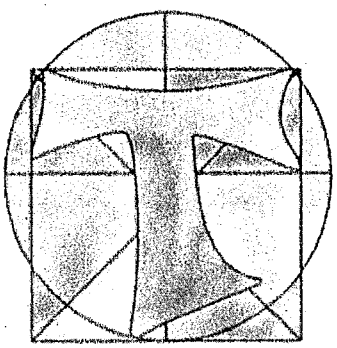

The AFCU Journal:

A FRANCISCAN PERSPECTIVE ON HIGHER EDUCATION

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From the AFCU Board Chair

Dear Colleagues,

Peace and good! At the AFCU's annual meeting in January, presidential colleagues came together to further the common Franciscan mission of our institutions. We ratified the AFCU's strategic plan, the implementation of which is already underway. Collaborative efforts in the areas of the Franciscan intellectual tradition, retention efforts, service projects, and dissemination of the Franciscan message were affirmed. Through these efforts, we meet our students where they are and help them grow in knowledge and faith.

Pope Francis has led us, by word and example, to "return to the roots" of our Catholic faith. He has exhorted us to be mindful of the poor. He has taken the gospel message, the same for two millennia, and spoken it anew. People of various faiths have respect for Pope Francis who lives as he believes, continuing to eschew the papal apartment in favor of more modest quarters.

The pope's actions harken us back to the example of our founder Francis, who embraced poverty. Cardinal Bergoglio took the name of our holy founder so that he (and we) would always be mindful of the poor. In the spirit of Saint Francis of Assisi who said, "Let us begin again. For up till now, we have done little or nothing," we are called to look anew at our relationship with Christ. The Franciscan charism of ongoing conversion challenges us to examine our lives individually and corporately to grow ever closer to the Word made flesh.

I thank the editor of the *AFCU Journal*, Adam DeVille, for his efforts in producing this publication. I am grateful to our contributors, who invite the readers to plumb the depths of the Franciscan intellectual tradition. In the same way that Saint Francis of Assisi pointed to Christ, may the words contained herein ultimately lead us to a deeper relationship with the Savior.

May the Lord give you His peace.

Sincerely,
(Rev.) Malachi Van Tassell, T.O.R., Ph.D.,
President,
Saint Francis University,
Loretto, PA

A New Editor and New Ways of Passing on the Franciscan Tradition

Though I agree with the great moral philosopher Alasdair MacIntyre that "in general autobiography is a treacherous form. . . . [N]othing is more tiresome than the kind of tedious self-preoccupation in most autobiographies,"[1] I will nonetheless cautiously essay a few introductory autobiographical comments here as the new editor of this journal—if only to clarify my own approach to editing for benefit of readers and contributors alike.

The previous editors, Lance Richey and Sr. Felicity Dorsett, both very lovely colleagues of mine in the Philosophy-Theology Department here at the University of Saint Francis in Ft. Wayne, IN, have handed the editorial baton to me. They did a splendid job with the last issue of this journal, and I remain grateful to them for that and much else besides.

Sr. Felicity, herself a talented and much published poet, has in fact agreed to stay on, but as the poetry editor after both Barbara Wuest and Murray Bodo separately decided earlier this year that now was the time for them to retire from editing our poetry submissions. All readers of this journal owe them a debt of gratitude for their work over the years. They have, in fact, given us one last gift of their labors in preparing for publication in this issue four poems: "Alive" by **Susan Saint Sing**; "Landscape with Jeffers and the Connecticut River" by **Jennifer Atkinson**; and "Christina the Astonishing" and "Holy Week," both by **Diane Vreuls**.

I am not an innocent when it comes to academic editing, which is perhaps why my name was put forth as your new editor. I have extensive experience in editing in two countries and three languages, having been an academic editor for well over a decade now of, inter alia, scholarly newsletters, collections of letters,[2] another peer-reviewed scholarly journal,[3] and several collections of scholarly articles for such publishers as the University of Notre Dame Press,[4] and Routledge.[5] I have myself published widely in Europe and North America, and reflected on the process of both editing and publishing elsewhere in some detail.[6]

Much of my approach to editing was nicely captured some time ago by the Roman Catholic priest, writer, and editor Richard John Neuhaus, who died in 2009. He once tried to dispel some common misunderstandings of the role of an editor whose sole

job, it is falsely assumed, "is to pick and choose among finished pieces of work which have been submitted to him and deliver them to the printer; that is to say, he acts as a middleman between individual authors and an expectant public." But those of us who have been editors—*especially* for fellow academics!—know how much more is involved in the process than that, and how much time it takes. Neuhaus again:

> it is not sufficiently appreciated that editing is a self-effacing vocation. An editor is the servant of both author and reader, although authors are sometimes less than grateful for the help. To be an editor is to be aware of the road not taken. When editing the work of others, one's own goes unwritten.[7]

Neuhaus's own reflections as an editor were occasioned by the publication of a collection of essays by Norman Podhoretz, who edited *Commentary* magazine for many years, reflecting on that experience in his "In Defense of Editing" where he poses the question "Is it all worth it? Over and over again one asks oneself that question, tempted as one is to hoard some of the energy that goes into editing for thinking one's own thoughts or doing one's own writing." Podhoretz answers himself thus:

> In the end an editor is thrown back, as any man doing any job faithfully must be, on the fact that *he* cares and that he can therefore do no other. He cares about the English language; he cares about clarity of thought and grace of expression; he cares about the traditions of discourse and of argument. . . . [T]he editorial process is a necessity if standards are to be preserved.

Podhoretz perhaps sounds a touch too self-important here, but his overall point is well taken: editing is about preserving a coherent and graceful tradition of written expression that achieves maximum clarity not for the sake of its own preciousness, but precisely as a *service* to readers. It is a thoroughly Franciscan vocation in that regard.

Part of the "logic" of Christian service is that it recognizes the importance of humility most especially in those who do the serving. If one serves (or edits!) in a *de haut en bas* manner, has one really engaged in an act of Christian service? At the same time, however, the logic of Christian humility recognizes that those

being served (or edited!) need to have the humility to accept the gift of service with grace. In that radical economy of grace inaugurated by the foot-washing Lord of the universe and embodied so well by St. Francis of Assisi, all of us—editors, writers, and readers alike—serve each other in the course of seeking to "proclaim the good news with great power for the fulfillment of the gospel of our beloved Lord Jesus Christ."[8]

There is much good news continuing to happen on Franciscan campuses across the country, and this issue brings some of that to your attention.

Lance Richey brings us evidence of a wildly successful international conference held here at the University of Saint Francis in Fort Wayne last May about the life and work of Dorothy Day. Lance's paper from that conference, "Romancing Lady Poverty Anew: Dorothy Day and the Franciscan Tradition" skillfully and gracefully brings the oft-overlooked Franciscan aspects of Day's life to our attention.[9]

The rise of service learning in the last several years is a promising development much in keeping with our various Franciscan charisms. **Laura Taddei and Louise Whitelaw** discuss some of the important connections that need to be drawn between service and teaching so that the former is not some extraneous or extrinsic addition to the latter, but an integrated part of student learning in the classroom and out.

John R. Holmes' essay "How Would Francis Teach My English Class?" is a welcome invitation to explore more deeply what it means to embody a Franciscan charism not just in a theology department or campus ministry activity or university mission statement, but in the heart of the university, the classroom, showing a genuinely integrated and properly Catholic worldview that sees creation as a poem, and literature as theophanic.

Arthur David Canales and Matthew Sherman have penned a *plaidoyer* about Franciscan campus ministry and service towards LGBTQ students. Based on some very limited survey data of Franciscan campuses, they essay an argument that seeks to hold in tension Catholic sexual ethics with Franciscan hospitality towards everyone.

