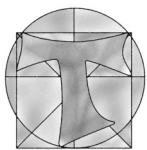


The AFCU Journal:
A FRANCISCAN PERSPECTIVE
ON HIGHER EDUCATION

March, 2013/Volume 10, Number 1



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From the Chair

Dear Colleagues:

With gratitude to Sr. Roberta McKelvie, OSF, Ph.D., Assistant to the President at Alvernia University, I happily turn this new edition of the AFCU Journal over to you and the members of your campus community.

Sr. Roberta ably assumed the role of interim editor for our Journal last year. Roberta spent several years as Managing Editor of the Franciscan Institute Press and brought that valuable background to the task. We know what big shoes she had to fill as Sr. Pat Hutchison accepted additional duties at Neumann University, where we will be hosted next year for the AFCU Symposium. Our new Executive Director, Gary Maciag, OFM and Jim Knapp of the Institute press provided generous assistance for this issue and its new form.

The AFCU Journal is now available on-line!

This change of process and “product” will, we hope, increase its value to our members. It can become increasingly accessible to more faculty, students, staff and trustees of our institutions. The quality and utility of its content has been affirmed by many and we want to see this important service of AFCU continue to meet your needs.

Since the early Franciscans pioneered in so many expressions of popular communication and preaching, we hope that this generation of Franciscan teachers can embrace vehicles now available in a dizzying array of modalities to stimulate a collegial exchange of ideas and resources.

These are amazing times and the wonder that Francis felt as he stared at a small animal, the distant constellations or a rising moon can be duplicated as we take up our I- Pads, smart phones, and tablet computers.

Time for a new verse for the Canticum?...

Be praised my Lord, for these new “creatures” by which we speak to each other and increase our knowledge and hope.

Sincerely,

Margaret Carney, OSF

President, St. Bonaventure University

From the Editor

This past July, the Association of Franciscan Colleges and Universities sponsored the 2012 AFCU Symposium at Viterbo University, Lacrosse, which centered on the theme of **Franciscan Leadership: Serving, Learning, and Leading**. The materials in this year's Journal are derived from the presentations made during the Symposium. This year's content is intended to generate deeper conversation among us and to provide resources for use in a variety of curriculum areas. The diversity in topics and in the possibilities of adaptation of content to a variety of campus venues is an important contribution to interdisciplinary and multidisciplinary mission integration and education.

Things happen (or do not happen) at a particular time for a reason. I think we all have had experiences which affirm that truth. This applies to the process of sending this current publication to press later than anticipated. So this morning I add this paragraph to recognize the beginning of the papacy of Pope Francis. What a moment for the Franciscan heritage! And as I run through a mental inventory of the material in this issue, all I can think of is how appropriate much of it is—a journal for our Franciscan colleges and universities with its theme of Servant Leadership!

Dr. Donald Casey's "Lessons Learned at the Tombs of St. Francis of Assisi and Jalal Al Din Rumi" received universal support from our Editorial Board. We are introduced to another religious leader, somewhat contemporary with St. Francis, whose influence and stature are equally remarkable. We are led through a very interesting comparison of the similarities found in their life stories: their tombs, their writings, their religious orders, asceticism, prayer, and spirituality. In Dr. Casey's words, whoever encountered either of these holy men knew that had met *"someone who had been specially touched by God and who could speak to them about the abiding presence of God."* For those interested in intercultural and inter-religious topics, this article is a great conversation starter.

Sr. Georgia Christenson, FSPA, writes about the heart of the 2012 Symposium, focusing on "Clare of Assisi: A Servant Leader." After reviewing the essential parts of Clare's biography and her writings, Sr. Georgia offers a specific methodology for examining the writings of St. Clare. Using socio-rhetorical criticism, Sister does an analysis in the light of the ten characteristics of Servant Leadership as proposed by Larry Spears. It is to our benefit that we can see texts that give specific evidence of traits all of us in higher education should try to demonstrate: empathetic listening, awareness, persuasion, and community-building, among others. This article provides a valuable opportunity for personal and professional integration, and can be used in a multitude of classroom settings.

"From Bitter to Sweet: Humility and Service at Franciscan Colleges and Universities" by David L. Whidden III, goes to the core of the modern Franciscan Question: How do we maintain our Franciscan identity, act effectively as stewards of the tradition, and carry out our educational mission with integrity? His is a fascinating presentation that takes us through the theoretical discussion of the diverse ways in which we

“define” Franciscanism. David proposes four criteria (no clues here!) for evaluating what it means to be Franciscan, and then move into the area of praxis: Whom do we serve? And how do we serve them? The Editorial Board hopes that the discussion and dialogue will be deeper and richer on all of our campuses as we wrestle with the questions raised in this piece.

We are also delighted to present an account of the “*Avancemos Hispanic Tutorial Project and Franciscan Civic Learning*” by James Norton. In light of the enormous current national and local governmental focus on educational outcomes, an article addressing the civic responsibility our institutions bear with respect to those who come to our campuses seems timely. Faculty and students from Marian University engaged in a civic learning initiative, providing on-site tutoring for Hispanic high school students. The desired outcome was to help those students face the challenges of taking the ACT successfully and to begin looking for long-term sustainable solutions to gaining admission to liberal arts colleges and universities. Dr. Norton offers a very important recommendation to us: “We recommend using civic learning principles in *Crucible Moment* and tailoring them to Franciscan values particular to the individual campus cultures of AFCU members.”

Our last article, “Stewardship Theory, Servant Leadership and Clare of Assisi: Shifting Paradigms in Business Management” by Robert Till and Catherine Petrany presents Clare of Assisi as an “improbable exemplar in the realm of business management.” The authors review elements of agency, stakeholder and stewardship theories and describe “transformational leaders” as possessing the same traits that are central to Sr. Georgia Christensen’s article. Till and Petrany pose a challenge to all of us: how can we insure that a sense of servanthood permeates the culture of our organizations?

This issue also includes three poems: *Spice Midrash* by Felicity Dorsett, OSF, *LaVerna* by Suzanne Mayer, IHM, and *The Iris* by Thomas Kaufman. Although brief, each poem provides us with the opportunity to enter into our intellectual story with a distinct appreciation for diversity.

This year’s book reviews focus on the two newest publications on the life of Francis of Assisi and the early Franciscan movement. Dr. Lance Richey has reviewed both *Francis of Assisi: A New Biography* by Augustine Thompson and *Francis of Assisi: The Life and Afterlife of a Medieval Saint* by André Vauchez. There is a certain value to having both reviewed by Lance Richey. One is the proximity of time in which he read both volumes, and another is the fact that Lance (as you will see in his review) is very conversant with academic works dealing with our Franciscan heritage.

Finally, we have an announcement from the host institution for the 2014 AFCU Symposium, now in concrete planning stages. Please mark the dates on your calendars. It will be a wonderful educational experience, once again!

Roberta A. McKelvie, OSF, Ph.D.
Alvernia University

Lessons Learned at the Tombs of St. Francis of Assisi and Jalal Al Din Rumi

DONALD P. CASEY STL, Ph.D.

In the thirteenth century two holy men died. Their deaths were separated by some fifty years. Unfortunately they were unknown to each other. The first died on the night of October 3, 1226 in an ancient town in present day Italy called Assisi. The second passed away on the night of December 17, 1273 in an even more ancient city in present day Turkey known as Konya. The first was a Catholic given the name "John" at baptism but this name was changed by his father to "Francis" or "Frenchy" to reflect the father's fondness for things French. (Polidoro, 9) The second was a Muslim who bore the name "Jalaladin" but who is far better known today simply as "Rumi", or "the Roman", because he lived his adult life in the former Roman province of Rum in Anatolia (Can 12) .

Their Tombs

The remains of each man are housed in world renowned shrines. The basilica of St. Francis in Assisi was completed in 1230 AD, four years after the saint's death and is famous for its magnificent frescoes depicting scenes from St. Francis' life, by Giotto and Cimabue and other masters of the early Italian Renaissance. The tomb of Francis is actually in the crypt of the basilica and is surrounded by the tombs of some of his faithful followers, brothers Leo, Rufino, Angelo and Masseo. The tomb of Rumi is housed in a spacious mausoleum topped by a striking cylindrical green dome in Konya. Construction on this building commenced shortly after Rumi's death and was completed in 1274 (Can 95). The central room of the mausoleum also houses the tomb of Rumi's father, sons and grandchildren, among others. Its interior is decorated with intricately patterned ceramic tiles and gilded calligraphy in a striking Islamic style. Unfortunately, it was converted into a museum in the early twentieth century. The structures, with their massively striking architecture and beautiful decorations betray in a way the lives of the two men not because they eschewed beautiful art work, but because each shunned ostentation and wealth. However, it is from their tombs, despite the magnificent surroundings or rather from the pilgrims flocking to the tombs that one can begin to discover the character of each.

The tomb of Francis is a simple, even crude stone sarcophagus mounted high in a wall in the crypt of the church. (The sarcophagus had earlier been a drinking trough for animals, Thompson, 39). The coffin of Rumi is in a marble sarcophagus covered by a large gold embroidered velvet cloth and topped by a turban. The tomb sits at eye level on the floor of the mausoleum. Each tomb has become a place of pilgrimage, with thousands of visitors journeying each year to pay their respects and to honor the memory of each man. Pilgrims kneel or sit and quietly pray in the crypt chapel before

the tomb of Francis. Devotees stand arms extended, hands upturned in an “orante” position and quietly pray before the tomb of Rumi. It is deeply moving to watch the procession of people who come to each tomb.

Their Insights about Death

If Francis and Rumi were able to speak to the crowds gathered to mourn their deaths, they would have echoed each other’s sentiments that at last they were free to be with the real object of their love, the One who had created them and called them to witness to the unfailing love of God for all persons. Rumi had earlier warned against feeling grief at his death:

When on the day of my death, they will carry my coffin
Don’t think that my heart has remained in this world.
Don’t cry over me, don’t say: “Tragedy, Tragedy!”
You would be falling into the trap of the demon, that would be a tragedy
When seeing my corpse, don’t exclaim “Gone, gone!”
The union and the meeting will be mine then.
When you entrust me to the tomb, don’t say “Adieu Adieu!”
For the tomb hides the union in Paradise from us.
You saw the decline, find the elevation.
For the moon, for the sun, is their setting harmful?
To you it looks like a sunset; in fact it is a dawn
(Vitray-Meyerovitch 55).

Toward the end of his life, Francis also urged his followers not be concerned about his death. His joyful attitude is captured in the following: “... knowing the time of his death was close at hand, he called to him two brothers, his special sons, and told them to sing The Praises of the Lord with a loud voice and joyful spirit, rejoicing at his approaching death, or rather at the life that was so near. As best he could he too broke into that psalm of David, Psalm 142: ‘With a loud voice I cried to the Lord; with a loud voice I beseeched the Lord’” (Rusconi, 89). Anyone familiar with Francis’ *Canticle of the Creatures* will remember how he addressed “death” as his sister.

If they could have spanned the 1100 miles between Assisi and Konya and the almost fifty years between their deaths, one might well imagine Francis singing and Rumi dancing in his whirling fashion, supporting and exhorting each other in their dying in order to finish their journey into God. These were journeys on which they had spent their adult lives. Although they did not share the same creed, both were deeply rich in faith and each seems to have experienced mystical union with God. The people of Assisi and the people of Konya knew when they encountered Francis on the one hand and Rumi on the other that they were meeting someone who had been specially touched by God and who could speak to them about the abiding presence of God. That is what helps explain the magnetic attraction of these tombs. That is why people keep coming to their shrines 700 to

800 years after their deaths. They come to be touched by these two men who were themselves especially touched by God. Holiness has a magnetic attraction and begs to be imitated.

Comparing the Two Through the Legacy of their Writings

It was personal pilgrimage by this writer to the tombs of Rumi and Francis in 2009 and 2010 respectively which awakened a curiosity and prompted a number of questions about these near contemporaries and about how alike they were. The similarities (and the differences) are intriguing, but taking the measure of St. Francis and Rumi is not easy. As Aizpurua points out, most of what people generally know of St. Francis is drawn from the biographies, rather than from his own writings. “Obviously, we can come to know someone better from his own words than from what other people tell us about him. Therefore, if we want to become better acquainted with Francis, we must turn to his writings and patiently read and re-read them” (Aizpurua, 43). In the recently published critical edition, the surviving writings of St. Francis occupy only some 140 pages (Francis of Assisi: Early Documents I, The Saint). They consist mainly of straight forward, easily understood texts in fairly simple language. There are letters, prayers, a few songs or canticles, some “admonitions”, several versions of the rule of life in community which Francis envisioned for his brotherhood and a last spiritual testament. The task of comparing Francis’ writings to Rumi’s is especially difficult because of the disparity in the volume of their extant writings. Rumi wrote, or more accurately dictated among other writings, two massive works of verse. One, called the Mathnawi, is a diffuse poetic work of some 26,000 verses spread over six volumes. It is difficult to interpret because of the originality and sophistication of its doctrine and its poetic language (El-Zein, 71-72). As Schimmel explained, Rumi used a vocabulary more varied than any other writer in the Persian language (Schimmel, 7). The other, consisting of 36,000 verses, was born of his loving friendship with Shams of Tabriz, a wandering dervish mystic, who changed the course of Rumi’s life. The work is called alternately the Divani Kabir or the Divan of Shams, the name Rumi preferred (Okuyucu, 54).

The people of Assisi and the people of Konya knew when they encountered Francis on the one hand and Rumi on the other that they were meeting someone who had been specially touched by God and who could speak to them about the abiding presence of God.

St. Francis’ works by the simplicity of their vocabulary also illustrate that he was not a highly educated scholar (Aizpurua, 43) although he was very familiar with and had great respect for texts of the Christian scriptures, particularly the Psalms from the Old Testament and the Gospels of the New Testament. These appear frequently in his writings. Rumi on the other hand was a well educated and learned scholar, familiar with the

Qur'an and its scholarly exegesis. In fact his Mathnawi has been called the Qur'an in the Persian language. There are for instance more than 6000 citations from the Qur'an in that work (El-Zein, 81). Like Francis, Rumi did not present his teachings as a system, (Chittick, 2005 2) and so looking at their works systematically runs the risk of misrepresenting their views. It may come as a surprise to readers to learn that in 1994 Publishers Weekly reported that Rumi was the best-selling poet in the USA. The translations of portions of his works by Colman Barks garnered the largest portion of those sales. Unfortunately Barks did not translate Rumi's verse from the original Persian but reworked earlier English translations. It is fair to say he is more an interpreter of Rumi than a translator of his works. One critic has characterized the Barks editions as a "New Sufism" with elements from Buddhism and Hinduism introduced into Rumi's thought by Barks. Thus the most commonly read texts of Rumi in this country may not provide a faithful and reliable means to interpret the spirituality of Rumi (El-Zein, 76-78). The very popularity of Barks' interpretation adds to the difficulty of comparing Francis and Rumi.

Their Religious Orders

The two mystics left a legacy of a "brotherhood". Each of these holy men attracted followers who were taken with the teachings and the lifestyle of one they regarded as a master of the spiritual life. Neither one seems to have planned on founding a religious order. St. Francis suggested that it was not his idea and that the Lord provided him brothers: "And after the Lord gave me some brothers, no one showed me what I had to do,..." (Early Documents I, 125). He insisted that his male followers be known as the lesser brothers, (Minores) distancing himself and them from the "Maiores" or the ones vested with power in thirteenth century Italian society. This group of lesser brothers and sisters rapidly grew into a large religious order for men and women formally recognized within the Catholic Church known today as the Franciscans. If one tries to count all the branches of communities of men and women, clerics and professed religious as well as dedicated lay persons—all of whom call themselves Franciscans, the result is quite problematic. "It is popularly said that only the Holy Spirit knows how many Franciscans there are, and certainly the range of ways of being a Franciscan is extraordinary" (The Society of St. Francis).

