomes and methods for reaching students. The following is my account of working toward developing and teaching this course at USF.

Developing the Course

During the summer of 2006, a task force of faculty worked together to engineer the basics for the three-credit course and to develop a template for how it should be taught. The general education curriculum required that the course meet the following outcomes:

- Demonstrate literacy in Franciscan values and traditions.
- Explore personal spiritual development.
- Demonstrate awareness of the diversity of all Creation.
- Recognize the interrelationship between society and the natural environment.
- Develop a critical understanding of human behavior within various contexts.
- Demonstrate an awareness of and compassionate response to human needs and struggles.
- Understand how to serve local, national, and global communities in order to foster a just, peaceful and sustainable world.
- Foster and promote peace and justice in personal and professional interactions.

In addition, the course needed to introduce students to the university's resources, staff, faculty, and facilities and prepare the student for college level learning. The task force developed the direction of the course and came up with a name that signified not only a cultural notion but also the concept of the course. The course was named iConnect and we all agreed that the name fit the ideology of the class. We wanted the students to connect with the university, its faculty and staff, its resources and its educational model.

The task force worked through many models of the course, but even-

tually settled on the concept of a yearly theme. This could be something that the campus community could work together on and choose each year. This would help build a sense of ownership for the institution constituents in relation to the course. After much discussion and many interesting ideas, the group settled on the common theme of monsters for the first year. After all, there seemed so much for each discipline to do with this theme. Monsters are metaphors for aspects of the human condition as well as situations such as war or disease. The title was also a metaphor for this class; it was going to be a monster to put together.

Identifying the Questions

As the summer progressed each member of the task force was assigned specific tasks and my job was to develop a syllabus template. I started thinking of the class the same way that I tell my students to think of their audience when they are making a presentation or working on a film. There are three questions that an audience member keeps asking throughout a film. *Where am I? What is going on?* and *Why do I care?* I really had never thought of a class that way but suddenly it made so much sense to start with those three simple questions.

To develop a structure for the course, I continued to work through a number of questions that I thought were pertinent to the content. What did an incoming student need to know and when was the best time during the semester to introduce each topic?

I also thought about the way that work is done in a course. My experiences from other courses made it apparent that students were not very successful at team or group work. This appeared to be rooted in a lack of understanding of how they work or function with others and how they should accommodate how others work. So I arrived at my first question for the course: *Who am I?* Students also seemed to have very little understanding of their learning styles so the next question became evident: *How do I learn?* It was important that students realize where they are attending college and how it will affect the course content and how it is delivered, therefore, the question: *Where am I learning?* Finally, most importantly, I needed to engage the students and entice them to learn. So*, Why do I care about learning?* became my final question. These were my talking points to teach this class. I needed to help the students answer these questions:

- Who am I?
- How do I learn?
- Where am I learning?
- Why do I care about learning? (This question required me to put their learning in context, to show them the importance of learning a subject thoroughly and how it can be applied to other learning models or structures.)

Teaching the Course

Now it was time to structure and teach the course. To answer "Who am I?", my students used a fairly common test that can be found through many resources concerning group work. It is the "bird" personality test. Upon answering a series of questions, the student finds out whether he/she is an owl, peacock, eagle or a dove. This proved to be an effective instrument; it provided insight into one's character as well as effective practices for working with others. I altered the personality test to fit the theme and developed a monster for each bird. Our students found that they were Frankensteins (Owls), Draculas (Peacocks), Darth Vaders (Eagles) or Ghosts (Doves). The test served as an effective ice breaker and allowed students to understand each other's strengths and weaknesses when working together. It also provided an additional element for the "monster" theme that was interwoven into the course content.

To understand "Where am I learning?" the task force decided to adopt a reading by Robert Harris, "On the purpose of a Liberal Arts Education."

To answer the question "How do I learn?" students took a Learning Styles Inventory that was provided by Student Academic Support Services (SASS). This test helped them gain insight to their learning styles. Students interpreted their scores to discern their learning style: auditory or visual, applied or conceptual, spatial or nonspatial, social or independent, or creative or pragmatic. The test provided reading and learning strategies and methods for each style. I also gave an additional test provided by SASS called "true colors-personality assessment." This test gave each student a color to help identify their personality type and learning style. This test was quite effective because it provided needs and preferences for learning environments and suggested tips for effective student learning. Students now had an additional potential label. They could be orange, gold, blue or green.

To understand "Where am I learning?" the task force decided to adopt a reading by Robert Harris, "On the purpose of a Liberal Arts Education." This essay discusses the importance of studying all the subjects that are required in a General Education Package. It gives context to the importance of studying history, philosophy, science, the arts and literature. It also addresses a central idea for our institution, the uniqueness of a Christian Liberal Arts Education. The faculty wanted the students to know that their education also stresses the importance of a Catholic Franciscan tradition. Harris states, "The acquisition of knowledge in a Christian context gives that knowledge a meaning and purpose it would not otherwise have. Often facts offered in a secular environment are sterile and disconnected because they are presented as existing only in themselves, apart from any sense of hierarchy, or any moral or spiritual purpose or implications." During my experience with the course, I discovered that students reacted well to this essay and the discussion was quite lively. The students also

used this piece to exercise their critical reading skills; they were quite concerned that the piece did not have a bibliography and that there were not specific citations for some of the facts that were introduced. I was quite impressed by their insight and their desire to seek out the article's sources to ensure greater meaning from the text. During these class sessions, I also introduced the students to the goals of the General Education package and the courses that were designated under each learning outcome. We discussed the importance of understanding their education as a whole and how they should choose their courses wisely to help them achieve their educational goals.

We finished these tasks by the third week of school. At this point I asked the students to assess our progress. One student wrote, "I believe that what we have done so far works very well toward fulfilling the first course outcome. I think that by doing all of the tests and note taking that I am much better off than what I was before. Especially the learning strategies and style quiz. I know now how I can find information as well as use the right study skills to remember more information for class."

Now the course moved on to "Why do I care about learning?" This part of the class is tailored to the individual professor's discipline, and I had some very specific concepts that I wanted to address in the subject matter as well as continuing to remind students of their learning strategies and skills as we moved through each assignment. I chose two additional themes to augment our monster common theme. I chose the topics of sacrifice and redemption. Those topics are themes in most monster stories as well as important concepts for studying the life of Saint Francis, which would come later in the course.

My specific course description read:

> We will be exploring monsters of film, television and popular culture. We will look at the monster as villains and heroes and what this character teaches us about being human, especially relating to the themes of sacrifice and redemption. We will explore the monster as the misunderstood and how it can be a metaphor for those shunned by society. Media clips, short essays and popular texts will be resources for developing our context in our search to understand and unravel the meaning of monsters.

The task force selected Mary Shelley's *Frankenstein* as the common reading for the course. We were also fortunate to have the School of Creative Arts select as the fall theatre production "Playing with Fire," Barbara Field's play based on Shelley's novel. To add to these course components, I also adopted James Whale's 1931 *Frankenstein* as a course assignment. The students wrote a comparison of these three versions of *Frankenstein* for their major paper. Each medium dealt with very different concepts of the original novel and introduced several new ideas of its own. I found the

exploration of these versions to be a very rewarding experience for the class. Even though many of the students had read *Frankenstein* before, it became clear that they had never really dealt with the text in this type of intensive study. This became the perfect model for the exploration of the theme; we worked through the variations and discussed how each interpretation brought new insight and questions to the issues presented in the original work. The students produced papers that contained insight on the works and also their evaluation of how effective each was. One student wrote in his comparison paper,

> Myself, I liked all three but if forced to pick my favorite, I would say that it is the play. The themes and character interaction and even the subtleness of the dialogue and stage direction just made me sit in the back of my seat in awe and wonder. I think that what got me really into the play was how it posed some questions in the fashion that it did, as well as being able to really feel how the interaction between Frankenstein and the Creature would really be like.

The themes and the study of *Frankenstein* allowed us to delve into the following course outcomes:

- Demonstrate awareness of the diversity of all Creation.
- Recognize the interrelationship between society and the natural environment.
- Develop a critical understanding of human behavior within various contexts.
- Demonstrate an awareness of and compassionate response to human needs and struggles.

The completion of the *Frankenstein* project drew our exploration of monsters to an end and we began to explore the life of Saint Francis. *Francis of Assisi and His World* by Mark Galli was chosen as a common text and it proved to be very accessible for the students. After reading the book and discussing the Franciscan values of the university, the students were assigned the task of writing a 30 second television public service announcement on each of the Franciscan values. They enjoyed this practical application of the subject matter and did a fairly good job for their first venture into this type of assignment.

The study of Saint Francis allowed us to address the following outcomes for the course:

- Demonstrate literacy in Franciscan values and traditions.
- Explore personal spiritual development.

It made me realize that others around me are generally good and I should give them respectful time and consideration. It also taught me that I should not get so caught up in my earthly possessions, even if it is my first instinct to be reluctant.

- Demonstrate awareness of the diversity of all Creation.
- Demonstrate an awareness of and compassionate response to human needs and struggles.
- Understand how to serve local, national, and global communities in order to foster a just, peaceful and sustainable world.
- Foster and promote peace and justice in personal and professional interactions.

Assessing the Course

Our assessment for the course was a final exam which evaluated the goals of the course. The content evaluated the study of *Frankenstein*, the resources of the institution and the study of Saint Francis. One of the questions asked if Francis could serve as a role model in their lives.

Here are the statements of three of the students.

> He is a great role model to me, even though he was extreme; he had good intentions in mind. I think he also believed in the goodness of people despite their sinful nature, as he showed several times when he cared for his fellow followers by giving them his own clothes or food. It made me realize that others around me are generally good and I should give them respectful time and consideration. It also taught me that I should not get so caught up in my earthly possessions, even if it is my first instinct to be reluctant.
>
> Francis could and should be a model in my personal and professional life. If I can learn to give unconditionally like Francis, then I believe I will make small strides in improving the lives of others in my community and in fostering peace and justice among all creation.
>
> Francis can be a model in my life. If I start to get too involved in petty arguments and get too wrapped up in my own life, I can think of the Franciscan values. In my personal life I will most definitely remember to respect others' uniqueness and respect creation. I will be a compassionate citizen. Francis can be a model, because some of us need to remember life can be good and simplistic.

The study of *Frankenstein* related well to many of the same themes that we found in the study of the life and values of Saint Francis. The topics supported each other and helped the students gain greater insight into the concepts of sacrifice and redemption. I felt fortunate that everything worked so well together and engaged the students so effectively.

Reflecting on the Experience

Designing this course gave me a whole new perspective on course development and delivery. Teaching this type of course presents particular challenges. The instructor must create a climate in which the student feels that he or she belongs. This requires honesty from both the students and the professor. Some days the information with which students needed help required brainstorming and confidentiality from the class. Students were very willing to be a part of that atmosphere. The content on the themes found in the life of Saint Francis and in *Frankenstein* motivated students toward compassion. From my perspective it seemed that they were always there for each other and developed specific bonds with other students.

Students need to know why this course is important to them; we must really stress the "Why do I care?" topic.

A course that is required of all students develops its own stigma in a curriculum and sometimes it is hard to convey to students that they might like a course that "they have to take." There is some hostility due to the lack of choice for the student. This is when the need for transparency from the professor is necessary. Students need to know why this course is important to them; we must really stress the "Why do I care?" topic.

The success of this course relies on the instructor's ability to convey enthusiasm for learning and for his/her discipline. My evaluations indicate that I am achieving this goal. I continue to share my experiences with my colleagues about this course and I hope to serve as a resource to anyone who teaches the class in the future. I am committed to the success of this course and our students. I hope to continue to teach this course which helps our students connect with the university, its values and their intellectual development. In the fall of 2009, I will be teaching iConnect for the third time. This course offers a most rewarding and challenging experience of learning together, mentoring each other and valuing the individual and education, all in a uniquely Franciscan way.

The following is a description of the course and the outcomes it aspires to meet:

iConnect will give students the tools to take control of their learning and will create an academic, spiritual and social community where they:

- Connect to USF and build a foundation for successful college-level learning
  - o Demonstrate competencies for successful college-level study at USF by using study skills
  - o Identify the structure, resources and services of the USF university community
  - o Build the skills to think analytically, creatively and synthetically
- Appreciate human and natural diversity and the connection between humans and nature
  - o Demonstrate a personal awareness of our diverse and global society through the study of the diversity of creation and of the interrelationship between society and the natural environment
- Demonstrate an understanding of leadership, service, and social responsibility
  - o Demonstrate an understanding of human behavior within various contexts
  - o Demonstrate an awareness of and compassionate response to human needs and struggles
  - o Understand how to serve local, national, and global communities in order to foster a just, peaceful and sustainable world.
- Appreciate the spiritual dimension of life and become conscious of one's own religious perspective within a community context
  - o Demonstrate literacy in the Franciscan values and tradition
  - o Explore their own personal spiritual development

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Franciscan Theology of the Environment: A Bibliographic Essay for Teachers

LANCE B. RICHEY, PH.D.

In his seminal 1967 essay, Lynn White proposed Francis as "a patron saint of ecologists" (p. 1207) to correct what he saw as a traditional Christian animosity toward the created order. While White's negative assessment of the Christian tradition has come under considerable criticism (see., e.g., the discussion of "Lynn White and His Critics" in Hay, 2002, pp. 100-106), his identification of Francis as a uniquely important figure for Christian environmentalists was seconded by no less a figure than Pope John Paul II (1979) who, echoing White's formulation, declared Saint Francis "the patron saint of those who promote ecology" (p. 1509). Since then, Franciscans have been in the forefront of efforts to reclaim other voices from the Christian tradition in defense of the intrinsic goodness of the environment and the responsibility of Christians to care for it.

Unfortunately, the results of this movement are not well known among many teachers at Franciscan institutions who would like to offer their students a distinctively Franciscan and Christian, rather than a purely secular and scientific, foundation for understanding and acting on behalf of the environment. To help remedy this problem, this article will review a selection of literature on Franciscan theology of the environment and indicate its usefulness for the college classroom, dividing it into three categories: (1) studies of Francis's personal attitudes towards nature and his original contributions to the Christian tradition; (2) studies of the main figures in the Franciscan Intellectual Tradition, especially Bonaventure and Scotus, and their efforts to systematize and extend Francis's spiritual insights into the goodness of creation; and (3) contemporary efforts to apply the Franciscan tradition to contemporary environmental debates.

Of course, these categories are not mutually exclusive, and many works may touch on two (or all three) of them. Nevertheless, this method of division seems best for organizing a very diverse body of literature for use by instructors across an equally diverse range of disciplines. Three additional caveats are in order: first, given the article's emphasis on pedagogy, the discussion is limited to the literature in English; second, this discussion does not pretend to be exhaustive, even within the narrow limits set out above, but only indicative of the wide range of topics and variety of approaches to environmental issues found within the Franciscan tradition; and, third, no effort has been made to chronicle the developments in environmental philosophy and theology outside the Franciscan tradition, though the careful reader of these articles will find pointers to that much larger intellectual endeavor.

