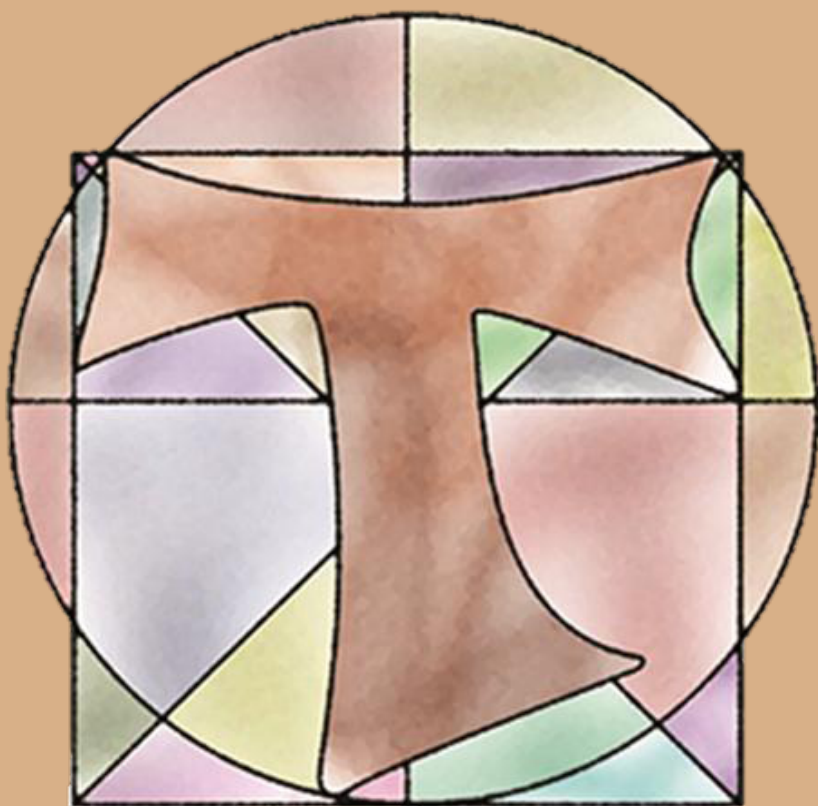


The AFCU Journal: A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION

March 2014/Volume 11, Number 1



A Publication of the
association of
Franciscan
colleges and universities

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, University of Saint Francis, 2701 Spring St. Fort Wayne, IN 46808 or lrichey@sf.edu.*

Editorial Board: Sr. Felicity Dorsett, University of Saint Francis, Fort Wayne, IN; Sr. Patricia Hutchison, Neumann University; Gary Maciag (Executive Director, AFCU), St. Bonaventure University, St. Bonaventure, NY; Sr. Roberta McKelvie, Alvernia University, Reading, PA; Darlene Pryds, Franciscan School of Theology, Berkeley, CA; Lance Richey, Chair, University of Saint Francis, Fort Wayne, IN; Barbara Wuest, Cardinal Stritch University.

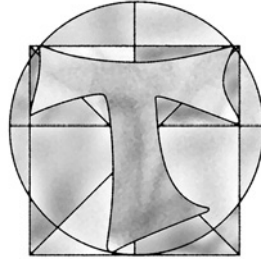
Poetry Editor: Barbara Wuest, with the assistance of Murray Bodo, OFM.

Book Review Editor: Sr. Felicity Dorsett, OSF

Layout Editor: Carol Richey

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. Articles describing “best practices” appear on the new AFCU website in a *Best Practices Newsletter*. 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, University of Saint Francis, 2701 Spring St. Fort Wayne, IN 46808 or lrichey@sf.edu.* Articles and poems will be reviewed and selected by the AFCU editorial board.



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Erratum

Please note that the 2013 issue, on p. iii, incorrectly attributed Thomas Krampf’s poem “The Iris” to Thomas Kaufman. We apologize for this error.

From the Chair

Dear Colleagues:

In true Franciscan spirit, we begin again. Not only do we offer you the latest edition of the AFCU Journal, but we also celebrate the work of our new editors, Sr. Felicity Dorsett and Dr. Lance Richey of the University of Saint Francis. We are grateful to them for agreeing to usher our journal into its second decade of publication and for the care they have dedicated to the preparation of this volume. Sr. Dorsett and Dr. Richey have served on the editorial board of the journal, so they come well prepared to build upon the work of our past editors.

Two strategic initiatives the association is pursuing are faculty development in the Franciscan intellectual tradition and mission integration. Those of you who are involved in these matters on your campuses can find in these pages stimulus for your own reflection and points of entry for conversations with your colleagues and students. At the same time, we hope that any readers of the articles, poems and reviews herein will be able to come to a deeper understanding of the Franciscan character of our campus communities. This character becomes so much of the atmosphere we breathe that we can easily forget to take conscious note of it. So, we are happy to have such material to help us stop, reflect, affirm—and maybe even at times struggle with—the values we aim to embody in our academic lives.

At our recent annual meeting, we reflected on ways that we might work synergistically so that our bonds in this association strengthen the individual member institutions in their work and provide them with a network of support. This journal is certainly a means to these ends. Each of our institutions undoubtedly has its unique characteristics; at the same time, we can take encouragement in the fact that people on other campuses are involved in promoting that something extra that comes from our shared tradition. What we share with each other through this journal might offer confirmation that we are on the right track or be the impetus for new perspectives or new dimensions in our work. Wherever your response to the individual contributions may take you, we want you to know that you are not journeying alone. I, for one, am greatly enjoying the companionship.

In his Prayer before the Crucifix, Francis asks the Lord for sense and knowledge. It seems he received these in abundance. Our contributors demonstrate that the flow of gifts has not stopped.

We know that much is happening in higher education as colleges and universities adapt themselves to a variety of

changes in our world. As we move forward together, we can feel confident that the members of AFCU are not passive observers of trends but active participants in the building of new realities and new relationships with those we serve. May what you find in these pages serve to support you and those with whom you work.

Sincerely,
Dr. Cynthia Zane
President, Hilbert College

From the Editors

As we enter into the second year of the pontificate of a new (and marvelously named) Pope, the sense of energy and new life that is being felt throughout the Church is especially intense among those faithful who share his love for the *Poverello* of Assisi. And just as Pope Francis has offered the world an invitation to hear and respond to the gospel values of poverty and solidarity, so too the Association of Franciscan Colleges and Universities continues to seek new ways to proclaim and pass on these values to our faculty, staff and students. As this issue of *The AFCU Journal: A Franciscan Perspective on Higher Education* reveals, the creativity and energy of Franciscan higher education is a cause for joy and hope as we move into the future.

Eamonn C. O’Keeffe’s “Lay Formation and the Franciscan Tradition: The Saint Clare Center at Cardinal Stritch University” provides a model for any Franciscan college or university seeking to imitate the work of the early Franciscans in bringing the gospel to the laity in the places (both spatial and metaphorical) where they live. As Executive Director of the Saint Clare Center for Catholic Life, O’Keeffe’s depth of experience in the task of lay formation and evangelization offers a unique resource for any Franciscan institute seeking to carry out this essential work in their own context.

For leaders at every level who are seeking to deepen the unique Franciscan charism in their own lives and those of their institutions, Karen Spear’s “Contemplating Integrity: Nurturing Franciscan Servant Leadership Through Contemplative Prayer” will be especially valuable. Spear uses the lives of Augustine of Hippo and Francis to explore the spiritual discipline and transformation necessary to be a true servant leader in the Franciscan sense, in the process challenging us to rethink the meaning of leadership.

A key value which unites all Franciscan colleges and universities is an acceptance of diversity and the respect for every individual which this demands. However, it is also one of the more challenging values to impart to our students. This issue’s contribution by Ramona Palmerio-Roberts and Colleen McDonough, “Changing Attitudes: A Classroom Pedagogy to Foster Multicultural Awareness and Acceptance,” offers a valuable study of attempts at Neumann University to incorporate multiculturalism into the curriculum to

raise awareness of and reduce the occurrence of prejudice among students. The treasure-trove of data Palmerio-Roberts and McDonough present will fascinate and encourage educators throughout the AFCU.

One of the greatest strengths of the Franciscan tradition is its ability not just to shape institutional and spiritual practices, but also to enrich theological and philosophical discourse as well. Holly Baumgartner's "Francis and Levinas: Radical Ethics and the Inheritance of War" discusses the profound agreements between the ethical vision of Francis and that of the great 20th-century Jewish philosopher Emmanuel Levinas. As Baumgartner shows, the efforts of AFCU institutions to help modern combat veterans deal with the trauma of war can benefit from the intellectual and spiritual insights of these surprisingly-kindred spirits.

Patricia K. O'Connell's "Walking in the Footsteps of Francis: A Simple Way to Develop 21st Century Leadership Skills" offers a different appreciation of Francis as Servant Leader, identifying four key characteristics which made him a remarkably successful leader. By looking to Francis as a model, O'Connell aims to help the leaders of today develop competencies which can respond to the unique challenges of our time.

The Franciscan tradition is embarrassingly rich with men and women who, in following Francis and Clare, have themselves provided us with models of leadership, sanctity and intellectual vitality. Thanks to Sr. Margaret Klotz, OSF and Beata Pawlikowski's "Discovering a Cloud of Witnesses: The Franciscan Center Library as a Resource for Scholars and Teachers," readers can discover the invaluable resources for studying this tradition available through the Franciscan Center Library at Cardinal Stritch University. This collection, which continues to increase in size and accessibility, should become a resource for all member institutions of the AFCU.

In addition to these articles, our Poetry Editor, Dr. Barbara Wuest, with the assistance of Fr. Murray Bodo, has gathered a bouquet of poetry which is certain to delight our readers. The contributions of Brian G. Caraher, Jim Kain, Sean Edward Kinsella, Thomas Krampf, and Rachel Wheeler each reveal a different aspect of the beauty of life and creation and constitute a fitting literary witness to the continued vitality of the spirituality of Francis and Clare.

The editors have also offered reviews of several newer titles which should be of interest to our readers. Brian Moloney's *Francis of Assisi and His "Canticle of Brother Sun" Reassessed* offers a rich yet accessible study of and commentary on Francis' poetic masterpiece. The various contributors in Mary Walsh Meany and Felicity Dorsett, OSF's *Her Bright Merits: Essays Honoring Ingrid J. Peterson*, OSF explore the legacy of Franciscan women for our understanding of the tradition, a theme also taken up by Darleen Pryds in her *Women of the Street: Early Franciscan Women and their Mendicant Vocation*. Slightly further afield from the "official" Franciscan tradition, but equally close to its spiritual genius, is Michael Boover's *15 Days of Prayer with Dorothy Day*, which serves as a brilliant introduction to the spirituality of this twentieth-century saint whose life embodied the Franciscan call to voluntary poverty and solidarity with the poor in a uniquely powerful and important way.

Finally, we would like to express our special thanks to Ms. Melissa Rasmussen, Instructional Designer at the University of Saint Francis, for her generous gifts of time and technical expertise in the preparation of the journal for publication. Without these, the timely appearance of *The AFCU Journal* would have been impossible.

On June 3-5, 2014 the AFCU Symposium will be hosted by Neumann University in Aston, PA. The theme of this year's conference is: **"Catholic in the Franciscan Tradition: Formation, Integration and Assessment."** Next year's issue of *The AFCU Journal* will offer readers a wide representation of the proceedings of this conference, and we will have submission guidelines available at the conference for those planning to attend and present. We look forward to seeing many of you there!

Dr. Lance Richey and Sr. Felicity Dorsett, OSF
University of Saint Francis
Fort Wayne, Indiana

Franciscan Resources for Your Work

AFCU has task forces working on two of our strategic initiatives: Faculty Development and the Franciscan Intellectual Tradition; Mission Integration Programs and Services. The task forces have produced resources that can help you, your colleagues or your students learn about the Franciscan tradition and how you might use this in your work. To date, they have produced the following resources:

- A series of modules orienting people to the Franciscan movement in general and the Franciscan intellectual tradition in particular:
 - The Franciscan Charism
 - Poverty, Minority and Service to the Marginalized
 - Community
 - Incarnation
 - Creation
 - Peacemaking

Available through your mission officer

- An index of articles from the AFCU Journal according to discipline explaining how the Franciscan intellectual tradition can be applied in various areas

Available on the AFCU website

- A list of resource personnel who use the Franciscan intellectual tradition and may be able to help you do the same

Available on the AFCU website

Other resources are in development. Watch for announcements.

Questions?

Email Gary Maciag, AFCU Executive Director, at afc@sbu.edu.

**Lay Formation and the Franciscan Tradition:
The Saint Clare Center
at Cardinal Stritch University
EAMONN C. O'KEEFFE, M.ED.**

In her second letter to Agnes, Clare wrote: *“O most noble queen, gaze upon Him, consider Him, contemplate Him, as you desire to imitate Him”* (translation slightly amended from CAED, 49). These simple words of encouragement and counsel beautifully express the spirituality of Saint Clare of Assisi. Some 800 years later, these same words continue to inspire the instruction and formation of students served by Cardinal Stritch University’s Saint Clare Center for Catholic Life.

Founded in 1937 as St. Clare College by the Sisters of St. Francis of Assisi, today Cardinal Stritch University is one of the largest Franciscan institutions of higher education in North America, currently serving more than 4,600 students in its four colleges. In 1946 the Sisters renamed the college to honor Samuel Alphonsus Stritch, former Archbishop of Milwaukee and later Archbishop and Cardinal of Chicago.

Imbedded in Stritch’s College of Arts and Sciences, the **Saint Clare Center for Catholic Life** provides education and formation for lay Catholics who seek to grow in faith and service to the Church and the world. Since its dedication on June 12, 2007 the Center has flourished, with enrollment in education and formation programs and attendance at special events steadily increasing. In only seven years, the Center has become recognized and respected as the premier higher education leader in providing high quality and systematic adult faith formation programming in the Archdiocese of Milwaukee.

Saint Clare’s spirituality, perfectly summarized by the commands to gaze, consider, contemplate and imitate Christ, is integrated throughout each aspect of programming. With Francis and Clare as models, the staff of the Saint Clare Center strives to lead and teach with humility and apostolic dedication, inviting students to embrace a lifestyle inspired by Gospel values. The discernment of gifts, human and pastoral formation and spiritual

and intellectual inquiry experienced by students begins and ends with the person of Jesus.

“Gaze Upon Him”: The Institute for Lay Ministry

Clare’s instruction to her sisters to “gaze upon Christ”, that is, to look upon the person of Christ in his entirety, lies behind the Center’s foundational program – the ***Institute for Lay Ministry***. This program offers theology courses and formational experiences which allow students a prolonged encounter with Christ and his Church through formal academic coursework. Recognizing the diverse needs of students, its course offerings can be taken à la carte according to personal interest and availability, or as part of a formal process of ministerial discernment and preparation. Courses in the

Clare’s instruction to her sisters to “gaze upon Christ”, that is, to look upon the person of Christ in his entirety, lies behind the Center’s foundational program...

Institute, which are not for college credit, are offered in both Spanish and English. This programming provides excellent preparation or ongoing training for the service and ministry of catechists, parish and school leaders, liturgists/music ministers, pastoral team members, parish councils and those engaged in societal ministries. No post-secondary education is required to enroll in *Institute for Lay Ministry* courses. Currently the Saturday Institute enrolls 45 students in Spanish language courses, and 25 students in courses offered in English.

In addition to these individual course offerings, the ***Certificate in Lay Ministries*** program (also offered in Spanish and English) packages Institute courses for a more prescribed and rigorous option of study and formation. The Saint Clare Center *Certificate in Lay Ministries* program was the first university ministry program in the country to align its core curriculum with the formational elements outlined by the US Catholic bishops in *Co-Workers in the Vineyard of the Lord* (USCCB, 2005).

Consistent with national standards for lay ministers and with recommendations set forth by the bishops in *Co-Workers*, students entering this program are pre-screened for ministerial suitability.

Admission requires a discernment interview with the staff of the Saint Clare Center as well as the written endorsement of their pastor. Classes and formation are held on eight Saturdays per semester. Students learn in cohorts during four consecutive semesters (two years). The intellectual core is comprised of 12 courses (120 hours) and students are required to complete an additional 40 hours of human, pastoral and spiritual formation to earn a certificate. Since the first cohort of 12 students graduated in 2009, there are now more than 140 alumni of the *Certificate in Lay Ministries* program who have followed Clare's command to gaze upon Christ.

“Consider Him”: Three Speakers Series

While some Catholics desire a more sustained course of formation and seek out the Saint Clare Center, the Franciscan tradition has always recognized the need to bring the gospel to those in the world who might not have the time or ability for lengthy study. Thus, every year the Saint Clare Center also brings nationally recognized scholars, authors, pastoral and lay ministry leaders to Milwaukee for days of dialogue and learning through three excellent speakers series: an ***Annual Symposium***; a ***Co-Workers Breakfast***, and four ***Forums on Faith and Work***. Through these series, literally thousands of people in the community have been given the opportunity to “consider Christ” and his place in their lives.

Since 2007, the *Saint Clare Center Annual Symposium* has been hosted at Cardinal Stritch University in August, on or near the Feast Day of St. Clare of Assisi. More than 1,200 priests, deacons and lay ministers have attended the six *Annual Symposia*. The distinguished speakers and topics in this series have included Richard McCord, “Lay Ecclesial Ministers: Gifted, Called and Formed as ‘Co-Workers in the Vineyard of the Lord’;” Richard Gaillardetz, “Unpacking Vatican II: Opportunities for 21st Century Lay Ministry;” and Donna Orsuto, “An Inspiration for Lay Ministers: Dorothy Day, Her Long Loneliness and Her Duty of Delight.” The Annual Symposium, with its special emphasis on the role of the laity in the life and renewal of the Church, has provided a unique opportunity for lay ministers to reflect upon their mission and “consider Christ” as their teacher and model.

Complementing and extending the Annual Symposium's work with the laity is another series, the *Co-Workers Breakfast*. Hosted at

Cardinal Stritch University each December, this event offers an Advent renewal for all “co-workers in the vineyard” — priests, deacons and lay ministers. The series is designed to “minister to ministers,” inviting both ordained and lay ministers to “consider him” more closely as they prepare for the Christmas season. Each Co-Worker Breakfast typically hosts between 160–200 attendees. Past speakers and topics have included Fr. Andre Cirino, OFM, “Bringing Forth Christ: Bonaventure’s Meditations on the Five Feasts of the Child Jesus;” Mike & Cathy Carotta, “Responding to the Callings, Commitments and Vocational Challenges of Our Lives;” and Tom Tomascek, “Between Sundays: Spiritual Practices for Everyday Living.”

Francis’ mendicant calling drove him outside of the monastic culture of the thirteenth century and into the streets and cities of his age. Similarly, the most recent addition to programming in the Center, the *Forums on Faith and Work* lecture series, is held over breakfast four times annually in the heart of Milwaukee’s downtown corporate district. It has been designed as a response to members of the local business community who expressed their desire to more intentionally explore Gospel values in relationship to the daily context of marketplace roles and challenges, and to better integrate faith and work. Since 2011, the series has delivered twelve lectures providing dynamic networking for Catholic professionals and a robust selection of presenters, including journalist John L. Allen, Jr., “Are You Up for the Challenge of the Church in the 21st Century?”; Interfaith activist Eboo Patel, “Acts of Faith in Business and Professional Environments;” and TV news personality John Quinones, “What Would You Do? Integrity in the Workplace.”