Rumi is also regarded as the founder of a religious order. Even though the Mawlawi Brotherhood or Order was formally established after Rumi's death its members were drawn from those who were his followers (Okuyucu, 42). (See also Can 293.) Members of this Sufi Order are committed to the spread of Sufi mysticism and spirituality. According to one contemporary report members of the brotherhood numbered one hundred thousand men prior to the start of World War II (El-Zein, 72). The Mawlawi Brotherhood in fact may be compared to the Franciscan Third

Order Secular, since all the members are lay persons, not clerics. A noteworthy difference is that St. Francis' followers have always included women, beginning with the first and perhaps best known follower, St. Clare of Assisi. Rumi's Mawlawi brotherhood of dervishes has always been limited to male membership. However, Rumi is reported to have had women disciples, although they were not members of the dervish order (Can 107).

Their Asceticism

A key feature of each man's spiritual life was a commitment to ascetic practices although they parted ways on the need for strict asceticism in the later stages of their lives. To explain the need for such asceticism, Rumi first followed the earlier ascetic ideals contained in the Prophet Muhammad's phrase "die before you die". (Schimmel, 8) Rumi often commented on this phrase in words similar to the following: "O you who possess sincerity, (if) you want that (Reality) unveiled, choose death and tear off the veil (of your self-existence)" (Chittick, 2005, 72) Rumi early taught his disciples that the first step on the way to God and the foundation of the spiritual life can only be found by breaking the "Nafs". By "Nafs" he meant the carnal self, the base instincts which had to be brought under control. The meaning is similar to Francis' use of the term "flesh" in his *Earlier Exhortations* to express one of the three enemies of the soul, the other two being the "world" and the "devil". "See, you blind ones, deceived by your enemies: the flesh, the world, and the devil, because it is sweet for the body to sin and it is better to serve God, for every vice and sin flow and *proceed from the human heart* as the Lord says in the Gospel (Early Documents I, 43). To use an image of Rumi, the house has to be destroyed so that man can find the treasure which, in Oriental folklore is always buried under ruins (Schimmel, 8). One of the most effective ways to subdue the "Nafs", Rumi thought, is to practice fasting and St. Francis agreed that fasting was an essential penitential practice. In his *Earlier Rule* he urged his brothers to fast in two lengthy periods of several months each year and on every Friday (Early Documents I, 66). But St. Francis also thought the path to God requires at times additional harsh ascetical practices both to recall for the practitioner the sufferings of Christ (Thompson, 45) and in order not to succumb to any temptations associated with the body's baser tendencies. Francis continued these ascetic practices all through his life. As he stated in the *Earlier Rule*: "The Spirit of the Lord, however, wants the flesh to be mortified and looked down upon, considered of little worth and rejected" (Early Documents I, 75).

Oddly though, Rumi seems to have abandoned his more rigorous ascetic practices after he became friends with the mystic Shams. According to one biographer, he also advised his disciples to relax their penitential practices. For instance, when Rumi's son Valad was twenty and asked permission to perform *chila*, or a forty day fast, Rumi replied, "There is no *chila* in our way. It is found in the ways of Moses and Jesus" (Okuyucu, 32). So Rumi

may have had a change of heart regarding the necessity for ascetic practices for conquering the “Nafs” and to have relegated such practices to Jewish and Christian asceticism.

St. Francis’ sometime disdain for his own body is captured in his naming his body “brother ass” as recounted in chapter 82 of Celano’s Second Life of Francis (Early Documents I, 325). He spoke in his Earlier Exhortation to the Brothers and Sister of Penance of those who love the Lord with their whole heart and their neighbor as themselves and “...who hate their bodies with their vices and sins...” (Early Documents II, 41). Rumi also used the image of an ass to describe the body and its sensuality: “Close the ass’s eye and open intellect’s eye! For the ego is like an ass, and avarice is its bridle” (Chittick, 1983, 88). Mortification however was never an end in itself for either Rumi or Francis. As Schimmel remarked about Rumi, “For it is not asceticism in itself or suffering for sufferings sake that leads man to the finding of the ‘hidden treasure’ in himself; it is the love that makes him capable of bearing afflictions gratefully” (Schimmel, 9). For St. Francis, obedience to superiors especially religious ones was more important than any ascetic practice. In fact he thought self-mortification was no guarantee of sanctity because even sinners could mortify themselves as a formality. “The safeguard was that mortification of all kinds should be accompanied by interior recollection of its purpose, which was the subjection of the body to the spirit” (Nicholson, 209). For both men the practice of self-denial was a means to spiritual self-control and to opening themselves to the ultimate other, God.

The Practice of Begging for Alms

Each man had a distinct view of the value of begging for alms. They seem on the surface to be at odds. St. Francis did urge his followers to beg for their sustenance as an act of humility, but only as a last resort (Polidoro, 46). “When it is necessary, they may go for alms.” he said in the Earlier Rule (Early Documents I, 70). The brothers were to support themselves by working for a living, but if at the end of the day, they were not paid for their labors, they could beg for food from the townspeople where they happened to be preaching and working. As stated in the Later Rule, “Let the brothers not make anything their own, neither house, nor place, nor anything at all. As pilgrims and strangers in this world, serving the Lord in poverty and humility, let them go seeking alms with confidence” (Early Documents I, 103). “Let the brothers who know how to work do so and exercise that trade they have learned, provided it is not contrary to the good of their souls and can be performed honestly” (Early Documents I, 68). Rumi on the other hand was opposed to his followers’ begging for alms. He is reported to have said, “All saints have opened the door of begging in order to crush the pride of their disciples and to repress their egos (nafs)... We on the other hand have closed the door of begging on our friends”. In doing so, Rumi thought he was more closely

following the tradition that urged everyone to work for their livelihood. In fact, it would appear that although Francis and Rumi disagreed about permitting their followers to beg, they were not so far apart on this matter. In both men's spirituality, ordinary work was prized for the individual's spiritual sake.

Contemplative Prayer: Song and Dance

Each saint prized time alone for meditation although St. Francis pursued solitude in mountain or woodland retreats much more than Rumi. Francis spent long stretches of time in such places as La Verna praying the psalms, meditating on the meaning of the Incarnation and the passion of Christ (Thompson, 45). Rumi found his isolation in the whirling ecstasy of the *Sama*. The word means "audition" and refers to the Sufi fondness for and practice of listening to music. When Rumi uses the term, he usually implies dancing as well (Chittick, 2005, 325).

There was also an aesthetic side to their spirituality manifested in song and dance. It is interesting that Rumi usually whirled spontaneously at the height of his prayer experience (Okuyucu, 44). Readers may have seen pictures of so called whirling dervishes and their circular dance motion is an example of how Rumi often prayed. Many times he started whirling during the *Sama* at the Sufi lodge, but he also whirled at home, at the market and even during his lessons with students. One might characterize his ecstatic prayer as a sacred whirling dance. Rumi had a life-long appreciation of music and interpreted even secular music as a call to prayer (Can 118). For Rumi, earthly beauty was valuable because it is a reflection of divine beauty (Chittick, 2005, 287). "It is for this reason that music and whirling is nourishment for lovers of God. In whirling there is peace of heart, a connection to God and hope of finding the Beloved" (Can 203).

Francis, on the other hand, was more prone to song as an expression of his prayer. "He loved to sing, even if this caused a bit of scandal" (Polidoro, 190). The *Canticum of the Creatures* and the *Canticum of Exhortation* for the Ladies of San Damiano are primary examples of his penchant for prayer in song (Early Documents I, 113-115). Francis was also reported to dance as he preached. "Eye-witnesses describe Francis dancing with excitement as he sermonized ..." (Thompson, 39). "Indeed, singing (always in French) was one of Francis's gifts, and it came more naturally to him than sermonizing" (Thompson, 42). Their fondness for music and dance transcended their prayer experiences. Francis had learned the troubadour tradition of courtly love songs and he continued to enjoy secular music up to the end of his life. In fact in his last days when he was staying at Rieti, he asked one of the friars who was formerly a well-known musician, to play some secular songs for him on the lute because Francis was having trouble sleeping. The friar refused because he was afraid people would think he had returned to his former life as a troubadour. Luckily someone in the street, perhaps a reveler from the town played the instrument for an hour outside the window of his room and so Francis slept (Thompson, 127-128).

The Main Sources of their Spirituality

Roger Sorrell has argued vigorously that St. Francis was a “nature mystic” (Sorrell) but as one examines the saint’s writings, the references to nature are drawn primarily from the bible. Thompson points out that for Francis, the Eucharist as the sacrifice of the cross and service to the marginalized (symbolized by the encounter with a leper) were his primary points of contact with God, not the created world of nature (Thompson, 54). Aizpurua adds that meditation on the Incarnation of Christ was also a major resource in Francis’ prayer life (Aizpurua, 79). Since Rumi did not share Francis’ Christian faith, the Eucharist and the Incarnation would

Reflecting on the similarities and differences between St. Francis and Rumi, one comes to understand that God is indeed everywhere.

not have been a focal point of Rumi’s spirituality, but concern for the marginalized was at the center of Rumi’s relationship with God. The biographer Sefik Can states that Rumi spent most of his time with the poor and the needy. While he had disciples from the upper class, most were workers and small business people (Can 106). Rumi once said “But when you enter the world of poverty and practice it, God bestows upon you kingdoms and worlds that you never imagined” (Chittick, 1983, 187). Compare this to what St. Francis said about his brothers in the Fragments of writings, “They must rejoice when they live among people considered of little value and looked down upon, among the poor and the powerless, the sick and the lepers and the beggars by

the wayside” (Early Documents I, 91). Rumi’s prayer life was also centered on penetrating the meaning of divine love and how the love of friendship can open us and lead us to the love of God (Barks, 26). In his contemplative prayer Rumi concentrated on repeating the divine names (Chittick, 1983, 90ff).

Their Models of Perfection

Both Francis and Rumi focused on models of perfection in their prayer life. The model of perfection in divine love for Francis was the divine person of Christ become incarnate; the models for Rumi included his friend Shams, the prophet Muhammad, and very particularly the patriarch and prophet Joseph (King, 86). Rumi admired Jesus, and one finds positive even if obscure mention of Jesus spread throughout his works in phraseology such as the following:

“The meaning of dying is need: Make yourself dead in need and poverty,
So that Jesus’ breath may bring you to life and make it like
Itself: beautiful and auspicious” (Chittick, 1983, 282).

But the prophet Jesus for Rumi was not the Jesus whom St. Francis accepted and believed is the Son of God (King 82-84). Rumi’s notions of Jesus arose from his mystical prayer experiences and he saw Jesus as one

among many examples of persons who achieved perfect humanity (King, 84). Rumi could never understand nor fully appreciate Francis' devotion to the Eucharist as is evident in the following quotation from the *Divan* where Rumi compares union with God through the Eucharist to his own ecstatic union in prayer. He uses the imagery of wine drinking and intoxication: "That grape wine is for Jesus' community—but this Hallajian wine belongs to the community of the Koran" (Chittick, 1983 313). (The reference is to an earlier Sufi mystic named Hallaj, (858-922 AD) whom Rumi regarded as a model of one who sought and achieved perfect union with God. Hallaj was executed for his supposedly heterodox Muslim beliefs especially about being one with God).

Final Reflections

St. Francis and Rumi each exhibited a great determination to follow his own insights and to trust his own experience. There is no doubt that each man was deeply devoted to his faith, Francis to the teachings of the Catholic faith, Rumi to the teachings of Islam. Rumi is quoted as saying, "It would be correct if you say 'Whoever serves Jesus, he will have served God'. But if God has sent a Messenger with priority over Jesus, it means that God has revealed much more through him than through Jesus" (Okuyucu, 107). Francis in his *Earlier Rule* provided his assessment of the superiority of his Trinitarian faith when he wrote the following guidelines for brothers who felt called to do missionary work in Muslim countries: "As for the brothers who go, they can live spiritually among the Saracens and non-believers in two ways. One way is not to engage in arguments or disputes but to be subject to every human creature for God's sake and to acknowledge that they are Christians. The other way is to announce the Word of God, when they see it pleases the Lord, in order that [unbelievers] may believe in almighty God, the Father, the Son and the Holy Spirit...because no one can enter the kingdom of God without being re-born of water and the Holy Spirit" (*Early Documents I*, 74). Each man clearly invoked and held fast to the central tenets of his religion as the definitive revelation of God.

Reflecting on the similarities and differences between St. Francis and Rumi, one comes to understand that God is indeed everywhere. The phrase is not to be understood in the medieval metaphysical sense that God is "*Ipsum Esse*" or Being itself nor that He is everywhere in a pantheistic sense that the entire universe is the divine. Rather the phrase should be understood in the personal sense of an "I-Thou" relationship as Martin Buber so graciously expressed it. Both Francis and Rumi have taught us that God reveals himself to whomever He wills, to anyone who is open to the invitation for encounter. God offers Himself for encounter everywhere.

One truth which both holy men teach us is that we can encounter God through human relationships. For Rumi, his life changing relationship with Shams of Tabriz set him on a new path of searching for divine friendship. For Francis, his relationship with his brothers, with Clare and with

Lady Jacoba (a Roman noblewoman whom he called “brother” Jacoba and who was the only woman permitted to attend him at his death (Thompson, 137), furnished some fuel for the fire of his longing to imitate the humility and love of Christ. But it was his relationship of service to the poor and lepers that provided the most profound encounters with God.

Assuming they spoke the same language, one wonders what words might they have exchanged? Beyond any doubt on this writer’s part, they would have welcomed each other, and treasured their time together. They would have encouraged each other to speak about the love for God and then listened respectfully. They would have shared the joys and sorrows of their journey into God and they would have prayed together, each using his sacred scripture as a resource. To paraphrase the words of Francis’ Early Rule they would have chosen to live and converse spiritually with each other (Early Documents I, 74).

Several books have been published over the past decade and a half dealing with the encounter between St. Francis and the Sultan, Malik al-Kamil (1180-1238) or with Francis’ relationship with Islam. Works by J. Hoebericht, (*Francis and Islam*); Paul Moses (*The Saint and the Sultan*); and John Tolan (*St. Francis and the Sultan*) come to mind.

These works support the view that Francis and Rumi would have energized each other to return to their daily lives enriched by their encounter with God’s presence and God’s grace in each other. And today from their respective tombs, they urge the pilgrim to listen to their words and to learn from the example of their lives how generous God is in welcoming anyone and everyone into His embrace.

After reflection on their tombs, their lives, their brotherhoods, their similarities and differences, this writer wonders whether Francis and Rumi might not be the pillars for a bridge of dialogue, understanding and prayer between Christians and Muslims. It would be wrong to try to merge their spiritualities or gloss over the major differences between them, especially with regard to the person of Jesus. But their openness and respect for each person they encountered is a magnificent example of how each found the resource in his faith to understand the value of everyone as a creature of God. They can teach us the value of respectful dialogue rooted in faith.

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St. Clare of Assisi: A Servant Leader

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Introduction

In light of the eight hundredth anniversary of the founding of the Poor Clares, I decided to look at the leadership characteristics of Clare of Assisi. This study will examine the writings of St. Clare of Assisi using a socio-rhetorical criticism method, specifically the repetitive-progressive pattern analysis, in order to show how she could be referred to as a servant leader in today's terminology. Reference to Robert Greenleaf's (1977) definitions and descriptions of servant leadership will serve as a link between Clare's leadership characteristics and the servant leadership characteristics as identified by Larry Spears (2004). The Spears characteristics will be addressed in a later section, below.

Part of this study was inspired by the work of Christine Cameron (2011) who recently defended her doctoral dissertation "Women doctors of the Catholic Church: A study in servant leadership." Cameron examined the lives and writings of St. Teresa of Avila, St. Catherine of Siena and St. Therese of Lisieux in light of the ten characteristics of servant leadership presented by Larry Spears.

Clare of Assisi: Background

Clare was born in 1193 in Assisi, Italy to a noble family. Clare was the eldest daughter of Favarone di Offreduccio and his wife, Ortulana. Her reputation for compassion and generosity was known throughout Assisi. Karecki (2011) relates that "Though this was expected of a person of her social station, Clare, it seems brought a tenderness and warmth to her almsgiving that did not go unnoticed" (2).