I. Saint Francis and Nature

Perhaps the most important and most difficult task for anyone teaching Franciscan theology of the environment is making students see Francis in his own context, that of thirteenth century Italy, and not forcing him into contemporary environmental or theological categories. Thomas Murtagh's (2002) "St. Francis and Ecology" addresses some of the main issues involved in this task in a manner that is both sophisticated and accessible to most undergraduates. Murtagh concludes that, although "in some ways Francis was less than an environmentalist" because of his pre-scientific worldview, "yet Francis was also more than an environmentalist. How many environmentalists of today could we find that have Francis' charism of a special friendship with animals. …Yet it is mainly in what is added through the vertical dimension of the relationship with God that Francis' relationship with creation is more than what any environmentalist can find" (p. 154). This awareness of the deeply Christian character of Francis's love of creation is obviously essential if students are to have a true picture of the saint. It is also present in Lawrence Cunningham's (1981) rather thematic discussion of "Lady Poverty and Mother Earth" (p. 57-80), which attempts to situate Francis's love of nature within his larger vocation of personal poverty and "courtesy" towards all of God's creatures. This notion of "courtesy" in Francis's thought is also discussed at length in Mario van Galli's (1972) *Living our Future: Saint Francis of Assisi and the Church Tomorrow* (pp. 201-222). Cunningham's book in particular is an excellent starting point for the study of Francis's life and his significance for today.

The deeply Christian character of Francis's love of creation is obviously essential . . .

Of course, any discussion of Francis's importance for modern environmentalism must be grounded in the actual historical person of Francis and not romanticized portraits. This point is made quite forcefully by Cunningham's (2004) more recent discussion of "Saint Francis and the Love of Creation" in his *Francis of Assisi: Performing the Gospel Life* (pp. 92-107). There he writes:

> Elsewhere I have already raised cautions against sentimentalizing the story of Francis. There is a particular danger in isolating Francis' love for the created world from his larger understanding about the Christian faith. That tendency to romanticize has its roots in the romantic rediscovery of the saint in the nineteenth century and continues to this day. The correct way to put the issue of Francis and the world of nature into some kind of balance is to understand the context of his own time, the broader context of Christian hagiography generally, and the theological presuppositions of his biographers. Such contextu-

> alization helps us to understand Francis without any denigration of his profound simplicity and his overwhelming sense of love and awe for the created order. (p. 93)

Cunningham's entire book is one of the most perceptive and intelligent discussions of Francis in the last generation, combining scholarly rigor with clear and concise writing, and is very well suited for use by undergraduates.

Timothy Vining (1990) provides an historically grounded and theologically rich overview of Francis's thought in his "A Theology of Creation based on the Life of Francis of Assisi," which traces the theological and ethical principles behind Francis's sacramental view of nature revealed in his way of living (and dying). Vining concludes that "Francis' ultimate destiny, like his life on earth, cannot be conceived of as being apart from that of the whole of creation. Celano recounts how on his death bed, Francis invited all creatures to join him in singing praise to the Creator. ... Francis dies as he had lived — in solidarity with all God's creatures, partaking of the ecstasies of the promised land" (p. 110). Similarly, Ilia Delio's (2003) discussion of "Francis of Assisi: Creation as Brother/Sister" in her *A Franciscan View of Creation* makes a strong case that "penance, poverty, humility and compassion were the values that forged Francis into a 'cosmic brother,' one who was related to all creatures and to all the elements of creation" (p. 20). Both pieces are excellent introductions to the topic and are suitable for use in the undergraduate classroom.

Graduate students, on the other hand, might benefit from the careful study of Francis's *Canticle* by Leonhard Lehmann (1991), "Franciscan Global Spirituality." Lehmann argues that "the greatest, and for the modern world most difficult, challenge of the *Canticle of Brother Sun* is to see ourselves as creatures called upon to thank and serve our Creator. This view in turn flows from other basic Franciscan principles. Despoliation of nature is unthinkable for anyone who holds life sacred. Only he understands the brotherly, sisterly bond that unites all living things, who perceives them as proceeding from a common origin, from one Father in heaven" (p. 322).

The most thorough study of this topic to date is Roger D. Sorrell's (1988) *St. Francis and Nature*. Sorrell examines the important continuities between Francis and earlier Christian tradition, especially the Cistercians of the twelfth century, as well as his innovations. Chief among these innovations is Francis's "nature mysticism," defined by Sorrell as "a positive conception of the beauty and worth of creation and its intimate relationship with a spiritual force of some sort [that] catalyzes personal reactions of wonder or exhilaration. In the face of an overwhelming encounter with the sublimity of the natural world …, the mystic progresses directly toward a vision of, contact with, or participation with, that spiritual force" (p. 82). In this respect, he argues, Francis is a true revolutionary, since "no strong evidence for nature mysticism exists in Hebrew, classical or Christian culture up to the thirteenth century" (p. 83). Sorrell then provides a

detailed interpretation of *The Canticle of Creatures* as the distillation of Francis's entire Christian worldview, in which

> creatures, each having autonomous worth and beauty, are yet brothers and sisters to each other, aiding each other, gladly performing their allotted functions. Humans, as being aided by other creatures, honor creation's devoted service and beauty by giving thanks to God for it. This complex, balanced synthesis is one of Francis' most original conceptions. By giving creatures their due praise, people overcome their customary callous ingratitude to creatures and to God — another step towards the reconciliation and redemption of humanity envisioned by the end of the poem. (p. 137)

The size and detail of Sorrell's book will probably keep it off the syllabus of an undergraduate course, but it is essential reading for anyone hoping to understand or teach about Francis's love of nature.

Edward A. Armstrong's (1973) *Saint Francis: Nature Mystic* offers a detailed analysis of the various animal legends surrounding Francis, from his preaching to the birds to his making peace with the wolf of Gubbio, and gives both a detailed analysis of the historical predecessors to Francis's nature mysticism in earlier medieval hagiography and a careful scientific identification of the creatures mentioned in the legends. While much of this background will be of only marginal interest to most readers, the work culminates in a valuable interpretation of the *Canticle* as an exercise in the theological aesthetics of nature seen as expressing God's beauty and goodness. Armstrong writes of Francis that, "enthralled by the beauty and mystery of creation, he believed and showed that love of God, love of man, and love of nature were not only compatible with one another but the natural, divinely purposed state of humanity. … [Therefore,] nature is to be preserved and revered because of its variety and beauty — for its own sake as the handiwork of God — only secondarily for our benefit" (pp. 242-243). The final chapter in this book should be studied by anyone teaching the *Canticle*.

One of the rare studies devoted to Clare's contribution to this topic, Elizabeth A. Dryer's "[God] Whose Beauty the Sun and the Moon Admire: Clare and Ecology," argues that it is only by cultivating the humility, deference and affectionate friendship that set apart the Poor Clares from earlier religious orders that contemporary Christians can enter into right and sustainable relationship with creation. Dryer (2002) writes:

> The cultivation of these dispositions can help us to overcome dispositions of imperialism and support our struggle to save the cosmos from destruction. All of creation, as the cherished activity of God, deserves to be valued for itself as well as for its use to the human community. We who care genuinely for creation experience empathy with it rather than the need to

> control it. We eschew attitudes of domination in favor of those of interdependence. We avoid objectification in favor of identification. With a vision of cosmic harmony to lure us, we put ourselves at the service of the cosmos in a spirit of sacrificial love. (pp. 138-139)

Such a vision of how humans ought to live in relationship with creation and with one another flows directly from and extends even further the worldview of Francis' *Canticle*. If as nothing else than a provocative discussion piece for the classroom on the relationship of social organization to environmentalism, Dreyer's article should be noticed.

Bonaventure's very complex efforts to theologize and systematize Francis's religious experience (including his spirituality of nature) are summarized admirably by Delio (2003) in her A Franciscan View of Creation

For teachers in the fine arts, Michael Chandler's (1986b) very original study examines the parallels between the understandings of creation in Francis's *Canticle* and Haydn's musical masterpiece *The Creation*. Comparing the literary images of Francis with the musical motifs and libretto of Haydn, Chandler finds in both men a belief that "we have to recapture that fundamental yet simple vision of creation which sees it as coming from and belonging to the Almighty Creator, who gives to everything and everyone of us being and life. The consequence of this is that all creatures are brothers and sisters under God the Father/Creator. And every creature is endowed with the dignity of reflecting God's glory and in doing so they praise and worship him" (p. 302). This interdisciplinary approach reveals the possibilities for teaching Franciscan values, especially those which call us to reverence all of creation, in disciplines normally considered remote from such concerns. Indeed, the resources discussed above reveal the wide variety (and levels) of literature available for those wanting to infuse Francis's understanding of nature into their classroom.

II. Nature in the Franciscan Intellectual Tradition

Whatever else Francis may have been — mystic, religious genius, revolutionary, etc. — he was not an academic. Warning his followers against the love or even possession of books, Francis's ideals were expressed through his prayer, poetry, and unique way of life. It is more than a little ironic, then, that the order he founded had produced within a century of his death two of the greatest theologians of the Christian tradition, Saint Bonaventure and Blessed John Duns Scotus. Because of their central place within the Franciscan Intellectual Tradition, their contributions to an authentic Franciscan theology of the environment have attracted even more attention in the last thirty years than those of Francis.

Bonaventure's very complex efforts to theologize and systematize Francis's religious experience (including his spirituality of nature) are summarized admirably by Delio (2003) in her *A Franciscan View of Creation* (pp. 21-31). Like Francis before him, Bonaventure was thoroughly medieval in his concerns and approach, so we should not look for any explicit "environmental" discussions from him. Rather, his main contribution to the debate lies in his deeply Franciscan defense of the intrinsic goodness of the created world which (Lynn White argued) has too often been denied by the Christian tradition. Anthony Murphy's (2004) wide-ranging "Francis, Bonaventure and the Environmental Crisis" argues that the "symbolic metaphysics" found in Bonaventure's *Itinerarium* can provide "the ground or foundation for a Franciscan environmental ethics," since it believes that "the things in this world are not merely things, they are also signs and symbols that point to the presence of God, to the transcendent" (pp. 16, 18). Murphy quite correctly concludes that, in such a worldview, "Nature is in some sense a manifestation or self expression of the Blessed Trinity. For that reason Nature has the status of sacrament and as such is sacred. The implications for an environmental ethics are … apparent" (p. 20).

This insight is developed much more fully in Zachary Hayes' (2002) "The Cosmos, A Symbol of the Divine," which examines Bonaventure's understanding of the cosmos as revelatory of God. Hayes writes: "In summary, for Bonaventure, the relation between creation and God can be expressed in two simple words: manifestation and participation. All things in the cosmos exist so as to manifest something of the mystery of God. And all things exist by virtue of some degree of participation in the mystery of being that flows from the absolute mystery of the creative love of God" (p. 258). Hayes argues that this pattern of thinking about creation remains valuable even in the contemporary world which has rejected medieval cosmology, and can point a way out of the environmental crisis that has resulted from a purely scientific and instrumental conception of nature. Phil Hoebig (2002) reaches a similar conclusion in his "St. Bonaventure and Ecology," writing that "St. Bonaventure, because of his metaphysics of exemplarity and analogy, can make a contribution to twentieth century discussion of ecological ethics. Many writers argue that man must see the intrinsic value in nature to change man's use of nature. If nature has only instrumental value then it can be used in any way by man but if it has intrinsic value then it must be respected for that value. Bonaventure, with his metaphysics, has given nature an intrinsic value" (p. 277). The articles of Murphy, Hayes, and Hoebig, despite the difficulty of their topic, are well written, accessible, and quite suitable for classroom use.

However, when extolling the goodness of creation in Bonaventure's thought, there is always a temptation to gloss over the very real existence of sin and suffering in us and the world. Thus, Patrick Quinn's (1992) excellent article, "Good Theology and Good Geometry: Creation and Cross in Bonaventure," insists that we take just as seriously the fallen nature of

humanity and its need for redemption by Christ on the cross, a need that cannot be met by any creature, however good. He writes: "The Seraphic Doctor always holds the goodness of the created world in tension with the reality of the sinful condition of the human person and the need for redemption. In doing so, he maintains the perspective of the 'already' and the 'not yet' of God's reign. He thereby avoids a realized eschatology which the experience of greed, hatred, violence and war radically contradicts" (p. 147). Indeed, Bonaventure's somewhat conflicted attitude towards creation, far from being an unfortunate residue of his Augustinianism, is in fact completely faithful to the vision of Francis, who could sing the praises of Brother Sun even while disciplining "Brother Ass." This complexity (not contradiction!) within the entire Franciscan tradition is not to be glossed over, but rather embraced as part of its unique contribution to contemporary environmental theology.

If Bonaventure defended Francis's intuition of the intrinsic goodness of the created order as a whole, Scotus understood that this goodness extended all the way down to the unique character of every individual existent. Decisively moving beyond the Augustinian tradition with its Neoplatonic concern with universals over particulars, Scotus developed his notion of *haecceitas* (or "thisness") which emphasizes "the individuality at the core of each thing" (Delio, 2003, p. 37). This doctrine opens the metaphysical and methodological doors to modern science's emphasis on direct observation and study of individuals, as opposed to Platonic efforts to contemplate universals apart from the particulars that instantiate them. The notion of *haecceitas* has received considerable attention from scholars, since it provides a conceptual basis for valuing every individual member of the created order for its intrinsic rather than its merely utilitarian value.

As Allan B. Wolter (2005) observes, for Scotus, "not only do individuals pertain to the order of God's universe, . . . but in communicating his good as something befitting his beauty in each species, he delights in producing a multiplicity of individuals" (p. xxvii). In other words, God directly wills not just a species in general but each individual member of it. Accordingly, when discussing *haecceitas* in "Some Scotistic Principles for a Franciscan Philosophy of Nature," Lance Richey (2006) points to the profound implications this notion of *haecceitas* has for science and environmentalism, since "when struggling with the trade-offs and sacrifices which must often be made when attempting to protect endangered species, the constant challenge is to always keep in view the greater good of the entire species while never denying the significance of individual members of that species (a task applicable to our dealings with both human and non-human species)" (p. 20). Especially in the biology lab, raising ethical concerns about the individual subjects of animal experimentation, whatever the possible good resulting from the research, seems fully in keeping with Francis's love of animals. And doing so in a serious (as opposed to sentimental) way re-

quires a sophisticated metaphysic of individual existence such as Scotus's notion of *haecceitas* can provide. Moreover, this philosophical (as opposed to theological) approach to Scotus may also be useful in classrooms (including Biology and Philosophy of Science courses) where Christian theology is little known or viewed with suspicion.

A true Franciscan theology of the environment, though, can never be exclusively philosophical. The importance of *haecceitas* for Scotus must not overshadow his equal insistence on the "Primacy of Christ," that is, the belief that Jesus Christ is the supreme and perfect instantiation of the love and concern God has for all his creatures. Given this primacy, Scotus argued that Christ must also be the end toward which every imperfect creature tends in seeking its own perfection. As Delio (2003) expresses it, "Christ is the meaning and model of creation and every creature is made in the image of Christ" (p. 34). Thus, in "Duns Scotus' Primacy of Christ and *Haecceitas* as Bases for a Franciscan Environmental Theology," Seamus Mulholland (2007) attempts to connect these "two tenets of Scotus's thought which, while apparently different (one theological, the other metaphysical), can assist the Franciscan movement in providing a solid theological and philosophical base for its formulation of a distinctly Franciscan environmental theology" (p. 259). Following a concise and very useful summary of these two ideas, Mulholland writes:

> The Scotist doctrine of the primacy and *haecceitas* are …vibrant, vital, important bases on which the Franciscan movement can formulate an approach to environmental theology and ethics on a solid theological, Christological and philosophical base rather than on naïve, romantic, idealistic notions of St. Francis 'loving animals and all creation.' …The primacy of the human nature of Jesus and the *haecceitas* of this nature, and all other created natures, guarantees their right to be that which they are. So that whaling, the hunting of the tiger, the destruction of the rainforests, the mining of the earth to dust, etc., attack the body of Christ in the sense of martyrdom. (pp. 263-264)

The God-given integrity (or *haecceitas*) of all creatures, Mulholland argues, entails that the rights of non-human creatures "are also gift [from God]. They are not granted by other contingents (even the human nature of Jesus in creation) and that includes Humanity. Thus, men or women cannot determine what the rights of creation should be — they simply are as created realities in relation to the perfection of created nature which is that of Jesus. Men and women because they are 'sentient' are not the lords of creation, but, in fact, its servant charged by God to tend it, honor it and guard it" (pp. 261-262).