“Contemplate Him”: Finding Our Source in Christ

The Latin root of *contemplāri* has its root in the word *templum* (temple), a structure where the divine is seen and worshiped. For Catholic educators, the mission of the Church to proclaim the good news of Jesus Christ must always be their own mission and inform all they do in the classroom. To help Catholic teachers “contemplate him,” that is, to renew their relationship with the temple or Church on which their ministry is built, the Saint Clare Center provides a unique and innovative program. With lay persons constituting more than 96% of all Catholic school staff, the Center has recognized an

important opportunity to provide religious education and adult formation for K-12 educators. ***Sustaining the Mission*** (STM) is the only authorized program for the religious education and certification of all Catholic school teachers in the archdiocese, annually serving all 2,300 K-12 teachers and principals.

Sustaining the Mission involves an extraordinary collaboration between Stritch's Saint Clare Center, the Office of Schools, each of the five Catholic universities in the region and all 112 Catholic elementary and secondary schools in the ten county Archdiocese of Milwaukee. It is a systematic program designed by the staff of the Center to improve the quality of faith development offered to Catholic school teachers in the Archdiocese of Milwaukee. Courses have been developed by the staff of the Center in partnership with colleagues in the Office for Schools and with select instructors from local Catholic high schools, parishes and colleges. Learning takes place "in the field" as schools cluster in districts to receive the program twice annually for a full-day faculty seminar.

The STM curriculum is delivered on two levels to meet the practical needs of teachers who seek either basic or advanced religious education certification. Sustaining the Mission is a comprehensive, cohesive curriculum organized according to six strands: Scripture; Creedal and Doctrinal Concepts; Justice and Morality; Liturgy, Sacraments and Prayer; Church History; and Methods and Vocational formation. Each course lasts two hours, is delivered by a specially selected adjunct faculty of more than 50 instructors who are trained and supervised by the Saint Clare Center.

Through Sustaining the Mission, K-12 Catholic educators are invited to "contemplate Christ" in a context which is both academically and spiritually rich. This provides them an opportunity to recover and renew their own faith story in preparation for returning to the classroom and sharing it with their students, thereby allowing a new generation of Catholics (and non-Catholics) to experience God by contemplating Christ.

"Imitate Him": Sending Out Disciples Two by Two

Ultimately, as Saint Clare tells us, every gaze, consideration and contemplation of Christ finds its fulfillment in the imitation of Him. This goal of true and authentic discipleship, which Francis and Clare

not only embodied but also placed at the heart of their spiritual vision and the religious movement they founded, also finds expression in the programming of the Saint Clare Center. And just as Christ first, and then Francis later, sent out disciples in teams to proclaim the Good News and carry out the mission of the Church, the Saint Clare Center works also to build up new teams of disciples to continue that work in our contemporary context.

Focused on the vocation of Catholic school educators, ***Faith Formation and Team Training*** (FFTT) is a semester-long program in which a formalized, individualized “Plan for Adult Faith Formation” is developed for each participating school. During each spring semester, school teams convene on six Thursday evenings for three hours to learn the Franciscan focus on servant leadership, review key characteristics of Catholic education, explore adult faith formation, and collaborate to organize a distinctive formation plan for their school community.

As Francis and Clare showed by their example, a profound and personal spiritual life is essential for any effective ministry. Therefore, FFTT participants are taken on an overnight retreat, where they are given practice with theological reflection, faith sharing, gift discernment and other helpful ministry skills aimed at strengthening the commitment to mission and community among lay Catholic school educators. This insistence upon teaching by example, that is, by imitating him in order to proclaim him, has become a cornerstone in the formation of Catholic school teachers throughout the Milwaukee archdiocese. Since 2009, nearly fifty schools have enrolled more than 220 educators in this Saint Clare Center program.

Conclusion

And I beg you in the Lord to praise the Lord by your very life,
to offer the Lord your reasonable service and your sacrifice
always seasoned with salt.

Clare’s Third Letter to Agnes (CAED, 41)

Inspired by her example and guided by the command of our namesake, the Saint Clare Center strives to fulfill Jesus’ call at Pentecost: “Go, *therefore*, and make disciples...” (Matthew 28:19). Along with colleagues at Cardinal Stritch University and in the

Archdiocese of Milwaukee, and informed at every level by its Franciscan heritage the Center develops well-educated, well-formed and enthusiastic laity, eager to serve others in Christ's name, to be light for the world, and pass on the faith confidently and competently. A tall, but worthy goal indeed! Through the intercession of Francis and Clare, and the support of our University's leadership and that of the local Church, this objective is being met. Annually, more than 3,300 lay Catholics from Milwaukee and beyond explore a calling to study and live the Gospel and discover the humble spirituality of Francis and Clare of Assisi as they learn to 'gaze upon Christ, consider Christ, contemplate Christ, and prepare to imitate Him.'

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Contemplating Integrity: Nurturing Franciscan Servant Leadership Through Contemplative Prayer

KAREN SPEAR, PH.D.

Introduction

Servant leadership is a high calling to which to aspire. Some of my business ethics students – hard-headed and practical as they are – are tempted to write off servant leadership as “idealistic.” I urge them to embrace the challenge of the idealistic – without which we may wallow in mediocrity, or worse, acquiesce in evil.

And yet, my students have a point. If we are honest with ourselves, servant leadership – especially Franciscan servant leadership – is extremely difficult. It involves a suspension of the ego and a focus on the other that most of us mere mortals find difficult. Most of us can't will ourselves into the selflessness and dismantling of the ego (what I will call in this paper “self-emptying”) that servant leadership requires. Indeed, the more I teach servant leadership, the more I have become convinced that servant leadership is not something we can simply decide we want to do and then expect to do well. We must be willing to be formed into servant leaders. After reflecting on my experiences of teaching Franciscan servant leadership, my attempts to practice servant leadership, and my practice of contemplative prayer, I have become increasingly convinced of the power of contemplative prayer to effect this self-emptying (albeit always imperfectly) and the necessity for contemplative prayer to be part of forming leaders in the practice of servant leadership – and especially servant leadership of a Franciscan nature.

As I map out this thesis in the pages that follow, I will present working definitions of servant leadership in general and Franciscan servant leadership in particular. I will then briefly explain what contemplative prayer is (a full definition would be beyond the scope of this paper). Next, I will consider how the Franciscan tradition understands self-emptying (kenosis) as necessary for the practice of servant leadership, drawing upon the conversion experience of St. Augustine as a model of self-emptying. Finally, I will end by revisiting Franciscan servant leadership to show how contemplative prayer facilitates the process of self-emptying and disposes the leader to

serve through the four practices of Franciscan servant leadership. The reflections offered in this article are intended for anyone who seeks to lead in business or the professions with faithful integrity and humility.

Servant Leadership: Four Defining Features

Almost every presentation of servant leadership begins with Robert K. Greenleaf's observation that servant leadership must emerge from our desire first, to serve, and in serving, to lead (Keith, 2008, 9). Accordingly, authentic servant leadership, regardless of person or context, exhibits four defining characteristics.

First, servant leadership emerges out of who we are – the type of person we are and want to be. Those who embrace servant leadership are more interested in helping others than asserting power over others. The second characteristic is related to this: the focus of servant leadership is serving others rather than gratifying our egos. Being servant first means that we are motivated to lead not out of a desire to assert our power or ego but rather out of concern for the well-being of the other. We lead because we need to in order to serve. But we are servants first and leaders second. Third, servant leaders seek to understand and meet the needs of the other – whether the other is an individual person or an organization. Servant leadership is not about the leader – it is about those served. Finally, as leaders we take upon ourselves the responsibility for the other, and so responsible stewardship for others' needs – whether persons or organizations – is an essential practice of servant leadership.

While these four characteristics are common to all servant leaders, the Franciscan tradition attempts to embody them in a set of spiritual and intellectual practices drawn from the life and example of Francis in particular and the Christian tradition in general. In the process, it provides us with a unique and distinctive vision of Franciscan Servant Leadership.

Franciscan Servant Leadership

The *Handbook for Secular Franciscan Servant Leaders* developed by the National Formation Commission (n.d., 9-17) of the National Fraternity of the Secular Franciscan Order, USA, identifies four key practices of Franciscan Servant Leadership: (1) Dialogue, (2) Discernment of Gifts, (3) Shared Leadership, and (4) Prayer.

Dialogue

As noted above, the first concern of the servant leader is to understand and meet the needs of the other. To understand what these needs are, we must engage in dialogue. However, dialogue is not just a conversation about identifying needs, establishing goals, and strategizing to meet goals and assess outcomes. Dialogue for servant leadership transcends mere problem-solving and seeks to establish authentic relationship – to know the other at a personal level. To dialogue at this deep level, we must listen at a deep level.

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Most of us, if we are honest, recognize that when we “listen” in everyday conversation we are usually busy evaluating what we’re hearing and anticipating what we are going to say in return. We may even be assessing how long we have to “listen” before we can excuse ourselves from the conversation and get on to real work! The kind of dialogue that undergirds authentic relationship is focused on the other and goes beyond mere words to understand what is being said from the perspective of the other – to know as the other knows. This kind of deep listening is extremely difficult. To listen in this way, the listener must silence her agenda and invite the other to self-disclose. Because

self-disclosure entails some risk, the listener also needs to disarm – to become vulnerable to the other and to be a safe place for the other to disclose on a personal level.

Often the best way for the servant leader to invite another to self-disclosure is by initiating the self-disclosure. What can the servant leader share about himself that will put the other at ease? In authentic dialogue both parties engage in mutual self-disclosure and deep listening. Authentic dialogue is especially important when conflict arises. Listening deeply and carefully to another in the midst of conflict disarms and makes the space safe for reconciliation. For this reason, Francis spoke of dialoguing through conflict as “the

doorway into perfect joy” (National Formation Commission, n.d., 10-11).

Discernment of Gifts

Most leaders, including servant leaders, recognize that leaders must understand their strengths and weaknesses. Servant leaders must also help others to discern their gifts, because servant leaders are called to form those being served into servant leaders as well. Any workgroup led by a Franciscan servant leader must go through a process that cultivates self-knowledge among its members, allowing each person to discern their own and others’ gifts and talents, and strengths and weaknesses.

In a Franciscan approach to servant leadership, the discernment of gifts must be prayerful. Our gifts are given to us by God; we need to seek the spirit of God to know ourselves and others in the group at a deep level. Furthermore, it is just as important to understand our weaknesses as it is our strengths. This idea may seem counterintuitive to most styles of leadership, but it is essential to Franciscan servant leadership. Most of us, when we experience ourselves as weak, try to remove ourselves from the situation as quickly as possible – or to avoid such a situation at all costs. We feel scared, vulnerable, and empty – and we don’t like feeling that way. But these very conditions can also open us to the work of God’s Spirit in our lives and work in a way that we are not open to when we perceive ourselves as strong and capable.

I have been surprised at times when I am at a low ebb and the last thing I want to do is walk into a classroom – where I feel exposed and vulnerable – that I often teach my best. I think it’s because I have let go – I have to do it; not every class can be brilliant; there is nothing left to lose – so I’ll just go in and do what I need to do. I am open to God’s grace in a way that I am not when I’m healthy and strong. Experiences such as this demonstrate St. Paul’s wise words in

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Second Corinthians that God's "power is made perfect in weakness" (2 Cor 12:9). So it is important in discerning our gifts to be open to and careful in discerning our weaknesses as well as our strengths.

While we may want to seek the solitude of our "prayer closet" to do some of our discernment of gifts, we need to discern as a community as well because we use those gifts to serve one another in community. When we share with others about their gifts we provide an essential objectivity to their own subjective discernment. We provide what H. Richard Niebuhr would call an "external view" (1941, 62) by helping others to see themselves as we see them. We help them to know the truth about themselves and we do this in an attitude of love and helpfulness – without teasing or mean-spiritedness. We benefit, too, by hearing others' perspectives on our gifts and talents. Input given in love from those with whom we work or live can be valuable in aiding us to see clearly where we do our best work and where we need to work on our character. In essence, discernment of gifts involves the whole community engaging in self-knowledge guided by God's grace and the Holy Spirit (National Formation Commission, n.d., 15-17).

Shared Leadership

One of the imperatives for the servant leader is to form others to be servant leaders so that leadership can be shared among those called to serve. All are called to servant leadership. This means that everyone in the community has a responsibility to lead. The corollary to this is that the "hierarchical" leader (the person at the top of the corporate ladder, for example) may need to step down so that others can step up. Although a work community may be structured hierarchically, servant leadership can be practiced within that structure with the commitment of the hierarchical leader to service rather than power as the foundation of his or her leadership style.

In many work communities that are led hierarchically rather than through serving, it is easy for leaders to "own" the work or the mission of the group and hoard this sense of ownership for themselves – managing through ego and power, and risking burnout. On the other hand, workers lower down the ladder can detach themselves from the work or mission, putting in time without being engaged. Workers may be tempted to hide from responsibility for the

work or mission of the group. Any of these approaches lacks integrity.

Shared leadership contributes to the good of the entire community by empowering all in the community to lead. Those lower down the ladder are formed to take responsibility for the overall purpose or mission of the group. No one is allowed to hide; all must step up and lead. The presence of colleagues who have a stake in and are engaged with the work can also mitigate the burnout of the hierarchical leader and provide a check against the tendency leaders may have to hoard power.

Prayer

Prayer is essential to the other three tasks of Franciscan servant leadership. To engage in authentic dialogue, prayerfully discern our gifts, and join with others in shared leadership, we need to enter into the process of self-emptying that prayer makes possible. We need to be engaged in “deep, regular, meaningful prayer” (National Formation Commission, n. d., 9). A regular practice of contemplative prayer can provide an essential foundation for authentic Franciscan servant leadership precisely because of its necessity for the task of self-emptying.

The Task of Self-Emptying

As shown above, the practices of Franciscan servant leadership depend in large part upon our willingness to be emptied of our agenda. To listen to others in authentic dialogue, to discern our gifts and those of others objectively, and to share power with others rather than hoarding it to ourselves, we need to be emptied of our narcissism.

The Franciscan tradition speaks of self-emptying as “kenosis.” The word, as Ilia Delio (2004, 39) notes, comes from the passage in Philippians 2:7: Christ “emptied himself, taking the form of a slave.” Furthermore, both Clare and Bonaventure look to the crucified Christ as the model for self-emptying. Clare encourages Agnes of Prague to gaze upon the crucified Christ as a spiritual practice of self-emptying (Delio, 2004, 39, 128). Likewise, Bonaventure notes that we are transformed by contemplation of the crucified Christ to share in the sufferings of Christ (Delio, 2004, 39).

But what does it mean for us to be self-emptied? What does self-emptying look like? While the conversion of St. Francis offers the

most immediate model of self-emptying from the Franciscan tradition, St. Augustine's meditation upon his conversion in his *Confessions* is a most self-conscious autobiography of self-emptying. Since Augustine is the source for Bonaventure's understanding of the transformation that occurs with conversion, it is fitting to consider Augustine's conversion, which vividly depicts the process of self-emptying.

In his *Confessions*, we hear Augustine's story of his struggle to embrace Christianity. Augustine's conversion was both intellectual and moral, and as I read it, he is able to embrace Christianity intellectually well before he is able to embrace it morally. The obstacle to his moral conversion is his concupiscence, or sexual desire. Augustine understands that God will not be satisfied with

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mere intellectual assent to Christianity; God will accept no less than Augustine's full conversion: body, mind, and spirit. If Augustine is to fully embrace Christianity, he will need to reorder his desires away from the flesh and toward God instead. With the aid of grace, Augustine accomplishes this inner conversion and allows himself to be emptied before God – to, in essence, die to self, as Jesus taught.

In Book VIII of the *Confessions*, Augustine laments his struggle as he watches his friends one by one be baptized into the faith. He longs for union with God and agonizes because he cannot give up what he knows is the false happiness and security of his addiction. "How long shall I go on saying 'tomorrow, tomorrow'? Why not now? Why not make an end of my ugly sins at this moment?" (1986, 177). Immediately prior to this, Augustine describes the conflict in his will that prevented his conversion: "When I was trying to reach a decision about serving the Lord my God, as I had long intended to do, it was I who willed to take this course and again it was I who willed not to take it. It was I and I alone. But I neither willed to do it nor refused to do it with my full will." (1986, 173)

Augustine fervently desires union with God but at the same time he doesn't want it – yet. His famous prayer, "Give me chastity and continence, but not yet," arises out of the anguished division within

his will (1986, 169). He is, quite literally, *dis-integrated* and miserable. He likens his situation to that described by Paul in Romans 7 – “*Pitiable creature that I was, who was to set me free from a nature thus doomed to death? Nothing else than the grace of God, through Jesus Christ our Lord.*” (Romans 7: 22-23; quoted in Augustine, 1986, 165). Book VIII describes Augustine’s final dramatic struggle and moral conversion. By God’s intervention and grace Augustine is finally able to let go after hitting bottom. The chapter is beautiful and well worth reading in its entirety.

Augustine’s other well-known prayer at the start of the *Confessions* expresses in a nutshell his understanding of what it means to be human: “. . . [Y]ou have made us for yourself, and our hearts find no peace until they rest in you” (1986, 21). God has created us in such a way that we naturally seek the good things that we need to live a good life – things like food, clothing, shelter, companionship, sex, and ... God. We are created to seek God and cannot be satisfied until we rest in union with God. So as we seek the good things that we need in life, sometimes we run into trouble because we confuse these good things with God. We elevate these goods to the level of God, thinking that if we have enough of them, we will be satisfied. This is our human nature, which we see in its most pathological light in addiction, but it is natural behavior to some degree in all of us.

Bonaventure shares Augustine’s anthropology and its important implications for conversion. In her chapter on “Desire” in *Franciscan Prayer*, Ilia Delio recognizes that Bonaventure drew upon Augustine’s anthropology in articulating his own understanding that humans have been created by God to seek God as the fulfillment of our deepest desires (2004, 35-51). Indeed, in Bonaventure’s theology we find perhaps the most perfect synthesis of Francis’ unique and original spirituality with the Augustinian theology which dominated the medieval worldview and continues to play a central role in the Christian tradition.

Given the timeless power of both Francis’ spirituality and Augustine’s profound religious psychology, we can now ask: What role, if any, does contemplative prayer play in self-emptying – in converting us from inordinate love of the good things in life to the love of God and appropriate love of that which is less than God? What is the connection with Franciscan servant leadership?

What Contemplation Is

Many people think that contemplation is something that only saints and mystics can aspire to. They consider contemplation to be something mysterious and other-worldly. In fact, it is likely that anyone who is prayerful has probably experienced contemplation, perhaps without realizing it. Contemplation can occur in the context of any deep, regular, and meaningful prayer. The description of contemplation below is necessarily incomplete but, I hope, sufficient for the purposes of this paper.