During the Battle of Collestrada in 1202, Clare's father took the family to stay in Perugia with his eldest brother (Karecki, 2011). When they returned in 1205-06, Francesco Bernardone, Francis of Assisi, had also returned to Assisi after a bout with knighthood. He had experienced a life change and was now preaching a life of prayer and poverty. Clare's cousin, Rufino, had joined Francis' new band. Clare heard Francis preaching and felt called to follow the Gospel as Francis taught and lived.

On Palm Sunday night in 1212 Clare secretly left her home to join Francis and his community. Francis accepted her and took her to a Benedictine monastery, since he had no place for a woman with his brothers. Clare found that the Benedictine life did not match her spirituality. She then moved to the community of the Beguines (Karecki, 2011). Clare learned much about religious life from both of these experiences. However, she felt called to live a radically poor life within an enclosure. With permission of Bishop Guido, Francis took Clare back to Assisi where she and her sister, Catherine, later re-named Agnes by St. Francis, began a community which became known as the Poor Clares. We find in Clare's Testament, "And thus,

by the will of God and our most blessed father Francis gave her new community a brief “form of life” to follow. She realized that her vision of religious life differed from that of Francis. According to Ferder (2008) “He was always more concerned about obedience than poverty...Part of Clare’s radical poverty was not poverty for its own sake but for the deeper relationships it made possible....She understood that pure relationships, uncluttered by anything that would hold back total sacrificial loving, must be her vow” (47).

In 1215, the Fourth Lateran Council decreed that any new religious community must follow a Rule already established by some earlier order. The Church had not approved any rule of life written by a woman, especially one stressing radical poverty as Clare desired. Cardinal Hugolino became protector for the Poor Ladies and provided “a new, detailed, and austere Rule that was based on the Benedictine Rule” (Armstrong-Brady, 1982:172). This Rule “also enables us to appreciate Saint Clare’s desire to have her own Rule, with its insistence upon poverty and mutual charity, officially recognized by the Church” (Armstrong, 2006: 74). She wanted a rule for herself and her sisters that fit with her feminine calling to serve God through the “privilege of poverty”. Clare realized that formal papal approval was the only way her Rule could survive. Throughout her life she continued to pursue papal approval of her Rule; finally two days before her death in 1253, Pope Innocent IV granted approval.

Writings of Clare of Assisi

Clare’s influence spread within Assisi, within her monastery, throughout Italy and beyond. Being from the noble class and well educated she was able to express her spirituality in words for her sisters and those who sought her council. The Rule of Saint Clare (The Form of Life) was discovered in its original manuscript in 1893, wrapped in a habit of St. Clare in the Proto-monastery of Santa Chiara in Assisi. Clare is attributed as having written The Blessing, based on the final blessing of Francis to his brothers; it is thought to have been given to Clare’s sisters near her death in 1253.

The only other authenticated writings of Clare are four letters that she sent to Saint Agnes of Prague. Agnes was the daughter of King Premysl Ottokar I of Bohemia and Queen Constance of the Hungarian Arpad dynasty. She was destined for royalty when she met the Lesser Brothers in 1225 and heard about Clare and decided to follow her ideals. On Pentecost Sunday, 1234, Agnes “entered a monastery that was attached to the hospital and began to correspond with Saint Clare” (Armstrong-Brady, 1982, 189).

Clare’s rule of life, her blessing and her letters to Saint Agnes of Prague have been translated by Regis Armstrong and serve as the basis of this study (Armstrong, 2006).

1LAg	The First Letter to Agnes of Prague	(1234)
2LAg	The Second Letter to Agnes of Prague	(1235)
3LAg	The Third Letter to Agnes of Prague	(1238)
4LAg	The Fourth Letter to Agnes of Prague	(1253)
FLC1	The Form of Life	(1253)
BlC1	The Blessing	(1253)

Some Servant Leadership Literature

After reading Herman Hesse's (1956), *Journey to the East*, Robert Greenleaf, founder of the Greenleaf Center for Servant Leadership, coined the phrase "servant leader." Greenleaf realized that Leo, the servant of the group journeying to the East, was really the leader when he disappeared and the group fell apart. In 1977 Greenleaf wrote, "...the servant leader is servant *first*...it begins with a natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead....[The servant leader] makes sure that other people's highest priority needs are being served" (Greenleaf, 27).

Much has been written about servant leadership since Greenleaf's first article, *Servant leadership: A journey into the nature of legitimate power and greatness*, written in 1997. Larry Spears (1998, 2004), who followed Greenleaf as CEO of the Greenleaf Center for Servant Leadership, identified ten characteristics of servant leadership after studying the writings of Robert Greenleaf: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and building community. In 2000, Page and the writings of Robert Greenleaf: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and building community. In 2000, Page and Wong developed an assessment tool that has been used to identify a servant leader profile. Their conceptual framework identified four orientations related to servant leadership: character-oriented (being), people-oriented (relating), task-oriented (doing) and process-oriented (organizing). In his dissertation, Laub (1999), pointed that one of the chief differences between servant leadership and other types of leadership was the focus on the followers. A servant leader works to ensure that the followers grow—and become servant leaders. This was built upon Greenleaf's (1977) test of a servant leader; "Do those served grow as persons: do they, while being served, become *healthier*, wiser, freer, more autonomous, more likely themselves to become servants?" (27).

Laub (1999) developed an assessment tool to use in identifying servant-led organizations, the Servant Organizational Leadership Assessment (SOLA) Instrument. He identified six characteristics of a servant lead organization: the organization values people, develops people, builds community, displays authenticity, provides leadership, and shares leadership.

Methodology

With a brief background on Clare of Assisi and servant leadership, I'd like to move into my question, "Is Clare of Assisi a servant leader?" To answer that question I looked at several methods before selecting one for this study.

As stated in the beginning, Cameron's work stimulated my study. The methodology Cameron (2011) adopted in her study of the three women doctors of the Church (St. Teresa of Avila, St. Catherine of Siena and St. Therese of Lisieux) was historical and incorporated a hermeneutical approach to do justice to the classical texts being investigated. In the examination of the lives and works of each of the three women doctors Cameron relied on historical primary sources as well as on numerous secondary sources including their canonization procedures and the process for being declared doctors of the Church. Documentary analysis thus formed a major part of her research. The research process involved applying the ten core characteristics of servant leadership, proposed by Spears (1998, 2004), to the lives and work of Teresa, Catherine and Therese. Cameron's methodology was more extensive than I intended, as I was only examining the authenticated writings of Clare.

I examined several studies of Clare related to leadership. Catherine Seif (2008) did a study of Clare's incarnational leadership as reflected in the Third Letter to Agnes of Prague, using a sensory-aesthetic study approach based on Kevin Robbins' (1996) socio-rhetorical criticism methods. She employed the interpretative dynamics of repetitive-progressive texture analysis which looks at a "wide variety of sources with the intent to present a more holistic picture of the texture of the text" (Bekker, 2005). Corné Bekker (2005) also examined the letters of Clare of Assisi to Agnes of Prague. She focused on the kenotic mysticism and servant leadership characteristics of Clare through the use of another one of Robbins' (1999) socio-rhetorical criticism methods.

I chose to apply the socio-rhetorical criticism methodology developed by Kevin Robbins using repetitive-progressive texture analysis (Robbins, 1999). Vernon Robbins (1996) began his work using the socio-rhetorical interpretation method as a way to analyze and interpret the social and cultural dynamics in written works. His work was originally done on ancient scriptural texts. Repetitive-progressive texture analysis forms part of the "inner texture" analysis in Robbins' work (1996, 1999). I looked only at the actual, documented writings of Clare of Assisi that were available in English, as translated by Regis Armstrong, OFM (2006), and compared them to the ten characteristics of a servant leader as identified by Larry Spears.

Results

The construct of servant leadership connects with the writings of Clare very closely. The leader as servant first is the foundation of a servant leader. We find the basic stance of Clare in her Form of Life:

- FLC1 1:3—Clare, the unworthy handmaid of Christ and little plant of the most blessed Father Francis...
- FLC1 1:4—And, just as at the beginning of her conversion, together with her sisters she promised obedience to the blessed Francis, so now she promises to observe the same inviolably to his successors.
- FLC1 10:5—For this is the way it must be: the abbess should be the handmaid of all the sisters.

The table that follows is a compilation of my findings. The writings of Clare of Assisi (textual excerpts) are related to the ten characteristics of a servant leader as identified by Larry Spears. I used the description of the characteristics given by Spears (2004) as the basis of my analysis.

Characteristics of a Servant Leader (Larry Spears)	Writings of Clare of Assisi
Listening: reflection; identify the will of the group	<p>2LAg 15—In all of this, follow the counsel of our venerable Father [Francis]...so that you may walk more securely in <i>the way of the commands of the Lord</i> (Ps 118:21).</p> <p>2LAg 18-19—Gaze upon Him, consider Him, contemplate Him, as you desire to imitate Him.</p> <p>4LAg 16-17—...look upon that mirror each day, ... and continually study your face within it, so that you may adorn yourself within and without with beautiful robes...</p> <p>4LAg 18—Indeed, blessed poverty, holy humility, and ineffable charity are reflected in the mirror, as, with the grace of God, you contemplate them throughout the entire mirror.</p> <p>FLC1 4:8—Let whoever is elected reflect upon the kind of burden she has undertaken on herself and to Whom <i>she must render an account</i> of the flock committed to her.</p> <p>FLC1 4:15-17—The abbess is bound to call her sisters together at least once a week in the chapter, where both she and her sisters should humbly confess their common and public offenses and negligences. There let her consult with all her sisters concerning whatever concerns the welfare and good of the monastery for the Lord frequently reveals what is better to the youngest.</p>

<p>Listening: reflection; identify the will of the group</p>	<p>FLC1 4:23—In the same way, let at least eight sisters be elected from the more discerning whose counsel the abess should be always bound to use in those matters which our form of life demands.</p> <p>FLC1 12:12-13—Let the sisters be strictly bound always to have as our Governor, Protector, and Corrector that Cardinal of the Holy Roman Church who has been delegated by the Lord Pope for the Lesser Brothers, so that always submissive and subject at the feet of that same holy Church and steadfast in the Catholic faith, we may observe in perpetuity the poverty and humility of our Lord Jesus Christ and of His most holy Mother and the Holy Gospel we have firmly promised. Amen.</p> <p>TestC1 65-66—Let her [the abbess] also be so kind and affable that they may securely reveal their needs and confidently have recourse to her at any hour, as they see fit both for themselves as well as for their sisters.</p>
<p>Empathy: understand and recognize the uniqueness and greatness of others; accept others</p>	<p>1LAg 21—Be filled with a remarkable happiness and spiritual joy...</p> <p>3LAg 41—And I beg you in the Lord to praise the Lord by your very life, to offer to the Lord your <i>reasonable service</i> (Rm 12;1), and your <i>sacrifice always seasoned with salt</i> (Lev 2:13).</p> <p>FLC1 10:4-5—Let the abbess, on her part, be so familiar with them [the sisters] that they can speak and act with her as ladies do with their sisters.</p>
<p>Healing: bring self and others to wholeness</p>	<p>1LAg 13—...Be strengthened in the holy service which You have out of an ardent desire for the Poor Crucified.</p> <p>1LAg 31-32—I have resolved...by my humble prayers for you...to be strengthened in His holy service, and to progress from good to better...</p> <p>3LAg 13-14—Place your heart in <i>the figure of the divine substance!</i> (Heb 1:3). And <i>transform</i> your whole being <i>into the image</i> of the Godhead itself through contemplation! (2Cor 3:18). So that you too may feel what His friends feel...</p> <p>3LAg 31—Your prudence should know then that, expect for the weak and the sick, for whom [Saint Francis] advised and admonished us to show every discretion in matters of food.</p>

<p>Healing: bring self and others to wholeness</p>	<p>FLC1 4:11—Let her [the abbess] console the afflicted.</p> <p>FLC1 4:12—Let her also be the <i>last refuge for those who are troubled</i>, lest the sickness of despair overcome the weak should they fail to find in her health-giving remedies.</p> <p>FLC1 5:3—At all times, however, they may be permitted to speak with discernment in the infirmary for the recreation and service of the sick.</p> <p>FLC1 8:12-14—Concerning the sick sisters, let the abbess be strictly bound to inquire with diligence, by herself and through other sisters, what their illness requires both by way of counsel as well as food and other necessities and let her provide for them charitably and kindly according to the resources of the place. Because all are bound to serve and to provide for their sisters who are ill as they would wish to be served.</p> <p>FLC1 8:15-16—Let each confidently make her needs known to another. For if a mother loves and cares for her child according to the flesh, how much more attentively should a sister love and care for her sisters according to the Spirit?</p> <p>BIC1 1-5—<i>In the name...</i></p>
<p>Awareness: view situations from an integrated holistic position; understand issues involving ethics and values</p>	<p>2Lag 7—Instead, as someone zealous for the holiest poverty, in a spirit of great humility and the most ardent love, you have held fast <i>to the footprints</i> of Him to Whom you merited to be joined in marriage.</p> <p>2Lag 11-14—What you hold, may you hold; what you do, may you do and not stop. <i>But with swift pace, light step, unswerving feet</i>, so that even your steps stir up no dust, <i>may you go forward</i> securely, joyfully, and swiftly, on the path of prudent happiness, <i>believing nothing</i>, agreeing with nothing which would dissuade you from this commitment <i>or would place a stumbling block</i> for you on the way, so that nothing prevents you from <i>offering your vows to the Most High</i> in the perfection to which the Spirit of the Lord has called you.</p>
<p>Persuasion: Convince others</p>	<p>4Lag 9-10—Happy, indeed, is she to whom it is given to share this sacred banquet, to cling with all her heart to Him.</p>

<p>rather than coerce; build consensus; rely on influence rather than authority</p>	<p>4LAg 37—I beg you to receive my words with kindness and devotion, seeing in them at least the motherly affection which in the fire of charity I feel daily toward you and your daughters...</p> <p>FLC1 4:8-9—Let [whoever is elected] also strive to preside over the others more by her virtues and holy behavior than by her office, so that, moved by her example, the sisters may obey her more out of love than out of fear.</p> <p>FLC1 9:11—The sisters who serve outside the monastery may not delay for long unless some manifest necessity requires it. Let them conduct themselves virtuously and say little so that those who see them may always be edified.</p> <p>FLC1 10:1—Let the abbess admonish and visit her sisters, and humbly and charitably correct them, not commanding them anything that is against their soul and the form of their profession.</p>
<p>Conceptualization: dream great dreams; think beyond the day- to-day realities; seek balance</p>	<p>3LAg 12-13—Place your mind before the mirror of eternity! Place your soul in the <i>brilliance of glory!</i> (Heb 1:3).</p> <p>3LAg 25—You, too, by <i>following in His footprints</i> (Pet 2:21), especially [those] of poverty and humility, can, without any doubt always carry Him spiritually.</p> <p>FLC1 10:8-9—Let those who do not know how to read not be eager to learn. Let them direct their attention to what they should desire above all else: to have the Spirit of the Lord and His holy activity...</p>
<p>Foresight: understand the es- sence of the past, the realities of the present, and the likely consequences for the future; be intuitive</p>	<p>FLC1 1:4-5—And, just as at the beginning of her conversion [Clare], together with her sisters she promised obedience to the Blessed Francis, so now she promises to observe the same inviolably to his successors. And the other sisters shall always be obliged to obey the successors of Blessed Francis and Sister Clare and the other abbesses canonically elected who succeed her.</p> <p>FLC1 2:19-20—Both for these [newly professed] and the other novices, the abbess shall carefully provide a mistress from among the more dis-</p>