Obviously, for Scotus our relationship to creation is by God's design an integral component of our moral life, and no environmentalism that would reduce it to a purely technical or practical problem can hope to be called

Franciscan. Mary Beth Ingham (2002) says as much in her excellent review of Scotus's moral theology, "A Certain Affection for Justice." Writing about the essentially communal nature of the moral life in Scotus's system, she shows how this sense of community and justice must extend beyond the human realm to encompass all of creation:

> The Franciscan insight about the connectedness of all reality (divine, human, natural) informs his moral discussion. All reality is good and beautiful. That is why, for Scotus, moral loving does not so much involve finding these objects worthy of love (since all reality is good), but rather working out the intricate manner by which we can love reality as it deserves. My moral living involves my relationship to all beings which surround me and my efforts to strengthen and enhance that mutuality. (p. 331)

Ingham gives a beautiful summary of the basic Franciscan vision of our relationship to nature, in an article upper-level undergraduates could understand.

Especially when teaching undergraduates eager to change the world, it is necessary to move beyond theological and philosophical generalities and to begin to discuss how to put these principles into practice. Thus, when discussing Scotus's belief that private property is not a natural social arrangement in the strict sense, but rather a creation of post-Adamic humanity, Richey (2006) asks:

> "Whose interests must be taken into account when making these decisions [about the use of resources]?" How wide the circle of concern is drawn will, of course, have a dramatic impact upon the answer given. Certainly, when I dump chemical waste into a stream running across my property to avoid paying for its proper disposal, I am promoting my own good to the extent that I avoid expenses I would otherwise occur. Few people now, one hopes, would accept so egregious an example of environmental abuse for personal profit, yet it is a consistent conclusion from a very narrowly proscribed sphere of moral concern. But, at the same time, only a small minority of people would accept all the consequences of the Scotistic principle underlying that rejection: "Private property is a product of positive rather than natural law and may not be administered to the detriment of the common good" (Wolter, 1990, p. 22). But it is just this principle, however foreign it may be to the Enlightenment roots of our political culture, which can provide a principled Franciscan response to the very un-Scotistic individualism of contemporary American society. (p. 23)

It is also important, pedagogically, to emphasize that these political

principles, however unusual they may seem, are not necessarily un-American. Allan B. Wolter (2001) says as much in his study of Scotus's political theory:

> Scotus' basic assumption [is] that 'the Lord's is the earth and the fullness thereof.' By the laws of nature our earthly space ship with its limited resources belongs to the human race as a whole. Scotus as a follower of Francis of Assisi, patron saint of environmentalists, reminds us that no individual has any divine or inalienable right to property that is not mediated through the community. In the Declaration of Independence our founding fathers did well to substitute "the pursuit of happiness" for "property" in John Locke's triad of our inalienable rights. (p. 17)

Richey and Wolter at least point toward concrete political principles involved in the environmental movement. Richey's discussion, while somewhat cursory, is suitable for use in the classroom. Wolter's introduction is probably too advanced for undergraduates, but instructors (especially those in Political Science) will find it a valuable resource for understanding and teaching a medieval political theory that has much to offer contemporary society.

Of course, Bonaventure and Scotus do not exhaust the resources for environmentalism in the Franciscan Intellectual Tradition. Fernando Uribe's "Nature in the Sermons of Saint Anthony" offers a careful study of the philosophical, scientific and biblical sources of Anthony's understanding of nature. Uribe (2004) argues that "the subject of nature in Anthony of Padua, who during the last eleven years of his life belonged to the Order of Friars Minor, leads almost by necessity to the establishment of a relationship with the spirituality of Francis of Assisi, in which nature and creation occupy a prominent place and have a special significance" (p. 72). At the same time, Uribe admits that

> a great distance exists between [Francis and Anthony], not only from the standpoint of methodology, but especially in the different attitude of each: Indeed, while for Francis creatures are concrete things, for Anthony they are allegories or symbols; while for Francis they are brothers or sisters, for Anthony they represent curious, sometimes amusing phenomena; while for Francis they are subject-matter and medium for his praise and communication with God, for Anthony they are these for his preaching, for his moral applications and for his communication with people. (p. 73)

While too technical for undergraduate use, Uribe's article can provide teachers of biblical exegesis, church history, or homiletics valuable context for understanding how one of Francis's most important disciples adapted his vision of nature to the intellectual trends and popular needs of his day.

Sadly, little or nothing seems to have been written yet about the possible importance of William of Ockham and Roger Bacon (though see the brief discussion in Warner, 2003, pp. 21-22) for the Franciscan theology of the environment. While the metaphysical, epistemological and methodological contributions to modern science of their nominalism cannot be overstated, its application to contemporary environmental debates has been left largely unexplored. This lacuna in Franciscan scholarship is to be lamented, but it cannot be corrected here. In any case, as this discussion shows, the existing literature on Bonaventure and Scotus alone provides abundant opportunities for teachers wishing to bring the Franciscan Intellectual Tradition to bear on environmental debates that arise in theological, philosophical, political, and scientific settings.

III. Contemporary Franciscan Theology and Environmentalism

While the historical and theological roots of an authentic Franciscan theology of the environment lie in the thirteenth and fourteenth centuries, if Franciscans are to have a serious impact on the environmental movement they must move beyond these historical sources and engage the ideas, structures, and concerns of modern post-industrial Western society. There is no necessary opposition between the Franciscan past and our present vocation, of course, but the works discussed above have in general put their emphasis on the historical sources and then worked towards the present. Most students, though, live in the present and want the discussion to begin there and draw on the tradition more indirectly, which is a legitimate request, if not one most Franciscan scholars are comfortable with. Happily, there are a number of works that do just this, maintaining an organic link with the tradition while thinking and speaking the language of our contemporary world.

Followers of Francis are called in a special way to call all people to a healthy relationship with Creation.

Keith Warner's seminal article, "Out of the Birdbath: Following the Patron Saint of Ecology," begins with a simple question about the modern environmental movement: "What role can Franciscans play?" He then offers a much-needed Franciscan and Christocentric critique of the New Age-influenced "Creation Spirituality" of Matthew Fox and Marion Berry. Only an emphasis on the centrality of Christ, Warner (2002) argues, can make environmentalism attractive to most Christians, since "the majority of Catholic and Protestant Christians would be more open to an ecological theology if it were connected to the Jesus Christ they worship on Sunday morning" (p. 364). Furthermore, the Franciscan tradition, with its origin as a penance movement, takes seriously the fallen nature of humanity and calls on all Christians to take action to repair the damage (to the poor, the marginalized, the defenseless, and creation as

a whole) caused by sin. His conclusion sums up the main themes of the article with a programmatic statement:

> Followers of Francis are called in a special way to call all people to a healthy relationship with Creation. As followers of the patron saint of ecology we have a special responsibility to model a loving, familial relationship with all Creation, especially those members, human and nonhuman, who are threatened by the actions of violence, greed and callousness. ... We are heirs to a rich theological tradition that can provide a framework for incorporating environmental sensitivity into religious practice and activity. (pp. 374–375)

This call to develop more fully a Franciscan theology of the environment has been met in part by Warner, Ilia Delio, and Pamela Wood (2008) in their recent book, *Care for Creation: A Franciscan Spirituality of the Earth*. This popularly written volume approaches the topic from three different perspectives (scientific, theological, and spiritual) to present what the authors label a "Franciscan spirituality of the earth" that is equally informed by science and the Franciscan Intellectual Tradition. Unfortunately, the book sometimes conflates the Franciscan tradition and secular environmental pieties rather than placing them in opposition. For instance, in their discussion of the (undisputed) importance of biodiversity, the authors ask:

> What, then, does the biodiversity crisis say about us as humans and our understanding of God as Creator? How can we as humans, as one kind of creatures, push so many other creatures of God to extinction? Why are we as a species unraveling the integrity of creation? At its deepest root, our ecological crises derive from our belief that humans are somehow above or fundamentally distinct from — superior to — the rest of creation. This conceit is incompatible with a Franciscan worldview. (p. 78)

The fact of the Incarnation alone argues for the distinctiveness of the human species within creation, and Francis himself most certainly saw no opposition between recognizing both our unique human dignity and the intrinsic value of all creation. That having been said, this volume contains much useful information and could be used especially as a guide for small group discussions in the classroom.

Charles Finnegan's short but engaging article, "Caring for 'Our Sister Mother Earth'," should also be noted. After reviewing the environmental destruction occurring across the globe and acknowledging the complexity of its causes and possible solutions, Finnegan (2007) writes with admirable humility: "While most Franciscans may not have the expertise to address ecological concerns from a scientific perspective, we can offer St. Francis' vision of profound respect for creation and this vision goes to

the very heart of the ecological crisis" (p. 177). He then turns to the *Canticle*, reminding the reader both of Francis's rootedness in Scripture and of his growth beyond the biblical view of nature: "In one important aspect, however, Francis goes beyond the insights of the biblical authors, who recognize God as Creator of all, and invite all creatures 'to bless the Lord' [Daniel 3]. Francis does that, but in addition he sees these same creatures not only as objects of God's creative power, but also as his very brothers and sisters" (p. 179). Since Finnegan's article covers much of the territory of Delio, Warner, and Woods's book much more succinctly, it might be employed even more usefully than their work in the classroom, especially when time is an issue.

Bringing Francis's *Canticle* into dialogue with modern science is a difficult task, and not all attempts to do so are successful. Eric Doyle's (1997) *St. Francis and the Song of Brotherhood and Sisterhood*, perhaps the most concerted effort to draw out an environmental message from Francis, offers several valuable principles for confronting the ecological crisis. These include the demands that "theologians ought to formulate a theology of creation that includes aesthetic categories in its essential structure. The religious roots of our ecologic crisis are tied up as much with our idea of God as they are with our concept of matter. . . . [Furthermore,] it is the duty of theologians to work out . . . a theology of the environment as a logical corollary of the theologies of creation, the incarnation, and the eucharist and in close liaison with the theologies of aesthetics and leisure" (p. 78). Despite its good intentions, the book in general is undisciplined, unfocused, and extremely dated in its style, and thus is likely to disappoint most readers. Likewise, John M. and Joan de Ris Allen's *Francis of Assisi's Canticle of the Creatures: A Modern Spiritual Path* is a curious blending of Franciscan history and spirituality with the theosophical thought of Rudolf Steiner, which undermines seriously its usefulness as either a historical or a spiritual guide to the thought of Francis.

On the other hand, biologists especially will find much of value in James F. Edmiston's article "How to Love a Worm? Biodiversity: Franciscan Spirituality and Praxis." Edmiston (2002), a trained biologist, draws upon "the Franciscan tradition for some theological underpinnings to support the preservation of biodiversity" (p. 377), citing many authors already discussed above. However, Edmiston warns, "ideas only take us so far, [so] practical suggestions for actually experiencing and teaching others about biodiversity" (ibid.) are also made in the article. Suggestions for field experiences as diverse as soil extractions and stream walks are discussed with a special concern for how they illustrate the enormous variety of life forms in our most immediate surroundings. Rather than focus on exotic species and locations, Edmiston offers very practical ideas for making Francis's praise of creation a source for both everyday spirituality and science. His concluding personal reflections show the transformative power of the Franciscan tradition for our study of the natural world:

> After I saw the world from the perspective of a fly larva, the world never looked the same. Each living creature becomes an instrument of creation that cries out to be respected for its role and for its individuality. Species no longer become abstractions, but realities to be lived through each unique life in each unique moment of time. Connecting with as many of these life forms as possible has changed me into a person who not only continues to explore the diversity of life, but also is able to reverence the creator through appreciation of the individuals who constitute the diversity. (p. 388)

In this single paragraph, Edmiston summarizes and communicates Scotus's notion of *haecceitas* more effectively than a dozen philosophical studies.

Other writers have tried to connect a Franciscan theology of the environment with the task of building cultural, economic and political links across national boundaries for the improvement of the human condition. Especially in classes on international relations or global economics, Margaret Pirkl's "Care of Creation: Working with the United Nations" could contribute greatly to classroom discussion. Working within the framework of the 1982 "World Charter for Nature" promulgated by the United Nations, Pirkl shows the close connection between Franciscan values (especially that of reverencing creation) and the stated goals of the international community. After reviewing some of the actual work done by Franciscans with the UN, Pirkl (2002) concludes that "the opportunity to work with the United Nations in order to effect changes in humanity's interaction with nature at both individual and systemic levels, as well as the conversion of our own attitudes toward the earth and the widening of our vision, is an opportunity I believe we are called to embrace, even though at times the goal of planetary well-being seems impossible" (p. 401). The ongoing efforts of Franciscans International to work with the international community to advance human rights, economic development and care for the environment as the expression of an integrated Franciscan political vision is chronicled in their monthly magazine *Pax et Bonum*, now available online, and can easily be integrated into assigned readings, classroom discussions, and research assignments.

As was the case with studies of Francis and the Franciscan Intellectual Tradition, contemporary efforts to develop and apply a Franciscan theology of the environment are remarkable both in their quality and diversity of approach. Whether in a theology, biology, or sociology class, the opportunities and resources to make students think in a deeper, more systematic and more Franciscan manner about the environment and our relationship to it are readily available.

Conclusion

The importance of protecting the environment from exploitation and destruction at the hands of humans is almost universally recognized by the faculty and students at Franciscan colleges and universities. Despite this consensus, far too little is done to cultivate and enunciate an understanding of nature's goodness and importance that flows from our Franciscan heritage. Too often, secular environmental philosophies, some of which are directly antithetical to our Catholic and Franciscan identities, are allowed to govern our thinking and practice by default, rather than by design. Given the breadth of resources available for teachers, only a fraction of which has been discussed in this article, there is no reason that Franciscan colleges and universities cannot become the vehicles for a renewed understanding and pedagogy of environmentalism based firmly in the Christian vision of Francis and his followers (from the thirteenth century to the twenty-first). It is hoped that this bibliographic essay can contribute in some small way to the accomplishment of that worthy task.

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Reading Murray Bodo's *Wounded Angels* and *Visions and Revisions*

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Though these two poetry collections were written a couple of years apart, because of a publishing delay, both came out within a month of one another in the spring of 2009. Though different in many ways, they express the same concerns for justice, compassion, respect for the uniqueness of each person, reverence for all of creation, and peace. These concerns, manifest in varied poetic forms using stunning images and melodic language, make both books appropriate for any class in which the Franciscan values are integrated. A creative instructor could easily use any of these poems as touchstones, catalysts for discussions of our core values. I can also envision staff members forming discussion groups using Bodo's poetry as a focal point. There is such an abundance of thought-provoking material that springs from these poems that it is difficult to choose one direction. What follows is one person's response to the reading of these two fine collections.