Contemplation is a state of deep mental and physical stillness and rest that can happen while saying the rosary, praying before the Blessed Sacrament, or pouring our hearts out to God. Contemplation is an opening up to and resting in the presence of God. The contemplative state (sometimes called “infused” contemplation – although this language is not used so much anymore) is a grace given to us by God. However, contemporary writers like Frs. Thomas Keating (1986) and Basil Pennington (2001) recognize that through a form of prayer called “centering prayer” we can dispose ourselves to receive this grace.

The Role of Contemplative Prayer in Transformation

Franciscans have a strong tradition of contemplative prayer. Both Francis and Clare understand contemplation to be “a penetrating gaze that gets to the heart of reality” (Delio, 2004, 127). In a letter to Agnes of Prague, Clare encourages her to gaze in a mirror upon the crucified Christ, and in so doing to become like Christ and to see herself and others as Christ crucified. As Ilia Delio notes in her book *Franciscan Prayer*: “If we gaze long enough [at the image of the crucified Christ], that is, if gazing becomes a way of life then it will lead to a new level of self-knowledge. We will come to a new understanding of ourselves and this understanding will be creative, since it will transform the one who gazes in the mirror of the cross into a reflection of the mirror itself” (2004, 128). Likewise, Clare admonishes Agnes to “Gaze [on him], consider [him], contemplate [him], as you desire to imitate [him]” (Second Letter to Agnes, quoted in Delio, 2004, 9).

We see this transformation through contemplation in Augustine, as well. Augustine understands that it is in gazing upon God as the Beloved that we become like the Beloved. Contemplative prayer is the practice of gazing upon the Beloved. So when we engage in a

regular practice of contemplative prayer – that is, when we gaze upon the Beloved regularly and deeply, we are imperceptibly changed. We become like the Beloved. As we place ourselves in God’s presence and open ourselves to God, we are disposed to let go of our willfulness and yield to God; we are disposed to love what God loves rather than what we think we need to be happy – and this is the beginning of self-emptying.

It is important to note that both Augustine and Clare understand that in addition to silent prayer, critical self-reflection is also an essential component of contemplation. If we are to be transformed, we need to ponder or reflect critically and prayerfully upon how we consciously work toward that transformation. As we gaze in silent prayer upon the Beloved; as we gaze in the mirror to see Christ crucified, we must also ponder how we can work to become more like the Beloved. We can engage in such pondering by reading and reflecting upon scripture, sitting in reflection with a spiritual director, journaling on a regular basis, going on retreats, or undertaking an examination of consciousness, as described in Ignatius’ *Spiritual Exercises*.

Contemplative Prayer Disposes Us to Franciscan Servant Leadership

Understanding that we can be transformed by gazing upon God as our Beloved and upon ourselves reflected in Christ crucified and that contemplative prayer is the practice of so gazing, how then does contemplative prayer better equip us for Franciscan servant leadership? The following paragraphs will revisit each of the four practices to suggest ways in which contemplative prayer transforms us to better practice of Franciscan servant leadership.

Prayer

Inasmuch as prayer is the first among the four practices, the role of contemplative prayer may seem obvious. As stated above, we cannot undertake the tasks of servant leadership with the agenda of our ego intact. We must be engaged in a practice that promotes the emptying of the ego; contemplative prayer is such a practice.

Dialogue

Over a long period of practice, contemplative prayer frees us from our own agenda and its anxieties – our unhealthy grasping for

security, affection, and control – enabling us to listen deeply to the concerns of others. Because we know our security rests in God, we are able to be vulnerable and to disarm ourselves of the defensive posture of the false self. Emptied of our need to be right, and now aware of what is truly important and what is not, we are willing to reconcile with others.

Discernment of Gifts

Contemplative prayer puts us in the mindset of belonging to God. Our worth is not dependent upon our competence and abilities. Our gifts and those of others are good because they are given to us by God – not because they reflect well upon us. Because we no longer identify ourselves with how we perform in our roles, but are concerned instead with how well others are served, we become open to knowing the truth about ourselves and willing to entertain others' insights into our gifts, talents, and weaknesses. Our experience of finding grace and strength precisely when we experience ourselves at our weakest gives us the humility to recognize that God uses our weaknesses and those of others to do God's work in the world. So we are not afraid to examine our weaknesses and embrace tasks that require us to employ those weaker gifts.

Shared Leadership

Failure to share leadership often stems from the perception that: (1) "I can do it better and faster myself," and/or (2) the training and learning curves involved in delegating tasks take longer and are more stressful than just doing the job oneself. If the job of a servant leader is to form others in servant leadership, these perceptions no longer hold. Furthermore, they often mask what is really going on: the leader is personally and emotionally invested in holding power because it bolsters his ego.

Regular practice of contemplative prayer helps to dismantle this false need for power so that the Franciscan servant leader is willing to let go of the need to hoard power. The humility that contemplative prayer instills enables the servant leader to recognize the limits in her leadership ability and to acknowledge the need for others to lead, which moves the Franciscan servant leader to commit herself to helping others to become servant leaders.

Conclusion

In the discussion above I showed that the practices of dialogue, discernment of gifts, and shared leadership require a letting go of our own agenda and instead developing a willingness to be vulnerable. We can only be successful at this if we undergo a process of self-emptying, much like the self-emptying we see in the conversions of Francis and Augustine. The process of self-emptying – and the integration of the self that accompanies self-emptying – is begun by gazing upon the crucified Christ so as to become like Christ, both in the mental stillness of silent prayer and through spiritual pondering and critical self-reflection. In this transformation we are disposed to let go of our need for power, esteem, and security of the false self. This in turn disposes us to love our neighbor as ourselves.

Franciscan servant leadership is leadership at its best. Although it may be viewed as idealistic and impossible, let us aspire to our ideals anyway, mindful of our limitations and weaknesses. Let us also embrace prayerfulness, so we can avail ourselves of God's grace, who will form our wills and transform our minds to let go of our agendas for happiness and open ourselves to the work God has for us to do.

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Changing Attitudes: A Classroom Pedagogy to Foster Multicultural Awareness and Acceptance

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Abstract

Three psychology courses incorporated pedagogy focused on multiculturalism and prejudice. The courses differed in the amount of classroom time devoted toward these topics. One course applied one hour of lecture/discussion, another allotted three weeks, and the final course devoted a full semester. A fourth course with no multicultural content served as a control group. Pre and post surveys demonstrated that attitudes significantly improved over the semester in the multicultural courses. Further, the more classroom time devoted to multicultural content, the more positive the attitudes by the end of the semester. These results show that discussing issues like race and religion can result in positive shifts in attitudes in undergraduate students.

Changing Attitudes: A Classroom Intervention to Promote Egalitarianism

The encounter between St. Francis and the Sultan (c.f. Moses, 2009) serves as a beautiful example of mutual understanding and acceptance between diverse peoples. At the height of the Crusades, St. Francis traveled to the Middle East to meet with Malik-al-Kamil, the Sultan of Egypt on a peace-making mission. What transpired between the two, whose language and beliefs could not be more different, is a lesson for us all. They parted ways with a heightened respect for one another, and when St. Francis returned to Assisi, there is evidence that he brought with him Islamic religious notions (such as the focus on prayer multiple times a day that is central to Islam) (Warren & Hart, 2013).

Franciscan colleges and universities strive to emulate St. Francis' outreach and peace-making mission today. Accepting and embracing diversity is of central importance to our Franciscan mission and identity, and our university makes a concerted effort to open its doors to people from varied backgrounds. For example, 45% of our student population is non-Catholic (Neumann University,

2013). The seal of our university contains the words “Veritas-Caritas,” which means “to live the truth in love.” Our mission statement indicates that we strive to educate a “diverse community of learners” and included among our Core Values are Reverence and Stewardship (Neumann University, 2012). While the mission of our university, and other similar-minded ones, is clear, the central question for educators is how do we go about instilling an appreciation for diversity in our students?

Opinions vary about how successful America has been as a nation in curbing prejudice, and many organizations both academic and non-academic have started requiring diversity trainings, multicultural courses, and the like. While the election of Barack Obama certainly speaks to a positive shift in racial attitudes, one does not need to look any further than the nation’s daily news to see evidence that we are still divided on race, religion, and all other factors that distinguish one person from another. In fact, a recent study conducted by the Associated Press demonstrates that the election of a bi-racial president has done little to change public opinion; the study found that a small majority of Americans continue to hold prejudiced views against Blacks (Ross & Agriesta, 2012). One journalist notes racial hypersensitivity and “the difficulty—‘indeed, maybe even the impossibility’ of having (in this society, at this moment) a truly honest public discourse about race” (Cose, 2010). This discussion is not mundane. In fact, it is apparent to many demographers, and is mentioned by Lehrman (2005), that by the year 2050, Whites will be outnumbered by minorities as a whole group. With our increasing diversity, it is imperative that we start recognizing the diversity in our communities and create a climate in which people can appreciate and understand others.

With our increasing diversity, it is imperative that we start recognizing the diversity in our communities and create a climate in which people can appreciate and understand others.

The research on prejudice has largely focused on race, and more specifically, stereotypes, prejudice, and discrimination of Whites against Blacks. There has been a push in the field of psychology,

both academic and professional, for more multicultural education/training which often includes the concept of White privilege. Yet, this concept can evoke strong affective, cognitive, and behavioral reactions in individuals (Pinterits, Poteat, & Spanierman, 2009). These reactions can stem from a number of negative emotions including fear, guilt, anger, and shame. Sue and Sue (2013) discuss how racism has become less blatant and overt, and has evolved to be more subtle and covert, yet is still very present in society. For

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example, hate crimes are considered socially unacceptable, but racial stereotypes continue to be perpetuated in video games and the mainstream media. In their book, they also discuss the need to raise the awareness of White privilege, as well as a concept known as micro-aggressions that can actually be made by any group toward another, such as Whites against minorities, or minorities against Whites or other minorities. McIntosh (1988 and 2012) points out that there is an invisibility factor in White privilege that often makes it difficult for Whites to acknowledge and accept the actual

concept. She suggests that, practically speaking, the problem of prejudice doesn't exist until one has actually thought about it, and often for Whites, the concept of privilege goes unnoticed as they are on the dominant end of it. But raising this awareness is easier said than done, and can be met with much resistance. Kivel (2002) argues that people have difficulty becoming aware of their biases, admitting or acknowledging them, and openly discussing race without becoming defensive. As a result, teaching antiracism can have a negative impact on faculty standing when it comes to the value of course and instructor evaluations, even being labeled by Nast (1999, 105) as "the kiss of death." Case points out that she, a White instructor, even received comments like "racist against Whites" (2013, 1) on her own student evaluations of her course when incorporating White privilege and critical race theory.

Boatright-Horowitz and Soeung (2009) report that White students complain about both the instructor and the messages when having to listen to lectures and discussions of antiracism and White privilege. The ideas are often rejected and faculty members tend to be perceived negatively when presenting such topics in the classroom setting. Several explanations have been levied as to why White students are often so resistant to these ideas, and Donadey (2002) surmises that students may perceive the discussions as a personal attack on themselves or their family. He posits that many White students have difficulty acknowledging, let alone taking any personal responsibility for, the fact that Whites continue to benefit from the oppression of other groups. Students often shut down because they feel that they have not perpetrated any direct or overt oppression themselves, and it is difficult for them to look outside of themselves to see how history, and society, plays a role that results in some being elevated over others. Sometimes this is very subtle – White people can buy any number of brands of “nude” bandages that blend into their skin color, but darker skinned minorities cannot (McIntosh, 1988). Pinterits et al., (2009) state that understanding how White privilege permeates throughout the U.S. and its institutions is socially imperative. Despite the reactions that may ensue, the dialogue needs to be opened up for awareness to increase, especially when racial disparities continue to exist. For example, Green (2001) notes that in service-learning courses, most of the students are White, while most of the clients that they may be working with are minorities.

The goal, clearly, is not to stoke the fire, but to create a climate of openness to dialogue and eventual acceptance of others.

Minorities, too, can benefit from these discussions, realizing psychologically that their experiences and the perception of discrimination against them are often validated (e.g., Sue & Sue, 2013). However, they do also stress that prejudice is a two-way street; minorities can harbor their own biases against other groups, including Whites, of which they are unaware. The goal, clearly, is not to stoke the fire, but to create a climate of openness to dialogue and eventual acceptance of others.

Beitin, Duckett, and Fackina noted “the challenge becomes creating and maintaining an environment in which students can openly explore these issues and their impact in both personal and professional arenas” (2008, 252). They also identified the role of faculty in being able to facilitate discussions of race, especially due to the inherent hierarchy in the faculty-student relationship. In their study, one of the biggest factors impacting the students was the presence of the professor and his/her ability to model self-disclosure about personal struggles with various biases. The more open the professor was, the more comfortable the students felt about their own self-disclosure, which in turn affected their willingness to accept the material being discussed. Students were exposed to various teaching tools including lecture, discussion, dyad breakout sessions,

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movies, in-class exercises, and in-class journaling. Another interesting component was that the researchers and instructor for the class also kept a journal of how their own experiences affected their involvement in the study. Results of this study were positive with regard to the training’s effectiveness, yet a limitation was a rather small sample size. The openness of the instructor is something that Tim Wise and Kim Case also speak about in regards to understanding the obstacles, or barriers, as a necessary step to aid in students absorbing the information being presented (Wise & Case, 2013).

Case also administered a questionnaire both in the first week and at the end of the semester to assess the effectiveness of the weekly topics in a Psychology of Race and Gender course. Her study revealed that after taking an entire course, students had an increased awareness of White privilege and racism, and showed greater support for affirmative action. An anecdotal story of a White woman in this course nicely illustrates the finding: “Although her first journal entry recommended that blacks return to Africa, her final journal entry outlined how the course changed her (2007, 233).” Another recent study showed that a combination of increasing

awareness of implicit bias, concern for the effects it has, and applying strategies, actually results in a reduction of implicit bias in the participants (Devine, Forscher, Austin, & Cox, 2012). Despite the positive findings demonstrated by these few studies, research is generally lacking on how actual attitudes toward multiculturalism can be shifted.

Despite the positive findings demonstrated by these few studies, research is generally lacking on how actual attitudes toward multiculturalism can be shifted.

Unanswered questions in this domain are many: Is one course sufficient to change people's beliefs? Can we reach people without having to mandate an entire course? Can a single lecture on this topic have any type of influence? Even if individuals do not necessarily share all of their own opinions verbally, could merely the instructor's comments bring them to a more culturally sensitive point of view? If we can shift beliefs, how long do the effects last? Although most research on prejudice has focused on race, what about religion, gender, and sexual orientation?

This present study was designed to answer many of these questions. We were interested in whether we could influence individual attitudes by openly discussing racism and cultural conditioning in a classroom setting. The present study compared undergraduate student attitudes before and after taking courses with varying amounts of multicultural (i.e. race, religion, sexuality) content embedded into the curriculum. It was predicted that students would experience positive attitude change after taking courses in which multicultural issues were discussed, and that the longer the duration of time exposed to the multicultural content, the more positive the post-test attitudes would be.

Method

Participants

A total of 173 students participated in this study. One hundred and forty seven students were enrolled in one of 3 different undergraduate-level psychology courses that incorporated varying degrees of multicultural content (MC) at a small, Catholic Franciscan

Liberal Arts university in a suburb of a major metropolitan city: 88 students were enrolled in Psychology 101 (3 sections), 33 in a 200-level course on the Psychology of Film and 26 in a 300-level course called “Multicultural Psychology”. The remaining 26 students were enrolled in a Control section of Psychology 101 that did not incorporate any multicultural content. Of their racial and religious makeup, 76 (43.9%) of students reported they were White, 25 (14.5%) Black, and 5 (2.8%) other; 98 (56.6%) reported they were Christian, and 8 (4.6%) reported another religion. The remaining 67 (38.7%) of students did not report their race or religion. Students were representative of the undergraduate population of the university. There were no differences in race/religion across the groups ($ps>.05$). All students were over the age of 18.

Procedure and Design

In the MC courses, the instructor delivered multicultural content in varying amounts throughout the semester. In the Psychology 101 courses, the instructor gave a one-hour lecture on stereotypes and prejudice halfway through the semester. In the Psychology of Film course, the instructor showed three films (over the span of three weeks during the first half of the semester) dealing with multicultural themes (*American History X*, *Mooz-lum*, and *Crash*), each followed by a classroom discussion of the film and a written assignment. In the Multicultural course, the entire course (15 weeks) was devoted to multicultural themes such as race, religion and White privilege. The same instructor taught all of the MC courses. The control course was taught by a different instructor, and incorporated no focused multicultural content. Both instructors were female, in their 30s, and White.

Students were recruited from the MC courses during the first week of class to participate in a “study on attitudes”. The person recruiting the participants was not the instructor for the course, and students were informed that their participation, or lack thereof, would have no impact on their grade in the course. Students who agreed to participate (via a written informed consent) were given a 42-question anonymous survey (described in Measures). Before students were given the survey, a bowl was passed around the classroom. Inside the bowl were small slips of wax paper containing pairs of bright orange stickers with identical numbers written on

them, ranging from 1-200. Students were instructed to put their hands into the bowl and pull out one slip at random. For example, a student might pull out a slip that had the number 34 written on both stickers. Students were then instructed to put one of the stickers on the top of the survey and to put the other sticker in a safe place (i.e., inside their class binder). In this way, we were able to glean pre-post data from an anonymous survey. Overall 83.05% of students enrolled in the MC courses agreed to participate, and there were no significant differences across sections. During the last week of class, students were given the same survey and asked to put the sticker-mate on the top. A total of 82 MC students (55.8%) had retained their sticker and thus provided us with pre-post data. Students in the Control course were recruited during the last week of class to take a single “survey about attitudes”. As with the MC courses, the recruiter was not the instructor and students were informed that their decision would not impact their grade in any way. 74.2% of students in the Control course agreed to participate.

Measures

For the MC students, this study was a pretest-posttest design; students in the MC courses took a survey assessing their attitudes about, and experiences with, race, religion, and sexuality during the first and last weeks of class. Students in the Control group were post-test only, completing the survey only once, during the last week of classes. The survey contained 40 Likert-scale questions on attitudes, and two demographic questions assessing their reported race and religion. The Likert scale contained seven items ranging from “Strongly Disagree” to “Strongly Agree” with one Neutral option. Items were worded so as to eliminate Yay-saying and Nay-saying. 30 of the Likert items contained instructions for all participants to answer them. At the end of the survey, there were an additional two sets of questions (five in each) that were ethnicity specific (five questions for White students, five for nonWhite students). Among the 40 questions were items focused on four different domains of multicultural attitudes and behavior: 1) awareness of White privilege, discrimination, and prejudice in our society (seven questions), 2) personal opinions about, and prejudices of other groups (29 questions), 3) personal experiences with prejudice and discrimination (two questions), and 4) personal goals for future

behavior (two questions). Several survey questions were adapted from items used by Case (2007) and Pinterits et al. (2009) but the rest were designed by us.

Predictions

Two predictions were made:

1. Significant positive attitude change will be demonstrated for all MC groups after the classroom intervention, in total and for each of the 4 domains (awareness opinions, experience, and goals).
2. The more intensive the intervention (in terms of time devoted to MC topics), the more positive the attitudes about multiculturalism at the end of the semester.