<p>Foresight: understand the essence of the past, the realities of the present, and the likely consequences for the future; be intuitive</p>	<p>cerning sisters of the entire monastery, who shall form them diligently in a holy way of life and proper behavior according to the form of our profession.</p> <p>FLC1 4:7—If at any time it should appear to the entire body of sisters that [the abbess] is not competent for their service and common good, these sisters are bound as quickly as possible to elect another as abbess and mother according to the form described above.</p> <p>BIC1 11-13—I bless you during my life and after my death, as I am able, out of all blessings, with which <i>the Father of mercies</i> has blessed and will bless His sons and daughters <i>in heaven</i> and on earth and a spiritual father and mother have blessed and will bless their spiritual sons and daughters. Amen.</p> <p>1LAg 15—O blessed poverty who bestows eternal riches on those who love and embrace her!</p>
<p>Stewardship: hold all in sacred trust for the greater good of all people and things</p>	<p>FLC1 7:1—Let the sisters to whom the Lord has given the grace of working work faithfully and devotedly...for the common good.</p> <p>FLC1 2:10—However, if some counsel be required, let them send her to some discerning and <i>God-fearing</i> persons, according to whose advice her goods may be distributed to the poor.</p> <p>FLC1 2:10—However, if some counsel be required, let them send her to some discerning and <i>God-fearing</i> persons, according to whose advice her goods may be distributed to the poor.</p> <p>FLC1 2:16—In fact, let the abbess, with discernment, provide them with clothing according to the diversity of persons, places, seasons, and cold climates, as in necessity she shall deem expedient.</p> <p>FLC1 2:24—Out of love of the most holy and beloved Child <i>wrapped in poor little swaddling clothes and placed in a manger</i> and of His most holy Mother, I admonish, beg, and encourage my sisters always to wear poor garments.</p> <p>FLC1 4:19—No heavy debt may be incurred except with the common consent of the sisters and by reason of manifest necessity, and let this be done through the procurator.</p>

<p>Stewardship:</p> <p>Hold all in sacred trust for the greater good of all people and things</p>	<p>FLC1 6:10-15—As I, together with my sisters, have ever been solicitous to safeguard the holy poverty which we have promised the Lord God and blessed Francis, so, too, the abbesses who shall succeed me in office and all the sisters are bound it to the end, that is, by not receiving or having possession or ownership either of themselves or through an intermediary, or even anything that might reasonably be called ownership, except as much land as necessity requires for the integrity and proper seclusion of the monastery, and this land may not be cultivated except as a garden for the needs of the sisters.</p> <p>FLC1 8:7—Let no sister be permitted to send letters or to receive or give away anything outside the monastery without the permission of the abbess.</p>
<p>Commitment to the Growth of Others:</p> <p>Recognize responsibility to nurture personal and professional growth in others; provide avenues for growth</p>	<p>1Lag 3—As I hear of the fame of Your holy conduct and irreproachable life, which is known not only to me but to the entire world as well, <i>I greatly rejoice and exult in the Lord</i> (Hab 3:18).</p> <p>FLC1 4:17—There let [the abbess] consult with all her sisters concerning whatever concerns the welfare and good of the monastery for the Lord frequently reveals what is better to the youngest.</p> <p>FLC1 7:1—Let the sisters to whom the Lord has given the grace to working work faithfully and devotedly...at work that pertains to a virtuous life and the common good.</p> <p>FLC1 7:5—Let all such things be distributed for the common good by the abbess or her vicaress with the advice of the discreets.</p> <p>FLC1 8:1-2—Let the sisters not appropriate anything to themselves, neither a house nor a place nor anything at all; instead, <i>as pilgrims and strangers</i> in this world who serve the Lord in poverty and humility, let them confidently send for alms.</p> <p>FLC1 8:9-10—Should anything be sent to a sister by her relatives or others, let the abbess give it to her. If she needs it, she may use it; otherwise, let her in all charity give it to a sister who does need it.</p> <p>BIC1 14-16—Always be lovers of your souls and those of all your sisters. And may you always be eager to observe what you have promised the Lord.</p>

	<p>May the Lord always be with you and may you always be with Him. Amen.</p>
<p>Building Community: develop meaningful relationships; know the people with whom you work and serve, personally and professionally</p>	<p>LCI 1:1-2—The form of life...is this to observe the holy gospel of our Lord Jesus, Christ by living in obedience, without anything of one's own, and in chastity.</p> <p>FLCI 2:1-2—If by divine inspiration, anyone should come to us desiring to accept this life, the abbess is bound to seek the consent of all the sisters; and if the majority have agreed, she may receive her, having obtained the permission of the Lord Cardinal Protector.</p> <p>FLCI 4:13—Let [the sister] preserve the common life in everything, especially in whatever pertains to the church, the dormitory, refectory, infirmary, and clothing.</p> <p>FLCI 4:17—There [at the weekly chapter] let [the abbess] consult with all her sisters concerning whatever concerns the welfare and good of the monastery...</p> <p>FLCI 4:22—In order to preserve the unity of mutual love and peace, let all who hold offices in the monastery be chosen by the common agreement of all the sisters.</p> <p>FLCI 5:4—Nevertheless, [the sisters] may always and everywhere communicate whatever is necessary, briefly and in a quiet voice.</p> <p>FLCI 9:1-2—If any sister, at the instigation of the enemy, has sinned mortally against the form of our profession, and , if after having been admonished two or three times by the abbess or other sisters, she does not amend, let her eat bread and water on the floor before all the sisters in the refectory for as many days as she shall have been obstinate.</p> <p>FLCI 9:5—The abbess and her sisters, however, must beware not to become angry or disturbed on account of another's sin, for anger and disturbance prevent charity in oneself and in others.</p> <p>FLCI 9:6-10—If it should happen, may it never be so, that an occasion of trouble or scandal should arise between sister and sister through a word or gesture, let her who was the cause of the trouble, before offering the gift of her prayer to</p>

<p>Building Community:</p> <p>develop meaningful relationships; know the people with whom you work and serve, personally and professionally</p>	<p>the Lord, not only prostrate herself humbly at once at the feet of the other and ask pardon, but also beg her simply to intercede for her to the Lord that He forgive her. Let the other sister, mindful of that word of the Lord, “If you do not forgive from <i>the heart</i>, neither will <i>your</i> heavenly <i>Father forgive you</i>,” generously pardon her sister every injury she has done to her.</p> <p>FLC1 9:5—The abbess and her sisters, however, must beware not to become angry or disturbed on account of another’s sin, for anger and disturbance prevent charity in oneself and in others.</p> <p>FLC1 10-7—Let [the sisters] be always eager, however, to preserve among themselves the unity of mutual love which is <i>the bond of perfection</i>.</p>
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Conclusion:

Through this cursory review of Clare’s writings one can see that she definitely exhibited the characteristics of a servant leader—and took many opportunities in her writings to share her ideals and values with her followers. A close examination of the ten characteristics of a servant leader reveals much overlap in their explication. I also found that several passages from the writings of Clare fit in several of the characteristics.

The leadership exhibited by Clare of Assisi as evidenced through her writings indicates a style of service to her sisters and promotes the growth of each person she encountered. The answer to the question of whether Clare of Assisi was a servant leader is unequivocally “Yes”.

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From Bitter to Sweet: Humility and Service at Franciscan Colleges and Universities

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The nature and role of the Catholic university has been the subject of much dispute over the last four decades. The questions emerging from this discussion are especially complicated because they merge two separate disputes, the question over the nature of a university and the question of the relationship between the Catholic Church and laypeople, into one combustible mix of academic and ecclesial politics. These questions are further complicated when a university or college is historically connected to the founder of a religious order, such as St. Benedict, St. Francis, St. Dominic, or St. Ignatius, since self-understanding of these religious orders is often a matter of disagreement within those orders. This article will discuss the historical and theological problems inherent in at-

When contemporary laypeople enter into today's broader conversation, they enter into an eight-century long dialogue over just how to understand Saint Francis and so we who join the discussion owe it to Franciscan sisters and brothers to hear their voices and follow their leadership on how we might best establish and maintain the identity of Franciscan universities.

tempts to determine the identity of a Catholic and Franciscan university, to propose some criteria for making these determinations, to propose one solution that would be appropriate to the context of a Franciscan institution, and to discuss how this proposed solution would change our understanding of who we are called to serve at a Franciscan college or university.

The presupposition involved in this article is that institutions must first come to grips with their identity as institutions in order to act effectively and with integrity with respect to their institutional vocations; this self-understanding should also shape the work of all who participate in that community. Institutions that misunderstand who they are may misunderstand who they serve and how they are to act. When institutions are out of alignment with their fundamental identity, a need for repentance and conversion emerges—a change from one set of values to another. Finally, an institution's understanding of their identity must be

in historical and theological continuity with the Catholic Church and the religious order's founder while operating in the context relevant for each institution. As St. Francis put it on his deathbed, "I have done what is mine; may Christ teach you what is yours!" (2C157: 214).

Franciscan Identity

There are two fundamental questions that each Franciscan institution must answer: who are Franciscan universities and whom do they serve? The answer to the second question is dependent upon being clear about

who Franciscan universities are. To answer these two questions I want to first look at the distinctive nature of a Catholic and Franciscan university and then how an understanding of Francis' encounter with the lepers can help us think more carefully about the communities we serve.

The choice to investigate this question through the lens of Francis' encounter with the lepers is intentional. The lepers of those stories are mentioned in St. Francis' own writings and in almost all of the early Franciscan biographies and so mark an important milestone in his own conversion story and the subsequent life of penitence upon which he embarked. In Francis' encounter with the lepers his own identity became clear to him and he received a divine gift of serving those on the margins in a way that would profoundly shape the rest of his life and actions.

Who are We?

In thinking about the communities served by Franciscan universities and colleges, we must first be clear about who we are. While the nature of Franciscan institutions has been disagreed upon for eight centuries, the contemporary discussion of the identity of Franciscan colleges and universities began to take a coherent shape with the publication of a set of essays published in 1992, *The Franciscan Charism in Higher Education* (McKelvie, 1992), in which various Franciscans discussed the nature of Franciscan institutions of higher education. The advent of the *AFCU Journal* in 2004 provided further impetus to the discussion.

Reading through the last twenty years of work on the nature of a Franciscan university, one notices that the discussion is almost always led by Franciscans. At one level this is manifestly correct, as Franciscan institutions were founded by members of a tradition that has struggled from the very beginning with the idea of just what it means for any individual or community to be Franciscan. When contemporary laypeople enter into today's broader conversation, they enter into an eight century long dialogue over just how to understand St. Francis and so we who join the discussion owe it to Franciscan sisters and brothers to hear their voices and follow their leadership on how we might best establish and maintain the identity of Franciscan universities. On the other hand, the actual presence of Franciscans at Franciscan institutions continues to decline, as is the case with other religiously founded Catholic universities across the country, and so we are faced with a new problem, which is how to be Franciscan without actually being members of a Franciscan Order. How does an institution with a significant Franciscan history but a declining Franciscan presence maintain a Franciscan identity? What does it mean to be both a Catholic and Franciscan university?

Issues in Determining Catholic and Franciscan Identities

There are considerable risks in entering into a discussion of the distinctive nature of a Catholic and Franciscan university. From the founding of the University of Paris (and most especially the role of the *Universi-*

ty (Newman, 1996) to the *Land O'Lakes Statement* of 1967 (McCluskey and Hesburg, 1970, 336-341) to *Ex Corde Ecclesiae* (1990), Catholics have long been discussing just how to understand the nature of a Catholic university, its relationship to the Church, and the role of the religious in its life.

In the aftermath of the Land O'Lakes statement and *Ex Corde Ecclesiae*, the discussion over the nature of Catholic colleges and universities has been primarily centered upon questions of freedom and autonomy. Faculty at Catholic institutions have been concerned to preserve their ability to freely investigate and publish the results of their work without interference from the Catholic Church. As Joseph Komonchak (1997, 37) has argued, the issues of freedom and autonomy are not really the central issues about identity at all; instead the more important question is "What makes a university substantially Catholic?" Put another way, what differentiates a Catholic university from the state university across the street? Proposals answering this question have focused on Christology and ecclesiology, among others. In both cases the key to these solutions is that they are primarily theological and so require theological and historical tools to solve.

Likewise, what it means to be Franciscan has been debated from the beginning, perhaps even while Francis was alive. In discussing the question of what is distinctive about a Franciscan university, there are two basic approaches. One set of thinkers has attempted to identify a central Franciscan charism, such as reverence, that orients Franciscan life and then attempt to organize Franciscan universities along that charism (Doyno, 1992). The risk here, of course, is that the Franciscan charism is a matter of some disagreement among Franciscans, and the implementation of any particular emphasis, such as reverence or poverty, is subject to disagreement.

Another approach is to look for a series of characteristics that manifest themselves consistently in Franciscan life, but in unique combinations and with individual emphases that manifest themselves in particular ways depending upon the context (Hayes, 1992). In this case, Franciscanism is described as a set of family resemblances that allow one to identify Franciscans in relation to their particular individual contexts. There is the additional problem, though, of how Franciscan identity is appropriated by laypeople and by institutions that predominantly comprise lay people.

Most administrators and faculty at Franciscan institutions have not taken the vows that shape the religious life of Franciscans, those of "living in obedience, without anything of one's own, and in chastity," (LR I) nor is it clear that institutions can do so either. Third, any suggestion of Franciscan identity must be rooted firmly in the life of Francis himself. This, of

I want to suggest that what should be the key feature of a Franciscan university in a Catholic context is a fundamental orientation toward humility.

course, is where the question of identity is usually engaged, but rarely with reference to the prior two criteria. Fourth, in our current environment Franciscan identity must be one that can be appropriated by those who have professed no religious vows. The declining presence of vowed religious means that a sustained effort to claim a Franciscan identity must be something that is available to laypeople. This particular criterion has one advantage in that it takes the idea of Franciscan life back to its origins as a lay movement of penitents, before it became an established order.

True humility in the Catholic and Franciscan tradition, then, must have a basis in this relationship with God that leads to a new relationship with other humans and creation.

A Proposal for Franciscan Identity

I propose one answer to the question of Franciscan identity which meets all four of these criteria—an identity whose central virtue is available to all lay people, that is deeply rooted in the life and writings of St. Francis, that has a long history in the Catholic Church, and that is deeply Christological. It also connects to the question of service, which will take up second part of this paper. I want to suggest that what should be the key feature of a Franciscan university in a Catholic context is a fundamental orientation toward *humility*.

The Christological roots of humility, a slave's virtue in Roman society, were explored most famously by Paul in his Christological hymn of Philippians 2:6-11. Detailing the kenotic outpouring of Christ's power to take the form of a slave, so much so that Christ died a slave's death because of his obedience, Paul points to God's exaltation of Christ that is a direct consequence of Christ's humility. Christ's humility reveals something important about God and God's power, but Paul also uses Christ's humility rhetorically (2:1-5) to exhort the Philippians to unify their community through mutual subservience and primary regard for the welfare of the other members of the community.

The orientation toward humility, so deeply embedded in Francis' life and ministry, because it was first embedded in the life of Christ, also offers a helpful perspective on the relationship between a Catholic university and the Catholic Church. The claim offered by Pope John Paul II in regard to Catholic institutions with regard to the truth, that the Church "already know[s] the fount of truth," (*Ex Corde Ecclesiae*, 1) is often read as anti-intellectual in the sense that strong claims to be in possession of the Truth seem to limit discussion and our intellectual freedom. But the claim that the Church makes is actually much more restricted than that. The claim is not so much to have comprehensive possession of the Truth, but rather to know the source of Truth and thus to know that there is an objective Truth that transcends our own particular understanding.

The suggestion that the Catholic university is “born from the heart of the Church” roots the identity of Catholic institutions in an ecclesial context, so that the relationship between a Catholic university and the Catholic Church “is essential to [the Catholic university’s] identity.” (*Ex Corde Ecclesiae*, 27) This is not just a theological claim, but also an historical one, as the origin of the modern university finds its source in the universities in Paris, Bologna, and Oxford, which were created for the purpose of training clergy.