Introduction

Murray Bodo's *The Earth Moves at Midnight* (2003) begins with the death of his mother and ends with the death of his father. In "Growing Hard of Hearing," the final poem in that collection, he addresses his deceased parents: "*You, my mother and father, and I/your only book, all three become words/I'm the last to preserve*" (Bodo, 2003, p. 91). The "only book," of course, is a metaphor for himself as the only child, the only one left to memorialize their lives in words. He takes up this lone-survivor theme again in *Wounded Angels* (2009). In a poem addressed to his mother, "Sewing Box," he writes: "I have the sewing box and pillow cases/you embroidered — having no children/to give them to" (Bodo, 2009, p.105). The realization that he's the only one left to keep his particular dead alive in words appears again in "The Old Sporting Goods Store When He Was Twelve" (21). This poem describes Lesio, McNellis, and Bonita, people he knew from the store. He asks them: "*Am I the only one who hears/you talking by the kerosene/stove? Gone so many years and none/but me to remember…*" (Bodo, 2009, p. 22).

It may be that he *is* the only one to remember these special people. But how blessed they (and we) are to have Murray Bodo be the one mining the language for the best words to portray their lives! In reading *Wounded Angels* and *Visions and Revisions: Celebrating 800 Years of the Franciscan Way of Life,* I sense that Bodo feels as privileged to be the one to preserve their memories as he does to be able to delve into the vast store of words and use them to honor his parents and others (including his Franciscan brothers and sisters) who are long gone. Words and memory — these are his concerns. Though at times we may get them wrong, he suggests that

all the trouble we go through to get words and memory right is vital to our own well-being and the well-being of others in our community. When words and memory speak the Truth (which we can easily distort and wound), all kinds of healing can take place. We can denigrate people with our words and harm them. We can honor people with our words and heal them. Bodo's interest is in honoring and healing.

"More Than" Murray Bodo

In three different poems in *Wounded Angels,* we find references to what is "more than" what we see before us.

> What to make of photos that are
> supposed to be us and are at times
> prophetic, glimpses of *more than*
> the contours of the physical shape
> we cut in the air around us…(Bodo, 2009, p. 16 — my italics)

In "Holy Relics," there are "pilgrims/seeking *more than* an arrangement of bones" (Bodo, 2009, p. 37 — my italics); and in reflecting on the work of the man who carves wood to feed his family in "Writing in Assisi," the speaker suspects that the wood carver

> …chips away every day,
> mallet to chisel to wood,
> to surprise himself
> with something *more than* food (Bodo, 2009, p. 46 — my italics).

In *Visions and Revisions,* the speaker of "Hearing Things" refers to "couplets that reach for *more than* rhyme" (Bodo, 2009, p. 59 — my italics). Even when the words "more than" aren't explicit, we get the sense that each person, place or thing Bodo considers is always much *more than* meets the eye or the ear.

But what does he mean by the expression "more than"? An earlier book, *Song of the Sparrow,* offers some clues. In that book of prose and poetry, Bodo (2008) says that he looks for "the transcendent in the particular" (p. 22). I take it, then, that the "more than" in his poems refers to the transcendent. "Particulars themselves," he goes on to say, "tend to be self-serving and convoluted. Only the transcendent, the metaphysical, frees the particular concrete experience from the poet's own introversion" (p. 22). All the subjects of his poems, whether person, place or thing, are particular and concrete. One might say that *Wounded Angels* and *Visions and Revisions* are books bursting with winged nouns, that is, persons, places, things (with an accent on persons) that are the stuff of memory. "Particular concrete experience" is revisited and, in the process, freed from itself by the transcendence that the poet is able to sense and present to us through the "magic of words" (p. 32).

The two books deal with different aspects of the poet's memory. *Wounded Angels* centers on memories of particular people in his family of origin, his family of Franciscan brothers and sisters, and the family of humanity all around him, prostitutes and scholars alike. In *Visions and Revisions*, on the other hand, he remembers and celebrates the lives and gifts of Francis and Clare that are presented to him in various guises. Ordinary life becomes extraordinary. The subjects in this book run the gamut from medieval art to modern day shopping malls to the wisdom of his friend Denise Levertov. Neither fresco (thing) nor mall (place) nor Denise Levertov (person) remains represented on the page unwinged. They are always "more than" themselves, that is, imbued with the transcendence of God, which is why one is hard-pressed to find anything sentimental here. The poet shows great regard and gratitude for the persons, places and things in his life. One senses that he knows to the depths of his soul that he cannot do what he does or be who he is without them.

The spirit that emanates from the particular thing, the transcendent, depends on our being true seekers, that is, faith-filled and open.

Holy Relics as Things

Relics were commonplace for those of us who came of age in the pre-Vatican II Church. We learned early on that special graces could come to us if we were close to a slither of bone from some great saint. These relics (things) could be found in altars or encased in the rosaries we carried around in our purses and pockets. Perhaps our "belief" in such things has diminished. But in the poem "Holy Relics," which I referred to above, Bodo asks us to take another look:

> Silent the tombs where bone-specimens
> lie for inspection —
> relics no different to the eye than
> those of kings and queens
> or the anonymous peasant whose tomb
> was field or forest.
>
> Where are the souls that quickened us
> and brought us here — pilgrims
> seeking more than an arrangement of bones?
> Yet, the air
> does sing with their signature.
> Sometimes everywhere (Bodo, 2009, p. 37).

Bones of saints look the same as bones of kings or peasants. It's the faith of the believers themselves that makes them holy relics. When the

speaker asks where the souls are that brought the pilgrims on their journey seeking something more than bones, he seems to be looking to resurrect the living spirit in those bones. The very question as to where the souls are causes him to "see" that those souls, the spirit of the holy relics, never left. It is we who did the leaving. Pay attention, the speaker seems to say, and you'll see that the souls of those saints that quickened us are as present as they've ever been. The spirit that emanates from the particular thing, the transcendent, depends on our being true seekers, that is, faith-filled and open.

Ordinary Things

It's not only the holy relics that contain the living spirit that spurs us on our journey. It's also the ordinary things of daily life. Just scan the contents pages of *Wounded Angels* and *Visions and Revisions* and you'll see that *things* are everywhere present in these books: junkyard Dodge, album, rifle, house, glass, shells, bells, mirror, photo, water, beach, diary, desk, painting, etc. These are all *things* and they are all made holy in these books by the writer/believer Murray Bodo. Take, for example, "Junkyard Dodge." The car itself, the thing, becomes the vehicle (pardon the pun) for the speaker's very important ruminations about the past and present, ruminations which seem to move him forward in his self-understanding.

In this opening poem, the speaker, a grown man, is looking back and trying to enter the time of his boyhood when he was free to sit in the old Dodge and bring it to life with his imagination. It is a movie scene, and he and Errol Flynn are the heroes saving "the sloop," that is, the old Dodge, from sinking. It's as if, in journeying back in time, he is also journeying forward. He admits that he is pretending that it's a desire for adventure that takes him back to his youth when, in reality, it is age itself. Even though he tries to create distance between his boyhood and adulthood by referring to himself as "the little boy," we get the sense that he is quite intimate with the youngster who imagines the car as a ship but who is close enough to "the man" that he is able, as an adult, to "sail back" there and see the transcendent that he probably was not conscious of as a boy. (Or, at least he would not have been able to identify it as such.) The particular experience, the boy feeling safe "sitting on the bare springs/where upholstery used to be," (Bodo, 2009, p. 8) is freed from its lifeless past because the adult has the courage not only to remember this important childhood scene but to contemplate what it means for the adult looking back. He seems to have awakened the memory in a healthy way. There is no obsessive holding on but a clear-headed gratitude for what the memory has taught the grown-up. Clearly, the junkyard Dodge is more than the *thing* it is. The transcendent is truly present. Which is to say it is as much a holy relic as the bones of a saint.

Places

Not only do the *things* in his life lift the poet's experience beyond the particular but places do as well. Whether he's in Gallup, New Mexico, or Cincinnati, Ohio, or Assisi, Italy, or the inside of a train, he is able to elevate each particular place in such a way that it becomes more than its geography. One poem in which transcendence is fully experienced by the speaker and fully shared with his readers through his choice of words that convey the experience is "The Southwest Chief" (Bodo, 2009, pp.16-18), a poignant account of his journey to his father's funeral. In this poem, we get the sense that it's the journey itself, the actual train ride, that prepares him (almost in a mystical way) for his destination — the ritual that will mark his tremendous personal loss.

As if to see it more clearly, he recounts his unusual experience on the train in the third person: "…he enters the diner of the Southwest Chief." There's nothing out of the ordinary here: a man on his way to his father's funeral goes to the dining car (an ordinary *place*) to get a bite to eat. What follows, though, is anything but ordinary:

> When the maitre-d asks, "How many?"
> and he says, "One," everything comes down.
> He returns to his room and looks into the dark.
> A full moon stares in on him staring back:
> his own pupil, detached, floats in black night
> follows him until they enter the hole called
> Raton Pass. It reappears when they emerge,
> a face etched in grey on the white moon
> become his pupil leading him who once held it
> secure in its own socket, thinking the eye
> was not like one's face that changes
> in the mirror as the eye does not, except
> to grey a bit like the etchings on the moon
> like hills and valleys when you see them on TV,
> that other eye that looks back at you with news
> from the moon, but this time from the astronaut's eye
> or the camera that follows him about the moon
> alone with heavy shoes that keep him from sliding
> into space the way his eye did when he was asked
> how many are you and his eye became the moon. (Bodo, 2009, p. 16).

No doubt he has dined alone before but this time, when he says "One," the realization that both parents are dead seems to race through his entire being. It's as if he has been stricken with the knowledge of the finality of their lives and his utter aloneness. He returns to his room a different person. Alone on the train going to his father's funeral, he is transfixed as he stares at the full moon which he senses that his own pupil is joining. The pupil, the dark center in the middle of the iris through which light reaches

the retina, is essential. Without it, his sight is not the same. There can be no light. His parents are gone; his security is gone. How could he not be shaken by this strange experience? But as unsettling as it is, he is helped by it. The dark pupil joins the light of the moon and together they lead him, steady him for the rest of the journey. He will not "slid[e] into space" the way he might have without having gone through this amazing experience. He seems to have a better grasp afterwards. He is more prepared for what he'll face at the end of the train ride.

The second part of this poem has a somewhat lighter tone. It's interesting to note that in all the poems that precede this second part of "The Southwest Chief," the poet refers to himself in the third person (e.g. "the man has no memory of the boy on the tricycle…"). But after the experience on the train, which I suspect now becomes a sacred *place* for him, he is finally able say "I" instead of "the boy" or "the man." He speaks of the house where he lived with his parents, "its fence, the color of the faded images/*I* have of mother and dad and me…" He goes on to say, "*I* am left alone thinking…" Finally, towards the end of this incredibly moving poem, he says

> … *I* take out the album *I* carry
> to look at grey pictures of three
> like the moon, the train, and me. (Bodo, 2009, p. 17-18).

"He" has definitely come somewhere after the experience on the train. It's as if in the dissembling of his eye, its pupil becoming one with the moon, he is able to *see* his situation more clearly. One senses that he will never be able to look at that picture of himself with his parents without also bringing to mind the Southwest Chief on that important journey on the train to his father's funeral. I hear an almost childlike ring to that last line — "the moon, the train, and me" — which suggests a kind of rebirth, going back in order to move forward. The moon and the train are no longer mere places. With his careful choice and placement of words, the poet evokes the transcendent in a particular train on a particular day lived by a particular person who not only faces a huge loss in his life but who also receives the grace to begin to understand.

Persons

Before we look at particular poems and ways in which they reverence persons, I want to examine the structure of this book. Like many poets, he arranges his poems in sections. There are five parts, each with a different focus: (i) boy with junkyard dodge, (ii) tree with birds, (iii) jar with shells, (iv) wounded angels, (v) ending with beginning. But he includes three italicized poems which are spread through and seemingly hovering over the ones in these five sections: *"Wounded Angel," "Wounded Angel 2," "Wounded Angel 3." Wounded Angel* is the title of the picture on the front, a reproduction of a painting by Hugo Simberg. At first glance one might think the title is senti-

mental. But if you look closely at the picture and read the three poems with this title, you'll see that they are anything but sentimental.

As if to instruct the reader, the poet opens with this declaration in "*Wounded Angels"*: *"Truth is a wounded angel."* (Bodo, 2009, p. 3). The Simberg painting shows two young boys, one looking out at the viewer with the saddest of eyes, carrying an angel on a stretcher. The angel is sitting up, her wing torn, her eyes covered with a blindfold. We see this image, and the poems that refer to it follow in the text. At first I was baffled as to what these three poems had to do with the others in the collection. In a book that examines memory in its various manifestations, why the tripartite reminder that we all take part in the wounding of the good?

> *"That impulse to bring home the body*
> *as if we are helping mercifully*
> *grateful the victim hasn't eyes to show*
> *we were complicit in the wounding,*
> *the slaughter."* (Bodo, 2009, p. 65).

And in the opening poem, *"Wounded Angel,"* the speaker observes that "*we're the very ones who/wounded her…"* (Bodo, 2009, p. 3). There's the suggestion toward the end of this poem that we all blame others when in fact we are all responsible.

What do the picture and the poems have to do with the first section called "boy with the junkyard dog" in which the poet examines his childhood memories close up? If truth is a "wounded angel" and if all of us are responsible for the wounding, then why include poems about his boyhood, poems that give us pictures of what looks to me like a good and healthy upbringing, a childhood peopled with the likes of Shanty Meyers who owned the trading post on the road to the Navajo Nation and Bodo's mother "baking, frying fish," not to mention Lesio Leonesio whom his mother called "Bullshitta." (Bodo, 2009, p. 21). If you grew up unloved or in a less healthy household, you might find yourself wishing you'd been brought up by these loving parents and the citizens of Gallup, New Mexico, whom Bodo remembers with great affection.

After examining the book more closely, though, I realized that couched in among these scenes of what seems to be an enviable childhood are many wounded scenes, wounded not only by war and poverty but also by other forms of violence. For example, we learn that his father's stepmother had beat his father and locked him in a closet (Bodo, 2009, p. 23). Then there's the reference to what was no doubt an accepted cultural norm back in 1948, the words on a mural that read "Indian squaw, drunk, go back/to your own reservation" (Bodo, 2009, p.11). Finally, there's the very moving poem, "The Southwest Chief," in which he writes, "I am left an only child thinking/there should be more in the picture…" (Bodo, 2009, p. 17). He too is among the wounded. So his decision to include the picture and the three poems that remind us of our responsibility in defiling the goodness in the

world makes sense. It is another way that Bodo resists falling into sentimentality. We are all to blame for the wound and we're all responsible for healing the wound. As the angel herself says, *"I let you carry me home,/an angelic caricature/that only you can cure"* (Bodo, 2009, p. 89).

Persons. He loves them. He regards them. He elevates them beyond themselves. And, in some poems, he portrays the suffering among us in such a touching way that we can't help but feel deep compassion. "Passover" is one of these poems:

> As though nothing has happened
> they keep up appearances
> "Early Bird Specials" Fridays,
> after which, their evening stroll
> to "work off" dinner, delay
> going home to watch TV.
> No one notices their masked
> pain, their wooden pace since he
> came home, a metal box from
> Iraq. Their route is cyclic,
> unvaried. The angel has
> not passed over; they have no
> child, just tired bodies and
> minds not trying not to die. (Bodo, 2009, p. 95).

Parents all over the country have lost children in Iraq. We know that. There are the funerals, the public expressions of gratitude for their sacrifice. But soon the public ritual is replaced by the individual private ritual, in this case the Friday meal, the stroll, the eventual return home to watch TV. What could be more ordinary? Bodo, the keen and sensitive observer, shows us that the private ritual is burdened with deep pain. Perhaps because their home reminds them of their lost son and the emptiness his death has left behind, they delay going home.