Results

Pretest-Posttest Findings

Paired sample t-tests evaluated the change in attitudes from baseline in the MC group. Eighteen items were first reverse-coded to maintain a consistent direction of effect. Following reverse-coding, the Likert ratings were translated into numbers ranging from 1 (strongly disagree) to 7 (strongly agree), and composite scores were calculated for by adding up the ratings for the questions falling into each of the 4 domains (Awareness, Opinions, Experience, and Goals) and Overall (scores for all 40 questions combined). Composite scores could range from 35-245 (Overall), 7-49 (Awareness), 29-203 (Opinions), 2-14 (Experience) and 2-14 (Goals). In each t-test, the IV was Time (pre-post); 5 DVs were evaluated (Total, Awareness, Opinions, Experience, and Goals). All 82 MC students (who completed both the pre- and post-survey; 51 Psychology 101 students, 16 Psych of Film students, and 15 Multicultural Psychology students) were included in this analysis, although 4 students from Multicultural Psychology dropped out of the analysis looking at Experience for failure to complete the experience questions on the post test.

There was strong evidence of significant attitude change overall and for three of the domains. Overall, there was evidence of significant attitude change over the course of the semester for the MC students ($t(81) = -3.23, p < .01$). Means for pre- and post- were 167.01 and 171.70, respectively. There was also significant positive

change in students' Awareness and Experience ($t(81) = -3.57$, $p < .001$, pre $M = 32.18$, post $M = 34.30$ for Awareness; $t(77) = -2.8$, $p < .01$, pre $M = 4.49$, post $M = 4.97$ for Experience). While the two-tailed p did not quite reach significance for Opinions, there is sufficient justification to use the one-tailed p since the overall prediction was directional (attitudes should improve). When looking at the one-tailed p , the test for Opinions did reach significance ($t(81) = -1.69$, $p = .05$). The test for Goals was not significant ($p > .05$). See Table 1.

Post-test Comparisons

To assess group differences, oneway ANOVAs were conducted to compare the post-test responses of all 4 groups (the 3 MC and Control). Eighty-two MC students were included in this analysis (51 Psychology 101 students, 16 Psychology of Film students, and 15 Multicultural Psychology students), along with 26 students in the control group, for a total of 108 participants. In each case, the IV was class (4 levels: Control, 101, Film, and Multicultural); the same 5 composite DVs were used as in the paired t test analysis (Overall, Awareness, Opinions, Experience, and Goals).

The omnibus ANOVAs were significant for 4 of the 5 analyses (Overall, Awareness, Opinions, and Goals ($F(3,104) = 6.25$, $p = .001$ Overall; $F(3,104) = 3.50$, $p = .02$ for Awareness; $F(3,104) = 4.08$, $p < .01$ for Opinions; and $F(3,104) = 3.86$, $p = .01$ for Goals). The effect of class on reported Experience with racism was not significant ($p > .05$). Means can be found in Table 2.

Planned linear trend analysis was conducted to investigate Prediction 2 (that the more multicultural content, the greater the effect) for each of the significant omnibus ANOVAs. All 4 linear trends were significant ($F(1,104) = 22.41$, $p < .001$ Overall; $F(1,104) = 9.36$, $p < .01$ for Awareness; $F(1,104) = 12.11$, $p < .001$ for Opinions; and $F(1,104) = 7.79$, $p < .01$). Although the linear trends were planned, it is worth noting that with the Scheffe correction, 3 of the 4 trends still reached significance (all but Goals). Results are displayed in Table 2.

Regression Analysis

To determine whether any of the variance in the attitude change could be attributed to a person's race, a two-step hierarchical multiple regression analysis was conducted. Self-reported race (White and nonWhite) and class were entered into a stepwise model

as predictors, as steps 1 and 2, respectively. The Dependent Variable was Overall change in attitudes (from pre to post), summed across all 40 Likert questions. Race accounted for only 1% of the variance in attitude change ($p>.05$). Weeks of multicultural content (entered at Step 2), explained an additional 11.7% of the variance in attitude change ($p<.01$). The full model explained 12.7% of the variance in attitude change at time 2, $F(2,78) = 5.68$, $p<.01$. In the final model, only weeks of multicultural content was significant ($\beta=.32$, $p<.01$).

Discussion

The purpose of this study was to determine whether course content and classroom discussions could affect undergraduate students' attitudes about multiculturalism. Two predictions were made: First, students would have more positive attitudes about multiculturalism (in terms of race, religion, and sexuality) following classroom discussions about these issues. Second, the more classroom time devoted to multiculturalism, the stronger the change in attitudes. Both predictions were supported.

Participants were undergraduate students enrolled in one of 4 different psychology courses that contained varied amounts of multicultural content (ranging from none to an entire semester). Their responses to a survey on multiculturalism were used to assess their attitudes about multiculturalism. The surveys focused on four different domains of multicultural attitudes and behavior: 1) awareness of White privilege, discrimination, and prejudice in our society, 2) personal opinions about, and prejudices of other groups, 3) personal experiences with prejudice and discrimination, and 4) personal goals for future behavior. In all four domains, significant findings emerged. Each domain will be considered in turn.

Awareness of Inequality

Considering only those courses with some multicultural content (excluding the control class), awareness of White privilege, racism, and inequality changed for the better over the course of the semester. Although a detailed item analysis was not done, the focus of the questions included in this section dealt largely with the notion of White privilege. By the end of the semester, then, students were more likely to recognize systemic societal conventions that have contributed to certain groups being elevated over others. When looking across all 4 groups (including the control), a significant linear

trend emerged as well. The more multicultural content discussed in the classroom, the greater the awareness of issues of White privilege and the more positive the attitudes by the end of the semester. These results suggest that classroom content and discussions, in particular intensive ones, can open students' eyes to societal contributions that perpetuate different treatment of minority and majority groups. One factor that is influential in this result is the approach of the instructor and whether or not he/she presents as an ally in the classroom (Case, 2013). Despite some literature showing the resistance of students in discussing this topic, we found positive results in terms of opening students' mindsets about groups of people that may be different from their own group. We argue that the approach likely plays a large role in mediating this finding. The instructor for the multicultural courses found it extremely effective to be able to acknowledge and provide examples of her own experiences with viewing someone through a stereotype. Showing her own vulnerability to falling into the conditioning process of implicit bias, stereotyping, privilege, etc., helped break down some walls of defense that students may have brought into the classroom. Being honest and authentic can go a long way in gaining trust from the students to feel more comfortable discussing these intense issues. Second, one needs to remain open to the varied responses that may come from students. If students worry that what they say in class may be judged, then the sharing is stifled, and so is the learning. When students are presented with the idea that this class is a safe zone, a place where we will make blunders and mistakes and at times maybe stick their feet in their mouths, but that we will learn together from these experiences, they are much more open to being an active member in the class and receiving the information being shared.

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Personal Opinions about Multiculturalism

There was some evidence of pre-post changes in personal opinions about multiculturalism. Issues covered in these survey questions dealt primarily with stereotypes of, and opinions about

minority racial groups (i.e., Hispanic, Asian, Black, mixed marriages), religion (Muslim, Jewish, gay marriage), and sex (gender, homosexuality). Although a detailed item analysis was not done, the results suggest that, at least for some of these issues, opinions shifted towards greater awareness of and sensitivity to diversity by

It is one thing to increase students' awareness of bias in our society, but it is another thing to change their minds.

the end of the semester. Linear trend analysis revealed additional positive effects. The greater the amount of time spent on multiculturalism in the classroom, the more positive the opinions and attitudes about diversity by the end of the semester. These results are particularly exciting because they take the study a step further. It is one thing to increase students' awareness of bias in our society, but it is another

thing to change their minds. This study demonstrates that simply presenting content in a classroom can result in semi-long term effects on students' own negative prejudices. These results support work done with younger students (5th graders) showing that attitude change persists over a period of several months (Aboud & Fenwick, 1999).

Personal Experiences with Racism

Two survey questions focused on personal experiences: White students were asked whether they had ever discriminated or prejudged a minority, and nonWhite students were asked whether they had ever been the victims of discrimination or prejudice. Pre-post analysis revealed that by the end of the semester, students recognized that they had been, at least once in their lives, the perpetrator or victim of discrimination or prejudice. Again here the results are exciting, particularly for the White students who are able to acknowledge their own contributions to the problem. The findings are also highly positive for the nonWhite students. Comments from the nonWhite students during classroom discussions suggested that they felt validated and empowered – they said things like, “I always thought it (discrimination, prejudice against me) was all in my head but now I realize that I’m not just imagining things.” In the classroom, students as a whole responded positively to the content

both via direct comments and on the student evaluations of the course. White students in particular felt positive that they were able to empathize more with people from diverse backgrounds in general, in realizing all the systemic issues involved in an individual's situation. NonWhite students frequently commented on how, through understanding the development models, as well as the other influences on how privilege and prejudice develop, they were able to let go of feelings of anger or resentment towards specific individuals. One nonWhite student noted that she could now understand how many Whites were not intentionally prejudiced against her, but that they were products of their own conditioning process. It appeared to improve race relations overall, as students tended to have more of an open mind in general towards others, and were starting to recognize how easy it is to wrongfully judge another individual.

Personal Goals

Two questions focused on personal goals, and whether students would work to break down White privilege and help to change imbalanced social structures. The linear trend analysis revealed that the more classroom time spent devoted to these topics, the more likely students were to agree to break down White privilege and plan to change our social structures. It is not clear what, if anything, these students will actually do after the course is over, but the fact that they are energized to make a positive change in society suggests that we can motivate our students to aspire to be more productive members of society. Wise and Case share from their experience that depending on the approach, discussions of privilege “may even result in the kinds of breakthroughs that allow some among the privileged group to commit to the destruction of unearned advantage and creation of more equitable institutional structures” (2013, 18).

Other Observations

One interesting finding emerged when looking at the raw data. Student attitudes on some issues were near ceiling at the beginning of the semester, and remained so through the end. Students overwhelmingly agreed, right from the start, that gay marriage and mixed race marriage were acceptable, they were okay with having a Black president and said that a person's skin color had no bearing on their opinions of that person, and they did not think homosexuality was wrong. They also overwhelmingly agreed that

racist attitudes are still prevalent today, and that nonWhites are often the victims of discrimination. Taken together, these results demonstrate that, even though we can have a positive impact on students' attitudes on multicultural issues through classroom intervention, students are already egalitarian in many ways.

An interesting anecdotal observation is that many of the specific items covered on the survey were never actually discussed in the classroom (i.e., Jewish people are wealthy), yet attitudes still changed for the better in those areas. This finding demonstrates that

...there was an action-oriented change where students were endorsing the notion of wanting to be a part of social change movement.

simply talking about prejudice and bias in general can lessen the likelihood that someone would make a negative judgment against another group. Another exciting result was that in addition to students adjusting their attitudes about various groups, there was an action-oriented change where students were endorsing the notion of wanting to be a part of social change movement.

One exciting aspect of this research deals with the timing of the surveys. The post-test surveys were conducted at the very end of the semester (last week of class), yet the multicultural content in the Psych 101 and Psychology of Film classes was presented early in the semester. These results suggest that there is some permanence (or at least semi-permanence) to the change in attitudes. In the works is a follow-up study in which students who participated in this research will be re-assessed much later (i.e., the following year) to ascertain whether the positive attitudes persisted.

One potential criticism might emerge for this study – student attitudes might change (for the better) over the course of a college semester anyway, regardless of what is being discussed in the classroom. Students probably become more egalitarian simply by virtue of being a college student and gaining exposure to new and diverse people and ideas. We recognized this as a potential limitation of the study, which is why we included oneway ANOVAs to look at the posttest attitudes of the 4 groups varying in multicultural content (inclusive of the control group). The linear trend analysis

illustrates the potential contributions of the multicultural content to students' end of semester attitudes. All of the students in the study had a full semester worth of classes from Time 1 to Time 2, but the attitude change increased the more multicultural content was presented. Our results are not simply an artifact of being in class, but rather, appear to be related to the intensity of the content being presented. Further, even though the Psychology of Film course was 200-level, most of the students enrolled in it were seniors (similar to the Multicultural Course), so class level also fails to provide a viable explanation for the findings.

Another possible criticism is the potential for self-selection bias in the multicultural course. Students enrolled willingly in the course so perhaps their attitudes were more positive already. Pre-post test findings, however, still reveal a shift in their attitudes from the beginning to the end of the semester, again supporting the argument that the multicultural content played a role. Another related criticism might be that students who enroll in a multicultural class might be more open to ideas, and thus more malleable to attitude change. Two responses should quell those concerns. First, in the pre-post test analysis, all of the MC classes were combined; the multicultural psychology students only comprised 18% of the total MC sample, yet combined attitudes of all three groups still showed significant improvement. Even if the multicultural psychology students were more open, it is clear that the other groups are a strong driving force behind the attitude change as well, since they account for 82% of the data. Second, although additional linear trend analyses were not

...the more coverage given to multicultural issues in the classroom, the more positive student attitudes at the end of the semester.

conducted due to concerns about inflated Type I error, a glance at the means of the oneway ANOVAs suggests that even without the multicultural psychology group, the effect remains (the more MC content, the greater the effect appears to hold even looking just at the control, Psychology 101, and Psychology of Film courses). To sum up, while this may be a valid criticism, it is pretty clear that the multicultural psychology course is not the driving force behind our results, and that, indeed, the more coverage given to multicultural

issues in the classroom, the more positive student attitudes at the end of the semester.

Conclusion

This study provides answers to the initial question of whether or not diversity trainings, courses, and discussions can have a positive impact on people's awareness of, and attitudes about, multiculturalism. The results suggest, quite strongly, that simply discussing multicultural ideas in a classroom setting can have profound positive impact on student attitudes and ideas. Further, the more classroom time devoted to the topic, the greater the impact. These findings provide an argument for the continuation of courses like these, both at the college-level and perhaps in other areas as well (i.e., K-12, businesses). We can be reminded here of the Peace Prayer of St. Francis:

"Lord, make me an instrument of your peace;

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is error, truth;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

And where there is sadness, joy.

*O Divine Master grant that I may not so much seek to be
consoled as to console;*

To be understood, as to understand;

To be loved, as to love.

For it is in giving that we receive,

It is in pardoning that we are pardoned,

And it is in dying that we are born to eternal life."

(Franciscan Media, 2014)

With social responsibility and respect for all individuals being a key part of the Franciscan tradition, this study gives one possible answer to our driving question of how to instill appreciation for diversity in our students. Hopefully, this study will encourage further exploration, and will remind us that this appreciation is not only desired but also possible.¹

¹ The authors, Ramona Palmerio-Roberts and Colleen McDonough, contributed equally to the study. We would like to extend a special thanks to Dr. Robert Till for suggestions on the analysis. Correspondence concerning this article should be addressed to Ramona Palmerio-Roberts, Division of Arts and Sciences, Neumann University, 1 Neumann Drive, Aston, PA 19014. Email: robertsr@neumann.edu.

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Table 1.

Pretest-Posttest Results for MC group – Paired Sample t Tests

Item	Pretest Mean (SD)	Posttest Mean (SD)	<i>t</i> , <i>p</i> (2-tailed)
Overall Composite	167.01 (21.01)	171.70 (22.22)	<i>t</i> (81)= -3.23, <i>p</i> <.01
Awareness of White Privilege and Racism	32.18 (5.82)	34.30 (5.89)	<i>t</i> (81)= -3.57, <i>p</i> <.001
Opinions about Multiculturalism	123.30 (18.74)	125.34 (20.76)	<i>t</i> (80)= -1.69, <i>p</i> =.10
Experience with Racism	4.49 (1.90)	4.97 (1.71)	<i>t</i> (77)= -2.80, <i>p</i> <.01
Goals to Fight Inequality	7.26 (2.28)	7.10 (2.70)	<i>t</i> (81)= -0.54, <i>p</i> >.05

Table 2.

Post-Test Attitudes Across Groups – Oneway ANOVAs.

<i>Item</i>	<i>Control Group Mean (SD)</i>	<i>Psy- chology 101 Mean (SD)</i>	<i>Psy- chology of Film Mean (SD)</i>	<i>Multicultural Psychology Mean (SD)</i>	<i>Omni- bus p</i>	<i>Linear Trend p</i>
<i>Overall Composite</i>	156.46 (20.44)	166.96 (21.78)	174.56 (18.69)	184.73 (22.69)	<.01	<.001
Awareness of White Privilege and Racism	32.58 (5.70)	33.45 (5.54)	33.38 (4.52)	38.2 (7.04)	<.05	<.01
Opinions about Multi- culturalism	112.27 (16.92)	122.22 (22.22)	128.81 (17.79)	132.27 (17.05)	<.01	<.001
Experience with Racism	4.73 (1.91)	4.90 (1.60)	4.44 (2.07)	5.67 (1.54)	<i>n.s.</i>	<i>n.s.</i>
Goals to Fight Inequality	6.88 (2.22)	6.39 (2.27)	7.94 (2.89)	8.6 (3.11)	<.05	<.01

Francis and Levinas: Radical Ethics and the Inheritance of War

HOLLY BAUMGARTNER, PH.D.

The writings of Emmanuel Levinas (1906-1995) are crucially informed by his time in a German Stalag during World War II, where, as a Lithuanian Jew, he was a prisoner of war (Critchley & Bernasconi, 2002). Drawing upon these events of captivity and suffering, he went on to become one of the most profound and compassionate ethical philosophers of the 20th century. Seven centuries earlier, another young man, Francis of Assisi, who would become the founder of the Franciscan order and arguably the most popular saint of all time, was also deeply shaped by his experience as a prisoner of war. Their shared experiences of war and captivity, which gave rise to their commitment to foster non-violence, peace and justice, allow their lives and writings to speak to each other across the centuries. Moreover, their still-radical ethics convey profound meaning for us today.

The Hostage Experience

Eldest of three brothers, Levinas was born in Lithuania. During World War I, his family became refugees, fleeing to the Ukraine when the Germans took over the city of Kovno. The revolutions in Russia also scarred the family before they were able to return home. Levinas went on to study in France, with one year of scholarship in Freiburg, Germany before becoming a French citizen. His citizenship made him eligible for military service, and, in 1939 he was drafted and assigned a role as interpreter since his various relocations had helped him to gain proficiency in German and Russian. After capture in Rennes with the Tenth French Army, he was eventually sent to a Stalag in Northern Germany. There, as a Jew, he was separated from the other officers and endured tremendous hardship from 1940-45. Being a French officer saved him from the Concentration Camps, but it did not save him from their effects. Though Levinas' wife and daughter were kept hidden in a Vincentian convent in France, his parents, his brothers, his in-laws, and many other family members were murdered in the Nazi Camps (see Aronowicz, 1990; Critchley & Bernasconi). After the war, Levinas vowed never to enter Germany again (Malka, 2006), a promise he never broke.

The duration of Levinas' life was complicated by and redefined by these experiences. Although Levinas had an uneasy relationship with Christianity, near the end of his life in a 1987 roundtable discussion, he recounted his transformation in his thinking to participant Klaus Hemmerle, Bishop of Aachen: "All the perpetrators at Auschwitz were – as children – baptized Protestants or Catholics; this still did not prevent them from doing what they did." However, he adds that, at the same time, "something you call *caritas*, *charité*, *misericordia* appeared to me. If one saw a black cassock, then there was sanctuary" (Levinas et al., 2001, 256).