Such Franciscan hospitality was indeed genuinely radical in the 1960s with its ghastly "sundown" laws forbidding African Americans from staying in certain towns overnight. The article, "Deep Humanity and Hospitality," by **Albert Sears,** has unearthed a lovely story about the Franciscan Sisters Carina

Schisel and Ritarose Stahl who, in May 1968, welcomed the African American poet Gwendolyn Brooks, and gave her overnight accommodation at Holy Family College when the unjust laws of Manitowoc, Wisconsin forbade them from doing so.

Our final article comes from **Lewis Pearson**, "How a Non-Franciscan Discovered a Personal Love for Saint Francis." It recounts Pearson's experience as a philosophy professor with very limited exposure to Saint Francis married to a number of common misconceptions about him. Those were cleared up by reading Chesterton's famous biography of Francis, and then by taking the AFCU Franciscan Studies Online Certificate as a result of which Pearson discovered, inter alia, the deeply eucharistic nature of Franciscanism and its commitment to a particularist, personalist, and materialist relationship to the world.

In the book reviews section, we have **Paula Scraba** reviewing *Francis the Leper: Faith, Medicine, Theology, and Science,* noting how and where the authors have updated their original research from the 1980s. Updated or not, however, questions still remain, and likely seem destined ever to remain, as to the precise nature and causes of the bodily ailments and illnesses that afflicted St. Francis.

But afflicted in body or not, the subsequent Franciscan theological tradition after the passing of its namesake in 1226 attained great intellectual vigor and influence in one of the most controverted questions in Latin theology in the second millennium. **Domenic D'Ettore** reviews *The Immaculate Conception: Why Thomas Aquinas Denied, while John Duns Scotus, Gregory of Palamas, and Mark Eugenicus Professed the Absolute Immaculate Existence of Mary,* showing the pivotal role played by Scotus and other Franciscans in what eventually became settled Catholic doctrine in 1854. The book with the unwieldy title is written by a young and most promising Roman Catholic priest-scholar, Christiaan Kappes, whom I know personally, and whose career already shows enormous promise in deconstructing some of the most pernicious myths that have been used to justify the East-West split in the Church since the eleventh century. It is with great anticipation that those of us working in the field of Orthodox-Catholic relations, of whom I am one, watch for further work from Kappes.[10]

We also look forward, of course, to the 2016 AFCU symposium at Marian University in Indianapolis (whence Fr. Kappes hails, incidentally). The journal will be present, and as always

the journal greatly looks forward to meeting once and future contributors. Those giving papers at the symposium are, following our standard practice, heartily encouraged to think about submitting those papers for possible publication in this journal in 2017 and beyond.[11]

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[1] "Interview with Alasdair MacIntyre," *Kinesis* 20 (1994): 43-44.

[2] *Unité en Division: les Lettres de Lev Gillet («un moine de l' Église d'Orient») à Andrei Cheptytsky 1921-1929* (Paris : Parole et Silence, 2009)

[3] I am the editor of *Logos: A Journal of Eastern Christian Studies*, the only peer-reviewed and trilingual journal of its kind in North America publishing original scholarship on all aspects of Eastern Christianity.

[4] I have a forthcoming collection with UNDP bearing the (tentative) title of "Married Catholic Priests."

[5] My forthcoming edited collection, "Eastern Christian Encounters with Islam" is likely to appear in 2018.

[6] See my "Sinners Well Edited," *Journal of Scholarly Publishing* 39 (2008): 168-73.

[7] *First Things*, February 2004.

[8] From the prayer over the deacon prior to his reading the gospel in the Byzantine liturgy.

[9] Richey and I edited the proceedings, *Dorothy Day and the Future of the Church*, which were just published this year by Solidarity Hall Press in a handsome and affordable volume which is now the most wide-ranging treatment of Day's life in print.

[10] See, inter alia, my *Orthodoxy and the Roman Papacy*: Ut Unum Sint *and the Prospects of East-West Unity* (University of Notre Dame Press, 2011).

[11] Kindly send papers to me in Word format at adeville@sf.edu. Any and all questions about publication should be sent to me also, along with books for review.

Romancing Lady Poverty Anew: Dorothy Day and The Franciscan Tradition[1]

BY LANCE BYRON RICHEY

A rebellious adolescence struggling against the more conventional expectations of a prosperous middle-class family. Dreams of travel and adventure in a time of war and civil strife. An idolization of romantic love as the highest good one could attain. A religious crisis severing family and social relationships. A radical conversion to the gospel as the model for Christian existence. An unswerving loyalty to the Church which still recognized its all-too-human flaws. An embrace of poverty and non-violence as the supreme form of Christian witness in a world ruled by wealth and power. A new movement (of sometimes dubious orthodoxy) established on the margins of society to demonstrate the viability of the gospel as a way of life for all peoples. A posthumous struggle between the Church and followers over the founder's legacy precisely because of its powerful appeal. In sum, a life utterly defined by its time and place, yet transcending both. A remarkable life. A saint's life. An imitation of Christ.

Despite being separated by sex, culture, language, and over seven centuries of historical change, the lives of Francis of Assisi and Dorothy Day have remarkable similarities. Indeed, more than anyone else in the American Catholic experience, she came closest to recapturing the allure of poverty and solidarity with the poor that has made the Poverello the most beloved of all Christian saints. Given their affinity, it is more remarkable still that Day never formed any institutional connection to the Franciscan tradition, choosing instead to become a Benedictine Oblate. Nevertheless, she always maintained a special devotion for the Poor Man of Assisi and recognized the affinity between his religious charism and her own work with the poor. To better understand their relationship, this paper will explore: (1) the history of Day's discovery of and lifelong interest in Francis; (2) the influence of Francis' love of poverty on her spirituality and practice; and (3) the Franciscan sources of the radical pacifism she adopted as a way of living out the gospel. Through the mediation of Peter Maurin, Dorothy Day found in Francis a spiritual model and mentor who shaped both her understanding of the gospel and the tasks and structure of the Catholic Worker movement more profoundly than is often appreciated by her disciples or detractors.

Franciscan, rather than (as eventually happened) a Benedictine Oblate of St. Procopius Abbey in Lisle, Illinois? According to O'Shea Merriman,

> At least two possibilities suggest themselves. While Maurin had great respect for Francis, he was more attracted to the Benedictine tradition; it is likely that his preference influenced Dorothy. Second, none of Dorothy's writings of this decade [the 1930s] reveal that she had made the acquaintance of any single Franciscan or Franciscan group of the stature of Virgil Michel and the Collegeville Abbey [with whom she had formed a friendship. Nevertheless, . . .] she remained interested in the Franciscan charism to the end of her days."[9]

This influence sometimes expressed itself in surprising ways: "Once, while preparing for the opening of a retreat, she found herself randomly opening the Bible three times in conscious imitation of Francis of Assisi, a saint whom she greatly admired and whose life of voluntary poverty and peacemaking she strove to emulate."[10] And while she never pretended to a scholarly understanding of the historical Francis or to an explicitly Franciscan spirituality, Day's journey in the Catholic faith was accompanied from beginning to end by the Poverello, who exercised a subtle but profound influence over her life.

II. Romancing Lady Poverty: Peter as Francis *Redivivus*

If Peter Maurin was the decisive influence in her life as a Catholic, the one who first revealed to her that solidarity with the poor was an essential element of the Christian life, it is certainly significant that Day in turn always spoke of Peter in Franciscan terms. Her first biographer, William Miller, quotes Day as saying: "Peter was always getting back to Saint Francis of Assisi, who was most truly the 'gentle personalist.' In his poverty, rich; in renouncing all, possessing all; generous, giving out of the fullness of his heart, sewing generously and reaping generously, humble and asking when in need, possessing freedom and all joy."[11] Indeed, the identification of Peter and Francis is sometimes even more explicit for Day. Mel Piehl writes:

> Because he advocated and lived a life of absolute poverty and generosity based on Catholic ideals, Maurin

> expressed perfectly Day's most deeply held beliefs about religion and society. His humble appearance and open-hearted simplicity brought to mind the saints she knew so well from her studies and suggested that sainthood was a present as well as a past reality. 'Peter was the poor man of his day,' she said. 'He was another St. Francis in modern times.'[12]

(Given her esteem for Maurin, it is difficult to know who is receiving the greater compliment from her, Peter or Francis.) In Peter, Dorothy experienced the Franciscan spirit in its purest form.