Because the identity of a Catholic university is rooted in its relationship to the Catholic Church, it must share the distinction between the church militant and the church triumphant, between the church as it exists on this earth and the church as it will exist in its final state in heaven. To describe the source of Catholic university as the Church would suggest that we need to likewise distinguish between the university militant and the university triumphant. Claims of the Catholic Church to know the fount of truth, found in an encounter with the life, death, and resurrection of Jesus Christ, are often taken as a triumphant claim. Properly understood, however, they should be taken as a claim of the church militant, and this is where humility comes into play. What the Church claims is knowledge of what God has revealed, most importantly the knowledge that human beings are made for life with God—that we have an end that transcends this world and we need assistance to meet that end. The humility of the claim is not that the Church knows any of this under its own power, but rather comes to know the truth through the gift of God’s own knowledge shared with us in the person of Jesus Christ and the ongoing work of the Holy Spirit. This is not to diminish the Magisterium’s firm teaching on matters of faith and morals, but rather to suggest that while the teachings may be rooted in the gift of divine certainty, our inability to achieve comprehensive understanding of those truths means we must constantly seek to better understand them in our own context.

A fundamental orientation toward humility makes clear the distinction between triumphant claims and a claim that we are always reaching toward a deeper understanding of what God has done. We see this in Francis’ life. When students are first exposed to Francis, they often have the impression that the founding of his order and his preaching ministry began immediately after his conversion. The reality is that before he confidently went forward into his ministry, he spent three years as a penitent, just working, not leading. One gets the sense that before he knew anything, he had to first admit what he did not know.

The humility that would be indicative of a Catholic university, a humility that claims to know the source of Truth, but not comprehensively, does not, however, abdicate its responsibility to try and search for the truth. It is precisely the knowledge that the Truth exists and can be found in God that allows a Catholic university to seek ways to restore the frag-

mentation of our knowledge that is the result of our sin and our human limitations. Rather than a comprehensive claim, it searches for a deeper understanding of the truth, always with the knowledge that its own limited scope means that it must be subject to revision in conversation with those who have come before us, those who are among us, and those who will come after us.

An orientation toward humility also provides a means for the non-religious to assume the Franciscan identity without requiring vows of chastity, obedience, and poverty. Franciscan humility, however, does not find its basis in a horizontal relationship among members of the academic community, but rather in a vertical relationship between humans and the Triune God. For Francis, his humility, manifested in his emphasis on minority with respect to other humans, was rooted in two elements with respect to God. First, he had a sense of his own unworthiness with respect to God; he was ever mindful that all he really owned were his own “vices and sins” (ER 17:7). Second, his humility was rooted in an understanding of the joyous beauty of creation, which put all people on an equal footing, not just with each other, but with all of creation. True humility in the Catholic and Franciscan tradition, then, must have a basis in this relationship with God that leads to a new relationship with other humans and creation. Franciscan humility is penitential in orientation and confident not in its own resources, but in those given by God.

If humility is central to an appropriation of Franciscanism at a Catholic university, then humility should lead us to ask different questions and toward different answers, particularly with regard to the question of whom we serve.

Whom do we serve?

The integration of humility and service are encapsulated in the account of St. Francis’ life with the lepers. This story is important for two reasons. First, it is well attested in the hagiographies written about St. Francis, even if the order of the margins. In telling this story, he also provides a commentary on this encounter that helps us understand it in the context of his understanding of his conversion and penitence. As Francis tells the story in his *Testament*, he writes:

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

Thomas of Celano put Francis’ encounter with the lepers after his renunciation of his inheritance (1C 7:17). He tells us that Francis slowly begins to realize that he was called to something different, and so gave his money to the church at San Damiano, came into conflict with his father

over this, and ultimately publicly renounced his inheritance in the presence of the bishop and the rest of Assisi. Thomas goes on to tell us that after Francis' renunciation he was rejected by the citizens of Assisi, beaten and mocked by robbers, and then maltreated by Benedictine monks, only to be accepted by a community of lepers. Francis talks about serving the lepers, but in many ways it seems as if Francis' radical renunciation made him acceptable only to those who were most unacceptable. In the end he had nowhere else to go, which highlighted his deep dependence upon God.

Several things are of interest here. First, by Francis' own understanding, his time among the lepers was a gift from God ("The Lord gave me... the Lord led me among them..."), so that his service was in events presented is in some dispute. Second, this story is given pride of place by St. Francis, as he begins his *Testament*, written toward the end of life, by recounting his time with the lepers. Beginning his *Testament* with this story

Perhaps a Franciscan university ought to be an intellectual leper colony. Fundamentally oriented toward a humility that acknowledges our own personal and institutional limitations, we need to question the academic profit economy.

suggests that his whole new life began here, at First, by Francis' own understanding, his time among the lepers was a gift from God ("The Lord gave me...the Lord led me among them..."), so that his service was in response to a divine sending and was received as a divine gift. This would suggest that service is best understood not as a gift from us to those we serve, but rather as a grace we receive from God. Second, his service was a work of mercy, so that just as he received mercy from God, he was helping those who could not help themselves and who were persons that others might not think deserve to be served.

Third, this service provoked his final break with the world and its values. His time with the lepers represents his ultimate rejection of the power and values of the profit economy that had shaped his life to that point in favor of a divine economy that emphasizes caring for those who are at the margins and moved to the periphery of society, where they can be ignored. Fourth, his experience led to a change in his affections and attitudes; the divine gift of service takes what is noxious and makes it delectable. There are three implications of Francis' experience for our own understanding of service.

First, if we conceive of service by leaving God out of the equation in an effort to make everyone feel more comfortable, we run the risk of serving in a way different from St. Francis. We want our institutions to be places of hospitality, not just for our students, but also for faculty who may be uncomfortable with certain aspects of Catholic and Franciscan beliefs. And certainly Franciscan institutions must, if they are to follow in Francis' footsteps, be places that are committed to peace and hospitality within the institution, as well as out. Yet when we dilute the message of Fran-

cis with regard to the source of his service, without receiving service as a divine gift, we run the risk of creating something that is likely to exist as a manifestation of our own political and moral predilections, hiding behind a facade of Francis; it may become a kind of sentimental Franciscanism. For Francis, however, it was God who brought him to serve the lepers as a part of his conversion. And pushing the story back a bit into the Gospel, it was Jesus who sent his followers to preach the kingdom of God and serve others. These Christological and divine origins of Francis' service may make us uncomfortable; Francis' call for penance, humility, and service in response to the life, death, and resurrection of Jesus presented a deep challenge to the lives of the people to whom he preached and to those who seek to follow in his footsteps today.

Second, the story of the lepers forces us to think more carefully about who the lepers are in our community. While leprosy is mostly a forgotten disease in America, we can look at the lepers of Francis' time as models for those who are marginalized and pushed to the outskirts of our society. At one level, most Franciscan colleges have no problem identifying the poor, hungry, and sick of their own communities, and most Franciscan colleges attempt to help their students learn to engage those problems both in theory and practice. However, in doing so we often maintain the social distance between ourselves and those we serve, rather than residing with them, as Francis did. Unfortunately, we often overlook another group of lepers, which is our students. By this I mean two things.

In one way, we often so focus our efforts on helping those outside of our institutions that we ignore the deep suffering of our students. We expect them to go forth to heal and serve when many of them are in no place to do so. Like Francis before his conversion, many students are broken and unable to heal themselves. Like the lepers, their suffering, no matter their outward appearance, leaves them feeling marginalized. Our students bring their scars from their own experiences of murder, sexual abuse, alcoholism, broken families, and other forms of suffering. We have a duty to serve them in the same way that Francis attended to the lepers. How do we serve the student who lost six family members to murder; the student who writes a beautiful journal entry on the way to pick up a brother who has been in prison for eight years; the student who cannot even think about the sexual abuse that she received as a child without collapsing into tears; the student who is in recovery after years of alcohol and drug abuse? Whom do we serve and how do we serve them? And, if we are truly Franciscan universities, how do we identify them and bring them into our communities to eliminate the social distance between us?

In another way, we often do treat our students as lepers, but as intellectual lepers. That is, we look at our students who come in seemingly unprepared for college work and wish that we could have better students. We complain about their work and wish that they were just a bit smarter. They come to us from the margins and we wish they would go away be-

cause they just are not academically of our class. We want better students, students who are less like themselves, and more like us. We are less interested in meeting their needs and serving them than in stroking our own egos about what good teachers we would be if we just had different students. And so we rarely allow ourselves to love our students, and instead long for others.

This leads to the third implication of St. Francis' service to the lepers for our institutions, that of a rejection of the academic profit economy. Francis lived at a time when the merchants, including his father, were engaging in trade that resulted in greatly increased profits and the accumulation of wealth (Little, 1978). Francis left all of that to serve those who had nothing of any value, and were themselves considered worthless.

In the last forty years we have seen the same changes in American universities. Some universities stockpile large endowments and create extensive fundraising efforts in pursuit of the next dollar that will help their university "achieve excellence". Universities hoard faculty who produce the most government grants and then pay them a premium to stay. We build classrooms, offices, labs, dorms, and workout facilities more spacious and opulent than necessary, so we can "be competitive". We bloat our staffs and charge our students higher and higher tuition, while taking the money that the government loans them to fund our own lifestyles, only for most of those students to be financially burdened by their loans. And we do it by having work forces made up of adjuncts who are themselves a kind of academic leper. We take it as self-evident that the mark of an excellent institution is the incoming quality of our students measured by SATs and grades, rather than their outgoing quality measured by their intellectual and moral virtue. We have a constant need to compete by moving up in academic rankings, as if the rankings are some kind of measure of our own value. We want more, and we want better. We want, because we do not know any better, and we do not know how to be satisfied. Whom are we really serving?

Perhaps a Franciscan university ought to be an intellectual leper colony. Fundamentally oriented toward a humility that acknowledges our own personal and institutional limitations, we need to question the academic profit economy. Rather than accumulate endowments that allow us to hire the so-called best faculty or attract the so-called best students our fundraising efforts need to be centered on scholarships for the most economically disadvantaged students. Our buildings need to be less grandiose, our tuition lower. We need to make an ethical commitment to minimizing the debt our students leave with, and pay extra attention to retaining our students so that they do not leave our institutions with the financially lethal combination of debt and no degree. We need to stop competing for the best students and start serving the students that others ignore. We need to start recruiting and serving our lepers.

This is not to say that we should close our development offices, stop building new buildings, or ignore any of the economic realities that frame the lives of our institutions. Good stewardship of resources has a long history in the Franciscan tradition. Rather, it is to suggest that a Franciscan university, one marked by humility, realizes its limitations and rejects the academic greed and envy that drives much of academic life. It sees the academic life through the eyes of St. Francis, whose own eyes were firmly planted on Jesus Christ, and thus were focused on the suffering of others, not just those outside of the community, but those within it as well.

In an academic context, servant leadership in a Franciscan key is not really leadership at all, but just service, received as a divine gift. It is a renunciation of the trappings of success and leadership that Francis accomplished in his first renunciation of wealth and his second renunciation as leader of the order he founded; it is a renunciation in favor of a humble stance open to the deep truths revealed by God in the faces of those we despise. It is not just a willingness to identify the lepers, but a willingness to embrace them and dwell among them. It is not just a rejection of the bitter academic profit economy, but also an embrace of the sweetness of a life of service.

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NOTES

1. Here, I am following the chronology developed by Augustine Thompson (2012, 187-188). Thompson considers the chronology of 1C to be the most accurate.
2. A question that a student pointedly raised when we were discussing Franciscan values, asking "If this is true, why does tuition cost so much?"

***Avancemos* Hispanic Tutorial Project and Franciscan Civic Learning**

JAMES NORTON

The School of Liberal Arts at Marian University, Indianapolis, launched the *Avancemos Hispanic Tutorial Project* in June 2011. Seeded by a \$5,000 Ball Brothers' Foundation grant, the project promotes civic learning through Franciscan values by serving Hispanic high school students who lack resources to prepare for ACT college entrance exams. In its pilot year *Avancemos* (advance) provided ACT study tutorials from October 2011 to April 2012. Directed by professional educators and taught by trained college students, the tutorials aimed at improving Hispanic students' conceptual and strategic approaches to ACT test-taking for college readiness. The program also gave college students unique experiences in teaching and service in the Franciscan liberal arts tradition of civic learning. *Avancemos* is not yet a success story but one of ongoing ethical vision and challenges. Despite challenges, at year's end we discovered that the educational self-confidence our tutors inspired in high school students was the greatest of all outcomes.

Civic Learning and Franciscan Values

The *Crucible Moment* report prepared by the National Task Force on Civic Learning and Democratic Engagement in 2011-2012 pushes against the current trend of limiting education to workforce skills. The report calls on the nation to reclaim higher education's traditional mission of preparing students for a life of engaged citizenship. Civic learning is central to the mission. It combines academics and performance-based community service for fostering a civic-minded outlook on life.¹ Liberal arts education guided by Franciscan practices plays a key role in the nation's crucible moment, and *Avancemos* exemplifies our contributions to meeting higher education's civic learning needs for college students.

As a civic learning initiative, *Avancemos* puts Marian University's Franciscan values of dignity of the individual and responsible stewardship to work for high school and college students. Dignity at Marian means recognizing each person's talents for achieving life-giving collaborative relationships, and stewardship means using resources responsibly and sharing them with others.² *Avancemos* affirms Franciscan values through resource-sharing and dignifying individual's talents. High school students gain dignity by cultivating talents in self-study skills, and college students gain experience in stewardship and sharing. Both student groups empower each other by working collaboratively for positive educational and social change.

Civic Purpose

The civic purpose of *Avancemos* is to alleviate educational poverty in which so many urban youths are stuck. We prevail against the problem

by creating learning opportunities that do not currently exist in Indianapolis. The initiative promotes three goals: 1) provide low-income Hispanic high school students with instruction on how to study for the ACT and become self-learners; 2) provide college students with real-life experiences in responsible citizenship; 3) help boost Indiana's college graduation ranking of 41st in the nation (2011). *Avancemos* cannot solve statewide problems in higher education, but it can help to get more students in the door of higher education by focusing on improving ACT scores in diverse populations. The immediate goal is to help Hispanic students overcome cultural, language, logistic, and problem-solving barriers of intimidation they face with American standardized tests. Long-term goals include college entrance, degree completion, and better career opportunities to raise self dignity and support families, communities, and the cultural and economic health of Indiana.

As a civic learning initiative, Avancemos puts Marian University's Franciscan values of dignity of the individual and responsible stewardship to work for high school and college students.

In its pilot year *Avancemos* brought together eleven Hispanic students at George Washington High School, Indianapolis, with administrative directors, one professional onsite educational trainer, one faculty member from the Marian Spanish department, and three college student tutors to facilitate ten after-school tutorial workshops. The program completion ceremony for students and their parents was hosted at the Marian campus with transportation and brunch provided. The pilot year proceeded in three phases with plans for sustaining and expanding the program for the future:

Phase 1: June-August 2011: meetings to define goals, protocols for training college student tutors and supervising onsite sessions.

Phase 2: September-April 2012: training college student tutors, recruiting Hispanic high school students, conducting ten onsite ACT tutorial sessions and practice exams.

Phase 3: May-June 2012: graduation celebration, program evaluation, student reflections on teaching and learning, future plans.

Why we created *Avancemos*

Community leaders in Indianapolis schools and parishes believe that poor performances on SAT and ACT exams by Hispanic students fail to indicate their greater intellectual potential for college success. They often reach outstanding academic goals in high school but substandard board exam scores prevent college access. The learning gap, then, is that while Hispanic students show strong achievements in content and skill areas in English-speaking classroom work, they struggle with American style standardized exams. Government demographic data for Indiana confirms the challenge. From 2009 to 2011 Hispanic students taking SAT exams increased from 1,753 to 2,031 and ACT exams increased from 531 to 677.