Francis also survived war. In 1201, he gallantly rode off to war against Assisi's rival, Perugia. Taken captive, he was left alive only because his family was rich enough to raise the money for ransom. Even so, his was no cushioned captivity. He was housed among Etruscan ruins in an underground vault during his incarceration. Prisoners of the time routinely suffered torture and humiliation, chained to walls. Thomas of Celano writes that Francis was "chained with the rest of them" and "endured the squalor of prison" (FAED, II: 243). He was released from prison shattered and probably suffering from either malaria (Moses, 2009) or tuberculosis (House, 2001). John Quigley, OFM (2013) argues we can with great certainty deduce Francis also suffered from Post-Traumatic Stress Disorder (PTSD). He could not even walk with a cane for the greater part of a year (FAED, I:185). Yet Francis, in a story repeated in "The Legend of the Three Companions" and other early documents, challenged the brutality of the hostage situation: "When his fellow prisoners were depressed, he . . . not only was not dejected but actually seemed to be happy. One of the prisoners rebuked him as insane for being cheerful in prison" (FAED, II:70).

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Physical trauma and personal grief did not hinder the capacity of these two men to believe in God or to love others, and instead their experiences only heightened their awareness of the necessity of compassion for their fellow human beings. In fact, Levinas turns his own hostage situation on its head by stretching compassion for the "persecuted" other to mean "being responsible to the point of being a

hostage for him" (1981, 59). The negative connotations of being a hostage are turned into a method through which "there can be in the

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surrounding
them...*

world pity, compassion and pardon..." (1981, 117). For Francis, Christ, who was a willing "hostage," also signifies pity, compassion, and pardon, and Francis, following Him, acted out the responsibility to which Levinas has given voice.

Both men share a passion for peace and justice, yet perhaps because of their deep wounds, both physical and spiritual, Francis and Levinas are often portrayed in gentle imagery—the birdbath saint and the kindly old philosopher, for instance—images that obscure their radicality. The traumas they endured remind us that the truth of their lives is as powerful and compelling as the legends surrounding them, truths grounded in experience and in Scripture. For all their theological differences, both men also embrace the Bible as a fundamental text. Thomas of Celano, writing contemporaneously with Francis, explains, "The food he took from Scripture came" (FAED, I:356). Henri d'Avranche, c. 1232, also articulates Francis as a scriptural thinker:

*"He brings in, he unlocks prophetic mysteries, explores
The fathomless depths of law and Scripture, as well as
The finer points of faith, the profundity of the Gospel..."*
(FAED, I: 498-499)

His biographers describe Francis as living scripture. Julian of Speyer states (c. 1228): "Francis, taking up the Gospel,/ Not a single dot or morsel/ Nor a jot did he transgress" (FAED, I:341). Speyer uses literary language to confirm Francis' engagement with the Text, an engagement that arises not just from Francis' detailed knowledge of the Bible, but from putting its words into action as guide and framework for his life and the lives of his followers.

Similarly considering the Bible a vital source of our thinking and ethical actions, Levinas, in a 1986 discussion with François Poirié on Greek philosophy, states, "Man is Europe and the Bible, and all

the rest can be translated from there” (Poirié, 2001, 65). Levinas is also a Talmudic scholar, and his studies help illuminate his understanding of Scripture, which is visible in his philosophy: “The Bible teaches us that man is he who loves his neighbor, and that the fact of loving his neighbor is a modality of meaningful life” (Poirié, 2001, 63). He interprets Biblical importance in terms of obligation: “The fundamental thing traced in the Bible is a placing of the other as if in relation with me or, rather, the affirmation of my being as devoted to the other” (Poirié, 2001, 64). This is the devotion—both to Christ and to his fellow human beings—that is so apparent in Francis’ life. Clearly, the ethic of Francis and Levinas is molded from the same clay. Levinas states, “When I speak to a Christian, I always quote Matthew 25: the relation to God is presented there as a relation to another person. It is not a metaphor; in the other, there is a real presence of God” (Levinas et al., 2001, 256). In this, Levinas and Francis share an understanding radically shaped by the face of the other who calls us to the ethical, who matures our subjectivity, and who demands our response. And, through the violence of war, both were unequivocally changed, catapulted into a place where they could never experience the ontological, or ethical, world in the same way again.

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Violence and Suffering

During Levinas’ captivity, he penned one of his earliest books, *De l'existence a l'existant* (*Existence and Existents*), published in 1947. In the preface he writes, “this study is a preparatory one” in that it delves into “time, and the relationship with the Other as a movement toward the Good” (1947, xxvii). His stance, shaped by his imprisonment and the deaths of his family in the Camps, is the primacy of ethics, ethics as first philosophy over ontology, which puts him at odds with most of the Western philosophical tradition. Western philosophy has understood ontology as “a reduction of the

Other to the Same" (Levinas, 1991, 43), but for Levinas, "alterity," radical difference, "comes to me only through the Other" (1947, 96). He points out that "we are not going to find in a subject the means for its salvation. It can only come from elsewhere." This is also true of Francis who finds his salvation in the "elsewhere" of Christ.

Levinas makes sense of our moral existence through alterity and through the other who "bears alterity as a quality" (1947, 97). A singular person cannot be ethical; she or he needs another in order to be ethical. Levinas uses the "face" of the other as a kind of gateway, through which we hear the call to respond, whereby "access to the face is straightaway ethical." He describes the face of the other as "without defense. . . It is the most destitute also: there is an essential poverty in the face." Its alterity makes us uneasy, yet "the face is what forbids us to kill" (1985, 85-86).

In a later interview, Levinas explains, "The question par excellence or the question of philosophy" is not "Why being rather than nothing?" but, rather, how being justifies itself" (quoted in Hand, 1989, 86). In other words, rather than pondering how it is that we exist, he asks how we justify our own existence? His question demands whether we even have the right to be, which he answers through our relation to the alterity of the other, whether that is God or another person.

Francis of Assisi also pondered the justification of his own existence, which he answered through his devotion to Christ.

Francis of Assisi also pondered the justification of his own existence, which he answered through his devotion to Christ. In the *Mira circa nos* of Gregory IX, written in 1228, he proclaims of Francis, "Truly, he no longer lived for himself, but rather for Christ, who...was raised for our justification" (FAED, I:567). For Francis, Christ, through His

suffering, justifies the Subject. For Christians, Christ is the symbol of suffering, but in a more general sense, He is also the consummate figure of absolute otherness, the alterity to be found in the face of the suffering other.

Suffering for the Jews is defined by the Holocaust, or, *Shoah*, to use the term Levinas prefers. Levinas explains. "I call it *passion* in the same sense as one who speaks of the suffering [*Leiden*] of Christ

under the Romans” (Rötzer, 2001, 137) (“passion” comes from the Greek *πάσχω*, meaning “I suffer.”) To simplify Levinas’ many-layered argument, the face of the suffering other calls to us, calls us to be ethical, calls us to respond. The demand for response opens up our response-ability to the other. For Levinas, *his* others include the Biblical abject, “The widow, the orphan, the stranger” (1947, 99), who are not coincidentally all found in the environment of war and suffer its effects.

In 1934, on the brink of World War II, a young Levinas published, ironically in a French Catholic journal, one of his earliest essays, “Reflections on the Philosophy of Hitlerism,” where he makes possibly the first recorded attempt to understand Nazism, (and it is on this essay that French philosopher Jacques Derrida, in 1964, published his first article, “Violence and Metaphysics”).

Levinas wrote his essay one year after Hitler’s rise to power, and in it he makes the claim that racist ideas have such appeal because they are, as Sheffler-Manning explains it, “rooted in the body and take seriously themselves: bodily experiences” (2001, 3).

Later, with his book *Totality and Infinity*, Levinas suggests ethics and our “true humanity ... is rooted in the real bodily experiences of the body’s capacities for violence” (Sheffler-Manning, 2001, 4), especially experiences of vulnerability and suffering. A being’s first awakening to consciousness is the delight in self-mastery and possession. However, a being can move past this hypostatic moment toward the other, be obligated by the other, and open to exterior possibility. At the same time, however, nothing stops us from murder if we choose it. The brutal Nazi logic of the camps was one of effacement; starvation ate of the flesh withering away all that is human in an act of disappearance as if striving to destroy the face that obligates. In spite of the effort to eradicate them, prisoners survived the camps. Among the victims, the body attempts to claw itself out of the grave heap, fight for air, hang on in the rubble for as long as possible. The drive to survive is part of what it means to be

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alive, yet Levinas proclaims “ethics, is, therefore, against nature because it forbids the murderousness of my natural will to put my own existence first” (Levinas and Kearney, 1986, 24). “The Assisi Compilation” alludes to this same idea: “Blessed Francis often said these words to the brothers: ‘I have never been a thief, that is, in regard to alms, which are the inheritance of the poor. I always took

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less than I needed, so that other poor people would not be cheated of their share. To act otherwise would be theft” (FAED, II:130). Francis acts “against nature” in that he does not put his own survival first.

Because of his experiences of war and captivity and his radical response to them, Francis also had firsthand understanding of extreme vulnerability and suffering, as did Levinas, and also made it a central event in his own spiritual development. Thomas of Celano writes that Francis was “rejected by his own fellow citizens who threw mud at him; he was struck by stones,”

insulted and beaten by his father and friends, and even “scorned” by a monastery where he sought help (FAED, I:320). He never attempted to elude these events feeling his vulnerability gave him insight into the suffering of others; at the same time, these experiences were mild compared to his firsthand knowledge of the misery of war. Late in the fall of 1202, a 20-year-old Francis girded for war with the Perugians. The knights of Assisi were in an impossible position. Francis was part of the first charge, and, as Paul Moses points out, “hand-to-hand combat is generally more traumatic than warfare fought from a distance” (2009, 22). War in Francis' era was bloody and visceral for the combatants. The poet Bonifazio da Verona writing on the massacre of the Assisians, also confirmed by Francis' biographer Thomas of Celano, described how “the battlefield was covered with severed limbs, entrails, and mutilated heads” (Cited in Moses, 2009, 22). Exposure to these brutalities of body and spirit would spur his later efforts to stop the slaughter of the Crusades. For both men, the positive and even joyful

parts of their lives were ever tempered by the violence and suffering they had experienced and wished to change for others.

Recovering a Language of Peace

War and its accompanying violence are written through and on the body: death, mutilation, starvation, disease, PTSD. They are inscribed in the body politic, the very bones of the country, the tangible human body. Levinas, however, offers the possibility of a language which resists violence: “what the face of the other person opens and brings to the self. This nonviolent expression of the face is language and the first word is obligation” (1991, 202). This nonviolence makes possible authentic peace in our relationships with others (a goal Francis ceaselessly pursued).

Reading Levinas’ thought in this context fully reveals its inherent Judaeo-Christian (and deeply Franciscan) resonance. For Levinas, the focus of ethics is necessarily on the singular. A person gains authenticity through obligation, not through his/her choices. It is in our obligation to the other where we find meaning. Levinas speculates, “I think it is the discovery of the foundation of our humanity, the very discovery of the good in the meeting of the other” (Poiriè, 2001, 46). The face of the other is the ethical – relation and encounter – and linguistic. This original relation, Critchley writes:

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takes place in the concrete situation of speech...the face is not something I see, but something I speak to. Furthermore, in speaking or calling or listening to the other, I am not reflecting upon the other, but I am actively and existentially engaged in a non-subsumptive relation, where I focus on the particular individual in front of me. I am not contemplating. I am conversing. (2002, 12)

It is this active relation that so epitomizes Francis’ life and is especially recognized and celebrated in his meeting with Sultan Malek al-Kamil in 1219 (FAED 1:231, 482ff). Francis and Brother Illuminatio walked the 2,644 miles from Assisi to Damietta, Egypt to

try and speak peacefully with the Muslims about Christianity and beg for the end of the war generated by the Fifth Crusade. In spite of the language barrier, Francis does not go to see the Sultan but to *converse* with him. Mamdouh Shehab, an Egyptian friar in Cairo, explains, “Malik al-Kamil is giving to Christianity a lesson in *dialogue*” (quoted in Moses, 2009, 236; emphasis mine). Francis was taken before the Sultan in what has proved to be a unique and unforgettable historical moment. “This was a dialogue – a peaceful exchange of ideas about two competing religions” (Moses, 2009, 141) and has remained a point of connection in the troubled relationship between Islam and Christianity for 800 years.

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Following rhetorical theorist Kenneth Burke (1969), who treats language as a mode of action where transformations take place, the meeting of Francis and the Sultan may be interpreted as transformative through the speech act resulting in dialogue and a path toward justice. “*We call justice this face to face approach, in discourse*” (Levinas, 1991, 71; his italics), Levinas emphasizes. Francis journeyed those many months to witness to the face of the other, and in the process encountered obligation and the need to respond to it. He returned to

Assisi with a deep respect for Islam while Muslims today revere Francis. Even though we cannot know with any surety if al-Kamil even spoke a language Francis could translate, they communicated in the language of the ethical which involved recognition of their shared humanity.

This same recognition motivates Levinas’ sense of sociality. He adamantly believes, “unless our social interactions are underpinned by ethical relations to other persons, then the worst might happen, that is, the failure to acknowledge the humanity of the other” (Critchley, 2002, 13), as evidenced in events as earth-shattering as *Shoah* or as close to home as 9/11.

Freedom and Responsibility

Although the word “other” is overdetermined today, Levinas defines “other” as a force of disruption, interrupting the self, yet still holding out the possibility of hope and of pardon. He characterizes the other as interruption because it can disrupt our “complacency” (Cohen, 1985, 10). The ethical then resides, that is, it has its home in the face of the other, the other who disrupts *my* being. As a point of contrast, Levinas (like Francis) differs profoundly here from pivotal philosopher Martin Heidegger, who saw the other as a “they” and as a threat to authentic selfhood because of their “standardized, ritualized, and institutionalized behavior” where responsibility is about “affirming one’s freedom through resolute choice” (Hyde and Smith, 1993, 90-91). In Levinas, however, the dignity of the human person lies in her freedom to choose her truth for herself, precisely the way Francis did, but it is in this freedom that there is also a danger (Critchley, 2002, 17). In the world today, people invoke their “freedom” as a means to avoid commitment to a truth or set of truths, to avoid taking a stance. The freedom, the “right” to doubt, “is transformed into a lack of conviction” (Levinas, 1991, 69-70), which causes serious harm. He avows, “Not to chain himself to a truth becomes for him not wishing to commit his own self to the creation of spiritual values,” which Levinas defines as “ideals of human dignity, worth and equality” (Sheffler Manning, 2001, 17); in other words, freedom becomes an evasion, an evasion of our obligation.

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We are probably already aware of the ironies of this freedom today. Francis of Assisi had his own version of freedom in his world. He had the freedom wealth can offer a young and popular man (FAED, II:34, 68-69), and he was typical of his time by seeking fame and glory in battle. According to the “Legend of the Three Companions” (c. 1241), Francis was “given over to revelry and song with his friends, roaming day and night throughout the city of Assisi. He was most lavish in spending, so much so that all he could possess and earn was squandered on feasting and other pursuits” (FAED II:68), which were also an evasion, figuratively and literally visible in

his aversion to the abject, especially the leprous. It is no wonder that the face is bound up in his conversion and in his ethic. In Assisi, lepers were led down to the cemetery on the plain and “were pronounced dead to the world;. . . soil from the graveyard was sprinkled on their heads” (House, 2001, 57). Without medication or treatment, the scent and sight of their rotting flesh was horrific. Their sentence, for that was what it was – a criminal offense – dictated they

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were never allowed into the city again and that “they might only talk with the healthy if they stood downwind of them” (House, 2001, 57), indicating the city was no longer responsible for them.

Levinasian responsibility, which is, as Levinas describes, “not pleasant” but is nevertheless good, “arises in the strangeness of the other and in his misery. The face offers itself to your compassion and to your obligation”

(Poirié, 2001, 47, 48). Thomas of Celano touches on this strangeness: “Among all the awful miseries of this world Francis had a natural horror of lepers, and one day as he was riding his horse near Assisi he met a leper on the road,” one of those unfortunates usually virulently shunned. “He felt terrified and revolted” (FAED, II:248). Inexplicably, in the face of the suffering mendicant, he gives the leper both his money and a kiss of greeting. He becomes “filled with joy and wonder at this event” (II:249). Throughout his life, Francis returns to the leper colony, aiding and serving the most poor and wretched of his world. The face obligated him, perhaps because of the excess of its abjection, what Levinas might explain as an excessive otherness, spilling over all boundaries meant to contain it.

Francis’ spiritual and personal conversion also were in excess, “rooted in a rejection of all values that had led him into the disastrous Battle of Collestrada, the prison in Perugia, and the path of war in Apulia” (Moses, 2009, 34). His path is marked by obligation, like Levinas’ expression that our obligation makes us hostage to the other. In his “Testament” (1226), Francis writes, “And we were simple and subject to all” (FAED, I:125), and reminds his followers again in Admonition IV: “Let No One Make Being Over Others His Own” (FAED, I:130). Francis, the former hostage, was now held hostage by

the other – specifically visible in his responsibility to the leper but that also became foundational in his teachings (FAED, I:195). Later, on his deathbed, Francis states it is the lepers that are “his penance” (FAED, I:124), and through them, through the alterity of the most “othered” of Assisi at that time, he is able to find pardon.

In a second major event, Francis again meets with the alterity of the other. Thomas of Celano describes the famous scene where Francis, the first person on record to receive the stigmata, knelt before the crucifix among the ruins of the San Damiano church. “The image of Christ crucified spoke to him,” he writes. It calls him by name, leaving him “stunned and trembling” (FAED, II:76). Thomas determines it is compassion and sorrow for suffering that from then on fills and guides the young Francis.

This disruption caused by the absolute other is traumatic, played out in Levinas’ vision of the trauma of our responsibility which is limitless. In *Totality and Infinity* (1991) he defines that responsibility as answerability to the other, a limitless responsibility even to death. The face of the other calls the self into question. From it, substitution emerges, “the willingness of the Subject to substitute the self for another” (Wyschogrod, 2000, xvii).

It is substitution, then, that moves us out of the self toward the other. Christians recognize the “substitution” of Christ as the ultimate model, but Francis also lived it. After Francis’ encounter in the San Damiano church, he visited Rome on pilgrimage in 1206. Between the grandiose structure of the basilica and the beggars lining her steps, an odd event occurred. Jacopo de Voragine writes, “there he put off his fine clothing and donned the garb of a certain poor man. Then he sat among the beggars in front of the Church of St. Peter, and he eagerly ate among them as one of them” (FAED, II:791). This move of substitution taught him about an other, and that might have been the end of it there; however, the basilica steps were filled with an unending stream of the abject.

Christians recognize the “substitution” of Christ as the ultimate model, but Francis also lived it.