The most striking parallel between Peter and Francis was their insistence on voluntary poverty as the foundation of the Christian life, without which the practice of the corporal works of mercy becomes impossible. Day recalls Peter saying that

> St. Francis of Assisi thought that to choose to be poor is as good as marrying the most beautiful girl in the world. Most of us seem to think that Lady Poverty is an ugly girl and not the beautiful girl St. Francis says she is. And because we think so, we refuse to feed the poor with our superfluous goods. Instead, we let the politicians feed the poor by going around like pickpockets robbing Peter to pay Paul.[13]

As Jim Forest describes their initial encounter in December 1932,

> By the time Dorothy met him, Peter had not only returned to the Catholic faith but has acquired an ascetic attitude toward both property and money: he had nearly none of either and, like Saint Francis of Assisi, rejoiced in poverty as if it were his bride. His poverty was his freedom. . . . Like Francis of Assisi and many other saints, Peter had been living on less rather than more for years and found it freeing rather than limiting.[14]

Marc H. Ellis points out that Peter's imitation of Francis—and, by extension, that of Day and the Catholic Worker movement in general—was not rooted in some romantic bohemianism but rather in a prophetic critique of modern society in light of the gospel:

> As a modern follower of Francis, Maurin was profoundly at odds with the times in which he lived. . . . As much as

> anything, Maurin's adoration of Franciscan poverty was designed to free him to preach the gospel and stand as a witness to a culture that prized affluence. His emphasis on faith and contemplation as the foundation for rebuilding the church in a time of crisis was basically Franciscan, as was his emphasis on obedience to the Catholic church, a theme he found crucial in Francis' ability to maintain his radicalism while avoiding sectarianism.[15]

But Ellis goes even further than this. In contrast to O'Shea Merriman, who emphasizes his Benedictine tendencies, Ellis sees in Maurin little less than a reappearance of the Spiritual Franciscans of the thirteenth and fourteenth centuries in offering a radical critique of the existing social and ecclesial order:

> Like others who had sought to emulate the saint from Assisi, Maurin saw Francis's poverty as eschatological. For Maurin, Francis's vision of life, when embodied in the person and the community, broke through the constraints of history and institutional forms, radically questioning the lethargy and 'givenness' of personal and social life. Francis thus represented the transformation that Maurin sought: a return by the person and the community to a total dependence on God. For Maurin, this included freeing the Catholic church and the Franciscan orders themselves from the bureaucratization that had diluted the radical demands of Jesus. Through Francis, Maurin wanted to move to the beginning and the end: the following of Jesus Christ.[16]

Whether or not Maurin would have described his philosophy in such stark terms, Ellis does firmly grasp the radical implications for our society of Peter's "Green Revolution."

At the same time, Peter also taught Dorothy the crucial distinction (so often obscured by the Christian tradition throughout history and even still today) between

> inflicted poverty and voluntary poverty; between being the victims and the champions of poverty. I prefer to call the one kind destitution, reserving the word poverty for what St. Francis called 'Lady Poverty.' We know the misery being poor can cause. St. Francis was 'the little poor

man' and none was more joyful than he; yet Francis began with tears, in fear and trembling, hiding out in a cave from his irate father. . . . It was only later that he came to love Lady Poverty. Perhaps kissing the leper was the great step that freed him not only from fastidiousness and a fear of disease but from attachment to worldly goods as well.[17]

Day also learned, both from Peter and from hard personal experience, not to romanticize either poverty or the sometimes theatrical spirituality of the Poor Man of Assisi. With very sound theological instincts, Day recognized that conversion is for almost everyone a process, and not an event: "Sometimes, as in St. Francis' case, freedom from fastidiousness and detachment from worldly things, can be attained in only one step. We would like to think that this is often so. And yet the older I get the more I see that life is made up of many steps, and they are very small ones, not giant strides. I have 'kissed a leper' not once but twice—consciously—yet I cannot say I am much the better for it."[18]

It was also Peter who impressed upon her the quote from the *Little Flowers* in which she found the secret meaning of the struggles and humiliations involved in the Catholic Worker movement, such as Peter's being mistaken for a Bowery bum: "We can only read over again the story of St. Francis, 'This then is perfect joy,' which we are reprinting in the CW."[19] As early as 1940, Day employed this quote to make sense of the human suffering caused by the economic hardships of the Great Depression, when unemployed men were resented and shunned by their own families: "To be hated and scorned by one's very own—this is poverty. This is perfect joy. The man of the family, out of work thru no fault of his own, scorned, heaped with recriminations by wife, children. It is part of the world's sorrow. Again due to their hard hearts, more than to poverty."[20] Francis' saying, "This then is perfect joy," recurs throughout Day's writings across the decades. Indeed, the daily suffering she encountered seems to have been bearable at times only because of the example of St. Francis and his unyielding emphasis on poverty, both material and spiritual, as forming the heart of the Christian life.

III. The Charism of Non-Violence

If Day's commitment to voluntary poverty as both a spiritual and a social practice can be traced (via Peter) to St. Francis, the

Poverello's influence does not end there. As Francis saw clearly in the thirteenth century, the logical conclusion of voluntary poverty, of total reliance upon God for one's needs, is a renunciation of all forms of violence. Whether allowing himself to be beaten and cast out into the cold when mistaken as a thief (therein discovering "perfect joy"), or voluntarily facing death before the Sultan to preach the gospel, or allowing himself to be stoned and mocked as a madman by the people of Assisi to obtain materials for rebuilding San Damiano, Francis modeled non-violence more effectively than perhaps any other saint in Christian history. In a feudal society ruled by force and permeated with violence, "Saint Francis of Assisi had embraced the pacifist way with remarkable impact; many thousands joined the lay order he founded, accepting an obligation neither to possess nor use deadly weapons."[21] But, as Day would have read in *Rite Expiatis*, even this demand for non-violence among Francis' followers was given the very un-Francis-like proviso, "except in defense of the Roman Church, of the Christian faith, and of one's own country, or with the consent of one's Minister."[22] As we shall see, Day and the Catholic Worker movement took Francis' injunction far more literally than did the universal Church. In any case, "the connection [Day] made between Francis' poverty and pacifism appeared to matter most to her: the topic runs as a thread through many of her writings."[23]

Once again, Peter here serves as a crucial intermediary between Dorothy and the Franciscan tradition. He "shared the joy and excitement of Francis in living the gospel in poverty and freedom. Like Francis, Peter gave up any ideas of power, domination or expediency as means to accomplish his goals, but rather inspired others with the idea of their vocation."[24] Almost a quarter-century before meeting Day, Maurin's pacifism may have led him to emigrate from France to Canada in 1909 to avoid conscription into the military.[25] His insistence on non-violence resonated immediately with Day, and the topic (as well as its Franciscan roots) formed part of the Catholic Worker message from the very beginning. Even during the Spanish Civil War, when almost all those on the left rallied to the Republican side against Franco and the fascists, "Maurin did not speak out, though he made it clear that his way was the Franciscan way, a way that excluded violence."[26] Rather, in issue after issue of the *Catholic Worker*, "Dorothy took frequent notice of the Franciscan contribution to peace, most directly through references to Francis and, in the

early years of the Catholic Worker, through reminders of the Secular Franciscans' contribution along the lines represented in *Rite Expiatis.*"[27]