Bodo indeed goes deeper into the heart of suffering. He sees it and, though he may be powerless to do anything about it, he shares his tender observations with readers, some of whom may be moved to think more deeply about the cost of war.

Notice how slowly and reverently this poem builds. Each carefully composed line honors these bereft parents in the most exquisite and loving way until, finally, our compassion cannot be contained as he concludes with the matter-of-fact statement, "…they have no/child…" (Bodo, 2009, p. 95). And, not only does their loss make their bodies and minds tired but this grieving couple is "not trying not to die." (p. 95). A lesser poet may have simply said that they are trying to stay alive. But Bodo sees in them *more than* an

effort to stay alive. This particular grief-stricken couple is burdened with more passivity than that. In *not* trying not to die, they have, in a sense, given up. They have let the dull ritual pull them along. They seem drained of the energy it would take merely to stay alive. In "Passover," Bodo indeed goes deeper into the heart of suffering. He sees it and, though he may be powerless to do anything about it, he shares his tender observations with readers, some of whom may be moved to think more deeply about the cost of war.

Visions and Revisions offers several excellent poems directly relating to Francis and Clare: "Clare di Favorone and the Moon" (p. 12), "St. Francis and the Fish" (p. 13), "Francis at Greccio, 1223" (p. 15), etc. Also, there is a "Mass for the Feast of St. Francis of Assisi" (p. 20-26), a long and lovely poem that I think begs to be read aloud because hearing the sound of its rhythms awakens its content. The rhythms of language, the songs, Bodo suggests, have no other purpose than to honor persons. Nowhere is this idea more explicitly and beautifully sung than in "Hearing Things":

> Always they sing here,
> their melodies, their harmonies
> sounding from a glance
> in the mirror say, the way
>
> I hear things as they
> did, or the color of my voice,
> or a musical choice
> that was theirs and I'd forgotten.
>
> They sing here now in
> couplets that reach for more than rhyme,
>
> that want to hold on
> lest they vanish like their voices,
>
> the loved ones. How can
> song be anything other than
>
> notation to one's
> desire that they, so loved, shall live. (Bodo, 2009, p. 59).

In this poem, Bodo stops to consider his reason for writing. He tells us that the voices of lost loves ones are always there in the poems/songs. Like all of us, like the couple in "Passover" who lost their son, he wants his "loved ones" to live. He wants to remember. And the only way for this one Franciscan, Murray Bodo, to continue to express that desire, that love, is to write/sing his poems in the best way possible. His aim is to remember and honor *persons.* "Hearing Things" is a love poem to those who have touched his life and made him *more than* he could ever be without them.

Conclusion

Wounded Angels begins with a poem remembering his boyhood and ends with a poem remembering his mother as a girl. Between these two poems is a generous array of poems that opens us to the transcendent in the persons, places and things that concern Bodo. Whether he is pondering the pain his father feels when his only son becomes a priest (Bodo, 2009, p. 67) or daffodils in a brown beer bottle (p. 33) or asylum seekers forced to live in gypsy trailers (p.91), he is always paying homage whether the subject at hand is fraught with sorrow or joy. The same is true of *Visions and Revisions,* a book which begins in Assisi with "Writer's Block" (p. 7), a poem that describes the frustration of not being able to write because he has "lost his center" and concludes with the admission that he can't do it alone. He needs others to get the words flowing again. This book, which celebrates 800 years of the Franciscan way of life, ends with "Revision" in which he is imagining himself on his way back to Assisi, a place he has been going to for over thirty years. Murray Bodo, who again refers to himself in the third person just as he did when he looked back on his childhood, is older now. In "Revision," he ponders the last time he'll go to Assisi:

One of the most important lessons that St. Francis of Assisi, Murray Bodo's spiritual father, teaches is to reverence the uniqueness of the individual.

> And when he returns
> the last time, it will be
> cold and something
> will have changed,
> as if weather knew
> what he'd become
> but for the scratching
> of his pen. (Bodo, 2009, p. 86).

It is fitting that this book, which he says is as much a homage to the Franciscan way of life as to "life itself as it is lived by one Franciscan in the 21st Century" (p. 88), end with a reference to his writing, "the scratching/ of his pen." (p. 86). One of the most important lessons that St. Francis of Assisi, Murray Bodo's spiritual father, teaches is to reverence the uniqueness of the individual. Each of us is different. Each Franciscan is different. The uniqueness of Murray Bodo's vocation as a Franciscan is that it is inseparable from his vocation as a poet. Though *Visions and Revisions* is a book "celebrating" his Franciscan way of life, it also presents us with a voice (Bodo's voice) reminding us every step of the way that, Franciscan or not, he experiences the full range of human emotions that all of us face each and every day. As he writes in *Song of the Sparrow,* "…life is not a

continuous celebration. It is rather a rhythm of joys and sorrows, certitude and doubt, fullness and emptiness, intimacy and loneliness, turning inward and turning outward" (Bodo, 2008, p.72). This rhythm is everywhere present in his poetry.

In the foreword to *Wounded Angels,* Herbert Lomas says that Murray Bodo is "the most human holy man you could ever meet, and the most fun." He adds that this "laughing, joking, loving, still-more-than-half-Italian Dr. Bodo" makes "everyone he meets want to appoint him as their spiritual adviser" (Bodo, 2009, p. xi). After reading and re-reading both *Wounded Angels* and *Visions and Revisions,* I can certainly see why.

Author's note: *Wounded Angels* is available in the United States from Eighth Day Books, Wichita, KS orders@eighthdaybooks.com 1-800-841-2541.

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Eating My Roots

A skirt of giant leaves
like primordial fern
marks the spot where I dig
the stubborn, white, hairy root.

In the kitchen I grind it to a pungent paste:
Horseradish. One whiff brings back Easters past,
mustached babas and tetzes,
fat pink kielbasa, and kolach.

This conjuring never fails to delight me,
but after the meal I still wonder how to dig deeper–
not all the way to China, but to the country
where my own ancestors dwelt.

When I try to picture them I get darkness–
dank, smothered– where what writhed
now lies twisted, mute, buried.
Do I really want to expose these gnarly stunted growths?

Better to sing to them, coax them to sprout hairs,
take up nutrients, grow tumescent,
that they might give up their volatile essence,
clear the nose, prick the tears.

* *babas and tetzes*: grandmas and aunts; *kolach*: sweet bun

Sally Kuzma
Milwaukee, WI

Articles of Faith

Old Easter basket — the one
from our patent-leather, church-hat childhood. Remove
the pink cellophane grass, a touchy bunch, brittle with age.
There's a woven pattern, wide with space, shrunk with time.
My father's one delicate thing he made – the red
decorated Slovak Easter egg – not there.

> My Mother's thoughts fall through the basket holes,
> her head a sieve. No more does she remember
> any Easters past. Hungry as I am
> for stories of the blessing
> of the baskets of food on Holy Saturday,
> some pure thing we might have done together.

Empty, we come up empty. Though our plates are full
of elegant restaurant fare, a spell of silence falls
about us. We are not without thoughts.

> Mine: How I'd have liked to cook something,
> to touch Dad's bad-grass grave.
> Hers: This food is good. Who is that gray-haired girl?

I cannot know how they held it together, kept
their eggs in one basket, their three daughters
in a fierce hold of scared love, keeping out
the wider world, bright with a foreign intelligence.

Tonight I sleep in my rickety childhood bed,
one candle lit for beauty and wonder how
hard it was for Christ to unravel
his strands of shroud,
to go toward
that slat
of light,
to leave
the tomb.

Sue Ellen Kuzma
Natick, MA

The Tree in the Garden

I see them in their ragged, glad processions,
their bodies broken, passing up the long lane,
stumbling between the ditches, joyful, and fading
into the blackness of the forest trees;
who threw off everything that I strain after
as if it were all trash and arrogance; now
primroses already in the ditches, green knife-blades
of daffodils lift fresh with urgency; I have prayed
to saints and martyrs in their purities, 20 remote
familiar figures in the extravagance of their faiths,
who breathed out thanks for excruciating
agonies: Augustine, Xavier, Joan — yet the way
the blackcap bullies in around the birdfeed
and gangs of long-tailed jittery tits come
swissing through the bonebleak apple-trees to seek
sustenance, then pass indignant into February grey
leaves me again bereft and at a loss for words.

John F. Deane
Dublin, Ireland

The Holy Path

The holy path
is a white way to vacancy
poetry without the words
(though still the poem is there)
like the flight of a bird when the bird
sits still on the telephone line
Imagine the sweep of the curve
that landed him there
the soft rush and gentle glide
on open air
See him
and take him in your soul
flight and all
and spread your arms
winging your eyes upward
and sweep into your next role
with the ease of the kingfisher
flashing blinding artistry
leaping into other worlds
and threading the luminous passage
back into your own
life
passing into the dream of yourself
as if
for the love
of the pure spectacle of it

James P. Kain
Neumann University
Aston, PA

No Chance to Linger

I saw my brother,
who rarely comes to visit,
lay his index finger and thumb —
palms spread and open,
upon the antique wash stand
with a gentleness unlike him.
It was as if the grain of his thumbprint meshed
with the grain of wood, lacquered over now 25 years,
that our dad smoothed and mirrored to reflection.
He leaned just barely on its top to get a closer look
at objets d'art hung in a shadow box above it
and then stepped his weight back again,
firm footed, turned
and pocketed his hands with no chance to linger.
And I knew, in words unspoken,
that the mahogany casket he carried, heavy
to a son, lightened in the autumn handiwork
of dove-tail pine and white
porcelain drawer knobs.

Susan Saint Sing
Florida

"What Are You Serving Today"? How AFCU Member-Schools Are Helping Students Integrate the Franciscan Ideal of Service into Their Personal and Professional Lives PART FOUR

KEVIN GODFREY, PH.D.
&
KELLY COCKRUM, PH.D.

This article is the last in a four-part series begun in 2005. The purpose of the series has been to identify in a preliminary way how AFCU member-schools assist their students to learn, understand and integrate the Franciscan approach to service into their personal and professional lives. This project fits into the larger plan of the *AFCU Journal* to incorporate into each published volume opportunities for readers to familiarize themselves with AFCU institutions, programs, personnel and students.

Previous installments in this series presented information on service at the following AFCU institutions: Alvernia University, Felician College, Hilbert College, Marian University, Saint Francis University (Loretto, PA), Cardinal Stritch University, Siena College, University of St. Francis (Joliet, IL), Neumann University, Saint Bonaventure University, Lourdes College, Silver Lake College of the Holy Family, Viterbo University, Franciscan School of Theology, Our Lady of the Lake College, Saint Francis College and Villa Maria College. This volume introduces Briar Cliff University, Franciscan University of Steubenville, Madonna University, Quincy University and University of Saint Francis (Fort Wayne, IN).[1]

BRIAR CLIFF UNIVERSITY

Sioux City, Iowa

The overarching theme of the Mission Statement of Briar Cliff University (BCU) is that BCU is an educational *community*. As such, one of the principal features of its mission is that it is rooted "In the Franciscan tradition of service, caring and openness to all." Seven Values have been articulated to help support the mission. The fourth relates directly to service: Our culture of service to our constituents, to the Siouxland community and beyond.

Sustaining the community motif, the Mission Statement goes on to present four *models of community* that identify with increasing precision both the kind of community that Briar Cliff is, as well as the kind of educational action-goals to which it pledges faithfulness. The fourth model presents BCU "As a Community among Communities" that assumes wide-ranging responsibility for service to others. As such, BCU (1) "develops sensitiv-

ity and ways of actively responding to the needs of society," (2) "demonstrates a leadership of service both to and beyond the campus," (3) interrelates a regional focus with global awareness," and (4) "cooperates with other institutions, including educational, church, governmental, business and community service organizations."[2]

Given the strength of its commitment to service as a foundation for its educational mission, it is not surprising that one of the goals of general education is that students "contribute meaningful service to their communities." In fact, the performance of service is a graduation requirement mandated by the General Education Curriculum as one of its four components. The General Education components are "Intellectual Foundations," "Competencies," "Service" and "Liberal Arts." The description of the "Service Component" published in *Catalog 2009-2011* says:

Academic departments will define the service component for their majors and determine if students have fulfilled this requirement. Prior to graduation, the department chairperson will verify that each graduate has fulfilled the service component. The minimum requirements must include either a Service or a Service Learning experience.

> **Service**. Students must complete at least 10 hours, however departments may require more than 10 hours for their major requirements. The service must be provided to the university or community.
>
> **- or -**
>
> **Service Learning**. Students must complete at least one approved service learning activity. Students are invited to design their own service learning experience or participate in university service learning opportunities. The service and learning experience must contain identifiable and assessable student learning outcomes.

The element of service is not limited to the general education curriculum. Students interested in the honors program also have the 10-hour service requirement as well as a service project organized by the Honors Program.

Service is also an important element of a scholarship opportunity called the Richard J. Doyle Leadership Award. These annual awards are selective, four-year developmental programs that involve students in leadership education, training, community service (both on and off campus), career development, leadership internships, and mentoring relations with faculty and administrators.

An organized approach to service has been important at BCU since the 1960s when an office called "Cliff Corp" was established. In the 1980s this dimension became more formalized with the establishment of a Community Service Office called *BCCares*. A component of Campus Ministry, BCCares focuses on service activities in the local area that put Catholic Fran-

ciscan values and faith into action. BCCares networks with local schools, social services agencies, health care centers and businesses to offer Briar Cliff students numerous and fulfilling volunteer opportunities on and off campus. Each year, BCCares volunteers contribute hundreds of hours to serving others and are mutually enriched by the lives they touch. Activities are open to all students, regardless of their faith affiliation.

BCCares sponsors several important outreach events that are spread seasonally throughout the school year. During orientation week all freshmen participate in a food drive for the local Food Bank and thus are introduced to the concept of "service" as a priority value. Later in the fall, BCCares sponsors a Senior Citizen Day Out, bringing approximately 100 senior citizens to campus to share lunch and conversation with students and staff and to be entertained in programs prepared by students. Before Christmas, the group sponsors a Christmas Party for people with disabilities, offering a program of lunch, entertainment and a personal gift for approximately 100 people who are mentally and physically challenged. Other service projects arranged by BCCares include serving at a soup kitchen, tutoring on-campus and in local schools, providing entertainment in elder-care facilities, providing child care, cleaning the homes of elderly citizens and helping them with chores, and working with highway clean-up.

Students involved in BCCares benefit by:

- Developing competencies in leadership
- Learning to apply these competencies to real-life situations
- Encountering a variety of issues
- Interacting with people of all ages and cultures
- Experiencing first-hand the gratification of serving others
- Gaining valuable service-related career experiences

Campus Ministry also sponsors a yearly mission trip to Honduras, where students and staff raise monies for supplies and then assist villagers to install a water system to bring clean water to their homes. In addition, there are yearly service trips to rural Mississippi to assist with education programs and other projects for the needy population. Finally, each year the campus community focuses on a particular Franciscan value for education and outreach. Coincidently and not surprisingly, the Franciscan value for the 2010-11 academic year will be "service."