In *Otherwise than Being* (1981), Levinas poses the impossible choice of the infinite third other, the always another other behind the

face you are facing. The third is a demand for justice, one we can never completely fulfill. In *Totality and Infinity* (1991), Levinas laid out his ethics, but it is in *Otherwise than Being* he takes it the next step—to justice. When we claim to win wars, for example, The Second World War, six million third others deny our claims to justice—something Levinas and Francis intimately understand. We must move beyond ethics to justice where justice is the third.

Making Peace with the Other Today

So who can live this radical ethic? Must we be saints? These are the questions with which we grapple at Lourdes University. Levinas points out, "All men are not saints, neither are saints always saints. But all men understand the value of holiness" (Hirsch, 2001, 111). Perhaps, in part, understanding means to still act in the face of the terrifying responsibility demanded of us.

The Veterans' Writing Project

Francis was not the last vet to experience change as a result of experiences in war, and neither was Levinas. Today, more than half of National Guard soldiers who fought in Iraq, for example, reported metal health problems afterward, according to a Pentagon study (cited in Moses, p. 320). In response to this situation, I recently created and ran a Veterans' Writing Workshop, shared between Lourdes University and the public library, which had the largest male turnout of any event held at the Sylvania library. That, in itself, says a lot about our culture. The program participants represented every major US conflict since the Second World War, many writing memoirs of their experiences or journaling as a part of PTSD counseling. In the present day, the United States certainly doesn't suffer from lack of wars or men, and for that matter, women, young and old, suffering from PTSD. In *Beneath the Mask*, Monte claims that PTSD may be triggered by "severe stressors" such as "war experiences" and "hostage-taking"; however, these lead to "psychological numbing, depersonalization, and severely disrupted interpersonal relations" (1995, 14). The irony is that in the cases of Francis, Levinas, and my veterans in the writing project, the exact opposite occurred.

The discovery was intriguing. Many of the members of this group, quietly and many anonymously, felt obligated, compelled even, to respond to the "poor, the widow, the orphan" in the countries in

which they fought and beyond. The image of the face appeared multiple times across their writings. The face might be that of their fellow soldiers: serving, wounded, dying, in danger. Or, it might be the face of the demonized other they were sent to kill. Eventually, I teased out more on these stories. Some of the vets are building community centers for women and children in Belize. Many of the Vietnam Vets are returning to Vietnam as part of the D.O.V.E program, the Development of Vietnam Endeavors, where 100% of its proceeds go to building schools and other humanitarian projects in an effort "To create an environment brightened by hope and sustained by peace" ("DOVE Mission Statement," 2014).

Newer vets fill our classrooms. At Lourdes University, one young vet tutors and mentors others behind the scenes. One man from the Iraq battlegrounds volunteers at a homeless shelter, and his wife does not even know. In all these cases, vets are serving others, as suggested in the ethics of both Francis and Levinas.

The Service Trip

Although the classroom offers a place to study and to ponder Levinas and Francis' visions, college experiences outside of the classroom also offer spaces for change. I witnessed other selfless acts on a Lourdes University student service trip to San Pedro Sula, Honduras in Spring 2013. The radical service clearly caused a "disruption" for me and for my students and to our complacency. In Honduras, the government mandated an armed military escort throughout our visit unless we were locked into the walled compound where we spent our nights. The cathedral, even some stop signs, was riddled with bullet holes. A "benevolent" gang ruled El Ocotillo where we worked. Citizens there worked picking through the garbage dump collecting recyclable bits for the middle men, along with scavenged items to use in their everyday living. The people of El Ocotillo were remarkable and ingenious, generous in their hospitality, and surviving in abject poverty, the majority without running water. The entire situation resonated with undertones of a larger violence and injustice and the effects of war. However, the movement to respond

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was so strong in our students. Only one of my students spoke a rudimentary Spanish, yet the “face” does speak and does obligate. In response, students gave away everything they could, down to some of our suitcases, and every cent they had. We even used the “emergency” funds to pay for a three-year-old child’s wrist surgery, to install a toilet for four hundred kids lucky enough to attend school, and to supplement a young woman’s breast cancer treatment. And yet, another 14,000 residents behind the ones we helped await in need of health care and other necessities. This is the trauma of responsibility engendered by a war zone in a different kind of war.

As the trip stretched toward a close, we agreed we understood more on the meaning of Franciscan poverty – its blessing, its challenges, its demands – than anything we could have studied in a book. Most of all, we came to understand compassion – not as pity – but as part of grace. Levinas explains “humanity precisely as grace, in the passage from the one to the other: transcendence. Passage from the one to the other, without concern for reciprocity, pure gratuity, from the unique to the unique. That is also reason, or peace, or goodness” (Hirsch, 2001, 111).

Conclusion

These vets and students follow in the spirit of Francis, and they are not saints. Even so, they are working toward the goal of individual and societal emancipation. When Levinas was giving a talk to a group of students in Louvain, all of whom were deeply focused on the lives of the poor in South America, he exclaimed, “Here, in this group...who might very well have been occupied with their [own] internal perfection and who nevertheless had no other subjects of conversation than the crisis of the Latin-American masses, were they not hostages?” To questions on how to apply his ethic, he replied that they were doing it, applying it, right there in that room. While such an answer may be dismissed as simplistic or idealistic, it misses the point of his answer, an answer about the ability to respond, what it means to be responsible. Bringing Francis and Levinas into proximity illuminates both the relevance of the saint and the practicality of the philosopher. For the vets and the students with whom I worked, a deep experience of alterity, bringing them into proximity with an other, demands answerability, response-ability,

and they have answered with compassion. It is Francis and Levinas' uneasy ethics in action.

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**Walking in the Footsteps of Francis:
A Simple Way to Develop
21st Century Leadership Skills
PATRICIA K. O'CONNELL, PH.D.**

*Ours, as everyone is willing to confess, is a material age
And there probably never was a time when men needed
to have emphasized for them the ideals of St. Francis
so much as at the present moment.*

Hilarin Felder (1925, v)

Though written over eighty years ago, the above quote may still apply for today's global citizens and especially those serving as twenty-first century leaders. The many facts from research and theories about effective leadership, beginning in Felder's era and continuing through today, may teach us fewer lessons than the straightforward and simple example left by Francis of Assisi. His leadership practice was marked by humility and simplicity. Indeed, as Thomas of Celano writes, "Blessed poverty greatly pleased him and holy simplicity received his greatest reverence" (FAED, I: 267). Mismic notes that "simplifying our life like Francis did gains for us the freedom to be ourselves ...and a sense of being at home with others" (2001, 27). Can these principles be translated into a simple approach to leadership of ourselves and others? Yes, they can, since Francis in his life and his Rule left us inspirations and examples we can use as a simplified and humble "rule" for all aspiring leaders, to inspire our thinking and acting as leaders today, even in complex and chaotic contexts.

Francis' public career spanned a mere twenty years, yet the stories of his leadership remain vivid and often retold. He left a lasting legacy; his beliefs and his work have continued for eight centuries. If we examine Francis' life as a leader, we see that he confronted the serious problems and challenges of his (and every) age: poverty and inequality amongst the common people and those persecuted for their beliefs; graft and unethical leadership in Church and government; and peoples warring over differences in religion, power, or riches. Francis took action based on his call to serve God.

As a result, he openly and directly challenged the social order and the temporal powers of his time. He heeded a divine calling to service and global transformation. Francis embraced a command from Christ to “rebuild my church,” starting with individual church buildings, but eventually extending to the beliefs and practices in the Church, involving a much deeper emphasis on the humanity of Christ in Christian prayer and worship, as well as a renewed emphasis on popular evangelization in a medieval society where the monastic tradition had failed to serve the burgeoning urban centers.

We possess only scattered accounts of the first twenty-odd years of his life, as Francis passed from youth through adolescence, with the associated questioning, obedience, occasional acts of rebellion

Stories about his life reveal that Francis always exhibited courageous and authentic behavior. He considered his mission a universal one which transcended traditional religious boundaries....

and the rites of passage typical of his era. His personal journey, while hardly unique, was difficult, requiring him to overcome many obstacles before he could accept and embrace his call. Francis had an unremarkable childhood and adolescence, being formed for the merchant life under the care of his parents and society. After his military and prison experiences, he was led by a mystical experience to pursue a higher calling. After this conversion experience, he balanced periods of intense work and activity with important periods of contemplation and rest. His followers “were careful never to interrupt St. Francis in his devotion” (Manning, n.d.,

13). He realized he needed to rest the body, mind, and spirit in order to be effective in his work and to fulfill his mission.

Throughout Francis’ “career” as a leader, he worked from within the social order of his time to transform religious attitudes, and develop a rule and order for a more humanistic life and world. Stories about his life reveal that Francis always exhibited courageous and authentic behavior. He considered his mission a universal one which transcended traditional religious boundaries (Finnegan, 1994; Cummins, 1994; Lehman, 1994), making an impact on the lives not only of religious or even of Christians but people of all faiths whom

he encountered. Because of his revolutionary approach to leadership, which shattered out of the boundaries and social norms of his own age, Francis can serve today as a model for leaders of every type.

A Franciscan Framework for Leadership Development and Practice

For today's aspiring leaders, there is no better preparation for leadership than attempting to follow in Francis' footsteps, using five simple practices drawn from his life. To determine how twenty-first century leadership competencies might be distilled into practices matching Francis' leadership, two research syntheses were conducted, summarizing established twentieth-century theories of leadership and the skills it demanded (Poolman, 2011), and emerging twenty-first century theories of leadership and its requisite skills (O'Connell, 2014). These studies identified, compared, and summarized hundreds of capacities, skills, and dispositions for effective leadership. These were then carefully compared to the leadership practices used by Francis to address his challenges as a leader of change in his day and in his world. These research studies synthesized modern leadership competencies into five simple, universal "webs of belief," to be used as a basis for studying and practicing leadership from novice to intermediate to expert levels. A simplified framework for leader development, which closely mirrors Franciscan traditions and Francis' approach to leadership, emerged. These five webs of beliefs were drawn from Francis' life as a leader and the methods by which he succeeded in high-level accomplishments as a social and global leader.

Webs of belief are defined as sets of knowledge structures or schemas, based in concepts, but expressed and shared via concrete statements (Turner, 2010). Drath, McCauley, Palus, Velsor, O'Connor & McGuire (2008) describe webs of belief as cognitive maps and frames of reference which provide a basis for shared perspectives or team mental models. Uhl-Bien, Marion, and McKelvey (2007) proposed using webs of belief as a basis for leadership development because common webs of beliefs could facilitate the interaction amongst diverse members across varied contexts and create collective well-being.

These webs of belief attempt to translate Francis' leadership lessons for our own use in the coming era. The five leader development webs of belief that emerging and developing leaders can adopt are *learning*, *reverence*, *purpose*, *authenticity*, and *flaneur* (a French term meaning living with calm, balance, and perspective). By adopting these webs of belief, twenty-first century leadership can be as simple as walking with Francis and adapting his approach to both leading and following.

Learning

The first web of belief is *learning*, or the belief in the capacity to gain knowledge, integrate it into practice, and continuously gain more advanced skills always and everywhere, throughout the career and life spans. Twenty-first century leaders need to continuously *learn*, to see with new eyes because we cannot predict the future of our personal journeys or the outcomes of our environments and organizations (Martin, 2007). Emerging technologies and the global pursuit of knowledge create new opportunities and challenges for *learning* and adopting new facts and information; at the same time we are also growing as humans and leaders (Kegan, 1994).

Francis modeled this belief in *learning*. Beginning as obedient son of a merchant, he *learned* to fulfill his duty and gained skills as son, soldier, and prospective businessperson. He *learned* that embracing lepers gave him a sense of fulfillment and peace. During his imprisonment, Francis was forced to undergo a desert experience due to his isolation and his growing health issues. He showed evidence of *learning* and renewal as he began to realize his true vocation and calling (House, 2001, 54). As a keen observer of his world, he was constantly and everywhere discovering new realities and reinterpreting his beliefs and understandings. He sought creative solutions to the toughest problems, and was instrumental in spreading knowledge, a radically literal reinterpretation of the Scriptures, a renewed awareness of the humanity of Christ in the Incarnation, and the teaching of Jesus through a human, always-*learning* lens (Manning, n.d.).

Reverence

The *reverence* web of belief encompasses acceptance, understanding, and incorporation of the needs and identities of others. Leadership based in *reverence* is marked greatly by honor

and awe of every person and all creation. With belief in *reverence* a leader seeks to understand and include every culture's unique contributions and capacities. Rediscovering *reverence* and applying it to daily life is essential to leadership in the post-modern world, as it can promote a sense of belonging amongst peoples and the universe they share (Goodenough & Woodruff, 2001; Heintzman, 2011). For leadership, *reverence* can shape character, guide actions, and can be an important aspect of development (Spencer, 2010). The *reverence* web of belief in this framework provides the bridge and the basis for developing leaders who understand, embrace, and practice multiculturalism, global citizenship, connective leadership, and the new cosmopolitanism (Gosling & Minzberg, 2003; Hickman, 2004; Lipman-Blumen, 2000; Ospina & Sorenson, 2006).

Francis clearly modeled and embodied *reverence* when he embraced and accepted the lepers, the serfs, and the poor. His *reverence* was also apparent as he understood and tended to the needs of his followers as brothers and equals (Holbrook, 2008). At a more complex level, Francis' *reverence*, respect, and awe were practiced in his ministry to popes, noblemen, and sultans. He was able to accept and understand those leaders whose actions were very much opposite his own beliefs and teachings. In return they granted him great respect, followed his wishes and orders, and bestowed gifts on Francis and his followers. Francis provided a base of *reverence* and awe through his charge to care for creation. In the twenty-first century, we cannot but marvel at the relevance of Francis' *reverence* expressed in "The Canticle of the Creatures" (FAED, I:113-14). It is entirely fitting that he is the patron saint of environmentalism and sustainability (Patrick, 2008). A historical perspective might also identify him as the "father" or "eldest brother" of humanism, charging future generations to care for all humankind, and for "all humans to be in solidarity with one another through mutual love, compassion, care, respect, support, and listening" (Holbrook, 2008, 11; Nothwehr, 2005, 14).

Francis clearly modeled and embodied reverence when he embraced and accepted the lepers, the serfs, and the poor.

Purpose

The *purpose* web of belief involves engagement in personal mission, with a passionate commitment to one's chosen or assigned role, work, and service. Living and leading with *purpose* involves beneficial contributions to others throughout the career and life spans. *Purpose* develops and changes over the career and life spans with changes in roles, and changes in what the leader is capable of. *Purpose* compels the leader to make contributions to others' benefit. Csikszentmihalyi (1992) found adults were most "in flow" when

Francis' life reveals his passionate embrace of his personal mission, as well as his relentless pursuit of large and small projects, goals, and lasting change.

engaged in their work or service. *Purpose* also provides motivation, satisfaction, and enjoyment for the leader as self, creating intrinsic motivation and a sense of personal flow, or intense engagement in an endeavor.

Francis' life reveals his passionate embrace of his personal mission, as well as his relentless pursuit of large and small projects, goals, and lasting change. Francis knew he had to stay strategically focused on change from within to have the most lasting effect and

leave a legacy of service to all and equality for the human race: "Both he and his first companions lacked the most basic necessities of life, and yet no obstacle stood in the way of his resolve" (Gemelli, 1963, 98). Francis adapted his mission and *purpose* over time and place to accommodate his newly experienced realities and understandings (Finnegan, 1994). His original charge to "rebuild my house," originally understood to refer only to the Church of San Damiano outside Assisi, eventually extended to rebuilding the spirit and self-understanding of the Church of Christ throughout the world. As Francis' mission and *purpose* evolved, he accepted women into his ministry, transformed minds and spirits, and inspired his companions to leave clear, written, lasting explanations of their own legacies and purpose for the many centuries of humans to follow. Francis' strong belief in the value of each follower's will and purpose, and his respect for their individual freedom, is still practiced in the modern age, as every Franciscan is free to follow their own

independent purpose, becoming a model or “exemplum” for one another (Vano, 2003).

Authenticity

Adopting *authenticity* as a web of belief for leader development means first, a commitment to continuous discovery and understanding of one’s identity and one’s convictions. As self-identity and self-understanding progress, a developing leader acknowledges their genuine self, learns to clearly express their beliefs, and adopts a natural style in interpersonal communications and behaviors. The development and practice of leader authenticity is a complex, ongoing process. It evidenced as leadership wisdom and expertise in various contexts, and implies taking on conflicting roles with believability and credibility. Shamir and Eilam (2005) described authenticity in leadership as genuine and original, based in conviction, values, and self-concept, and marked by a leadership style or behavior unique to an individual’s self-concept. Courageous authenticity has been described as a way to improve leader effectiveness (Anderson, 1993). The authenticity web of belief embodies the oral and written communication skills needed for workplace effectiveness and human interaction (Conference Board, 2006), provides the basis for open and transparent sharing of information between leaders and followers (Avolio & Gardner 2005), and is required for the modeling that creates positive emotion and positive social exchanges (Michie & Gooty, 2005). A leader subscribing to the *authenticity* web of belief can function autonomously and reliably within a collective, complex environment (Uhl-Bien, Marion, & McKelvey, 2007).

*All who
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The stories of Francis depict one of the most *authentic* humans in history. He was clear about his convictions, and continuously expressed them in his words and actions through his adherence to vocation, orientation, and practice (Holbrook, 2008, 5). All who encountered Francis understood his strong intent and relentless purpose. Yet, he was naturally and deeply humble. It was not “about

him” — it was about changing minds and hearts to understand the Gospel as Jesus had intended it. Francis was famous for interacting

Francis was famous for interacting genuinely and transparently with fellow leaders and followers. By doing this he developed many followers into leaders.

genuinely and transparently with fellow leaders and followers. By doing this he developed many followers into leaders. Because of his personal *authenticity*, he was able to simply and straightforwardly confront enemies and authorities. He addressed them clearly and directly with credible, transparent, and courageous *authenticity*. Leaders of his world with high power and status understood his meaning, and followed his direction. They often accepted his logic and recognized his charismatic authority, and frequently changed their ways. So

much of what Francis accomplished was due to his persistent and *authentic* communication of his beliefs and ideas for change.

Flaneur

The *flaneur* web of belief for leader development provides the base for developing a balanced approach to living and leading. *Flaneur*, derived from a French noun meaning ‘one in communion with the metropolis,’ is the art of balancing active participation in the complex demands of the environment with timely practice of observation and detachment (Simmel, 1903). *Flaneur* requires taking time out for periods of rest and reflection. Leaders who learn and practice *flaneur* are driven and engaged, but also rested and relaxed in the face of stressful challenges and difficult or unfamiliar situations. Leaders mastering *flaneur* learn to easily connect and move between their inner and outer worlds with balance and poise. As they learn and adopt *flaneur*, leaders use reflective practices to interpret their life and work experiences, then apply these interpretations to their own internal and external development. In working to master the *flaneur* web of belief, leaders begin to practice calm, objective, and time-wise approaches to taking in and processing information, evaluating alternatives, making decisions, and knowing when and where to act, or not act (Boal & Hooijberg, 2001; Sternberg, 2007).