Day's commitment to pacifism would face its supreme test after America's entry into the Second World War, and the division over it threatened the continued existence of the Catholic Worker movement during the war. Here, too, the figure of Francis is in the forefront of Day's mind as she struggled to remain faithful to the gospel of non-violence in a world totally engulfed in war. In the January 1942, one month after the Japanese attack on Pearl Harbor, the *Catholic Worker* carried on its front page an editorial entitled "Our Country Passes from Undeclared War to Declared War; We Continue Our Christian Pacifist Stand." It stated: "We are at war, a declared war, with Japan, Germany and Italy. But still we can repeat Christ's words, each day, holding them close in our hearts, each month printing them in the paper. In times past, Europe has been a battlefield. But let us remember St. Francis, who spoke of peace and we will remind our readers of him, too, so they will not forget."[28] If the appeal to the figure of Francis were not a sufficiently clear statement of the religious authority behind the paper's decidedly unpopular pacifist stance, the artwork accompanying the editorial removed all doubt: "In the center of the page was a graphic of St. Francis of Assisi with the words 'Peace Without Victory.'"[29]

At the same time, Day realized that even pacifism can become a weapon used to attack and discredit one's opponent, and to dehumanize them, if used improperly. Recognizing the complexity of the human situation and the supernatural demands made by the pacifist position, Day was wary of easy moralizing. Too many men in the Catholic Worker movement that she knew and respected had defected from her cause and enlisted during the war for Day to dismiss or belittle their moral struggles. That attitude, she clearly saw, is itself a form of violence. Instead, "Dorothy realized the consequences of her pacifism, and strove to exercise her understanding of the gospel tradition in such a way as not to appear to pass judgment on others. This she did in conscious imitation of Francis, as she strove to win them 'to another point of view, with love and with respect.'"[30] Even to those who could not share her pacifist convictions, Dorothy Day (like Francis on Crusade in Egypt some seven centuries earlier) offered at least a reminder of the possibility of non-violence as an alternative to those trapped in the violence of war.

Finally, like Francis before them, both Maurin and Day extended this strategy of non-violence to the Church, humbly submitting themselves to its authority and refusing to resort to attacks of any sort upon its leaders (even when they were deserving of censure by any natural standard). By doing so, Day and Maurin avoided the sectarian temptations that bedeviled Francis' thirteenth- and fourteenth-century followers (a pattern which the Catholic Worker movement has not been entirely spared). In her September 1964 column Day explicitly referenced Francis' submission to priests and bishops—their human failings notwithstanding—as a model for her own Catholic life. This attitude of disobedience and disrespect, she understood, was itself a form of spiritual violence against the Church. Indeed, "Day permitted no criticism of priests or bishops in her presence, immediately coming to their defense. She suppressed Peter Maurin's mild anti-clericalism from the Catholic Worker. She told Stanley Vishnewski that Catholics should emulate St. Francis of Assisi's attitude of respect and reverence toward the clergy."[31] However unpopular her pacifism may have been in mid-century American society, however unsavory her past, and however scandalous to middle-class sensibilities her political views, the Church reciprocated her loyalty precisely because of the obvious authenticity and sincerity of her convictions. Like Francis before Pope Innocent III, Dorothy Day could so fundamentally challenge the American Church only because she was an unquestionably loyal child of it. Mark and Louise Zwick have argued that "this bond with the Church allowed Francis and the Catholic Workers to maintain their radicalism in following the gospel without losing perspective or seeking self-aggrandizement. Their critique of the Church and the secular world was their very lives."[32]

Conclusion

Like Francis some seven centuries before her, Dorothy Day posed a fundamental challenge to the society in which she lived, presenting an alternative vision of community in which the gospel values of poverty and non-violence would supplant the worldly ones of wealth and power. This vision, in all its essentials, was that of the Poor Man of Assisi, whose example never ceased to inform and inspire Day in her apostolate. Day once wrote of Francis, "Men are usually of their time. St. Francis is timeless."[33] The same is true of his ideals, and no one in the history of the American Church more effectively embodied them than Day. In

the same way, and with much the same degrees of success and of failure, "Dorothy Day did for her era what St. Francis of Assisi did for his: recall a complacent Christianity to its radical roots."[34] As has been shown, though, in many respects Dorothy's accomplishment was only an adaptation and extension of the work Francis began seven hundred years earlier. Whether she thought of herself as a Franciscan in any formal sense, or whether the Church categorizes her as such, is largely irrelevant. O'Shea Merriman rightly concludes of Day, "From Francis, she imbibed continued lessons in poverty and peace and, inspired by his love for God and others, strove to promote justice and harmony among her contemporaries."[35] As such, Francis would certainly have seen Day as one of his own—as should we.

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[1] Originally published in Lance Richey and Adam DeVille, ed., *Dorothy Day and the Church: Past, Present and Future. Proceedings of a Conference held at the University of Saint Francis, Fort Wayne, Indiana, May 13-15, 2015* (Solidarity Hall: Valparaiso, IN, 2016), 161-74.

[2] Brigid O'Shea Merriman, *Searching for Christ: The Spirituality of Dorothy Day* (South Bend, IN: University of Notre Dame Press, 1994), 175.

[3] Jim Forest, *All is Grace: A Biography of Dorothy Day* (Maryknoll, NY: Orbis, 2011), 294.

[4] Mark and Louise Zwick, *The Catholic Worker Movement: Intellectual and Spiritual Origins* (Mahwah, NJ: Paulist, 2005), 122.

[5] O'Shea Merriman, *Searching for Christ*, 176.

[6] *Rite Expiatis*, 8. See http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_30041926_rite-expiatis.html.

[7] O'Shea Merriman, *Searching for Christ*, 178.

[8] Dorothy Day, *Loaves and Fishes* (intro. Robert Coles; Orbis, 2003 [orig. 1963]), 145.

[9] O'Shea Merriman, *Searching for Christ*, 177.

[10] Ibid., 26.

[11] William Miller, *Dorothy Day: A Biography* (San Francisco: HarperCollins, 1984), 235.

[12] Mel Piehl, *Breaking Bread: The Catholic Worker and the Origin of Catholic Radicalism in America* (Tuscaloosa, AL: University of Alabama Press, 2008), 65-66.

[13] Day, *Loaves and Fishes*, 48.

[14] Forest, *All is Grace*, 106, 114.

[15] Marc H. Ellis, "Peter Maurin: To Bring the Social Order to Christ," pp. 15-46 in Patrick Coy, ed., *Revolution of the Heart: Essays on the Catholic Worker* (Philadelphia, PA: Temple University Press, 1988), 20, 19.

[16] Ibid., 21.

[17] Day, *Loaves and Fishes*, 82-83.

[18] Ibid., 83.

[19] Entry from March 11, 1959, in Day, *Duty of Delight*, 253.

[20] Entry from July 24, 1940 in ibid., 59.

[21] Forest, *All is Grace*, 153.

[22] *Rite Expiatis*, 34. With less persuasiveness, O'Shea Merriman claims that the Third Order's "refusal to bear arms is generally acknowledged as being instrumental in the breakdown of the feudal system" (*Searching for Christ*, 287 n. 11).

[23] Ibid., 178.

[24] Zwick, *Catholic Worker Movement*, 116.

[25] Dorothy Day and Francis Sicius, *Peter Maurin: Apostle to the World* (Maryknoll, NY: Orbis, 2004), 5. The reason for his emigration is disputed.

[26] Eileen Egan, "Dorothy Day: Pilgrim of Peace, pp. 69-114 in *Revolution of the Heart*, 77.

[27] O'Shea Merriman, *Searching for Christ*, 177.

[28] "Our Country Passes from Undeclared War to Declared War; We Continue Our Christian Pacifist Stand," *Catholic Worker*, January 1942, 1.

[29] Egan, "Dorothy Day," 82. Dorothy Day and the Catholic Worker movement maintained their pacifist stance after the war, protesting civil defense exercise in the 1950s and the Viet Nam War in the 1960s, though the immediate existential importance of these debates never matched the intensity of those conducted in the face of fascist agression.

[30] O'Shea Merriman, *Searching for Christ*, 179.