FRANCISCAN UNIVERSITY OF STEUBENVILLE

Steubenville, Ohio

Franciscan University of Steubenville is guided by what might more appropriately be called a *mission description*, rather than a more classic

or standardized *Mission Statement*. The first paragraph of this description articulates the broad academic goal(s) of the institution: "The purpose of Franciscan University is to further the higher education of men and women through programs of liberal, professional, and pre-professional studies leading to the conferral of the baccalaureate and master degrees in arts and sciences." The second paragraph lays out a correlative religious and character-building focus of the mission: "It is the further purpose of the University, publicly identified as a Catholic and a Franciscan Institution, to promote the moral, spiritual, and religious values of its students. The University is guided by the example of St. Francis of Assisi."

To achieve its mission goals, the University embraces five "general policies": (1) Intellectual and Faith Community; (2) Evangelization; (3) Dynamic Orthodoxy; (4) Christian Maturity; and (5) Good Stewardship. These general policies are instantiated in more specific (a) academic and (b) student life policies.

The interface between ***academics*** at Franciscan University and the institution's mission to introduce students to the Franciscan ideal of service is informal and voluntary. The University has not dictated specific academic or graduation requirements related to service education. However, instructors may integrate education for service into their classes on a voluntary basis. Nor are there service-learning requirements contained in the core curriculum or organized service-learning program(s).

Instead, the primary energy for leadership and organization of education in the tradition of Franciscan service comes from the ***Student Life Office***. The concluding section of the Student Life Policy contains a clear and direct reference to *service* as a guiding priority of the University:

> The University desires all its programs to be guided by the law of love. Specifically, the University welcomes entertainment and recreational activities that uphold the lives of those involved; promotes participation in physical health programs and athletic activities; promotes personal and spiritual development, particularly through faith households; provides within its means, counseling and other support serves as appropriate; supports Christian morality and respect for life; embraces a Catholic worldview; encourages service off campus to the poor as an essential part of a student's educational experience.

The Student Life Office manages a number of important institutional initiatives referred to as "Outreaches": (1) Chapel Ministries, (2) Mission of Peace, and (3) Works of Mercy. Outreaches have as their primary focus the delivery of opportunities for students to integrate Catholic, Franciscan values into their personal and professional lives through experiences of community-building as well as through a diverse array of service opportunities. What follows is a brief synopsis of outreaches sponsored by Franciscan University.

(1) Chapel Ministries: All students at Franciscan University are invited to participate in *Chapel Ministries*. Since the term "ministry" is a synonym for "service," this invitation to participate in ministry is a special invitation to contribute service in support of the University community's life and traditions of worship. Ministries available to students include reader, altar server, extraordinary Eucharistic minister, sound ministry, music ministry, drama and festivals of praise. Chapel Ministries also sponsors and provides leadership for the on-campus Office of Evangelization. This office supports regular events throughout the academic year through which students contribute to the University's commitment to evangelize others.

- **Festivals of Praise:** One Saturday each month during the semester student teams lead liturgical events of praise that include presiding, music ministry, intercession, discernment and prayer.
- **Born of the Spirit Retreat** is an off-campus, student-led retreat designed to help students deepen their life of Discipleship. Students prepare talks and give testimonies to promote and explain what it is to be open to the gifts and charisms of the Holy Spirit.
- **S.E.N.T. (Student Evangelization Network Teams):** Teams of students travel to local parishes throughout the semester to conduct retreats for high school students. Short dramas, testimonies, and other means are used to teach youth.
- **Beatitudes:** This is a male *a capella* music group that is dedicated to proclaiming the Gospel of Christ through song, drama, and testimony. The group performs on campus and in the local community and also commits to an evangelization tour over spring break.
- **SonLife:** This Spring Break evangelization trip to the beaches of Florida allows students to evangelize other college students and also to reach out to marginalized people and non-believers.

(2) Mission of Peace is an outreach of Franciscan University which sponsors domestic and international mission trips during the semester breaks. Students generously share their time and talent while on mission in service-related projects, catechetical and evangelical ministries in youth, village, and medical outreaches. These evangelical efforts are one way the University lives out the mandate of *Ex Corde Ecclesiae* that Catholic universities serve as a "living institutional witness to Christ and his message." Coordinated mission experiences that are sponsored by Mission of Peace include the following trips: (1) a Christmas mission to Jamaica; (2) Spring missions to Belize, the Bronx, Chicago, Ecuador, Honduras, Mexico, New Mexico, New Orleans, North Dakota, San Diego, and Steubenville; and (3) a two-week summer mission immersion experience in Ecuador.

(3) Works of Mercy is an outreach of Franciscan University of Steubenville in which students promote the Gospel of Jesus Christ through the cor-

poral and spiritual works of mercy. Through involvement in community outreaches and projects, students dedicate themselves to serving the underprivileged of the Ohio Valley in the following outreaches: Nursing Home Ministry, Ministry to the Poor, Ministry to the Sick and Needy and Ministry to the Youth.

MADONNA UNIVERSITY

Livonia, Michigan

Various pieces of strategic documentation at Madonna University (MU) establish and identify how service to others is both a central value within the University's educational mission and also a significant operational principle. According to the following statement:

> The mission of Madonna University, a Catholic and Franciscan institution of higher learning, is to instill in its students Christian humanistic values, intellectual inquiry, a respect for diversity, and a commitment to *serving others* through a liberal education, integrated with career preparation and based on the truths and principles recognized with a Catholic tradition.

Immediately following the Mission Statement, the Undergraduate Bulletin contains a section entitled "Foundational Values of Our Mission." Each of its seven parts — "The Catholic Tradition," "The Franciscan Ideal," "Christian Humanistic Values," "Core Values," "Diversity," "Liberal Arts with Career Preparation," and "A Student-Centered Learning Community" — are sources from which University values flow. Prominent within the institutional values identified in each section are statements about the importance of serving others. The following four bullets highlight sources of values for MU and correlative service commitments that flow from them.

- *The Catholic Tradition*: "Ultimately, the Christian message calls upon all people to witness God's unconditional love to the world through the pursuit of truth, the promotion of social justice, and the commitment to serve others who are less fortunate."
- *The Franciscan Ideal*: "The mission of the University receives its spirit from such Franciscan values as: a reverence for the dignity of each person [and] a love of God translated into assisting all people, especially the poor, minority groups, and individuals challenged with disabilities."
- *Christian Humanistic Values*: "Christian Humanism…supports the belief that a Higher Being judges and redeems life, thereby encouraging men and women to define their relationship with their brothers and sisters across the globe and throughout history itself."
- *Core Values of the Institution*: Among the seven values listed here, the third, "Community," addresses commitment to the value of service most obviously: "Madonna University fosters a spirit of belonging,

> interdependence, and solidarity based on principles of mutual trust, respect for each individual and social justice. The University strives to be an agent of transformation that, through the power of liberal arts education integrated with career preparation, educates men and women to create positive change in the lives of individuals and the global community."

In the section of the Undergraduate Bulletin entitled "Academic Learning Goals" (p. 52), which focuses on degree requirements, academic learning goals and competencies for general education, the matter of service is not addressed specifically. That being said, a course requirement for all students who are twenty-four years old and younger, and who also have fewer than thirteen transfers hours, includes fulfilling a one-credit distribution requirement entitled "Transition to Higher Education" (UNV 1010), which contains a service-learning component. The *Undergraduate Bulletin* offers the following rationale for the service component of this course:

> We believe that Education at Madonna University should promote the ideal of service to our communities, particularly to those in the global community who are less fortunate. This is a reflection of the University's commitment to Catholic teachings on social justice and the ideals of St. Francis of Assisi. To this end, the University requires all students in UVI 1010 to participate in a service-learning experience.

The course description for UNV 1010 states:

> Interactive course designed to address transition issues first-year students face when entering the University: introduction to thought-provoking, challenging, and interesting ideas to enhance critical-thinking, research, writing, and presentation skills; engage in a community of learners; and reflection on a service-learning experience that fulfills the University's mission of service.

The MU Bulletin, acknowledges "service-learning" as one of a variety of important methods for teaching and learning that are available to students. The following description articulates the University's philosophy of service-learning.

> Academic service-learning is an experiential teaching and learning methodology that facilitates a deeper understanding of course objectives through engagement in relevant and meaningful community service. Service-learning fulfills the University's mission by instilling in students Christian humanistic values, intellectual inquiry, a respect for diversity, and a commitment to serving others.

Madonna University's commitment to service is exemplified by the existence of the Office of Service-Learning. This office exists to support service-learning initiatives in both required programs and courses, and also in courses where service-learning is a matter of choice for instructors. It is directed by the following Mission Statement: "The mission of the Office of Service-Learning at Madonna University is to promote, support and sustain effective service-learning partnerships between Madonna students, faculty and the community at-large."

Ways in which the Office of Service-Learning offers support for service-learning initiatives include the following: (1) faculty professional development through the service-learning Faculty Fellows Program; (2) community partner identification and course planning; (3) grant writing support; (4) orientation and training for students, student assistants and community partners; (5) logistical assistance for students' service experiences, including arranging transportation, hours for service, developing log sheets and liability forms; (6) on-line service-learning reflection and assessment tools; and recognition and celebration of students' community contributions.

Indicative of the significance of service at MU is the opportunity to earn the Community Leadership Certificate of Achievement. Students who have completed noteworthy levels of service can be acknowledged through this office. The honor is designed to enhance the student leadership potential through selected courses in sociology, management and Franciscan studies.

Madonna University was named to the 2006-07 and 2007-08 President's Higher Education Community Service Honor Roll, a program of the Corporation for National and Community Service, and is sponsored by the President's Council on Service and Civic Participation, the USA Freedom Corps (including the Peace Corps and AmeriCorps), and the U.S. Departments of Education and Housing and Urban Development.

Volunteer outreach projects by MU students, faculty and staff include: a Gulf Coast Alternative Spring Break where they help rebuild homes in Mississippi, as well as deliver food, furniture and other supplies to those in need; a health fair to build awareness about lead poisoning and to test children for lead in some at-risk Michigan communities; Habitat for Humanity; a Bridge Camp that introduces underprivileged Detroit children to higher education; and a class project at the Detroit Zoo in which students create enrichment objects/toys for the animals.

QUINCY UNIVERSITY

Quincy, Illinois

The educational mission of Quincy University (QU) emphasizes Franciscan service as a target for undergraduate teaching and learning. Although the word "service" is technically not mentioned in QU's Mission Statement, other words and concepts that are synonymous with this term are used,

i.e., "we *work* for justice, peace and the integrity of the world" and "we prepare men and women for leadership and for the *transformation* of the world." QU's full Mission Statement reads as follows:

> Quincy University stands as a Catholic, independent, liberal arts institution of higher education in the Franciscan tradition. Inspired by the spirit of Francis and Clare of Assisi, we respect each person as a sister or brother with dignity, value, and worth. We work for justice, peace, and the integrity of creation. We prepare men and women for leadership and for the transformation of the world by educating them to seek knowledge that leads to wisdom. We welcome and invite all to share our spirit and life.

QU's intention to educate students to value service to others is a clear focus of undergraduate academic programming. The General Education Program (GEP) reflects this commitment most strongly in its 21-credit GEP "core" curriculum. According to the description, the core provides students "with a clear sense of ethical and spiritual identity, and strong communication skills — *so students can work towards the 'transformation of the world'*." Of the eleven "Goals of the GEP," goal #5 specifies outcomes for student learning that encourages integration of the value of serving other people.

> Goal #5 — Students demonstrate growing leadership capabilities, team working and team building skills that will prepare students for ethical lives of responsible leadership and service in an increasingly complex professional and personal world.

Specific forms of service are not required in order for students to complete the GEP, but instructors may build service and outreach opportunities into their courses voluntarily as learning objectives. Although service education or performance is not required, discussions about the value of developing an academic service-learning program have been on-going among faculty and administration.

At QU, the Department of Campus Ministry takes the lead in promoting service opportunities for outreach to local and international communities. Initiatives to help students understand and appreciate service as a Franciscan value are part of a larger, more comprehensive, formative effort on the part of Campus Ministry. Such efforts are organized under the headings of *Journey of Learning*, *Journey of Prayer*, and *Journey of Service*. Journey of Service, the predominant branch of Campus Ministry that facilitates volunteer and service opportunities, defines itself in the following description: "A serving community, compelled by the Gospel we reach out to those in need, especially those who are most vulnerable and forgotten. Living faith is expressed in lives of service in imitation of Jesus. We recognize the dignity and value of each human person." Service efforts at

QU are also guided by the Volunteer Services Mission Statement: "Quincy University Volunteer Services integrates our Gospel and Franciscan values into concrete acts of service."

Local agencies that have been touched by QU students include Habitat for Humanity (Home Construction Volunteers); The Humane Society (Day with the Dogs); American Red Cross (Blood Drives); Catholic Charities (Bridge the Gap to Health Project); Ladies of Charity (Food Drives); Salvation Army (Soup Kitchen and Christmas Campaign); and Good Samaritan Home (Social Hours and Meals).

Students may also participate in national and international service trips throughout the academic year. Trips provide opportunities not only to serve others, but also to learn about social structures that create poverty and injustice. Recent service trips have included the following opportunities: Boys and Girls Home, North Carolina; Beaches Habitat for Humanity, Jacksonville; Franciscan Outreach Association, Chicago; Franciscan Connection, St. Louis; Close the School of the Americas; Right to Life, Washington, D.C.; Haiti Mission Trip; Glenmary Camp, Aberdeen; Habitat for Humanity, Mississippi/Louisiana; and Hurricane Relief Project Lazarus, New Orleans.

Most recently, Campus Ministry has initiated a large-scale, ongoing service project intended to have a far-reaching impact on the United States as a nation. Entitled the **50 State Service Project**, this initiative celebrates QU's 150th Anniversary. The goal is to record service hours in all 50 American States during the academic year of 2009-2010 through the efforts of QU students, alumni/friends, faculty and staff. Although the scope of State projects may vary, an overarching, three-part mission guides the 50 State Service Project as a whole. In Part One, individuals who are involved in serving roles are encouraged to connect personally and intimately to individuals and communities in need in a **Ministry of Presence**. Part Two seeks to **Raise Awareness** of the economic needs that constrain individuals and community-based organizations across the country. Part Three seeks to enable **Active Learning** by encouraging participants to work as volunteers in small groups of 3-5 volunteers.

Each year QU presents the **Franciscan Service Award** to a graduating senior for his or her outstanding commitment to service. The award is given to a student who exemplifies the Franciscan tradition(s) of the University by respecting the human dignity of all people, working for a more just society, and reaching out in service to those in need as St. Francis and St. Clare did. During this past year, QU initiated the **Franciscan Service Scholarship**, which students may apply for by submitting an essay detailing their service to others and the impact that their service has had on their lives.

UNIVERSITY OF SAINT FRANCIS

Fort Wayne, Indiana

The University of Saint Francis (Fort Wayne, IN) is strongly committed to the Franciscan tradition of service. This commitment is evident in the university *Mission Statement* and in its *core values*. The mission statement says: "Rooted in the Catholic and Franciscan Traditions of Faith and Reason, the University of Saint Francis engages a diverse community in learning, leadership and service." Core values statements include the following obvious references to service.

In commitment to our Franciscan tradition, we:

- Reverence the unique dignity of each person.
- Encourage a trustful, prayerful community of learners.
- Serve one another, society.
- Foster peace and justice.
- Respect creation.

The importance of service at the University of Saint Francis is visible from the first visit to the web site. Two links located on the university home page lead to examples where service is demonstrated on campus. The first feature called "Mission Moment" highlights an individual action by a member of the USF Community which exemplified the values. (Featured in the fall of 2009 were a security person who helped someone in an accident and a person in University Technology Services who helped direct some lost motorists safely to campus.)