Francis purposefully balanced periods of intense work with withdrawal for contemplation, rest, and prayer, as a key indication of his mastery of *flaneur*. He naturally understood the imperative for taking time out to gather inspiration and energy for his important work. We find further evidence of Francis' *flaneur* in his use of objective thinking and acting as he envisioned then followed through to pursue major changes in Church and society's thinking and rules. He effectively related to the wide range of humans in his world, from needy individuals to generous noblemen to powerful, self-serving rulers. Several stories of Francis' encounters with his closest companions highlight his ability to be calm, controlled and objective, advanced aspects of *flaneur* in leadership. Throughout his life, Francis learned the value of practicing extreme patience and balance. This was especially apparent in his long attempt to get his Rule approved by the popes (House, 2001, 87). The most beloved stories of Francis describe him as always composed and calm, exhibiting *flaneur*, in the face of conflict or challenge, such as his encounters with the Sultan and the wolf of Gubbio (Manning, n.d.). Francis recognized the appropriate time for speaking, acting, and forwarding new ideas; he even used joyful wit to transform others' thinking (Patrick, 2008). In twenty-first century leadership terms, we could say Francis' *flaneur* included taking time to gain strategic perspective, then balancing confrontation with acquiescence in his quest to transform the Church and the world.

Throughout his life, Francis learned the value of practicing extreme patience and balance...

Francis recognized the appropriate time for speaking, acting, and forwarding new ideas...

Conclusion

Using the various webs of belief inspired by Francis as a template for leader development, we can develop leadership skills for our century by using Francis as our guide. As we develop as adults, humans, and leaders, we can learn from Francis' journey and his approach to life and work. As Francis developed and practiced leadership he mastered increasingly complex roles, from son to

soldier, prisoner, servant, teacher, conflict manager, negotiator, facilitator, innovator, peaceful revolutionary and wise citizen of the world.

Leadership experts explain that effective twenty-first century leaders must also learn many skills, take on many roles, and travel with no sure map or route. Their leadership competencies will develop, emerge, and adapt in chaotic contexts. Regular reflection on life and work experiences will be important to leader development.

...effective global leadership in this age will require connective values and global citizenship. We will need to feel at home anywhere and with anyone, embracing the world and everyone in it.

As Francis' own leadership style shows us, effective global leadership in this age will require connective values and global citizenship. We will need to feel at home anywhere and with anyone, embracing the world and everyone in it. And, like Francis, twenty-first century leaders will need to remain consistent, humble, and authentic while focused and passionate toward their purpose.

The leader-development beliefs and practices of learning, reverence, purpose, authenticity, and *flaneur* were drawn from aspects of the Franciscan traditions and are based in values embraced by Franciscan movement from Francis' time forward. By translating Francis' example into twenty-first century leadership theory and framework and terminology, we can make Francis and the Franciscan approach to leadership even more useful and relevant for our time, and continue to promote his teachings, beliefs, and hopes for world unity and human dignity and care for creation.

This recommended framework for universal leadership development is an option for novice, intermediate, and expert leaders alike. It can be simple. It can be useful for development, for practice, and for reflection and for further study by individuals, practitioners, and scholars. At the same time, it needs more study and more explanation. If Franciscan leadership is to flourish in the coming decades, this approach to developing as a leader in a complex world, precisely because it is simple, straightforward, easy to understand,

and based in a proven eight-hundred year tradition, demands our continued attention.

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Discovering a Cloud of Witnesses: The Franciscan Center Library as a Resource for Scholars and Teachers

**SR. MARGARET KLOTZ, OSF, PH.D.,
& BEATA PAWLIKOWSKI**

Chiara Lubich (1920 – 2008). Dante Alighieri (1265 – 1321). Joan of Arc (1412-1431). Thomas Merton (1915-1968). Ingrid Peterson (1935 -). Miguel de Cervantes Saavedra (1547-1616). What do these men and women, separated by continents and centuries, have in common with each other? They are teachers, saints, musicians, authors, mystics, poets, martyrs, soldiers, scholars, artists, mothers and fathers....and they all follow in the footsteps of Francis and Clare of Assisi.

Information about the lives, writings and historical contexts of these remarkable men and women — and over ten thousand others within the Franciscan Tradition — is now housed in the Franciscan Center Library at Cardinal Stritch University in Milwaukee, Wisconsin.

The Franciscan Center at Cardinal Stritch: A Brief History

The Franciscan Center opened in September, 1997, under the direction of Sr. Margaret Klotz, OSF. During the 1997-1998 school year, the Franciscan Center Library was established on the second floor of the Cardinal Stritch University Library, taking over part of what was once a classroom for the Nursing Department. This room was divided into two sections: the Franciscan Center Library and the office and research section for the Cianciolo special collection of children's literature of the University Library.

The founding collection of books for the Franciscan Library was donated by the Capuchin Franciscan Province of St. Joseph Province, which was closing its own library. Half of their holdings were donated to the Franciscan Center Library and half given to the Chicago Theological Union Library, where the Province sends its members for education.

In 2002-2003, the library received the extensive collection of personal research materials on the Franciscan men and women of the tradition from Father Francis Dombrowski, OFM Cap. The

original cataloguer of these materials was Sr. Clare Ahler, OSF, then part-time secretary of the Center. In addition to creating a catalogue listing these individuals, Sr. Clare also organized the extensive materials, grouping articles, as appropriate, with the men and women or the Tradition or by various Franciscan themes. Sr. Margaret Klotz completed cataloguing and arranging all the articles in 2013.

The curator of the library, Beata Pawlikowski, was hired in 2005, initially to continue cataloguing Fr. Francis Dombrowski's research materials. However, it quickly became evident that cataloguing and organizing the library's book and audio-visual collection, which had already grown significantly from the original Capuchin donation, would make the Franciscan Center Library even more widely known and readily available to a greater number of people. At present, more than 85% of the books and audio-visual materials have been catalogued. During the cataloguing process, we have discovered that the Franciscan Library contains many unique books, previously never catalogued or available only in remote libraries in Holland or Switzerland. This discovery proved to be an important factor in determining our future path, as we wish this unique collection to be known and available to a wide audience of scholars and researchers.

The Men and Women of the Franciscan Tradition

When we were first introduced to the men and women of the tradition, we were impressed by the materials that Father Francis Dombrowski had originally gathered — but most concerned the “big guns” like Clare and Francis, Bonaventure and John Duns Scotus, who were familiar names and faces. Little did we know that Fr. Francis would continue to bring to the library a plethora of materials on lesser known figures from Franciscan history that would eventually constitute a significant and unique research collection.

For the past 15 years, Fr. Francis has been collecting this information about the men and women of the Franciscan tradition. At the present time, there are about 7000 men and 3600 women mentioned in this collection. Some of them, like Bonaventure, John Duns Scotus, Angela of Foligno, and Gabriela Mistral, have many articles, pictures and chronologies concerning their lives and writings. Others may only have a paragraph or two, without even mention of their birth and/or death dates. New information

continues to arrive, both for names already represented in the collection and for new individuals as well.

Organizing and cataloguing the materials gathered by Fr. Francis required a great deal of work. This research collection is so extensive that fully one-third of the Franciscan Center Library is dedicated to housing it. Those men and women of the tradition with considerable materials attributed to them have all pertinent information placed in folders dedicated to them alone. The other men and women of the tradition with only scant information are grouped together

This research collection is so extensive that fully one-third of the Franciscan Center Library is dedicated to housing it.

alphabetically in other folders. At present, the Franciscan Center Library is the only library with such an extensive collection on the men and women of the Franciscan Tradition. Although the library has many non-English articles as well as English articles on these men and women, only articles in English have been catalogued at this time. Both the English and non-English articles are available for research purposes.

As well as gathering information about the men and women of the tradition, Fr. Francis has brought together materials on specific topics of the Franciscan tradition written by many of the men and women of the tradition. These articles include such topics as love, prayer, minority, and poverty, and are organized together. There are also bibliographies and biographies of the men and women of the tradition who are artists, musicians, composers, and scientists.

We have been amazed how often people outside of Cardinal Stritch find out about the Franciscan Library research holdings by word of mouth. For example, recently an art history doctoral student at University of Wisconsin-Milwaukee who had heard about the Dombrowski research collection came in the hope that she might discover some (indeed, any) facts about a Spanish Poor Clare nun who had led a rich life as a painter in her cloister. She was delighted to discover many facts and leads for further source materials prior to her research trip to Spain.

We are always interested to hear how these research materials have been used by and helped scholars and researchers. We are

currently working with Cardinal Stritch University's web page designers to add a catalogue listing the names of the women and men in our research collection available online. In future, this will allow researchers and scholars a first glance at our holdings. From there, they will be able to get more information by contacting the Franciscan Center directly. However, this project is still in the planning stages. At present, since much of this material is copyrighted, its use is limited to the Franciscan Center Library at Cardinal Stritch University.

Audiovisual Materials

Although the Franciscan Center Library's collection of films, CD's, and DVD's is limited, there are copies of presentations given by noted Franciscan scholars and researchers through conferences sponsored by the Franciscan Center of Cardinal Stritch University. These include presentations by William Short, Mary Beth Ingham, Nancy Schrek, Dominic Monti, Ingrid Peterson, Ed Coughlin, Meg Guider, and Joanne Schatzlein. Also included in this collection are films on various topics of the Franciscan Tradition, as well as music CD's written by men and women of the Franciscan tradition. At present, audiovisual materials with existing WorldCat citations are catalogued, however, the rest of the collection will soon be catalogued as new and unique records.

Sr. Ingrid Peterson, OSF Special Collection

In a very exciting and important development for scholars of the Franciscan tradition, the Franciscan Center Library has recently acquired the first installment of the personal and professional library of Sr. Ingrid Peterson, OSF, the reknowned Franciscan scholar on women of the Franciscan tradition. At the present time, Sr. Ingrid's materials include the galley proof of her book, *Clare of Assisi. A Biographical Study* (Peterson, 1993), various articles and presentations relative to her studies in the Franciscan tradition, and a complete set of postcards celebrating the saints of the calendar year. These materials have not yet been formally added to the Franciscan Center Library; however, we plan on cataloguing the Sr. Ingrid Peterson collection on WorldCat as an archive. For the moment, except for the postcards, these materials have been organized and catalogued in an Excel program, which is available on request through the Franciscan Center.

Books in the Franciscan Center Library

Added to the prodigious lists of men and women of the Franciscan tradition are the many books and periodicals connected to the Franciscan Tradition. This collection of Franciscan and medieval resources is available to researchers in the Franciscan Tradition for use in giving presentations, retreats, graduate and undergraduate classes and certificate programs. Since the catalogued books are available through the WorldCat library system, many of the books are sent to other libraries through inter-library loan. These books and periodicals are in various languages; including English, French, Latin, German, Spanish and Polish.

Beata Pawlikowski, curator of the library, discovered that many materials housed in the Franciscan Center Library are not catalogued in other libraries and, therefore, are new to the WorldCat database. This is particularly true in regard to children's books. Pawlikowski stated: "We don't collect for solely theological purposes. The scope would be too narrow. We have many copies of children's books on St. Francis and St. Clare from elementary school libraries" (Pawlikowski, 2014). They are books for children written by men and women of the Franciscan Tradition about important figures and events in the Tradition. These books, though not new, are very special — at one time they may have been common and easy to locate in many Catholic primary school libraries. However, many of those schools no longer exist, and with their demise, many such books have been lost. These books are, therefore, something of a treasure and round out the Franciscan Library collection.

Conclusion

The Franciscan Center Library houses many different materials, all of which represent the Franciscan Tradition: the Dombrowski research collection on the men and women of the Tradition, the Ingrid Peterson archive, audio-visual materials, prints, paintings, periodicals, children's books and an extensive collection of books not only strictly limited to the Franciscan Tradition but including supporting historical and theological materials. As work to catalogue these many disparate elements continues, the Franciscan Center Library becomes more readily available for use within Cardinal Stritch, in the greater Milwaukee area, and beyond through interlibrary loan. These materials are added to both the smaller

Milwaukee-area university library consortium system and also the internationally available WorldCat system. As a result, these materials are searchable through any library catalogue linked to WorldCat and, in most cases, available through interlibrary loan. There are some exceptional materials that may only be used in the library.

As in most libraries, the cataloguing and organizing of materials continues to be a task which is never finished. However, with the majority of the books and other important materials already available on WorldCat, as well as online through the office of the Director of the Franciscan Center, the materials are becoming more readily available. In recent years, we have noticed a marked increase in use of the library and its holdings. Several times scholars have sought out particular research materials in the Franciscan Center Library, telling us that they had heard about the collection and had to come see it for themselves. Fr. Francis Dombrowski's unique research collection has been a guide to locating further source materials for several projects.

It is our hope that the completion of the cataloguing process will make these materials available to an even greater number of people interested in the various facets of Franciscan Tradition. Sr. Margaret Klotz is always the best first contact for finding obscure materials in its collection and is always willing to help people interested in the Franciscan Tradition. The Franciscan Center Library will continue to follow the standard interlibrary loan policies set forth by the ILL (Interlibrary Loan) service and the policies of the Cardinal Stritch University Library. In general, these allow for the loan of books not considered too fragile or rare to be used outside the library. In addition, the ILL service will send copies of articles and chapters of books to library patrons. However, in most instances, audiovisual materials are not loaned through ILL.

It is our hope that the completion of the cataloguing process will make these materials available to an even greater number of people interested in the various facets of Franciscan Tradition.

Once the catalogue of men and women of the Tradition is available on the Franciscan Center webpage, scholars and researchers will be able to search the most basic information about an individual and then contact the Center directly to see what materials are on hand in the library, as well as requesting specific items through ILL. The Ingrid Peterson archive will be catalogued in WorldCat; however, it has not yet been decided whether it will be available outside the Franciscan Center Library. Every step we make in cataloguing our vast and unique collection makes more items known to researchers and scholars, makes them more widely available, and more truly represents the wealth and breadth of the Franciscan Tradition.

References

- Pawlikowski, Beata. (2014) Franciscan Center Library creates original catalog entries in international system. *Stritch Magazine*, Winter 2014, 9.
- Peterson, Ingrid, OSF. (1993) *Clare of Assisi. A Biographical Study*. Preface by Beth Lynn, OSC. Quincy, IL: Franciscan Press.

DOROTHY DAY AND THE CHURCH: PAST, PRESENT AND FUTURE

University of Saint Francis, Fort Wayne, IN

May 13-15, 2015

Dorothy Day (1897-1980) was famously eulogized as “the most significant, interesting, and influential person in the history of American Catholicism.” Her life embodied the recent call of Pope Francis to build “a poor Church for the poor”—and her combination of political radicalism with Catholic orthodoxy has the potential to lead the Church beyond the categories of “liberal” and “conservative” in its engagement with American culture and politics.

This USF-hosted conference will explore all aspects of the life and spirituality of Dorothy Day and her significance for the Church in the 20th and 21st centuries. Paper proposals from academics and others familiar with her work are welcomed on a wide variety of topics on her life, legacy and contemporary significance.

SCHEDULED SPEAKERS INCLUDE:

MOST REVEREND JOSÉ H. GOMEZ

Archbishop of Los Angeles, CA

MARTHA HENNESSEY

Granddaughter of Dorothy Day

ROBERT ELLSBERG

Editor, “The Duty of Delight: The Diaries of Dorothy Day”

BRANDON VOGT

*Author, “The Saints and Social Justice:
A Guide to Changing the World”*

For more information visit dorothyday.sf.edu
or contact Dr. Lance Richey at 260-399-8112.

The Carceri Hermitage

(where St. Francis sought solitude for prayer)

Rising Mount Subasio
Into the clouds
Spires of green cypress and pine
Hover in the mist
Mirage or message
Untethered they point
Upward

It is a day of silence
And slow thought
If not mist
A coat of water blesses every stone
A sheen of transparency
Another layer between layers
As if all the world were shifting into
Newer realms

Once in the cloud
All turns liquid, lucid
Light in heart and body
Like a prayer
Offering itself
To my lips

And here
Emerging as quietly and simply
As a spirit
A humble hermitage of Umbrian stone
Still as the hillside its inner spaces were carved from
As if eight hundred years
Have settled this stony visitor
Into a semblance of home

Who knows now
How Subasio suffered
The hammers and chisels
The scraping and beating
Until the caves were shelter enough
For those seekers of solitude
For the sake of their longing
For a place of prayer

Prayer, you see
Needs a place to enter
Not a large place
Or an elaborate place
Just enough space
To embrace
A body and soul
With the hint of comfort
A place that can hold off
The coldest wind
That can welcome the curve
Of a resting or sleeping body
A place that recalls the warmth
Quiet and solitude
Of the womb

Here in this place
The mother earth cradles
The sad and the sorrowful
The peaceful and thankful
The each and the any
Here
In the solace
Of a green wood over a green valley
They find a place to repose
As if in the palms of this mountainous hand
Carved in the throes of a sacred love

By those
Seeking only enough quiet
To hear
The voice
Of God

Jim Kain

from PRELUDES

17: Little Flowers

*We make out of the quarrel with others, rhetoric,
But of the quarrel with ourselves, poetry.*

--W B Yeats, Per Amica Silentia Lunae (1917)

*. . . if we say that the idea of God is merely a poetic idea,
even if the supreme poetic idea, . . .
our notions of heaven and hell are merely poetry not so called . . .
--Wallace Stevens, The Necessary Angel (1951)*

These little flowers gathered from damaged life:
We lay them before you, this brilliant morning,
Cuttings from dreams, gleaned from the night without a moon.

Distant voices of our *diaspora* wing homeward,
Nurtured on seeds and fruits scattered across
Waters and shores far from these narrow glens.

Poverello, we have much to talk about, you and I:
You, the only saint, the only sage, who can walk
Our paths and still know this upland place as his own,

And I, a collector of little flowers from fetid gardens,
A poor one, willing to walk with you, though neither a ghost
Nor a spirit cold caught in a cave of one's own making.

[4]

Brother Rufino sought to touch the wound
In your side, Brother Francis, though he seemed
No doubting Thomas: he wished to touch the source

And taste the spring of our being, the wound of life.
Christ's body and blood figures as host and wine
Stigmatised in the root and trunk of your torso:

Yet the broken host of Father Adam's ribcage
And the flowing fluids of Mother Eve's womb
Signify the final scar of Rabbi Jesus upon you.

Christ's body renews the fabulous fates
Of Osiris and Dionysus, but yours rehearses
The edenic gift of self and lovely other

Written across the runes of blood-sacrifice.
Our mortal parents' shared wounds in life
Are the only gifts of life and love that live.

So Rufino would touch your scar, Poverello,
To taste the source of our intimate being,
The spring in the mountainside that pools

The waters of life to rill and run freely.
We must trust ourselves and our bodies,
My poor one, my teacher, my only saint.

We have tales and rites of religion
Because we fail to trust ourselves
To read the runes of our metaphors,

To sense the pulse of our felt figures
Of desire and need, of love and affection,
Upon the frail buildings of our only being.

'Francis, repair my falling house,' you heard
In a dream, a vision of renewal, that came
In the depths of the night without a moon.

Poverello, you thought it meant to repair
The derelict church of San Damiano,
Didn't you? Soon you knew you erred.

The whole body of the congregation
Required repair, firm reconstruction
At the foundations of your religion.