[31] Nancy L. Roberts, Dorothy Day and the Catholic Worker (Albany, NY: SUNY Press, 1985), 105.

[32] Zwick, *Catholic Worker Movement*, 117.

[33] Day, *Duty of Delight*, 186.

[34] Kenneth Woodward, *Newsweek*, quoted on the front cover of *Dorothy Day: Meditations*, selected and arranged by Stanley Vishnewski (New York: Newman Press, 1970; repr. Springfield, IL: Templegate, 1997), cited by Zwick, *Catholic Worker Movement*, 116-17.

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Connecting Service Learning to Course Content in the Franciscan Tradition

BY LAURA TADDEI AND LOUISE WHITELAW

Introduction

Service learning is considered a high impact strategy (AAC&U). Institutions are encouraged to support and provide these intentional student learning opportunities (McNair & Albertine, 2012). How can we connect service learning to course content in the Franciscan tradition? This question guided the present study in which pre-service teacher educators worked with community partners in an experiential, hands-on learning experience. The central part of this study was the participant's reflections on service learning and how it connects to the Franciscan tradition and their institution's core values. Morgan and Kollman (2009) suggested "students' education and the church will be enriched by improving service-learning at Catholic Universities and elsewhere" (p. 27). Service learning provides students with a way to understand the Franciscan tradition. Blastic (2007) believed the purpose of a Franciscan institution was to provide "service of the human community in a Franciscan manner, by staying in touch with suffering" (p. 25).

Background

Service learning provides students with opportunities to learn outside the classroom through volunteering, reflecting on those volunteer experiences, and then making connections between that experience and what they are learning in the classroom (Brail, 2013). The reflection component of service learning is important because "outside-the-classroom activities are valuable as long as learning takes place as a result" (Brail, 2013, p. 242). High impact educational strategies like service learning have been shown to affect student learning positively.

Learning Through the Lens of a Franciscan Tradition

Hayes (2005) described *Franciscanism* as a movement which has had a lasting impact in the education arena by posing a set of questions for responsible educators to consider. E.g, "If God has created us as responsible moral agents with minds and with the power to make decisions of far-reaching significance, how are we to deal with those remarkable God-given powers? Certainly

not by denying them. Probably best by learning a sharper, more critical sense of the values by which we enact them" (p.16).

Neumann University's teacher education program seeks to prepare students to become leaders in the field of education. Grounded in the Franciscan tradition, the university *emphasizes respect for individuals, concern for the environment, and social responsibility* (Neumann University, 2014). Neumann's vision stresses *ethical leadership in service* (Neumann University, 2014). In response to this vision, instructors are encouraged to create opportunities for students to promote these ideals in their respective fields of study and in their lives and careers. The C.L.A.R.E. ("Children Learning And Reaching Excellence") program is an example of uniting the goals of an academic discipline (science methods) with the Franciscan tradition. The program provides academic support for K-8 urban Catholic school students and also gives students the opportunity to talk and listen to each other each week.

According to Holbrook (2012), "leadership was never a primary goal of Francis; he found his path to leadership in response to serving God" (p. 3). As demonstrated in the reflections of undergraduate students who completed the service learning experience in the C.L.A.R.E. program, there were many unanticipated outcomes and in the end students, like St. Francis, were transformed by their experiences (Gillespie, 2008). At the heart of the service learning experience, the students reflected on their awareness of having done something positive to help others and on their capacity to be positive role models. "The spirit of Franciscan leadership rests in being present to the other . . . by listening to the needs of the other and responding deeply in meaningful ways, one acknowledges their humanity and dignity" (Holbrook, 2012, p. 9). One student demonstrated the value of being present while taking part in this service learning experience:

> The C.L.A.R.E program has made an impact on me because it shows me how easy it is to light up a child's world if only for a short thirty minutes. I feel that each of the students at DNA were so excited to have a special project to complete and work with the Neumann students. It was a really good feeling to be so appreciated by the students.

The C.L.A.R.E. reminds us that, for many, service is a calling and a life mission rather than a course requirement. When

connecting service opportunities to required learning opportunities, faculty hope that some type of growth and reflection will take place and that consequently students will feel themselves called to future service. Student reflections demonstrated that insights were gained and change took place. As faculty, we too reflected and experienced change – of our objectives and hopes for our students, and of what it means to teach through a Franciscan lens.

Learning through Student Reflections

The research design methodology for this study was qualitative action research. The participating students were asked to complete an anonymous qualitative survey to share their reflections on their service learning component and to connect this experience to their Franciscan institution's core values. The survey included a description of the C.L.A.R.E. program and six questions:

1. Considering the purpose of the C.L.A.R.E. program, describe something that has made an impact on you while taking part in this program.

2. Describe ways you have helped a child in this program.

3. Culturally responsive educators create an environment that is inclusive, understanding of social and cultural norms, built on a constructivist theory, and truly interested in getting to know their students. Reflecting on these characteristics, how might this experience have helped you to be more culturally responsive in the future?

4. Please describe the science lesson or lessons you have integrated and how the children responded.

5. What one thing would you do differently the next time as you reflect on your experience?

6. How can this experience reflect the CORE values of Neumann University - RISES (Reverence, Integrity, Service, Excellence, and Stewardship)? Please explain.

Students in two sections of science methods in the fall 2014 semester were invited by the researchers to complete the six

reflective survey questions after their participation in the C.L.A.R.E. program. In addition, the students were asked to complete five reflective journals using the following guidelines:

> The journals should be reflective and thoughtful and focused on how you made a difference, what you learned about working with children, how it connects to the Franciscan tradition and/or NU RISES. Please also reflect on topics that include building community and culturally responsive teaching. Please reflect on the following quote as you complete your journal entries: St Francis "offers the hope and promise of a worldview that is inclusive and nonjudgmental, built on the fundamental premise of love, peace, forgiveness, and service; acts of caring, compassion for others, and a community of interconnected relationships with all creatures" (Holbrook, 2012, p. 2).

Examining the student reflections provided an understanding of how students learned through the experience of the C.L.A.R.E. program (Brail, 2013).

Service Learning Through a Franciscan Lens

Examination of student responses to the survey, as well as classroom discussions and journal entries, revealed several themes. For example, students made it clear they needed to know the purpose of their service and the instructor found that intentional and direct prompts helped students reflect on service learning through a Franciscan lens. Holbrook (2012) provided three ways Francis influenced others: focusing on a shared purpose/goal; serving others; and building community. These three themes were used as the basis for explaining the findings.

Focusing on a Shared Purpose. After the initial group visited the community partner site to participate in the C.L.A.R.E. program, students shared that the experience was not what they expected. Subsequently, a discussion developed about why the students were participating in this activity and what they should be reflecting on. Without a shared purpose and goal, students may misunderstand why they are participating in a service learning project. Students contended that once they understood why they were there and what they were doing, the project made more sense to them.

In the beginning of the survey, the purpose of the C.L.A.R.E. (Children Learning and Reaching Excellence) program was

described and students were asked to share something that made an impact on them while taking part in this program. A few of the student responses to question one of the survey reflect the shared goal of this service learning opportunity as follows:

- "I enjoyed being able to see the excitement in the students' eyes"
- "What impacted me most was being able to work with a diverse group of students."
- "I really enjoy the feeling I get when I help a student accomplish something."
- "The importance of providing not only a quality education but the supports necessary to the children has made a big impact on me while in this program."

The student responses demonstrated an understanding of a shared goal of helping children to learn.

Service to Others. Since this was a science methods course, students initially did not understand how participating in the C.L.A.R.E. program connected with teaching children science. The community partner and the instructor collaborated and developed a plan where the students would work with a small group of children incorporating science lessons for a portion of the time they were at the community partner site. The rest of the time, students provided one-on-one tutoring to individual children and any other assistance requested by the teachers.