Hispanic scores did not change, however, remaining about 135-140 SAT points below average White SAT scores, and about 3 ACT points below average White ACT scores (“White” and “Hispanic” are state department designations). The number gaps may seem significant to some, but they are enough to have a negative impact on Hispanic education. We believe the negative impact is compounded by two economic exclusion problems that Franciscan practices can help students overcome. The first is that Hispanic students in low-income school districts are excluded from commercial preparation programs for the ACT because the programs are too expensive. The second is that the same population tends to be excluded from special ACT test-taking accommodations because special diagnoses of disabilities are too expensive. Although accommodations are available to all students with state documented disabilities, special cases have risen sharply in wealthy school districts. The *Chicago Tribune* reports that a California school audit in 2000 discovered white high school students received disproportionately more ACT test-taking accommodations than students of other racial groups. Accommodations were noticeably higher in affluent private schools. Auditors concluded that wealth buys expensive private psychological testing to diagnose attention deficit disorders that qualify students for special accommodations in ways public testing cannot. In 2011 one out of ten juniors in Illinois public schools qualified for ACT accommodations. In affluent and private schools special accommodations were much higher, one in five students.³ Educators worry that trends in using wealth for ACT advantages exclude other populations and widen social gaps in college accessibility.

ACT Tutoring

Avancemos does not criticize social reasons for exclusion. Instead, it tackles exclusion with practical efforts at long-term sustainable solutions that address root causes of what holds Hispanic students back from educational advancement. Two root causes are lack of professional tutoring and confidence building. Marian students took on these challenges.

Marian student tutors received a week of professional instruction on teaching methods and classroom protocols, and were supervised by onsite administrators. All sessions were conducted in English, and tutors followed an ACT study guide book in the areas of English, Math, Reading, Science, and Writing. Other than that, tutors were on their own to address different situations as they arose in the sessions. Freedom to invent learning activities to meet the needs of the moment was an important part of the tutorial experience. The general idea was to explore the peculiarities of the ACT format and to strategize plans of attack for each of the subject categories. That required taking mock tests and exploring in detail how problems in Reading, Science, and Math are framed.

ACT Outcomes

Ten seniors and one junior enrolled in the tutorial sessions. Four seniors completed all sessions and took the ACT pretest and post-test. We

note that the completion group scored higher on the pretest than the other seven who took the pretest but did not complete all sessions and did not take the post-test. The pretest average of the non-completion group was English 11.6, Math 14.5, Reading 10.4, Science 11.2. Their composite total average was 11.9. But the pretest average of the completion group was higher, with English 13, Math 16.7, Reading 14.5, Science 15. Their composite total average was 14.8. The completion group scored about 3 points higher than the others at the beginning, which indicates that the completers were already better prepared and more motivated than the non-completers. We note that the lower Reading scores of the non-completion group may explain their lack of motivation to finish all sessions. This tells us to focus more on language skills in the future.

The completion group turned in post-test composite scores of English 15.2, Math 16.5, Reading 17.5, Science 18.5. Their composite total average was 16.9. They improved overall on the ACT by 2.2 points. The 2.2 point improvement seems small but it indicates that *Avancemos* is on the right track in building students' test-taking confidence and skills. State department data reports Hispanic students average 3 points below white students on the ACT. The 2.2 improvement shows good progress in erasing that gap.

Assessment and Reflection

In the first year as *Avancemos* tutors our college interns discovered that educational confidence building for Hispanic high school students posed the biggest problem but turned out to be the biggest success. Most participants said one-on-one tutoring helped them overcome fear factors and that they felt more comfortable with college students than older teachers. Tutors recommended that confidence-building become a priority of our Franciscan civic educational mission and assessment practices. How to create an assessment tool that measures the development of educational confidence is our next big challenge.

The pilot year also enabled us to see more clearly how we can scale assessment tools to our particular needs and learning outcome goals. We will use a Degree Qualifications Profile (DQP) model. Marian University, among other institutions, is exploring and implementing DQP in conjunction with the Higher Learning Commission's new Pathways assessment and accreditation process. DQP is sponsored by the Lumina Foundation, whose "Goal 2025" seeks to ensure that 60% of Americans are earning high-quality degrees by 2025. The goal is not to increase diploma production but to improve degree quality for success in life. Lumina's DQP tool enables institutions to define baselines of educational experience students should have for developing demonstrable skills required for earning a strongly credentialed college degree.⁴

We believe Franciscan civic programs like *Avancemos* significantly enhance our college students' learning quality which can be measured by

DQP. DQP uses a matrix of five learning categories at Master, Bachelor, and Associate levels:

- Broad, Integrative Knowledge
- Specialized Knowledge
- Intellectual Skills
- Applied Learning
- Civic Learning.

To reflect Catholic identity Marian University added a sixth learning category: Faith, Ethics, and Foundations of Thought. We will use the Bachelor level of Civic Learning language: “Civic learning prepares students for responsible citizenship through civic inquiry, the integration of knowledge and skills acquired in both the broad curriculum and the student’s specialized field, experiential, field-based engagement, to develop competence in contributing to the common good.”⁵ We are currently building our own model from DQP to define sets of objective metrics that link to students’ subjective reflections.

Our Marian college tutors wrote end-of-year reflections on their experiences, good and bad, large and small. We use the reflections to help us plan ahead for expansion of the program. Below are excerpts from tutoring reflections representing a range of experiences:

“My year with *Avancemos* at George Washington was a growing experience for both the students and me.”

“The most important thing I learned was to be flexible and adaptive.”

“I did worry at times that the class was not actually helping some students due to large education gaps.”

“Another challenge was the ACT diagnostic program on CD worked sporadically depending on the computer.”

“We came up with a lot of round about methods to get the software program to work.”

“I usually chose 10 questions then let the students work on them without being timed.”

“When some students answered correctly I asked them to explain how they got their answer.”

“I tried to emphasize that the most difficult part of the ACT is learning how to take the test.”

“It worked well to explain the test in terms of a video game.”

“My suggestions for next year would be to create a resource binder with useful formulas and tips for tutors.”

“We should have an ACT/SAT score conversion chart and list of average ACT scores for getting scholarships at Indiana schools.”

“Overall, I had a great experience, loved the kids.”

Recommendations

For a civic learning project like *Avancemos* we recommend forming a clear promotional mission statement that expresses in Franciscan terms its goal of preparing college students across the humanities, sciences, and social sciences to be ethically engaged citizens with a life-long, faith-based commitment to service.

We recommend using an Advisory Board for initiatives like *Avancemos* that serve diverse urban youth populations and plan sustained community involvement and expansion for many years to come. The Marian Hispanic Advisory Board consisting of education, business, and religious community leaders partnered *Avancemos* with external constituencies and helped with off-campus coordination issues that campus faculty and staff cannot manage alone.

We recommend using civic learning principles in *Crucible Moment* and tailoring them to Franciscan values particular to the individual campus cultures of AFCU members.

We recommend using the expertise of campus grant writing officers for locating external funding sources. Although *Avancemos* was fairly inexpensive in its first year, we found that a number of smaller grants, added to the Ball Foundation Venture grant, would have been useful.

Footnotes

1. National Task Force on Civic Learning and Democratic Engagement (2012). *A crucible moment: college learning and democracy's future*. Washington, DC: Association of American Colleges and Universities.
2. *Our franciscan heritage: a tradition* (2010). Marian University, 13-20.

Stewardship Theory, Servant Leadership and Clare of Assisi: Shifting Paradigms in Business Management

ROBERT TILL and CATHERINE PETRANY, PH.D

Introduction

It is a time for new approaches and a turn to unlikely exemplars in the world of business management. Both academic journals and the popular press periodically question the integrity of the leadership within public companies. The ethics of leaders in business organizations create headline news in continuous cycles; including Enron at the turn of the new millennium, the leaders of financial institutions during the financial crisis of 2008-2009, and recent insider trading convictions related to a former Goldman Sachs board member. The urgent need for ethical leadership in the financial sphere is beyond question; however, little agreement exists regarding the definition of the construct of ethical leadership (Brown and Trevino, 2006).

One way to promote such a shift is to seek out new models to serve as guide posts for shaping a humane approach to corporate management. For those inspired by the Franciscan movement, Clare of Assisi offers one such model. Her unyielding commitment to the ideal of radical poverty makes her an improbable exemplar in the realm of business management, where profit often seems to be the greatest good. Yet, as both a historical figure and religious symbol, Clare of Assisi represents a valuable resource for those seeking to define servant leadership and promote its benefits within the context of corporate management.

Agency Theory, Stakeholder Theory, and Stewardship Theory: How Boards Appoint Leaders

Since the advent of the public company and the resulting division of management and ownership, questions have arisen concerning how to align the interests of people running the business with those who own the business. The central concern is that leaders, acting as agents of shareholders, may take actions that are not in the shareholders' best interests, but rather in their own interests (Jensen and Meckling, 1976; Fama, 1980; Eisenhardt, 1989). In response to this concern, agency theory establishes the importance of incentives which align the interests of an organization's leaders with the interests of the shareholders. Such incentives often take the form of variable pay, particularly stock-based compensation which results in wide pay differentials between leaders and employees. U.S. CEOs are the highest paid in the world, with the average CEO making 343 times the median pay of their workers (paywatch.org). However, establishing significant monetary inducements as the basis for "effective" governance may attract leadership candidates primarily motivated by wealth and prone to act in their own self-interest.

Agency theory thus attempts to address the possible divergence between agent and principle interests, while ignoring the interests of other stakeholders. In contrast, stakeholder theory presents a more complex model of the corporation since it recognizes a myriad of competitive interests that have a legitimate stake in the corporation (Donaldson and Peterson, 1995; Freeman, 1984). These stakeholders consist of employees, customers, the community, suppliers, and the shareholders. This theoretical alternative assumes that shareholders are just another factor of production that should only receive a market rate of return (Alchian and Demsetz, 1972). Regardless of whether one ascribes to agency theory or stakeholder theory, an underlying assumption of both remains that leaders are self-interested; therefore, significant inducements must be provided to leaders for them to act in the interests of the organization.

Some transformational leaders, such as Clare of Assisi, clearly act as both transformational leaders and as servant leaders.

In the last twenty years, a new theory of corporate governance, known as stewardship theory, has questioned the merits of the assumption that business leaders must be primarily self-serving (Donaldson and Davis, 1989, 1991). While acknowledging that these leaders can indeed be self-interested, stewardship theory suggests that opportunism does not completely drive decision-making. Rather, stewardship theory proposes that intrinsic motivation plays an important role. Aligned with the basic premises of needs theories, stewardship theory includes the idea that individuals have a variety of needs which influence job satisfaction and motivate behaviors. This approach assumes that managers, who have been selected, promoted, and groomed to serve the organization, often perceive their interests to be in accord with shareholders; and both are served by a high-performing organization (Lane, Cannella and Lubatkin, 1998; Scleifer and Summers, 1988).

Thus, stewardship theory offers a contrasting view of human tendencies. It judges that managers can be pro-organizational, trustworthy, and collectivist, rather than simply self-serving and opportunistic (Davis et al, 1997; Davis, Schoorman, and Donaldson, 1997; Sundaramurthy and Lewis, 2003). Good stewards look to improve the performance of the organization, seeing their interests aligned with those of the organization, and thereby viewing the organization's success as their reward. The steward leader sees these collectivist activities as having a higher priority than individualistic behaviors. Moreover, with regard to motivation, stewardship theory contends that, intrinsically, managers have needs other than monetary compensation, including affiliation and personal achievement. Clearly, this contrasts with agency theory which focuses simply on extrinsic motivation (Davis, Schoorman, and Donaldson, 1997).

Stewardship theory has not, however, replaced agency theory as the dominant paradigm in the governance literature. Most boards still focus

on the needs of shareholders and attempt to align the pay of their leaders with the price of their stock in a manner which results in significant differentials in the pay of leaders and employees. However, given the continuing cycles of corporate greed, organizations must think more in terms of selecting leaders with pro organizational tendencies rather than focusing solely on controlling those who are self-interested.

Servant Leadership

Leadership, broadly defined, is the ability to inspire and influence a group of people to work towards the achievement of a vision or set of goals (Robbins and Judge, 2012). Effective leadership is a fundamental requirement for running a successful organization since the members of the organization must work with others to accomplish goals. Most organizational behavior classes have sections about the importance of emotional intelligence (Goleman, 2000). Leaders must know themselves and others, and how to manage their relationship with others. The great recession of 2009 and 2010, and the perceived failure of the leadership within government and the financial services sector, is a reverberating call for increased attention to selecting and grooming leaders who will be good stewards of the assets they control.

In order for a leader to be good steward, boards must first attract candidates who see themselves as servant leaders. Within the leadership literature, two of the more popular leadership styles embraced by researchers are transformational and transactional leadership (Smith, 2004). The transactional leader focuses more on the traditional management roles of command and control, while the transformational leader is a visionary who motivates the individual to pursue greater outcomes (Hazy, 2006; Bass, 1980). Although both aspects of leadership are important to organizations, it is the transformational leader who must provide the vision and direction for an organization. In relation to needs theories of motivation, it is the transformational leaders who promote intrinsic satisfaction and tend to activate an individual's internal reward system in the pursuit of a "higher purpose" (Burns, 1978; Bass, 1990). This "higher purpose" seems related to Maslow's (1954) original needs theory of motivation and his hierarchy of needs, in which self-actualization is the highest need for humankind. Transformational leaders, as managers, empower their employees both to achieve organizational goals and to reach their greatest potential as individuals.

Despite the limited academic research on servant leadership, mainstream authors such as Stephen Covey have been influenced by Robert Greenleaf's pioneering elaboration of this concept (Washington, 2007). In addition, there has been a heightened movement away from traditional pyramidal and autocratic leadership models towards a consideration of a servant model of leadership. Many organizational behaviors texts now include a brief section on servant leadership within their discussion of leadership styles (Spears, 1995). Servant leadership represents another step

away from Frederick Taylor's original mechanistic model of management and the pessimistic view of employees. It is a continuation of the human relations approach to management, which began with Mayo's Hawthorne experiments in the 1930's and continued with McGregor's Theory Y management in the 1960's (Washington, 2007).

Robert Greenleaf coined the term servant leader. Greenleaf was inspired by a character named Leo from the Herman Hesse novel, *Journey to the East*. Leo is a servant to a group of men but in fact he sustains them and is a leader among them (Greenleaf, 1977). According to Greenleaf, this notion of servant leader, however, also has biblical grounding. Greenleaf credits the biblical figure of Jesus for his identification of the importance of a leader having a servant's heart. Greenleaf sees Jesus as the consummate servant leader who calls his followers to serve:

"Do you realize what I have done for you? You call me "teacher" and "master" and rightly so, for indeed I am. If I, therefore, the master and teacher have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do." (John 13:15)

Based on ethical and caring behaviors, the traits associated with servant leaders include: listening, empathy, heal and persuade, awareness, conceptualization, foresight, stewardship, the building of community, a commitment to the growth of one's employees, and acting as a steward of company resources (Spears, 1985). Paterson (2003) suggests that the servant leader leads with love and acts with humility; is trusting, serving, altruistic, empowering and is seen as a visionary by their followers. The servant leader begins with the desire to serve, but later comes forward with the desire to lead, which does not necessarily grow from a desire for power or money (Carroll, 2005). The servant leader often acts as a transformational leader, and one empirical research paper suggests that an employee's perception of a manager's servant leadership qualities relate to their perception of the manager as a transformational leader (Washington, 2007). However, a transformational leader may not have all of the moral characteristics of a servant leader, and so the two concepts remain distinct. Some transformational leaders, such as Clare of Assisi, clearly act as both transformational leaders and a servant leaders.

The history of organizations, which would include the Church as one of the oldest and largest organizations in the world, includes the stories of many servant leaders who successfully started organizations, saw them grow, and left a legacy and model for those organizations to continue to prosper. These leaders can provide a model of how to create organizations that are successful and led by people whose primary interests are not greed or power but the desire to serve. Greenleaf (1977) writes that "the servant leader is servant first" and suggests that the best test of a servant leader is whether those being served grow as persons from their leadership.