Now, my good friend, I must follow you,
Your dream of renewal, and repair my falling house:
Let me be poor Rufino and find my source again.

Envoi

Poverello, my dear human master, make me
A tool of clarity, an instrument of reckoning.
Where there is enmity, let me seek love.
Where there is injustice, let me find redress.
Where there is doubt, let me live more fully in it.
Where there is desperation, let me find recognition.
Where there is darkness, let me dwell therein.
Where there is light, let me share it with all.
Where there is sadness, let me reclaim joy.

Poverello, yes, let us repair our falling house:
So the voice you once heard resounds again and again.
Grant that I do not seek to be consoled, as to console.
Grant that I do not seek to be understood, as to understand.
Grant that I do not seek to be loved, as to love again.
For as you have taught, it is in giving that we receive.
For it is in dying to our older being we seek to repair anew,
 To be born again in our new house of mortal life.

Brian Caraher

Autumn on the Haskell

for an anniversary

I have never known how
to speak to God

Until remaining silent,
I saw all the pumpkins at harvest
lying in the fields

And their skins, glowing
darkly and, husky with gutturals
and vocatives

Communicating with an, until
then, unsuspecting God --

Thomas Krampf

Drought

I dig in the cracked, dried
earth with a trowel.

Just as the garlic, in this search
for water, is pulled downward
by an unseen hand

So I too, Lord, responding to a tug,
go deeper inside my desiccated self,
in search of you.

Thomas Krampf

The Poverty of Death

Well, he asked us to lay him naked
On our sister mother earth
And it sounds pretty, I must admit,
But his was a wrecked corpse
Even before life left him
And it was not easy to look at him
The blood caked on his hands and feet
His eyes half-closed—and him more than half-blind—
With pus and scabbing
The emaciated body he called an ass
But not many asses so cruelly labored in life,
I think, as his own flesh
Now poorly returned to a generous giver

Sean Edward Kinsella

Intermission

The roses droop with alternate drizzle, sun.
Some rupture when touched; others hold
petal-secret their exquisite, incipient doom.

Let us leave these blossom detonations,
cross the sparkling grass, mount the wet steps,
rub our soles on the Welcome mat visibly slick.

Indoors, we'll turn injurious hands generative,
minding the while that the rosebuds writhe
without, teaching us how to shake off rage.

All afternoon a brittle rain spit over us
an unhurried blessing – a mist noncommittal,
felt to be straying, but never missing its mark.

Rachel Wheeler

Apostle Flower

How deafening their cries,
I'm told; how sweet the diva
rose, how lyrical the marigold's
rustic tenor, the lowly lily-alto.

To waken my ears, I would
sit at the field's edge, await
a song of salvation such as
only the flowers may sing.

Of that told by sparrow, wolf,
mountain, moon, forest, sea,
as my grandfather would say:
That's a whole 'nother ballgame.

Rachel Wheeler

Moloney, Brian. *Francis of Assisi and His “Canticle of Brother Sun” Reassessed* (New York: Palgrave Macmillan, 2013 [ISBN 978-1-137-30696-8. \$85.00. Pp. xxvii + 168]).

Given the extensive body of scholarship on Francis of Assisi’s “Canticle of Brother Sun,” one may reasonably ask whether another book (especially a modestly sized volume with a list price of \$85.00) is needed. Happily, this entry by Brian Moloney, Professor Emeritus of Italian at the University of Hull, UK, in Palgrave Macmillan’s “The New Middle Ages” series more than justifies its existence, bringing a sympathetic but refreshingly non-sectarian approach to the subject. While acknowledging that “Franciscan scholarship has naturally and very profitably tended to analyze the canticle’s meaning in the context of Franciscan spirituality” (2), M.’s more ecumenical aim is “to consider the genesis of the ‘Canticle of Brother Sun,’ to analyze the features that contribute to its beauty and ensure that it is effective as a carefully crafted work of art, and to then relate it both to Francis’ spirituality and to the various contexts—social and cultural—in which he lived out that spirituality” (2-3). In the process, M. offers a thoughtful and wide-ranging analysis of the poem and its context which is at the same time scholarly and readily accessible to all but the most novice of students.

The account of Francis’ youth with which M. opens his study is useful and at times quite insightful. For instance, M.’s discussion (18) of the rigors of knightly existence and the lengthy period of training it required raises serious questions about the reliability of traditional accounts of Francis’ life—which present him as “always sickly” and “a frail and weak man”—that are too often overlooked by his biographers. Similarly, his analysis of Francis’ relationship with his father (24-26) is particularly generous to the latter and reveals the relative restraint—given the legal avenues available to fathers of the time—Pietro Bernadone showed in dealing with his son. Throughout this chapter, M. demonstrates both the importance and the limits of Francis’ youthful experiences for understanding the Canticle.

Turning to the Canticle proper, M.’s literary training results in a more nuanced and less “systematic” reading of the text than is often given by more theologically trained scholars. He writes: “The ‘Canticle’ is an enraptured song of praise and a fervent prayer; it

most certainly is not a theological statement.” This is not to suggest that M. ignores or underplays the deep theological content of the work, since “underlying the enraptured song is a theology of praise which we would do well to understand if we are to grasp the poem’s several possible meanings” (4). While M. is thoroughly conversant with the historical and theological research of several generations of Franciscan scholars (and makes fine use of it), he presents the literary and theological elements of the poem as being in a dialectical relationship, rather than subordinating one to the other.

Not surprisingly, for a litterateur with a thorough knowledge of Italian literature and culture, M. emphasizes the multiplicity of meanings present in the text. This is especially clear in his excellent discussion in Chapter Four of the preposition *per* (variously rendered *for*, *by* or *through*) which has bedeviled translators of the poem. He examines the linguistic and theological arguments for each translation and finds them complementary rather than mutually exclusive, since “the several ways in which [the poem] can be read are part of its richness, for which we can be grateful” (46).

The analysis of the form and structure of the Canticum in Chapter Five is a treasure-trove of information regarding the conventions of medieval Italian verse (both courtly and religious) and how these shaped Francis as a poet. M. offers a detailed discussion (65-67) of the *cursus* (“a series of rhythms or cadences, based on patterns of stressed and unstressed syllables, occurring at the end of a clause or sentence”) to demonstrate the literary unity of the first twenty-two lines of the Canticum—which M. calls “a perfect jewel of a poem” (64). He then argues that “the structural and thematic unity of the poem is undermined” by the later additions of the blessing on peacemakers and the reference to Sister Death (64). Whether one agrees with this judgment or not, M.’s analysis of the literary elements of the Canticum is extremely illuminating, especially for non-specialists in Italian poetry.

M.’s lack of strong theological training shows through most clearly in his discussion of the mysticism implied by the Canticum in Chapter Six. Whether one can claim, as M. does (83), that Francis’ faith can be described as “very orthodox” while simultaneously calling it a “panentheism” is suspect, to say the least. His later treatment of the figure of Sister Death (Chapter Seven), the possible Catharist influences on the Canticum (Chapter Eight), and the

influence of medieval notions of chivalry on the poem (Chapter Nine) are also interesting and illuminating, though to a lesser degree than the previous chapters.

Chapter Ten provides a line-by-line commentary on the Canticum which is extremely valuable for anyone desiring to read (however imperfectly) Francis' masterpiece in its original language. As M. remarks, "The Italian of Francis' 'Canticum' has ... the advantage for the modern English-language reader of being relatively simple, so that those with only a smattering of the language and a modicum of goodwill are able to enjoy reading it in the original, with the aid of a translation" (123). While the commentary succeeds admirably in making the original comprehensible to non-Italian speakers, it is less useful for understanding the literary references in the poem, offering little more than a compendium of possible parallels to the text from the Bible and Francis' other writings.

M. concludes his study with an appreciation of the originality of Francis' poem and the spirituality it expressed for the medieval world, as well as of its popularity in and relevance for the contemporary world. His concluding comment sums this up well: "The 'Canticum' has increased rather than lost its ability to speak to our condition, an example of praise that is endlessly renewed and endlessly fresh, offered not only with other people but also with all creation, whose praise Francis so admirably articulates" (151). Despite its hefty price—will a more modestly-priced paperback edition be forthcoming?—Moloney has provided an excellent study of the Canticum which is worth the investment for scholars and other advanced students of the Franciscan tradition, as well as for teachers who need a quick and reliable guide to the literary and linguistic riches of Francis' poem. At the very least, it belongs in the collection of every member institution of the AFCU.

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Meany, Mary Walsh and Felicity Dorsett, OSF, ed., *Her Bright Merits: Essays Honoring Ingrid J. Peterson, OSF* (Spirit and Life 17; St. Bonaventure, NY: Franciscan Institute Publications, 2012 [ISBN 978-1-57659-312-7. \$24.95. Pp. viii + 278]).

It is now a commonplace among Franciscans to recognize Clare as a co-founder of the Franciscan movement and a profound and original spiritual figure in her own right. This recent *discovery* of Clare—and that is what it is, given her near-total eclipse by Francis in the previous eight centuries of scholarship—is due in no small part to the work of Sr. Ingrid Peterson, OSF, whose seminal *Clare of Assisi: A Biographical Study* (Quincy, IL: Franciscan 1993) revolutionized our understanding of Clare's unique and indispensable role in the development of Franciscan spirituality. Given Peterson's monumental contributions to the field of Franciscan scholarship, it is only fitting that she should be honored with a collection of essays that not only honor her accomplishments but build upon and apply them to the broader Franciscan tradition.

Summarizing the contents of such an impressive *Festschrift* is impossible, ranging as they do from a very personal and intimate intellectual biography of Peterson by Sr. Ramona Miller, OSF ("Fruitful Friendship," 11-24) to Jean-François Godet-Calogeras' careful study of Francis and Clare's surviving correspondence and its importance for understanding Clare's unique authority in the Franciscan movement after his death ("From Brother Francis to the Poor Sisters of San Damiano: What is left of their correspondence?," 61-82) and the sympathetic but critical engagement with medieval women's spirituality by Diane Tomkinson, OSF ("Poverty, suffering and contempt' in the theology and practice of Angela of Foligno: problem or resource?," 111-26).

What unites these diverse studies is their commitment to Peterson's scholarly project, namely, "to remember, to celebrate, and to make present the lives of Franciscan women" (5) and to recover their unique contributions to Christian theology and spirituality. Only by studying these women in their historical and ecclesial contexts—neither anachronistically radicalizing them according to modern sensibilities nor piously romanticizing them as Dickensian "legless angels"—can their voices be heard and properly understood.

Peterson has been a pioneer in this effort, and her influence is reflected in every contribution to this collection.

Other essays in the *Festschrift* include: “Franciscan Medal Citation,” (7-10), presented to Peterson by St. Bonaventure University in 2000; Margaret Carney, OSF, “Clare of Assisi: Bringing Her Story to Life” (25-38); Felicity Dorsett, OSF, “Clare and the Younger Macrina: Healing and Hagiography” (39-60); Beth Lynn, OSC, “The Body and the Text: the Community at San Damiano that Produced the Text known as **The Form of Life of the Poor Sisters**” (83-94); Pacelli Millane, OSC, “Drink at this Sacred Banquet (4th Letter, 9-14)” (95-110); Joy A. Schroeder, “Female Companionship in Angela of Foligno’s **Liber**. The Role of Angela’s **Socia** (‘Masazoula’)” (127-42); Darleen Pryds, “Angela of Foligno, **Magistra Theologorum** outside the Universities: An Example of Medieval Somatic Theology” (143-56); Alison More, “**PlantulaFrancisci, Plantula Mei**: Margaret of Cortona and the Franciscan Order of Penitents” (157-172); Margaret Klotz, OSF, “Clare of Montefalco, 1268-1308: I Bear in my Body the Cross of Our Lord Jesus Christ” (173-92); Paul Lachance, OFM, “James of Milan and The **Stimulus Amoris**” (193-206); and Regis J. Armstrong, OFM, “Plunging into Mystery” (207-46).

Happily (if atypically for such a volume), the collection ends with a lengthy reflection by Peterson (“Studies on Clare and Franciscan Women: What is Ours to Do?,” 247-78) that may be taken as her mature reflection on the accomplishments of the past two generations of scholarship and the tasks still before anyone who would study Clare, the Poor Clare tradition, and the women of the Third Order. Peterson, approaching the end of her illustrious career, laments (with a hint of humor): “So many Franciscan women; so little time” (276). This volume, though, belies her concerns. If the quality and breadth of scholarship in this *Festschrift* is any indication, the field of Franciscan studies can look forward to a very long and vital future—thanks, in no small part, to the labors of the woman to whom this outstanding collection of studies is dedicated. *Her Bright Merits* is a fitting monument to Peterson’s scholarly legacy, and an important signpost to those who would continue it.

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Pryds, Darleen. *Women of the Streets: Early Franciscan Women and their Mendicant Vocation*. Franciscan Heritage Series 7 (St. Bonaventure, NY: Franciscan Institute Publications, 2010) [ISBN 978-1576592069. \$12.00. Pp. xiii + 84]].

Darleen Pryds' short study of the mendicant vocation of early Franciscan women introduces readers to lesser-known women in Franciscan history. *Women of the Streets* is volume seven in The Franciscan Heritage Series sponsored by the Commission on the Franciscan Intellectual Tradition of the English-speaking Conference of the Order of Friars Minor (CFIT/ESC-OFM), a series meant to explain elements of Franciscan thought and experience to contemporary readers.

Joseph Chinnici, OFM, comments in the General Editor's Introduction that Dr. Pryds argues for a lived Franciscan theology, found in the lives of the women whom she discusses (v-vi). Dr. Pryds herself in the preface states that "this book explores the religious vocations that lay women adopted when they chose to become followers of Francis of Assisi in the first generations of the Franciscan movement" (ix), women who "chose to pursue and persevere in lives of faith against all odds" (xii). She exposes her information in five short chapters. Chapters 2 through 5 and the conclusion end with useful study questions and thought-provoking points for reflection. A brief description of the contents follows.

Chapter One, Women in the Mendicant Tradition, lists seven common characteristics of the four women whose lives embodied Franciscan theology, modeled on Francis rather than Clare. Their devotion was performative, public, and focused on the sufferings of Christ, leading to compassion for their neighbors (18-19).

Chapter Two, Rose of Viterbo (d. 1251) A Franciscan Street Preacher, describes the young Rose's imitation of Francis, even to street preaching in a friar's robe, an activity which was downplayed in later hagiography. Her death at age 18 ended her charismatic leadership and speaking truth in public.

Chapter Three, Angela of Foligno (d. 1309) Master of Theologians, begins by comparing Angela to a medieval "Dear Abby," a source of wisdom and advice for the general public. Her midlife conversion led to her stripping naked in renunciation, offering her entire self to

Christ, and symbolically drinking from the wound in his side. Her relationship with the friars, especially Brother A. who recorded her words, spread her reputation of sanctity.

Chapter Four, Margaret of Cortona (d. 1297) The *Poverella*, tells about a woman renowned as a Franciscan lay leader but generally unknown outside of Franciscan circles. After the death of her noble lover, Margaret became a lay penitent, despite those who doubted her sincerity because of her youth and beauty. For years she combined ministry with private prayer, then became a hermit before the end of her life.

Chapter Five, Sancia, Queen of Naples (d. 1345) Protector of the Orders, starts with differences between Sancia and the preceding women. Sancia was a member of royalty, and she was never canonized by the Church. The sources for her life are royal chronicles rather than hagiography. She and her husband built the Poor Clare Church of Corpus Christi, later Santa Chiara, in Naples. Her attempts to live a simple life were unsuccessful until, after her husband's death, she became a Poor Clare until she died.

In the Conclusion, *Women of the Streets: The Fearless Faith of Lay Franciscan Women*, Dr. Pryds emphasizes that these women embraced a life of poverty, humility, and passionate devotion to the suffering Christ. Despite criticism, each of them displayed their piety, unashamed, in public.

The book ends with a Select Bibliography for readers who wish further information.

Women of the Streets: Early Franciscan Women and their Mendicant Vocation admirably achieves its aims for the academic or general reader. At such an economical price, this volume is recommended for all member institutions of the Association of Franciscan Colleges and Universities. It is also valuable for medieval and women's studies.

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Boover, Michael. *15 Days of Prayer with Dorothy Day* (Hyde Park, NY: New City Press, 2013 [ISBN 978-1-56548-491-7. \$12.95. Pp. 166]).

The name of Dorothy Day (1897-1980) means many things to many people. Many associate her with the social activism of the Catholic Worker movement which she founded (with Peter Maurin) in 1933. Others remember her alongside Thomas Merton and Flannery O'Connor (among others) as a major figure in the mid-twentieth century Catholic literary renaissance in America. Some will think of her as a single mother who entered the Church after a dissolute youth involving a divorce, an abortion, and a failed common-law marriage. All of these are accurate, but only partial and ultimately superficial, ways of understanding Dorothy Day. Behind them all was a profound and transformative spirituality which gave life, meaning and unity to these various aspects of her personality.

Much like Francis of Assisi in the thirteenth century and Teresa of Avila in the sixteenth (both of whom were among her favorite saints), Dorothy Day combined a legendarily stubborn personality with a deep sensitivity to the workings of the Spirit in her life, placing both in the service of an absolute solidarity with the poor and oppressed. For almost half a century, Day was a leading (and often lonely) voice opposing the works of mercy to the works of war and economic violence. This made her, in the oft-quoted words of historian David O'Brien at her death in 1980, "the most important, interesting, and influential figure in the history of American Catholicism." These same words were echoed by Timothy Cardinal Dolan in 2012 when the United States Conference of Catholic Bishops approved sending her cause for sainthood to Rome.

While Day was never a Franciscan in any legal sense (indeed, she was canonically a Benedictine oblate), her lifelong commitment to living among and serving the poorest among us certainly marks her as a spiritual heir to Francis. Indeed, Day's embrace of voluntary poverty and unflinching commitment to pacifism, both of which she saw as unavoidable demands of the gospel, make her in many respects a modern day *Poveralla*. As such, her spirituality has much to offer to the Franciscan tradition as it attempts to translate Francis' ideals in a twenty-first century context. For this reason alone, we should be grateful to Michael Boover for this work.

Boover is able to speak on Day's spirituality with a special authority. A lifelong Catholic Worker, his own experience of poverty and solidarity was inspired by a meeting with Dorothy Day over four decades ago which transformed and gave direction to his life. The fruit of his own spiritual journey, this slender volume (part of a larger series by New City Press) is a true gem and a remarkable accomplishment. Those unfamiliar with Day will find in it a concise, accurate overview of her life and spirituality which should entice them to deeper study (the bibliography is a wonderful starting point for the vast literature by and on her). Those who have already read broadly and thought deeply about her life will find a deceptively simple and unassuming discussion of her spirituality which will challenge them (once again, one hopes) to find the true core of her life: the experience of the love of God through the person of Jesus Christ in the context of the Catholic tradition.

For those seeking an accessible and sensitive guide to Day's spirituality, this volume is the perfect choice. Whether intended for private reflection on a retreat or as the basis for discussion in a small group, Boover's book will certainly enrich the spiritual life of any reader. It is highly recommended for personal libraries and university collections.

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Meet Our Contributors

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