During a class discussion after the first two visits, a few students asked if they could attend only for the time when they were implementing the science lesson. This provided a good opportunity to discuss how service learning in the Franciscan tradition should focus on more than just doing service for the sake of service. As Horan (2011) stated, there is need for, "a generation of young people committed to service, not out of a sense of philanthropy or condescending self-gratification, but out of identification of injustice in the world that calls for protest and committed engagement" (p. 70).

The discussion revealed that students needed time in class to talk about what they were doing in their service learning program. The instructor intentionally asked questions and provided prompts so students could reflect on serving in the Franciscan

tradition. Since the purpose of the C.L.A.R.E. program was to ensure children were learning, students were asked to describe ways they have helped a child in this program. The diverse responses included tutoring, helping children study, and providing support for math, reading, and writing. One student wrote he "helped a child in this program remember the excitement science brings to education."

In order to connect their learning to the Franciscan tradition and their institution's core values, the students were also asked how their experience reflected the core values of the institution: reverence, integrity, service, excellence, and stewardship. Many of the students felt service was reflected in their experience. One student wrote:

> I think that the CLARE program is a thorough example of service. We are all doing this as a volunteer experience, which connects it to service. I also think that the core values apply in the aspect of integrity. Having integrity means to be honest and to have strong moral principles. As we go to the CLARE program we all exemplify integrity because we are following the Franciscan tradition and choose to care for others over ourselves.

One student acknowledged that "we are always learning how to be a better teacher."

Building Community. As future educators, teachers need to find ways to build community with the children, families, and communities where they serve. In question three of the survey, students were invited to explain how they were becoming more culturally responsive. One student responded,

> It has made me more aware of the cultural differences that are prominent in not only people, but the places where we live. It has broadened my understanding of cultural diversity and has changed my perspective in the ways that I think and act.

Another student provided the following,

> I believe reflecting on these characteristics makes me understand the different cultures and homes the children come from and that each child will be experiencing different things at home and in their community and I need to

reflect and understand that and incorporate that in my classroom and my lessons.

Some of the students mentioned this was their first experience in an urban setting and how this helped them learn new ways of teaching and working with children and families.

Reflections and Recommendations: Service Learning that Leads to Transformation

The goal of this study was to connect service learning in a science methods course to the Franciscan tradition. In order for service learning in the Franciscan tradition to be successful, students, instructors, and community partners must understand the shared goal and purpose. One way to do this is to provide time in the classroom for discussions on the topic before the students participate in their service learning opportunity. In addition, adequate time should be provided for follow-up and discussion among the community partners, instructors, and the students to determine how things are going. Initially, students were asked to submit journals each week to describe what they were doing in their service learning setting. One recommendation for the future would be to guide the students with quotes or prompts to help them with their reflection.

Service learning in the Franciscan tradition challenges students to do more than serve; it encourages students to recognize inequalities and advocate for change. The survey questions specifically asked students to think about inequality and how they could make a difference in the life of a child. The following student responses demonstrated a recognition of valuing differences and gaining an awareness they did not have before taking part in this service learning experience:

- We have to learn in today's society that everyone is different and awesome in their own way and getting to know all the different cultures in the world has helped me grow and understand children so much more.

- This experience has helped me be more culturally responsive because I have realized how many different cultures there can be in a school, and I have learned to respect each culture and enjoyed working with students of many different cultures.

- This experience has helped me realize how important it is to truly know your students in order to be culturally responsive while teaching. There are so many differences among students. I will need to be knowledgeable of my students' cultures, prior experiences, and their specific learning styles. This will make my teaching and activities more appropriate and effective for my students. I will be able to teach to my students' strengths.

Providing students with ways to advocate and make a difference in the community where they serve leads to opportunities for transformational learning. Change was evident in the students' attitudes and understanding of service learning. Another suggestion would be to ask students to find resources and advocate in the community, and then build this into the classroom discussions. Students can also be provided with information about St. Francis and St. Clare to research before beginning this service learning and then be encouraged to reflect on service learning through a Franciscan lens.

Conclusion

Service learning opportunities can provide students with a heightened understanding of civic engagement as well as an opportunity to work for change. Gillespie (2008) explained how St. Francis preached transformation:

> While he believed in the innate goodness of every individual person, he wanted to encourage each one to be their best possible self as a reflection of God's goodness. In this sense, he did encourage transformation. His intent was to change the person. And his goal was to create reaction and through reaction to create change (p. 69).

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How Would Francis Teach My English Class?

BY JOHN R. HOLMES

As the senior member of the English department at one Franciscan university, and the product of six years of Franciscan education at another, you might imagine that I have been stewing over questions of the role of Franciscan thought in English literature and composition for some forty years. You would be right. You might also quite reasonably expect that in all that time I have reached some conclusions about integrating the Catholic Franciscan tradition into an English curriculum. There, alas, you would be wrong. But I have, at least, noticed things that I do in the classroom, and that my colleagues and mentors have done over the years, that have a distinctly Franciscan flavor, and can—with a little effort—be presented in a more conscious manner to students and colleagues as Franciscan in spirit.

A Franciscan approach to literature can be analyzed under four broad categories: (i) a Franciscan emphasis on the incarnational; (ii); the notion of "inscape," borrowed from Gerard Manley Hopkins but nonetheless considered Franciscan in origin (and certainly in spirit); (iii) Francis's own interpretation of the Pauline distinction between letter and spirit, which guides not only the way we read Scripture, but also so-called *secular* literature in the classroom; and (iv) the world as God's poem, which opens up literary study beyond prose to poetry.

1. Incarnationalism

The meaning of the incarnational principle in the thought of St. Francis is manifold. It affects us as teachers of literature primarily because of one major tradition in Western poetics—not universally held, particularly in the present era, but important enough even now to be studied as a tradition—which is the tradition of literature as *mimetic*, imitating nature. Nature has to be a good thing if it is worthy of imitation. On that Aristotle and Francis agree. But what is peculiarly Franciscan in the imitation of nature in literature is the assumption not only that nature is good, but that its goodness is a species of praise to God. The best example of this notion in poetry is a poem that is most often the first item in historical anthologies of Italian poetry: the Canticle of the Creatures by St. Francis himself. It is our great fortune that Francis himself happened to be a poet, though that fact

has no *necessary* bearing on what we may say about Franciscan values in literature.

A few lines of the saint's most famous work will be enough to establish what we mean by Franciscan incarnationalism. Let's take the five lines celebrating Brother Sun.

> Laudato sie, mi signore, cun tucte le creature,
>
> spetialmente messer lo frate sole,
>
> lo qual'è iorno, et illumine noi per loi.
>
> Et ellu è bellu e radiante con grande splendore,
>
> de te, altissimo, porta significatione (CtC 3-4, Francis, 1978).

> Praised be You my Lord with all Your creatures,
>
> especially Sir Brother Sun,
>
> Who is the day through whom You give us light.
>
> And he is beautiful and radiant with great splendor;
>
> And bears a likeness of you most high one (CtC, Francis, 1999).

As nature poetry, this is not just a celebration of the creatures for their own sake, but in fact a praise of the creator *through* the creatures. Earlier translations rendered the prepositions *cun* and *per* as "for," as if we praise God for the gifts he has given us in nature. But the Victorian poet and critic Matthew Arnold rightly identified the sense of these prepositions in Francis' canticle as one of instrumentality (Arnold, 1865). God is praised *by means of* the Brother Sun and Sister Moon. Still, saying that we praise God through the creatures is not necessarily to say that the creatures have no importance in themselves. The beauty of nature *is* worthy of our attention (and our poetry), but the source and perfection of the creature's beauty is God.