Clare of Assisi as a Model of Servant Leadership

A growing body of literature has begun to illuminate the “transformational power” which characterized early Franciscan leadership (Albert, 2009). Scholars have realized that Francis and Clare represent potent models whose example can provide a revitalized concept of leadership for contemporary society (Christensen and Moore, 2011). The question remains to what extent the developing depiction of Clare as a model servant leader resonates with the specific need for a re-imagined concept of leadership within the realm of corporate management. The contemporary executive and the first female Franciscan are obviously troubled bedfellows. Clare’s main focus, namely her intractable commitment to radical poverty as a redemptive way of life, seems fundamentally at odds with the goals of business leaders seeking monetary gain both for themselves and the corporation as a whole. However, the call for a paradigm shift in business leadership demands a turn to unlikely exemplars, models whose examples of servant leadership have produced successful outcomes. This can lead not only to a shift in leadership selection, but simultaneously to a rethinking of what constitutes a “healthy” corporation.

Who was Clare of Assisi and how did she initiate and sustain a religious order of women which remains to this day? The recent renaissance of scholarly interest in the “Clarian question” in Franciscan scholarship has shed new light on the life of this enclosed and seemingly hidden figure. Born in 1193, she grew up in a wealthy family in Assisi, and showed early signs of a pious disposition. Becoming acquainted with Francis’ preaching as a young woman, Clare secretly went to a small church, the Portiuncula, on a Palm Sunday, 1212, and was given the tonsure by Francis and his brothers, thereby joining the movement (LegCl 8; Proc XII:4). She eventually settled at San Damiano (a small church Francis had repaired) until her death in 1253, twenty-seven years after the death of Francis in 1226 (Armstrong, 12; LegCl 8-10; Proc XII: 4-5).

The humble narrative of Clare’s life belies her involvement in a complex web of relationships and conflicts through which she forged her path as the leader of an emergent order of Franciscan women. While Clare has often been portrayed as the passive and submissive female counterpart of Francis, more recent scholarship highlights her role as a partner, and a co-leader who exerted her own unique influence on the emergence of the Franciscan movement (Carney, 62). Though not many of her writings survive, scholars rely on several documents that have been widely translated in the past thirty years, namely the *Acts of Process of Canonization*, the *Legend of Clare*, and a few documents attributed to Clare, including several letters and her *Testament* and *Rule* for the women of the Franciscan order. These documents paint a portrait of a woman devoted to the original vision of Francis, and to the idea of absolute poverty as the surest way to wear the mantle of the poor Christ. In pursuit of this ideal, Clare tangled with popes, and corresponded with the daughters of kings. Yet, she pre-

ferred to refer to herself as “handmaid” or “servant” in the majority of her writings. Thus, hers is an unusual tale of leadership, one seemingly paradoxical to the contemporary mind.

Yet, on closer inspection, Clare’s story clearly resonates with contemporary literature on transformational and servant leadership. As we talk about the need for a paradigm shift in business management, and the need to place servant leaders within positions of influence, Clare’s model of leadership is especially prescient due to the juxtaposition of her strong convictions with an outward-turning selflessness.

Clare accepted the title of abbess at San Damiano soon after her installation there, though it is likely she was a reluctant leader forced by the hand of St. Francis (Albert, 2009; Armstrong, 1993). However, she did not embody the typical role of the abbess as outlined in the institutional documents in play at the time, such as the *Rule* of Hugolino or that of Innocent IV. These rules operated with a hierarchical understanding of monastic governance and patronage, which Clare clearly does not emphasize in her own *Rule* (Armstrong, 1993; Carney, 1993). While not rejecting entirely the authoritative role of the abbess because of ecclesiastical pressure, Clare focused on mutual consultation among the sisters and the intimacy of loving relationships conveyed particularly through the image of a servant, the poor crucified Jesus.

...primary documents show Clare exhorting others, striving to inspire her followers both near and far, to sustain the evangelical vision of life which subsequently guided her entire community.

In her *Rule* or *Form of Life*, Clare offers specific guidelines for governing the life of the sisters at San Damiano. Rather than emphasizing hierarchy and authority, the image of the servant dominates Clare’s treatment of the abbess’s role in chapter 10 of the *Rule*. She writes,

“Let the Abbess, on her part, be so familiar with them that they can speak and act with her as ladies do with their servant. For this is the way it must be: the Abbess should be the servant of all the sisters.” (RegCl 10:4-5)

In the *Rule* as a whole, Clare describes a fitting abbess as a woman who governs by example rather than fear, a woman who cares for the afflicted, preserves possessions as common, and confesses sins publicly with her sisters. The abbess should “consult with all her sisters” regarding the welfare of the monastery, including issues of potential candidates, debt and election to monastic offices (RegCl 2, 4). Such consultation does not render the abbess impotent, but rather emphasizes that leadership involves looking outward to others, aware of the situation and the needs of others, tending towards the greater good of the community.

Not only does Clare so describe the role of the abbess, but she also lived this role. One of Clare’s descriptions of the Abbess strongly coheres

with accounts of her own life given by others. In her *Rule*, she writes of the abbess:

Let her strive to preside as well over the others more by her virtues and holy behavior than by her office, so that, moved by her example, the sisters may obey her more out of love than out of fear (RegCl 4:9).

Here, Clare underlines the persuasive force of leading by example, which she herself embodied. In *The Acts of the Process of Canonization*, multiple witnesses emphasize her extraordinary commitment to prayer, fasting and poverty. Her sisters also testify to her humility and compassion, noting that she often cleaned the mattresses of those who were sick, and even cleaned the feet of her sisters (Proc 1:12; 2:1; etc.). Witnesses describe her reluctance to command her sisters to do anything that she did not do herself (Proc 1:10). While it is difficult to know exactly what prompted Clare's devotion to her sisters, certainly it is possible to say that she led by example and service to her community, rather than through the strictures of a hierarchical framework of governance, or any thought to the notion of power or self-gain. She looked beyond herself to her sisters, her supposed subordinates, in imitation of the gospel-attested servanthood of Christ himself.

Clare both described and lived out a picture that deeply resonates across centuries with Greenleaf's contemporary depiction of the servant leader. Her concept of leadership outlined in the *Rule* touches upon many of the major facets of Greenleaf's approach, many of which derive from a simple turn to others, a recognition that successful leadership depends on a leader's awareness and willingness to put his or her employees, and the greater good of the organization, before his or her own needs and desires. Moreover, Greenleaf's emphasis on a servant leader's ability to guide his or her subordinates toward an organization's ultimate goals mirrors the life of Clare. As abbess, Clare looked after the spiritual and physical needs of her sisters as she helped them emulate the gospel life that she envisioned, just as a business leader needs to serve their employees so that they can help achieve the organizational mission.

Transformational Leadership:

Clare of Assisi's Commitment to a Vision

The governance structure by which Clare ordered life in the monastery revolved around the concept of servanthood. However, the humility with which Clare approached her role as a leader did not preclude the assertiveness with which she pursued the preservation of her ultimate vision of evangelical life; that is, following the example of Jesus in the Gospel. Her commitment to particular principles, in line with her resonance with Francis' original charism, led to a struggle to maintain her vision of the Franciscan ideal throughout a series of obstacles, forces antagonistic to her vision. This kind of commitment to a vision, in conjunction with an

emphasis on humble service, creates a compelling Clarian model of both transformational and servant leadership. The need to have a vision and to inspire employees/followers to connect with that vision is a key component for transformational leadership. The most obvious example of Clare's commitment to a particular vision manifests in the way she pursued the ideal of radical poverty despite pressures from all quarters to compromise. The twelfth and early thirteenth centuries saw a diverse flowering of fervor for religious life in Italy, of which Clare's community was but one example (Grundmann, 1995). The Fourth Lateran Council of 1215 decreed that no new religious orders could be formed, in order to restrict the plural nature of this religious phenomenon and to promote unity in the sphere of religious life. Clare's commitment to maintaining the evangelical framework embraced by Francis, and most particularly a commitment to radical poverty, led to her lifelong battle to define, institute, and sustain her ideals. In the process, she dealt with figures at the highest level of the Catholic hierarchy while maintaining that she herself was nothing more than a "handmaid," a "servant" to the sisters over whom she had charge (Mueller, 2006).

Clare's commitment to the theological ideal of radical poverty clashed with the practical realities of the thirteenth century world. For Clare, the physical expression of absolute poverty derived from a theological understanding of the imitation of the poor Christ in alliance with the original charism modeled by Francis. As Mueller (2006) writes, "Poverty for early Franciscan women was a political stance, an economic choice, and a spiritual imperative" (p. 6). However, unlike the Franciscan friars whose mobility afforded them the opportunity to beg for alms, the sisters lived enclosed, dependent on the fruits of manual labor and the support of outsiders (Armstrong, 1993). Monasteries of women and men in the 13th century often worked by way of a "complementarity model" in which the female community relied on the male community for spiritual and material support. After the death of Francis, the continued reticence of the Franciscan friars to adhere to this model (echoed similarly in other monastic orders) left female communities with a conundrum; either forsake the commitment to radical poverty, or place the possibility of a sustainable evangelical endeavor at great risk (Carney, 1993; Mueller, 2006).

Thus, Clare's unswerving dedication to absolute poverty created a problem for the hierarchy, who had a vested interest both in protecting and unifying emergent female religious communities. Clare wished to refuse all institutionalized means of support such as was common for monastic communities at that time. This left communities such as San Damiano in a vulnerable position, one which papal authority sought to buttress through various means which clashed with Clare's idea of radical poverty. Pope Gregory IX, in particular, sought to stabilize the female monastic movement of the 13th century and relied on Clare's reputation and "spiritual authority" to implant his reforms. Yet, he clearly wished to convince Clare and her followers to accept certain possessions that would

safeguard the economic security of the monastery at San Damiano. This, to Clare, was anathema. Her correspondences show her utter resistance to this idea as contrary to her vision of Franciscan life (Mueller, 2006).

Clare did achieve certain successes in the midst of such obstacles. In 1228, Pope Gregory IX issued a document, *Sicut manifestum est*, granting the “privilege of poverty” in response to Clare’s petition. While the pope’s reluctance to grant this request is apparent in another letter Gregory sent to Clare in the same time period, the official document substantiates the progress that Clare made with her determined commitment to radical poverty (Mueller, 2006). Most significantly, in 1253, Clare witnessed the papal acceptance of her *Rule* immediately prior to her own death. The life-long effort on the part of Clare shows her firmly influencing those in power through a dedicated persuasive effort.

In the midst of this seemingly individual struggle, the primary documents show Clare exhorting others, striving to inspire her followers both near and far, to sustain the evangelical vision of life which subsequently guided her entire community. The witness accounts in the *Acts of the Process of Canonization* show clearly the effect that her example had on her followers and the manner in which this led to a common vision of evangelical life. Even more specifically, the letters that Clare herself wrote to Agnes of Prague, daughter of the king of Bohemia, explicitly show Clare exhorting another to maintain a certain ideal, and to persevere in the struggle to do so (Mueller, 2006). When Agnes and her sisters in a monastery in Prague experienced institutional obstacles to maintaining the ideal of radical poverty at the hands of Pope Gregory IX, Clare writes to her friend and exhorts her to embrace the “poor Christ” and not to submit to those who might “suggest something that would hinder your perfection or seem contrary to your divine vocation” (2LAg 17-18; Armstrong, 1993). This brief example shows Clare, a transformational servant leader, working to sustain her commitment to radical poverty by explicitly encouraging and supporting another leader who has entered into that same vision.

Conclusion

Can a medieval, female servant leader truly be a relevant model for practical, sustainable changes in business management? Can a company adopt a servant leadership mentality modeled by someone like Clare of Assisi, and still maintain overall fiscal health? Several thriving companies highlighted in the Greenleaf Center webpage suggest that such a proposal is not beyond belief. In addition, among large public companies, Whole Foods Market has several policies consistent with a servant leadership mentality. Some of these policies include: a salary cap that limits cash compensation (wages plus bonuses) to 19 times the average of full-time employees, awarding 90% of stock options to non-executives, and an open book policy in terms of financial reporting, which includes compensation information (See wholefoods.com). This philosophy of compensation has kept executive pay in check. Employees also get to vote every three years

on their benefits package, and full-time employees who have been with the company for five years receive free medical benefits for themselves and their families (See wholefoods.com). As a result of this supportive attitude towards employees, Whole Foods was named as one of *Fortune* magazine's best companies to work for each year since the survey began (See Wholefoods.com). Despite limits on executive pay, first-class benefits, and full disclosure of compensation, Whole Foods has managed to out-perform the market over the past five years, suggesting that limiting executive pay, giving first class benefits and treating employees with respect does not put an organization at a competitive disadvantage.

The introduction of outside exemplars into the theoretical framework of business management is not easily accomplished, but it offers one avenue for continual reappraisal of the status quo. Clare's servant mentality, strong vision, and ability to inspire those around her serve as an excellent model for leadership both for a CEO and for middle managers who take on a leadership role. Not only is she a model for leadership selection, but also her life and ideas about governance offer a compelling picture of how a corporation might potentially understand itself. As a result, emphasis on self-gain and monetary compensation on a large scale would become subordinate to a focus on the health and well-being of all employees and the achievement of a common and re-imagined image of what "success" looks like for a large organization.

The manner in which Clare pursued her particular vision can be echoed in a business organization in which a servant leader likewise needs to have a vision that inspires employees to look beyond self-serving, short-term interests, and consider the idea that serving the needs of others is a great source of intrinsic satisfaction. Even from a secular perspective, the qualities of listening, healing, empathy, and commitment to building a community and acting as a steward can appeal to many employees, customers, suppliers, and shareholders. This overall emphasis on servanthood can permeate the entire culture of an organization, from the CEO to the lowest level of management. To begin to address the continuing cycles of problematic ethical practices in corporate management, a servant mentality should be a quality that is sought out when hiring, encouraged after new employees join the organization, and required for employees who take on management responsibilities. The historical narrative and continuing symbolic relevance of a figure like Clare of Assisi offers business educators and leaders alike a framework for challenging traditional approaches, and imagining a just and healthy future for the corporate world.

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Spice Midrash

*the women carried aromatic spices
precious substances
to the tomb
which gaped—as did they—
empty of corpse
void of word
spices scattered like wits
frankincense, myrrh
spikenard and sympathy
tumbled and shattered
jars broke into shards
odors rose redolent in reverence
not needed now
a new atmosphere envelopes them
fresh air rises over all
dissipates past obeisances*

Felicity Dorsett, OSF
University of St. Francis
Fort Wayne, Indiana

La Verna

The brothers
 paint it a lightning bolt,
 streaking through
 a cobalt sky,
Searing skin,
 piercing bones
 and scarring
 my soul,
 far down where
 I lived and loved
 and called you Lord.

Still for all
 the pain,
I know
 a different truth
 of being held
 all through the black coated
 mountain darkness
Wrapped round
 warm
 with your touch.

Suzanne Mayer, ihm

The Iris

Robert Lax said
as the iris, like the universe, defying
gravity, flowered into the most delicate
and astonishing brain tissue
before it was dispersed in the wind
"Trust in the Mind."

And I do.

Thomas Krampf

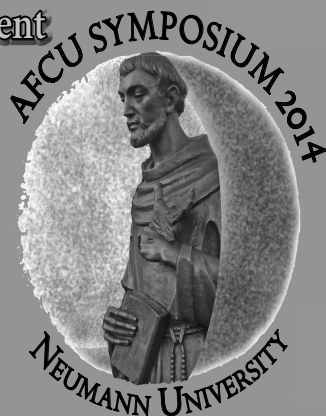
Catholic in the Franciscan Tradition: *Formation, Integration and Assessment*

JUNE 3 - 5, 2014



NEUMANN UNIVERSITY

Aston , Pennsylvania



Keynote Presenters

SR. ANGELA ANN ZUKOWSKI, MSHS, D.MIN.