The second is the Franciscan Values in Action Award. Started in 1999, this award goes to anyone from the campus community who exhibits the previously mentioned Franciscan Values in daily life. Individuals can be easily nominated from a separate web page and sent electronically. From there, members of the Mission and Values Committee decide on the recipient. Anyone can be nominated and past winners include a representative sample of students, faculty and staff.

These links off the home page are an effective method of acknowledging and advertising an aspect of the mission and values of the university. The links also illustrate that service involves the whole campus community and not select individuals doing high profile activities. This approach is an effective means to illustrate that service at USF is a way of thinking and an approach to education.

The importance of service is found throughout the student handbook. In the welcome letter from the President, Sister M. Elise Kriss states that:

> "It is with great pride that I welcome you to the University of Saint Francis. For more than 115 years, we have been focused on learning, leadership and service." And later she invites

students to "…share in our Franciscan Values that emphasize respect for each individual, *joyful service*, a trusting community, a deeper awareness of peace and justice issues, and respect and care for creation."

The emphasis on service is embedded in the General Education program where students take 46-49 hours to fulfill the basic requirement. These credit hours are built around eight goals that have learning outcomes attached. The second of the eight is:

2. Goal: Demonstrate leadership, service, and social responsibility *The Learning Outcomes of this goal are to:*

- Develop a critical understanding of human behavior within various contexts in order to address issues of social justice.
- Demonstrate an awareness of and compassionate response to human needs and struggles.
- Understand how to serve local, national, and global communities in order to foster a just, peaceful, and sustainable world.
- Exercise leadership in fostering and promoting peace and justice in personal and professional interactions

In addition to the tone set by the president and the goals of the general education program, many of the mission statements of the various programs contain direct references to service.

- *The John Duns Scotus Honors Program* is a community of scholars comprised of university faculty and ambitious and intellectually promising undergraduates who desire a more challenging program of study. Students in the Honors Program "…model civic engagement through *service learning* or other projects that combine disciplined reflection and applied learning." It contains one three-credit course, HONR 300 — Honors Service Project, that requires at least 50 hours of community service. Students must submit and have faculty/staff approval of how the project reflects Franciscanism.
- *The Department of History and Social Sciences* "encourages an interdisciplinary approach to research, scholarship, teaching, learning, and *service* that permeates all of its social science programs."
- The fourth goal of *The School of Creative Arts* is to **"**Provide students with an environment that encourages and develops *service to the community*, respect for the unique dignity of others, and an understanding of the arts' psychological aspects and of their cultural responsibility within the global environment."
- The *School of Health Sciences* wants to foster "academic and professional excellence in leadership and *service* among a diverse community of scholars who are lifelong learners."

- The *Department of Nursing* within the School of Health Sciences has a mission to "prepare a diverse community of students for professional nursing, lifelong learning, *service* and leadership."

The university does a fine job of surrounding students with service opportunities. Leading the way is the Campus Ministry staff of three full-time leaders, all with a dedication and commitment to the students and the mission. They are aided by twenty-three male and female peer ministers who are currently enrolled in undergraduate and graduate programs. These peer ministers are involved in creating and leading service projects, and introducing both new and returning students to their work and the opportunities they have to serve. They follow this up by leading a wide variety of service projects that cover a range of needs.

Highlights of the many service projects coming from the campus ministry staff, the peer ministers as well as the university's staff and faculty include:

- Alternative spring break trip to Chicago — students live and help at a Ministry Center that serves homeless males.
- Alternative spring break trip to Appalachia — annual trip with faculty/staff to repair and rebuild housing for families in one of the poorest counties in the United States. This program is through the Christian Appalachian Project's WorkFest.
- Habitat for Humanity — The University was the volunteer sponsor for a house built in fall, 2009, providing more than 150 staff, faculty and student volunteers at the build site. This was a campus-wide effort that involved raising money and soliciting donations of food to provide meals on the days of the build. Employees were given work releases to volunteer for a day, and students were excused from class to participate.
- We're Worth our Weight in Food — For the second year in a row, the University ran a six-week campaign to raise food items amounting to the combined weight of all of the campus faculty and staff (at 150 pounds per person). Departments on campus created competitions and incentives for meeting their individual goals. Students did collections at football games as well at trick or treating in the neighborhoods around the campus.
- Martin Luther King Junior Day: A Day On, Not a Day Off — This is part of a week-long observance of the spirit of Dr. King's work that involves students, faculty and staff spending the afternoon of the Monday holiday going to a variety of service agencies in the area to provide help.

Concluding Remarks

This article concludes a four-part series on Franciscan service as a learning objective at AFCU member-institutions. The snap-shot presented in this volume, as well as the ones highlighted in previous issues of this Journal, were not intended to provide a comprehensive approach to such a multi-dimensional topic as Franciscan service education. Rather, what we have done is to present something more on the order of informational slices about Franciscan service education, culled out of larger contexts in which teaching, learning and experience about the Franciscan ideal of service are changing, developing and growing. Attempts to keep our thumbs on the pulse of what is happening at AFCU schools over time reveal that Franciscan service education is constantly shifting. Since the beginning of the project, many AFCU institutions have modified their approach to service education in big and small ways. To be sure, if we started the series again, there would be significantly new information to report about service education at each AFCU school.

Insights we have gleaned from this experience are many; however several seem particularly relevant at the close of this series. First, teaching students to integrate the desire and willingness to be of service to others is one of the ***signature*** values that all Franciscan colleges and universities share. Since the colleges and universities of the AFCU represent a number of different Franciscan traditions, it is not surprising that when it comes to identifying core Franciscan values, there would be diversity of expression in terms of the actual values. Within this diversity of expression and the confusion that may be generated by it, all AFCU schools in some way hold service to others as a core Franciscan value.

Secondly, one does not have to be Franciscan, Catholic or even Christian to profit from service education. In fact, many private and public institutions of higher education place emphasis on service education as an important feature of their missions, and they do a very good job of instilling in students an appreciation of the value of service. In these cases, what is often regarded as important is that students learn the value of reaching out to others — not that their outreach must be constrained within a specific approach or manner. This being said, service within the Franciscan tradition is more than a matter of reaching out to others to provide assistance to them or to fulfill needs in difficult moments. Service is effectively a matter of community-building. Franciscans, Catholics and Christians work at building communities because of their belief that one encounters the real presence of God in healthy, living communities. Healthy communities do not have to be specifically religious in nature in order for people to encounter the presence of God in them. In the end, *helping relationships* integrate both server and served in a vibrant dynamic that contributes to the building of communities of life, hope and joy.

Thirdly, Franciscan colleges and universities have a unique role in passing on the Franciscan legacy of service to all future generations. They do

so by teaching people a manner of reaching out to others that is characterized by simplicity and humility. They also do so by helping people to frame their outreach to others in a distinctive and purposeful manner. Lessons about Franciscan service are more than matters of sharing information about practice; they are exercises in living and they teach people a manner of being in the world.

Footnotes

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

2 *Catalog, 2009-2011*, p. 12.

Educating for the Care of Creation: Contemporary Verses for the Canticle of the Creatures AFCU Symposium 2010

The AFCU 2010 Symposium at the University of Saint Francis, Fort Wayne, Indiana will focus on a timely topic with the Franciscan perspective from speakers, paper presentations, lively discussion and prayerful reflection. The theme of the June 8-11, 2010 symposium is *Educating for the Care of Creation: Contemporary Verses for the Canticle of the Creatures*. This past fall, the movie *Age of Stupid* opened, asking if future generations will consider us "stupid" for failing to act to save the environment. At the same time heads of state addressed the opening session of the United Nations on climate change. They called for quick action to save a deteriorating environment that will affect the lives of millions of humans and threaten the survival of numerous species. Appropriate for any group on our campuses, this theme will give us all perspective on how to take "Care of Creation."

Symposium planners are excited about our main speakers. Keynote speaker is Brother Keith Warner, O.F.M. who will address *The Incarnation Matters! Franciscan Education for Ecological Conversion.* Plenary speakers include Sisters Kathleen Moffatt, OSF and Patricia Smith, OSF on *Sharing the Franciscan Intellectual Tradition* and Bill Cook, Ph.D and Esperanca Camara, Ph.D, *Franciscan Reflections on Created Beauty.* Brother Bill Short, OFM will lead us in discussing, processing, and applying the symposium theme. The call for papers went out in October, and many of you responded with some fine proposals for papers, café style presentations, and panel discussions. Jurying will take place in February, and notifications will go out in early March.

The University of Saint Francis campus will provide an appropriate backdrop for the symposium theme. The campus, though in the middle of Indiana's second largest city, offers a respite with lawns and gardens, restored wetland and a variety of wildlife. Mirror Lake is the center of campus and is home to fish and waterfowl. The campus offers quiet places to contemplate the symposium themes.

Fort Wayne has benefited from many Franciscan contributions. In addition to the University, the city is home to two Secular Franciscan fraternities, and a Franciscan-sponsored outreach agency. Fort Wayne is also the resting place of another mystic who loved nature and lived an unconventional life: John Chapman better known as Johnny Appleseed.

The AFCU 2010 Symposium is co-hosted by Lourdes College, Sylvania, Ohio; Madonna University, Livonia, Michigan; Marian University, Indianapolis; Silver Lake College, Manitowoc, Wisconsin and the University of St. Francis, Joliet, Illinois. We at the University of Saint Francis Fort Wayne invite you to join us as we learn to apply the Franciscan Intellectual Tradition to our care for creation and make that learning come alive on our

campuses and in our lives. Join us in sharing, worshipping, socializing and appreciating the beauty of God's creation. A link to registration information is available at the AFCU website: http://www.franciscancollegesuniversities.org/.

We look forward to welcoming you with Franciscan, Midwestern hospitality.

AFCU FRANCISCAN SYMPOSIUM 2010

Sponsoring Institutions

University of Saint Francis
Fort Wayne, IN

Lourdes College
Madonna University
Marian University
Silver Lake College
University of St. Francis—Joliet, IL

Registration information available at:
www.sf.edu
www.franciscancollegesuniversities.org

Educating for the Care of Creation: Contemporary Verses for the Canticle of the Creatures

June 8-11, 2010

AFCU 2010

Focus: integrity of and care for creation as addressed by the Franciscan Intellectual Tradition (FIT).

Attendees will:

- **Explore ways to incorporate the FIT into curricular and co-curricular experiences of students at AFCU institutions.**
- **Share ideas, interact with colleagues and with Franciscan scholars and practitioners conversant with the FIT.**

Highlights

AFCU-CFIT Discussions

Facilitator: Brother Bill Short, OFM

Keynote Speaker

Brother Keith Warner, OFM

Plenary Speakers

Sister Pat Smith, OSF
Sister Kathleen Moffatt, OSF
William Cook
Esperança Camara

Carmody, Maurice. *The Franciscan Story: St. Francis of Assisi and his influence since the Thirteenth Century*. London: Athena Press, 2008. Pp. 514. ISBN 978-1-84748-141-2. Pbk. $20.95.

For those new to the Franciscan tradition, as well as many who have spent their life within it, the different family names and ways of life among those who call themselves Franciscan can be bewildering — as anyone who has tried to explain to a student the difference between a T.O.R. and an S.F.O. can attest. The problem is only compounded when names of long-suppressed branches of the Franciscan family (Alcantarines, Recollects, Observants, "Urbanist" Poor Clares, etc.) are mentioned. All too often, the only connection between the countless varieties of Franciscans can appear to be the name itself. However, as *The Franciscan Story* shows, this great diversity of nomenclature and mission is the result of efforts across eight centuries and vastly different social and political contexts to serve the Church and humanity in light of the example of St. Francis. While not always an edifying or happy story, it is essential for understanding what it means to follow Francis, and Maurice Carmody, O.F.M. has done a good (though not perfect) job of telling it.

Carmody, a long time faculty member at the Antonianum, provides a history of the development and divisions within the Franciscan movement from the time of Francis to the present. A specialist in the Leonine Union of 1897, Carmody focuses on the "institutional" development of Franciscanism, carefully detailing the origins, growth, and history of the various branches of the movement from the confirmation of Francis's first rule in 1209 to the revision of the Third Order Regular rule in 1982.

Carmody recounts the Order's rapid growth in the thirteenth century and its utilization by the papacy as an instrument of Church reform, resulting in an increase in its power and wealth at the expense of fidelity to Francis's vision. The crisis provoked by the Spirituals of the late thirteenth and early fourteenth centuries, who demanded literal obedience to Francis's early rule rather than the accommodations granted by Gregory IX's *Quo elongati* in 1230, and the subsequent reform movements, culminating in Leo X's *Ite vos* separating the Conventuals and Observants in 1517, are also related in detail. Better still, Carmody pays close attention to the development of the Second Order, especially its frequently conflicted relationship with the Lesser Brothers. Along the way, the reader is introduced to the lives of such illustrious figures as Agnes of Prague, Margherita of Cortona, Raymond Lull, and Bernadine of Sienna — giants of their times too often reduced to names on stained glass windows today, but masterfully brought to life by Carmody. For those who haven't read Moorman's definitive history of the Order, Carmody provides an up-to-date summary of this period that will more that meet most readers' needs.

True to his vocation as an "Order" historian, Carmody devotes three-quarters of his text to the events leading up to 1517, with little more than

100 pages devoted to the last 500 years of the Franciscan movement. Of those, about 40 are devoted to the Capuchin reform of the sixteenth century and beyond. Unfortunately, Carmody is almost silent about the seventeenth and eighteenth centuries, and the work of the Franciscan missionaries in the Western hemisphere is ignored because it resulted in no canonical divisions within Franciscanism. Even more troubling, some 30 pages are given to the Leonine Union, but only six pages (!) to events during and after Vatican II — and those devoted almost exclusively to changes in the Rules of the Secular Franciscan Order and the Third Order Regular.

Indeed, in Carmody's account the Franciscan tradition becomes almost synonymous with its ecclesiastical structure and status — an assumption few Franciscans would accept. As a result, John Duns Scotus receives only two passing references (pp. 284, 305), while Albert Berdini of Sarteano, a fifteenth century leader of the Observant reform, gets four pages. Moreover, the contemporary relevance of Francis's message, his spirituality, and his way of life to the Church and the world are largely ignored, except when the Rule of the Secular Franciscan Order takes notice of it. These decisions on emphasis and focus limit the book's usefulness and appeal.

These criticisms having been made, it should also be acknowledged that no one book can capture the richness and relevance of the Franciscan tradition over its 800 year history. Carmody's account of Francis himself is too brief and should not be the starting point for anyone wanting to understand the spiritual father of the Franciscan movement. Nevertheless, Carmody's book makes a very fine start at understanding the institutional history of the Franciscans and how that history has been shaped by individual men and women seeking to follow Christ more closely by imitating Francis of Assisi. It is also an invaluable resource for understanding dozens of names that students of the Franciscan tradition will have encountered before without explanation. Best of all, it is well written and generally engaging, thorough without being pedantic, and thought-provoking for anyone who has ever felt a conflict between a desire to follow Francis and the need to live with others in the Church and in the world.

Carmody is most successful in showing how Francis's vision, from his lifetime to the present, constantly had its fidelity to the Gospel threatened by its mass appeal while at the same time always containing the seeds of its own reform. This book belongs in the library of every Franciscan college or university, and is also suitable for use in upper-level undergraduate and graduate courses on the history of the Franciscan tradition. Despite its limitations, this book is highly recommended to all readers of this journal.

Cardinal Stritch University, Milwaukee, WI LANCE BYRON RICHEY

franciscantradition.org
Preaching to the Birds

DANIEL T. MICHAELS, PH.D.