Poetry may be the medium by which we praise God, but the poet does so even if he or she denies or is not aware of the source of beauty in God. Thus the Franciscan vision of poetry embraces

what Matthew Arnold, in contrasting the Canticle of Creatures with Theocritus' Hymn to Apollo, identifies as the pagan poetic concept of nature. The Franciscan vision does not negate the pagan: rather, it embraces the pagan, and goes beyond it. This is why as teachers in the Franciscan tradition we don't have to limit ourselves to Franciscan, or even to Christian, works. Nature is there, our datum, praising God even without our help. In fact, Francis told his followers, the creatures are better at praising God than we are. "Et omnes creatureae," he said, "quae sub caelo sunt, secundum se serviunt, cognoscunt et obediunt Creatori suo melius quam tu" (Adm V.2, Francis, 1978). "And [yet] all creatures under heaven serve, know, and obey their Creator, each according to its own nature, better than you" (Adm V.2, Francis, 1999).

2. Inscape

The Franciscan notion of the dual nature of the praise of the Creator through the creatures is very close to the idea of another Victorian poet, Gerard Manley Hopkins, a notion he called *inscape*. Its similarity should not be surprising, because Hopkins got it from thirteenth-century Franciscan philosopher Duns Scotus's concept of the *haecceitas* or "thisness" of creatures. The Hopkins poem "God's Grandeur" opens very much like Francis's Canticle: "The world is charged with the grandeur of God." But the grandeur will "shine out" to us, creating an "inscape," that is, a landscape that draws us out of ourselves, but at the same time draws us inward in contemplation—and for Francis ultimately upward as well; this power in creatures praises God simply by being itself. As Francis observed, however, human beings are not so good at that. We are blessed (or cursed) with consciousness, so we have to praise God through language—though we can also do so vicariously by perceiving the *haecceitas* that the creature produces merely by being itself—by *selving* (Hopkins turns *self* into a verb in another poem, "As Kingfishers Catch Fire"):

> Each mortal thing does one thing and the same:
>
> Deals out that being indoors each one dwells;
>
> Selves—goes itself; *myself* it speaks and spells,
>
> Crying *What I do is me: for that I came* (Hopkins, 2009).

The divine force that pushes that creature's *self* outward for us to observe is what Hopkins called *instress*; it creates the *inscape* that we perceive. For the human being, however, our truest self is our self in Christ. Hopkins continues:

> Í say móre: the just man justices;
>
> Kéeps gráce: thát keeps all his goings graces;
>
> Acts in God's eye what in God's eye he is—
>
> Chríst—for Christ plays in ten thousand places,
>
> Lovely in limbs, and lovely in eyes not his
>
> To the Father through the features of men's faces (Hopkins, 2009).

The "features of men's faces" are particular and individual, and this is what makes Hopkins's *instress* and Scotus's *haecceitas* peculiarly Franciscan. Rival traditions, including Thomism, were content with the concept of *quiddítas* or "whatness" to translate Aristotle's ὑποκείμενον (*hypokeimenon*) or underlying essence of a thing. It may be the *quiddítas* of the "just man" Hopkins describes that makes him a just man. But it is his *haecceitas* that makes him one specific just man. From its *quiddítas*, Francis could know the nature of the sun. But only through its *haecceitas* could he call it brother.

To the English major this all sounds very Romantic or at least Wordsworthian: the scenario of nature grasping our attention by being itself, that attention making us aware of our inner relationship with nature, and that in turn leading us to what, in *Tintern Abbey*, Wordsworth called "a presence" behind the creatures, which the Christian poet and critic would call God. M.H. Abrams identified this pattern as a major genre of Romantic lyric, the "descriptive/meditative" poem (Abrams 1965). Yet the meditative pattern as Abrams describes it in the "Major Romantic Lyric" is very Franciscan, at least according to St. Bonaventure's analysis in *Itinerarium Mentis in Deum*, "The Mind's Journey to God." Bonaventure saw in Francis's canticle (and in his overall thought) the triune pattern of *extra, intra, supra*: outside, inside, above. We see the *vestigia*, "footprints," of God in nature (*extra*); they lead us inward in contemplation (*intra*); the contemplation

leads us to God (*supra*). Again, Francis says it best, in his later admonition and exhortation to the Brothers and Sisters of Penance, section 61: "omnis creatura, quae est in caelis, in terra, in mari et in abyssis reddat laudem Deo, gloriam, honorem, et benedictionem."

> Let every creature
>
> in heaven, on earth, in the sea and in the depths,
>
> give praise, glory, honor and blessing
>
> To Him who suffered so much,
>
> Who has given and will give in the future every good (TLtF 61, Francis, 1999).

The contemplative pattern of *extra, intra, supra* can be found before Bonaventure, and even before Francis, which suggests that my identifying it as a quintessentially (or *haecceitastically*) Franciscan way of looking at poetry is implausible. But bear with me while I demonstrate how I talk about the Franciscan mode of literary criticism in a core English course when we read Augustine's *Confessions* (written eight centuries before Francis), and perhaps I can justify my anachronism and my Francisco-centrism.

In Book IX of Augustine's *Confessions*, the saint recalls an intimate conversation with his mother Monica in the last days of her life, in which, conscious of her impending rendezvous with eternity, she pondered eternal things.

> Our minds were lifted up by an ardent affection towards eternal being itself. Step by step we climbed beyond all corporeal objects [*extra*] and heaven itself, where sun, moon, and stars shed light on the earth. We ascended even further by internal reflection and dialogue and wonder at your works, and we entered into our own minds [*intra*]. We moved up beyond them [*supra*] so as to attain the region of inexhaustible abundance where you feed Israel eternally with truth for food [IX.x (24)] (Augustine, 1991).

There's something unmistakably Franciscan about this. But if Augustine preceded Francis by 800 years, why is it that we do

not call this reflection Augustinian, and say that the Franciscan charism is all very well for theology and philosophy and geometry, but that there is no essentially Franciscan way to read a work of literature?

Well, it's a subtle matter of the Franciscan spirit behind the letter (more on that below). To my ear, Augustine is saying—and not in a Manichean or Hindu way, but an orthodox Catholic way—"don't look for good, and certainly not for pleasure, in created reality, but in their creator." What Francis says is virtually the same—they are, after all, both saints—but in Francis we feel more emphasis on the creature. For Francis we come to God *through* the creature. Augustine may be close to Francis in his distinction between *use* and *enjoyment* in *De Doctrina Chrisiana* Book I (especially chapters 3-5), but still I think the Franciscan spin puts more emphasis on the Creature; we do no harm in loving the creature if the creature is a means of loving God.

Augustine explicitly says as much in Book X of his *Confessions* in his prose-poem in which he describes his love of God.

> But when I love you, what do I love? It is not physical beauty nor temporal glory nor the brightness of light dear to earthly eyes, nor the sweet melodies of all kinds of songs, nor the gentle odour of flowers and ointments and perfumes, nor manna or honey, nor limbs welcoming the embraces of flesh; it is not these I love when I love my God. Yet there is a light I love, and a food, and a kind of embrace when I love my God—a light, voice, odour, food, embrace of my inner man, where my soul is floodlight by light which space cannot contain, where there is sound that time cannot seize, where there is a perfume which no breeze disperses, where there is a taste for food no amount of eating can lessen, and where there is a bond of union that no satiety can part. That is what I love when I love my God [(X.vi (8)] (Augustine, 1991).

We can call this Franciscan, very much like the Canticle of Creatures, yet still, I think, more Augustinian than Franciscan for the following reason. Note how Augustine begins with the *via negativa* to God, by telling us what the love of God is *not*. It is *not* like the love of the creatures; it is *beyond* that. Yet Francis doesn't worry about denying the creatures: they are *good*, and we *love* them, but that love takes us *beyond* them, first into our

own contemplative mind, but then in our encounter with God by which we go *above*. I think the Franciscan emphasis is different.

In the quotations from Bonaventure and Scotus below we shall find some of the same anxiety I have attributed to Augustine over the reader oversubscribing to the Franciscan love of the creature, and forgetting the Creator—this despite the fact that Bonaventure and Scotus are Franciscans. I think that solicitude is largely because all three are theologians, and have a duty to avoid being misunderstood. The love of the creature in Francis himself is less self-conscious and is part of the flavor of his words (hence the role of the literary scholar in contemplating it). But yet the role of that creature-love in revealing Creator-love is no less clear for the absence of philosophical and theological subtlety in Francis.