Director of the Institute for Pastoral Initiatives, Professor in Department of Religious Studies, University of Dayton

BROTHER F. EDWARD COUGHLIN, OFM, Ph.D.

*Vice President for Franciscan Mission, Interim Director of the Franciscan Institute
Dean of Franciscan Studies, Saint Bonaventure University*

BROTHER WILLIAM SHORT, OFM, STD, STL

Academic Dean & Professor of Spirituality, Franciscan School of Theology



The AFCU 2014 Symposium will engage faculty, staff and administrators in reflection on the challenges and opportunities that strengthen the Catholic Franciscan tradition in higher education for the 21st century.

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*AFCU member institutions will receive an invitation to submit
Proposals for Breakout Presentations in May 2013.*

Thompson, Augustine. *Francis of Assisi: A New Biography* (Ithaca and London: Cornell University Press, 2012. Pp. 299. ISBN 978-0-8014-5070-0. \$29.95. and André Vauchez. *Francis of Assisi: The Life and Afterlife of a Medieval Saint* (New Haven and London: Yale University Press, 2012. Pp. 389. ISBN 978-0-300-17894-4. \$35.00.

Since 1894, when Paul Sabatier first posed the “Franciscan Question” in his *Vie de Sainte François d’Assise* (2004), there have been many attempts at a rigorous historical study of Francis, including the classic studies by Omer Engelbert (1965), Arnaldo Fortini (1981) and Raoul Manselli (1988), to name only three of the most prominent. With the advances of scholarship on Franciscan origins over the last thirty years, though, these standard works from the middle-to-late-twentieth century have inevitably become somewhat dated (though certainly not outdated). Happily, the past year has seen the appearance of two major new syntheses of the historical record, Augustine Thompson, O.P.’s *Francis of Assisi: A New Biography* (2012) and the English translation of André Vauchez’s 2009 *Francis of Assisi: The Life and Afterlife of a Medieval Saint* (2012). These two works, despite the considerable difference in scope and method between them, set a new benchmark for studies on the Saint of Assisi and will become essential resources for serious students of his life.

Thompson describes his biography of Francis as “the first sustained attempt in English to treat these medieval sources for Francis in a consistently, sometimes ruthlessly critical manner. The goal is to reveal, as much as we can, the man behind the legends” (2012, 1). In keeping with this desire for historical rigor, Thompson disregards as hopelessly legendary and unreliable any sources for the life of Francis dating more than two generations after his death, and critically analyzes and assesses the stories contained in those early sources he does accept. Accordingly, Thompson divides his study into two equal parts. He begins with a rather Spartan reconstruction (for those accustomed to Franciscan hagiography) of the life of the historical Francis which is, by his own admission, no more the “real Francis... than the Francis of legends and of popular biographies,” but only “the result of historical method, not theological reflection or pious edification” (2012, viii). Then, in the second half of his work, Thompson offers a thorough and careful discussion of the historical evidence and scholarly debates over Francis which informed his own decisions as a biographer. Indeed, it is difficult to say which half is more valuable for the reader: the pared-down life of Francis he offers, or the richly detailed discussion of the historical reasoning behind the scholarly decisions this portrait involves.

Thompson’s life of Francis may be disappointing for those readers whose familiarity with Francis is based on more popular and devotional portraits. Not only those looking for stories from the *Fioretti*, but also those familiar with Bonaventure’s *Legenda Maior* and Thomas of Celano’s *Remembrance of the Desire of a Soul* (2 Celano) will be disappointed with many of Thompson’s critical decisions. Almost entirely absent from Thompson’s portrait

are the reported miracles which for Francis' medieval followers illuminated his personality and demonstrated his sanctity. However, even a hard-boiled historian like Thompson cannot escape this aspect of Francis' life and legacy entirely. Perhaps the most notable and surprising exception to this "naturalizing" tendency is Thompson's apparent acceptance of the Stigmata, of which he argues "it is difficult to imagine a fraud or psychologically induced condition" (2012, 118) that could have caused Francis' wounds—though, curiously, his discussion of the scholarly debates does not mention the important discussions of Jacques Dalarun, Carla Salvati and Michael Cusato (2006). Likewise, Thompson proves incapable of resisting the charm of the Christmas creche at Greccio, which he relates with more than a hint of the supernatural preserved.

Likewise, many readers (though not those familiar with recent scholarship) will be surprised that Thompson downplays the importance of poverty in favor of an emphasis on manual labor both for the spirituality of Francis and for the way of life which defined the earliest stages of his movement (2012, 85–86, 98–99, 105–106). Connected with this, according to Thompson, is Francis' desire to humble himself and seek out the most subordinate and lowly position in every situation—a desire which was essentially in conflict with the increasing demands of leadership and organizational discipline which the movement he inspired thrust upon him (2012, 36–37, 134–136).

Thompson is at his most insightful as a biographer when he locates Francis' spirituality in a christological vision of "the true poverty that was embraced by the Word: human flesh, torn and suffering, bleeding and dying, for others" (2012, 86). It is precisely this Christo-centric spirituality of Francis, too often covered over by miracles, legends and contemporary concerns, which Thompson wants to recover for a twenty-first century Church so badly in need of renewal: "I hope that my portrait reveals a Francis that will provide stimulus for new theological reflection and for richer Christian piety" (2012, viii).

As a Dominican, Thompson insists that he "came to Francis as an outsider....I have no personal stake in those internal Franciscan debates. As Americans colloquially say, "I don't have a dog in this fight" (2012, viii). Whether anyone writing a biography of Francis can claim that level of dispassionate objectivity is questionable.

What is unquestionable, however, is the mastery Thompson exhibits over the corpus of Francis' writing and the modern scholarly struggles over them. Indeed, his recent essay "On the 'Franciscan Question'" (2012, 153–70) which prefaces the second, methodological half of his study, offers a remarkably thorough yet succinct overview of more than a century of scholarship in all the major European languages. It is certain to become essential reading for anyone new to the field of Franciscan studies seeking to familiarize themselves quickly and reliably with the major names and debates which have dominated the field since Sabatier—along with Thompson's own judgments about the accomplishments (real and imag-

ined) of these scholars. If Thompson's biography is both too sparse (hagiographically speaking) and too rich (in scholarly terms) for an undergraduate audience or for any reader new to Francis, it will pay rich rewards for more advanced students wanting to move "beyond the birdbath," as they say, and into a richer, more challenging historical investigation of the life and meaning of Francis isolated (insofar as possible) from the debates and concerns of nearly eight centuries of his spiritual progeny.

A very different approach to Francis is found in the newly-translated 2009 study by the renowned French medievalist André Vauchez, *Francis of Assisi: The Life and Afterlife of a Medieval Saint*. In this monumental work, which Thompson calls "masterful, and, for those who read French...the biography of choice" (Thompson 2012, 160), Vauchez offers a stark contrast to Thompson's more narrow biographical focus. As his title indicates, he has as much or greater concern for Francis' legacy as he does for the "Historical Francis." Indeed, while Thompson sets as his goal "to reveal, as much as we can, the man behind the legends" (Thompson, 2012, 1), Vauchez builds his study around the (more correct, in this reviewer's opinion) belief that "the truth of a historical person is inseparable from his or her transmission to history" (Vauchez, 2012, 334).

With his broader scope and more sophisticated historical methodology, it is not surprising that the portrait of Francis the man which Vauchez offers is considerably richer (and in many ways more familiar) in its details than that offered by Thompson. Vauchez's lifetime of training as a medievalist shines through in his discussion of the life of Francis (2012, 1–135), where his ease with the broader cultural history of the twelfth and thirteenth centuries consistently allows him to identify not only Francis' departures from the social and religious traditions of his time, but also his continuities with them. Vauchez refuses to see in Francis a "spiritual meteorite" (Vauchez 2012, 33) who appeared out of a clear sky to illuminate the thirteenth century. Rather, he insists, Francis drew many of his concerns and strategies from the new spirituality of the laity which was rising to prominence in the Church of his lifetime and which Vauchez summarizes masterfully (2012, 33–38). At the same time, Vauchez illuminates the *social* radicality of Francis' demand for poverty which is almost incomprehensible to (and therefore ignored or "spiritualized" by) most modern readers: "In a society where the rights of the individual counted less than those of the family, it was not easy for an owner to get rid of all his goods, for he had to obtain the agreement of all those having rights and to compensate them before proceeding to their alienation. Thus, in almost every case, the entrance into the fraternity of the disciples of Francis created a kind of social upheaval" (2012, 45).

The account of Francis' life Vauchez offers is extraordinarily rich, not only in historical detail but also in spiritual insight, and will reward every serious reader (although, like Thompson's work, it is far too advanced for

undergraduate audiences). Against those who would see in him a social or ecclesial revolutionary, Vauchez insists that Francis “was not an outlaw nor would he ever be. He was simply detaching himself from institutions which had become oppressive—the family and the commune—and was going to find a status within the institutional Church as a penitent, thus guaranteeing his freedom” (2012, 26).

The lengthy account of how Francis’ success in attracting others to follow the Gospel (and him) gradually led to the institutionalization of his movement and the marginalizing of Francis within his own order is both historically accurate and psychologically sensitive in relating how it affected Francis’ own sense of mission and conformity to Christ. The growing pains this process entailed and the ambitions it often unleashed among his brothers were deeply painful to Francis: “He did not always manage to keep [his] serenity: and he seems to have suffered a great deal from the hypocrisy of some of his companions, who were friendly when with him but criticized him behind his back. As a result of the betrayal, Francis lost his joyfulness and was assailed by doubts” (2012, 126). Vauchez wisely connects this institutional crisis with Francis’ stigmatism (presented in all its religious and historical ambiguity), arguing that “everything seems to have happened as if the reception of the stigmata had constituted for Francis his giving up of control over the future of his order” (2012, 130–31). Here, as with the question of Francis’ spiritual crisis and conversion (2012, 23–29), he reveals a deep understanding of Francis’ religious experience which indulges neither a naïve supernaturalism nor our modern scruples against it.

Not insignificantly, Vauchez begins his lengthy and important discussion of Francis’ “afterlife” as a saint while he was still alive, in the months leading up to his death, when his brothers and the Papacy had already begun their struggle over him and his legacy (which Vauchez calls Francis’ “second death”). Rather than adopt the all too common narrative (at least since Sabatier) of a true Christianity betrayed by the Institutional Church, Vauchez instead shows how, beginning with the multiplication of hagiographical texts in the first years after Francis’ death, there was “a successive effort by his spiritual sons to establish the image of their master: efforts that were inconclusive” (2012, 194). Indeed, the divergence between the two portraits offered some twenty years apart by Thomas of Celano is, Vauchez writes (with considerable understatement), “inherently discouraging” (2012, 21). Vauchez (2012, 156–246) next carefully traces out the process by which these early disagreements over the person and Christian meaning of Francis were quickly caught up in the larger struggles over the mission of the rapidly clericalized order within the Roman Church, and the reaction to the domestication of Francis’ charism among the Spirituals in the long century following his death.

The eventual settlement of this controversy effectively covered over the person of Francis for the rest of the Middle Ages until the late nineteenth

century, when Sabatier reopened the debate. Vauchez is less interested in these contemporary battles over Francis than Thompson, and says surprisingly little about the more recent scholarly controversies which Thompson so ably dissects. Instead, Vauchez concludes his study with a lengthy discussion of “The Originality of Francis and His Charism” (2012, 249–336), in which he offers an overview and assessment of Francis’ religious genius and its considerable (though neither absolute nor unambiguous) relevance for contemporary faith. Ranging from his importance for biblical exegesis to environmental responsibility to contemporary ecclesiology, this discussion will certainly repay careful reading and re-reading by anyone trying to follow in the modern world the spiritual path Francis marked out eight centuries before. To be sure, not every reader will agree with Vauchez’s judgments on these matters, but no informed reader can afford to ignore them.

Ultimately, of course, no final word about Francis is possible, but only further words. Given the failure of those who were with him to pin down Francis into a settled image, Vauchez concludes, neither should contemporary readers “be surprised not to have found in this volume an unequivocal picture of Francis that would reinforce what they knew or thought they knew about this person” (2012, 333). Rather, Francis’ continuing importance not only for Christianity but for religion in general—Vauchez calls him “a pluriform myth for our time” (Vauchez, 2012, 239)—lies precisely in his ability to escape the neat scholarly categories which have ensnared and domesticated so many other religious figures. Thus, while neither Thompson nor Vauchez have settled any questions about the life and meaning of the Poverello of Assisi, both (in their own, very different ways) have helped bring those questions to life again at the beginning of a new century in Franciscan scholarship. For that alone, Thompson and Vauchez deserve our gratitude, and their works deserve a place in the libraries not only of every AFCU member institution but of every serious student of Francis.

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Meet Our Contributors

Donald Casey, Ph.D., teaches at Felician College in Lodi, NJ. He has an STL degree in Systematic Theology and a PhD in philosophy and currently serves as Associate Professor in both the Philosophy and Religious Studies departments at Felician. Since returning from a pilgrimage to Assisi two years ago Donald has devoted research to St. Francis of Assisi, St. Clare, and Franciscan thinkers. Don also published a book of readings on Franciscan Philosophical thought this year and earlier published an article on Rumi in *The Fountain*, an Islamic journal.

Sr. Georgia Christensen, FSPA has been an Adjunct Associate Professor at Viterbo University and was coordinator of the AFCU Symposium, 2012 held at LaCrosse in June, 2012. She has recently begun service to her community as the Congregational Secretary, Franciscan Sisters of Perpetual Adoration.

Sr. Felicity Dorsett, OSF is a member of the Sisters of St. Francis of Perpetual Adoration. She works as an assistant professor in the philosophy and theology department at the University of Saint Francis in Fort Wayne, IN. Her poetry, mostly religious and often Franciscan, has been published in *The Bible Today*, *The Cord*, *The Association of Franciscan Colleges and Universities Journal*, and elsewhere.

Thomas Krampf is author of five books of poetry, including *Subway Prayer and Other Poems of the Inner City*. He now lives in western NY, in close proximity to St. Bonaventure University. His great grandfather, Wilhelm Krampf, was the first music professor there, starting in the 1870s.

Suzanne Mayer, IHM, Ph.D. is a full professor and the coordinator of the Pastoral and Theological Studies department at Neumann University. As part of the first group of faculty sent by the university to Assisi last year, she did some writing and spiritual integration following that experience. Along with her teaching and administration, Sister has a small pastoral counseling practice and does consultation, retreats and days of reflection for religious communities.

James Norton is Dean of Liberal Arts and English professor at Marian University, Indianapolis. His academic specialties are in British and global literature, and his administrative mission focuses on civic engagement, programming, and student success in liberal learning. His public service includes president of the Indiana College English Association and currently president of the Ouiaatenon History Society.

Catherine Petrany is a Ph.D. candidate at Fordham University in biblical studies. She holds degrees from Marshall University (B.A.) and Fordham University (M.A. and M.Phil.). Her research interests include the book of Psalms, biblical wisdom literature, and the reception history of the Bible.

Lance Richey, Ph.D. is Associate Professor of Philosophy and Theology at the University of St. Francis, Ft. Wayne. He received his doctorate philosophy from Marquette in 1995 and a second doctorate in Biblical Theology from Marquette in 2004. Lance is a regular contributor to the AFCU Journal.

Robert E. Till, is an Assistant Professor at Neumann University. He holds degrees from Saint Bonaventure University (BBA); the University of Notre Dame (MBA); and the University of Massachusetts (Ph.D.). Prior to receiving his Ph.D. he was a Managing Director at JP Morgan Chase where he had been employed for over 20 years. His research interests included Organizational Justice, Pay Satisfaction, and Ethics.

David L. Whidden III, Ph.D. is Assistant Professor of Theology at Our Lady of the Lake College in Baton Rouge, LA. He received his Ph.D. in religious studies at Southern Methodist University, where he wrote his dissertation on Thomas Aquinas. He has also had an article published on Anselm of Canterbury in *Nova et Vetera*.