When he was approaching Bevagna, he [Francis] came upon a place where a large flock of birds of various kinds had gathered. When the holy one of God saw them, he swiftly ran to the spot and greeted them as though they had human reason. They all became alert and turned toward him...He approached them and encouraged them all to hear the word of God.[1]

We've heard this pericope of Francis again and again, sort of like a Gospel parable; its rhyme and meter so familiar that we sometimes tune it out in favor of the sweet sound of the choir or the blue-eyed baby in the forward pew. But like its Gospel cousins, the story needs to be told again. And again, and again — until we realize that we (like Francis) are the ones that should preach to the birds. According to St. Bonaventure, we must condescend (humble or lower ourselves) that we may bring the Word of God to all creation — even to the "irrational birds" — instead of remaining in our private, safe, and often repetitious lives. In the language of the tradition, we are to be itinerant mendicants; God's messengers as wanderers and beggars.

Unfortunately, preaching in the context of university life can be dizzying, especially when the birds never land. A good start, I think, is to follow Francis's simple example: approach, encourage, and listen to the birds. How do they tweet? How do they *Twitter*? How do they communicate?

For anyone with eyes that see and ears that hear, it's obvious that our students "flutter about in a wonderful way,"[2] claws attached to their iPhones, Tweeting, Facebooking, and MySpacing as if their own personal flock was in the classroom. They can instantly express over seventy emotions or *emoticons* [for example ":-)" is *smile*]. And there are more than 40,000 "apps" (communication and entertainment tools) for mobile devices, not to mention hundreds of mainstream online social networking websites that gobble up to fifty percent of their attention, and not necessarily in a bad way. Interestingly, it's not just the baby birds that tweet the loudest; our graduate students, too, have fallen into formation. We cannot ignore that our students have mastered a new language and a new way of community, thereby leaving us at a crossroad: we can swiftly run to them, as Francis did, or we can maintain the status quo and watch them fly past the Franciscan (Gospel) tradition that we have pledged to uphold.

. . . how do we translate (or transmit) the Franciscan intellectual tradition to this new generation so that they, in turn, will pass it safely to our children, fewer and fewer of whom, it seems, will live as professed religious?

How do we "greet them as though they have human reason,"[3] even if it appears to some of us that our students have gone batty (pun intended)? Furthermore, how do we translate (or transmit) the Franciscan intellectual tradition to this new generation so that they, in turn, will pass it safely to our children, fewer and fewer of whom, it seems, will live as professed religious?

The *Commission on the Franciscan Intellectual Tradition* (CFIT) accepted this challenge head-on through a series of publications, lectures, study programs, and the creation of a new website (www.franciscantradition.org), all intended to identify and transmit the Franciscan intellectual tradition to a new generation of students and scholars. Although all of their publications and programs are helpful, the website, in particular, is a good starting point for administrators, professors, and students alike, as it intersects every dimension of the Franciscan mission. Feel free to join the following programs.

Community Forum (www.franciscantradition.org/forum)

A forum is a web site application that manages and provides a medium for ongoing online discussion of a particular subject. The parent of the blog and the grandparent of the micro-blog (e.g. Twitter), forum technology has been around for a relatively long time, so it will be second nature to our students. Forum "users" are comprised of students, professors, administrators, and enthusiasts, along with moderators, who participate in conversations on specified topics. The moderator monitors and facilitates conversation, ensuring adherence to the rules, answering questions, and guiding the wayward to the proper sections of the forum. Any member can begin a new topic, which will allow others to comment on and add discussion to the previous posts or comments. This two-way communication is called a "thread." Anyone can read conversations on the forum (yes, that's approximately thirty percent of the world's population), but only registered members can start new topics or reply to existing threads. There are currently twenty public forums, including, for example, Welcome Mat, Upcoming Events, Clare of Assisi, Cross Discipline, Current Issues, Francis of Assisi, Pilgrimage, and much more.

We must assimilate our Franciscan heritage into the lives of our students by swiftly running to them, feeding them bread that they can eat with utensils that make sense to them.

Like its social networking peers, the Franciscan forum has a subscription feature which automatically notifies members when a new topic has been added to a favorite forum or thread. In other words, it "tweets" its way to email, mobile devices, or feed aggregators (news readers), allowing next generation scholars to plug in to the tradition without the need to constantly

return to the site. With the convergence of all things digital — photos, audio, music, and live video — along with popular social networking sites — the Franciscan tradition forum embraces social technology. Members may include personal avatars (portraits), signatures, attachments (documents, images, and movies), links to personal pages and networking sites, and eventually real-time member-to-member chat. The idea is not to replace Facebook, Twitter, or other social networking sites, but to interact with them, meeting our students where they already gather.

The forum was initially advertised with one email to less than twenty recipients. Within thirty days it had members from five continents and over 400,000 hits, a convergence of energy that universities should not ignore. All AFCU members, employees, students, and families are qualified to join.

Franciscan Resources

Franciscantradition.org is also a repository of resources, including a growing list of teaching tools, a history of CFIT, news and announcements, and a calendar that can collect information from any properly formatted calendar. The calendar runs on the popular Google engine and thus, like the forum, can feed subscriptions to mobile devices, computers, and social networks. It has the dual advantage of promoting Franciscan events *and* increasing (university or personal) search engine ranking. Contact the administrator at www.franciscantradition.org/contact to plug your Franciscan events, publications, or other into the system.

Our Franciscan Call to Action

We must assimilate our Franciscan heritage into the lives of our students by swiftly running to them, feeding them bread that they can eat with utensils that make sense to them (even if awkward to us). Join francsicantradition.org and take one of many steps that will ensure the survival of our legacy. We must not forget Francis's final reaction to his encounter with the birds: "Upon returning to them [his companions], the pure and simple man began to accuse himself of negligence because he had not previously preached to the birds."[4] Translation: *Our time is now*!

Footnotes

1 Bonaventure, *Major Legend of Saint Francis*, 12.3, in *Francis of Assisi: Early Documents*, vol. 2. (hereafter FA:ED 2). 4 vols. Regis J. Armstrong, J.A. Wayne Hellmann, and William Short, eds. (New York: New City Press, 1999-2002), 624.

2 FA:ED 2:624.

3 FA:ED 2:624.

4 FA:ED 2:624.

Meet Our Contributors

Kelly V. Cockrum is an Assistant Professor at Alvernia University in Reading, Pennsylvania. He is currently a member of the Education Department and teaches courses in planning and instruction, assessment and classroom management. Dr. Cockrum earned his Ph.D. from the University of Maryland, College Park.

Br. Edward Coughlin, OFM, is the Vice President for Franciscan Mission and a member of the Franciscan Institute faculty at St. Bonaventure University. Most recently he edited and wrote the extended introduction to volume 10, *Works of St. Bonaventure: Writings on the Spiritual Life* (Franciscan Institute, 2006) at St. Bonaventure University and an article to a volume in honor of Margaret Carney, OSF, entitled "Storytelling and the Spiritual Formation of a Franciscan," *The Cord*, 56.5 (2006).

John F. Deane was born on Achill Island in 1943 and currently lives in Dublin. The founder of *Poetry Ireland* and of the *Poetry Ireland Review*, as well as of the Dedalus Press which he continued to run until the end of 2004, since 1996 he has been Secretary-General of the European Academy of Poetry. Among his many collections are *Christ*, with Urban Fox (1997), *Toccata and Fugue: New & Selected Poems* (2000) and *Manhandling the Deity* (2003), the latter two titles from Carcanet. Among the many languages in which selections of his work has appeared are French, Bulgarian, Italian and Swedish. In addition to his poetry publications, Deane has also published the novels *In the Name of the Wolf* (1999) and *Undertow* (2002) and the collection of stories *The Coffin Master* (2000). His many awards include the 1998 O'Shaughnessy Award for Irish Poetry and, in 2000, the Grand International Prize for Poetry in Romania.

Ilia Delio, OSF is a Senior Fellow of the Woodstock Theological Center, Georgetown University, concentrating in the area of science and religion. Prior to joining Woodstock, she taught at Washington Theological Union in the Department of Spirituality Studies. She is the author of *Christ in Evolution, The Humility of God* and co-author of *Care for Creation: A Franciscan Spirituality of the Earth* which won two Catholic Press Association Awards.

Paula Friedman is Assistant Professor of English at Cardinal Stritch University. As a writing and literature teacher, she has taught numerous classes. She received the Teaching Excellence and Campus Teaching Award in 1999 and the Martin Luther King, Jr., Peacemaker Award in 2002. She has created and taught two Franciscan-infused classes in literature for the last three years. Paula Friedman received a Master's degree from the University of Chicago. Her current research focuses on evolving roles for men in literature and film, and egalitarian roles for women.

Kevin Godfrey is Dean of the College of Arts and Sciences and Associate Professor of theology at Alvernia University in Reading, Pennsylvania. He holds a doctorate in Historical Theology from Saint Louis University. He teaches courses in theology, Franciscan studies, mysticism and sacraments.

Timothy J. Johnson is Professor of Religion and Chairperson of the Liberal Studies Department at Flagler College in Saint Augustine, Florida. A German-American Fulbright Scholar, he holds a Doctorate in Sacred Theology from the Pontifical Gregorian University in Rome, Italy. He is senior theology co-editor for *Franciscan Studies*. A member of the Bonaventure Texts in Translation Editorial Board, he completed a translation of Bonaventure's *Sunday Sermons* in 2008. His latest projects are an edited volume on medieval Franciscan preaching for Brill Academic and the organization of an international conference on Franciscan evangelization in the Spanish Borderlands in anticipation of the 450th anniversary of the founding of Saint Augustine. He finds particular pleasure in teaching and the opportunity to introduce undergraduates to the richness of the Franciscan tradition.

Jim Kain, MA is Assistant Professor of English at Neumann University. He has been teaching at Neumann since 1990, while working in a variety of areas, including tutoring, learning disabilities, freshman studies, faculty development and creative writing. He has given presentations and workshops both regionally and nationally on the subject of Universal Design in Instruction. As a writer, his poems have appeared in numerous journals and in his collection *Coming to My Senses*, published by Xlibris in 2008. A novella, *Sweet Tempo*, is due for publication in summer 2009, and he is currently working on a second collection of poetry. Jim lives with his wife, Helen, and daughter, Ciara in Glen Riddle, PA.

Sally Kuzma is a visual artist and teacher in Milwaukee, WI. She has written about art and culture for various publications. These can be found on her website: www.sallykuzma.com.

Sue Ellen Kuzma grew up in upstate New York. Her professional life as a classical singer was in Boston, New York and Europe. Her poems have appeared in *Worcester Magazine, Sahara, Diner, Blueline, Ekphrasis, The American Journal of Nursing, The Christian Century, JAMA, Ruah, Rock & Sling.* She teaches singing at Trinity Brown Conservatory for Actors in Providence, RI as well as at her studio in Natick, MA where she resides.

Jane Martin, MFA is Associate Professor in the Communication Program in the School of Creative Arts at the University of Saint Francis, Fort Wayne, IN. Martin received an MFA from the University of North Carolina at Greensboro in Film and Video Production. She has taught at the University of Saint Francis for 16 years and has been very active in the General Education Program.

Suzanne Mayer, ihm, Ph.D., a licensed professional counselor in PA, is a fulltime professor of Pastoral Counseling at Neumann University. Her love for and interest in St. Francis of Assisi arrived with her coming to the college some 16 years ago as an adjunct and has grown ever since. Along with a small pastoral counseling practice of her own, Suzanne serves as consultant to a number of religious communities of women and has most recently been an instructor in InSearch, an inter-congregational formation program. As a member of the American Association of Pastoral Counselors, Suzanne serves as chair of the national Publications Committee, frequent editor of *Journeys: Essays from the Heart of Pastoral Counseling* and a member of the Action Council for this group.

Robert McParland, Ph.D, is Assistant Professor and chair of the Department of English at Felician College. He has edited *Music and Literary Modernism* (2006, rpt. 2009) and is the author of the forthcoming books *Charles Dickens's American Audience* and *Writing About Joseph Conrad* (2010). He has also published as a poet, playwright, and songwriter.

Daniel T. Michaels, Ph.D, is the founder and CEO of KEYPOPPY Christian Resources (keypoppy.com), an Internet development and distribution company specializing in customized community websites and e-commerce for churches and professional societies. He is the former acquisitions editor for Liguori Publications in St. Louis, Missouri, and the former President and Executive Director of the *SacraTech Foundation* (now *Institute of Digital Theology*), an international nonprofit organization that provides tools for scholarly research in the humanities and its expression in visual terms. Dr. Michaels was appointed to the board of the *Journal of Catholic Higher Education* in 2008 and he serves as the Secretary to the *College Theology Society*. He received his doctorate from Saint Louis University and lives with his wife in Cape Girardeau, Missouri.

John Mizzoni holds a doctorate in philosophy from Temple University. He is an Associate Professor of Philosophy at Neumann University in Aston, PA. He is the author of *Ethics: The Basics* (2009). He specializes in moral and environmental philosophy and has published numerous articles on meta-ethics, evolutionary ethics, environmental ethics, Franciscan philosophy, and teaching philosophy with music.

Lance Byron Richey teaches theology and philosophy at Cardinal Stritch University, where he is Associate Professor of Religious Studies. He received doctoral degrees in Philosophy (1995) and Theology (2004) from Marquette University. He has published books and articles in both fields, including several articles on the Franciscan Intellectual Tradition.

Susan Saint Sing received her doctorate in sport history and philosophy from Penn State University. A rowing coach and a member of the 1993 U.S. National Rowing Team, Saint Sing is a leading rowing historian. In 2008 St. Martin's Press published her latest book, *The Wonder Crew: The Untold Story of a Coach, Navy Rowing, and Olympic Immortality*. Forthcoming in 2010 is, *The Eight: A Season with Harvard Crew*. She is also a Secular Franciscan and has published several books with St. Anthony Messenger Press, including, *Spirituality of Sport: Balancing Body and Soul,* and *Francis and the San Damiano Cross.*

Matthew Sills is an undergraduate student at Flagler College in Saint Augustine, Florida. He grew up in Jacksonville, Florida where he attended Bishop Kenny High School. He is presently a senior at Flagler, anticipating graduation in the spring of 2010 with a degree in Philosophy and Religion. Along with the standard studies within his major, Matthew has a great interest in interdisciplinary and inter-tradition dialogue, with reference especially to the medieval and the postmodern, the intersection of theology and literature, and interreligious theology. Matthew hopes to continue on to graduate school where he can work to bridge the gap between medieval theology and post-modern philosophy as well as continue the pursuit of his other academic interests.

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

Robert E. Till is an Assistant Professor at Neumann University. He holds degrees from: Saint Bonaventure University (BBA); the University of Notre Dame (MBA); and the University of Massachusetts (Ph.D). Prior to receiving his Ph.D he was a Managing Director at JP Morgan Chase where he had been employed for over 20 years. His research interests include: Organizational Justice, Pay Satisfaction, Fairness Theory, and Ethics.

Barbara Wuest earned her MFA in Creative Writing-Poetry from the University of California-Irvine. She has published poems in several journals including *The Paris Review, Beloit Poetry Journal, Cincinnati Poetry Review, The Laurel Review, Wisconsin Academy Review, Oberon, The Cape Rock, CrossCurrents, Theology Today, First Things, Dogwood, Wind Literary Journal* and others. She currently teaches in the English Department at Cardinal Stritch University in Milwaukee.