3. Letter and Spirit

A third way in which the nature of St. Francis touches our discipline might be found in extending the saint's interpretation of the Pauline distinction between letter and spirit from scripture to all writing. Our job in the literature concentration of the English major at our university is to see that students understand the spirit of a work, assuming (sometimes rashly) that the students have encountered its letter (that is, at least read the bloody thing). Similarly for drama: the director and actor must convey the spirit of the piece, given only the skeleton in the words of the playwright. Francis may have touched on the performance element of the written word in one of his letters to his flock. In reciting the office, he told his order, they should concentrate on "harmony of mind" rather than the sound of the voice (LtOrd 41, Francis, 1999). Finally, in writing classes, there is a bit of reversal in the significance of the letter/spirit dichotomy: the writing teacher wants the student to use the medium of words to convey the spirit; we need them to beget words that are not just lifeless things. See if this admonition of Francis to his brothers reminds you, as it does me, of what teachers of writing do in class.

> The Apostle says: *The letter kills, but the spirit gives life.*
>
> Those people are put to death by the letter who only wish to know the words alone, that they might be esteemed wiser than others and be able to acquire great riches to give their relatives and friends.

> And those religious are put to death by the letter who are not willing to follow the spirit of the divine letter but, instead, wish only to know the words and to interpret them for others.
>
> And those people are brought to life by the spirit of the divine letter who do not attribute every letter they know, or wish to know, to the body but, by word and example, return them to the most high Lord God to Whom every good belongs (Adm VII, Francis, 1999).

Part of what Francis intends with the motif of the "word" is another iteration of his incarnational principle. John the Evangelist presents Christ as Word because the printed or spoken word retains an incarnation of the speaker or writer as long as the spirit remains. The notion that the words of Christ preserved in Scripture and spoken in the Mass preserve his presence was so important to Francis that he expressed it three times to his brothers, in three different writings. Christ is present, Francis said, in "words that consecrate his body" (1LtCl 1-2, 12; 1LtCus 2, 5; LtOrd 34-37, Francis, 1999).

But Christ's kind of incarnation of the person in his words is not limited to Christ (though as in all things, Christ is the greatest and most perfect exemplar). In Francis's letter to Brother Leo, he urged Leo to think of the little scrap of paper, which has survived and is referred to by Franciscan scholars as the "Chartula," as representing the whole of their relationship, and all of the words they spoke on their journey to Mt. Alverna. "I am putting everything we said on the road in this brief message and advice" (LtL 2, Francis, 1999). Francis the poet understood the gnomic nature of lyric poetry, the way in which good poetry crams infinite meaning into a finite package and needs to be unpacked, as well as the way in which the poet dwells in the poem.

The notion of the gnomic nature of poetry can open up the medieval understanding of "letter and spirit" for the modern mind, which is too apt to lose patience with the medieval love of "allegory" (a word we use in the twenty-first century with way too much assurance that we know what the Middle Ages meant by the term, which we disdain as unsophisticated). Reading Francis's letter to Brother Leo makes me think that maybe this, too, is what medieval poets like Francis meant by preferring the "kernel" of the wheat (the "letter") to the dry husk (the "spirit")—or to

use Chaucer's words, the "fruyt" rather than the "chaff" (Nun's Priest's Tale, VII.3443: "Taketh the fruyt, and lat the chaf be stile," Chaucer, 1987).

Too often students think that literature professors teach "symbolism." We are, they think, teaching us to decode "symbols" understood in that vacuous modern sense of one-thing-standing-for-an-absent-other. But that's not what *we* think we do. Too often, maybe, it is what we end up doing. But it's not what we want to do; it's not our ideal. I believe that our ideal, or at least mine, is close to what Francis had in mind with Brother Leo: the word in the *chartula* stands for the spirit of the fellowship of Francis and Leo in the same way that the candle in the narthex stands for our prayer when we must go away from the physical church. The literary work is the empty form into which the reader must conspire (literally, to breathe together) with the poet for the word to live again. Obviously, Brother Leo can perform this re-inspiring better than any other reader, since he was on the road with Francis when the *chartula* was written; he knows what else is behind the words. With the passing of Brother Leo the best we can do is estimate what was behind the letter by reading other "letters"—everything Francis wrote and what his contemporaries and everyone since has written about him—that is, scholarship. Now, to pass it on, we need to mediate the letter of that scholarship by re-investing it with the spirit of the original—which we do by teaching.

Of course, we may not be alone in this endeavor of conspiring and inspiring. The Ancient Greek poets felt that they could be reasonably sure of conveying the spirit in their letters if the Muses, the goddesses of inspiration, spoke through them. Christian humanists felt that the idea of the muses reflected a spiritual reality: the role of the Holy Spirit in guiding us to the truth. Milton's identification of the pagan muse Urania with the Holy Spirit in the opening twelve lines of book 7 of *Paradise Lost* is the best known illustration of the tradition, but it is implicit in Dante's invocations of pagan deities in *Infeno* Cantos 2.7 and 32.1-12; *Purgatorio* Canto 1.8-9; *Paradiso* Canto 1.13-15. With the help of the Holy Spirit, then, we re-invest the chaff of the poem or play or novel with the spirit of its creator.

As Catholic educators, however, we also have another avenue beyond the letter to help convey the spirit behind the letter. The Protestant fear that a human teaching of the letter can go too far in breathing all-too-human breath into the letter instead

of the breath of the Holy Spirit is a very real danger; we have all heard lectures or read criticism from which we turned away muttering, "There's more of John Dover Wilson than Shakespeare in this reading!" But the Protestant response to that dilemma, of limiting the source of all doctrine to scripture, sweeps aside a valuable asset: the living breath of a chain of human relationships leading back to Christ—a con-spiracy, a breathing together, of Catholic Christians, a *tradition* that complements *scriptura.* We can illustrate the process by going back to the example of Leo's *chartula.*

To breathe, in the twenty-first century, the spirit of Francis, we can return to the letter of his utterances, left behind (and handed down, the root meaning of *tradition*) in his writings. But we don't have to stop there. We can't interview Brother Leo and Francis's other companions any more, but in 1244, the minister general of the Franciscan order could. He directed all the friars to record all they "might know with certitude" about Francis, and one result was *The Legend of the Three Companions* (Leo was one of those three, along with Angelus and Rufinus). Anyone who has ever taught literature knows that sometimes anecdotes culled from friends of the author illuminate the author's work in the classroom better than anything the author may write.

So this, too, is the "fruyt" that the medieval poet was after: not just some abstract "true meaning" behind the letter, but the living fullness of the human experience that left behind the artifact. We are not "decoding," delivering the "real meaning" behind the words, because if that's all that literature is, then the poet should simply have given us the "real meaning" in the first place. Rather than decoding, we are re-constituting, like astronauts with their freeze-dried meals. We want our students to encounter the totality of a poem, and not just the empty husk they find in the Norton Anthology. Of course, even the anthology is partially reconstituted; the students who read the introductions and footnotes bring more to the poem than those who read only the poem. But most of the time the poem is all they have time for, so we as teachers bring as much of that living breath as we can into the classroom. What is that living breath? It is the fruit of all we have read about the poet, including letters to the poet's companions, and all we have heard in similar classrooms when we were students. And if we're lucky, twenty or thirty years later, when the student reads the letter of the poem again, at least a smidgen of the con-spired totality will survive, and swirl

up again in the student's memory, and be an experiential part of the reading of that poem.

The lesson of this teaching experience is one of the sharpest pangs of human experience, and I think of it thus: athletes usually do their best work in their youth. Poets often do their best work in maturity. But teachers? We usually don't do our best work until after we are dead. But you could say the same thing about the saints.

4. Creation as a Poem, Poetry as Creation

These few reflections exhaust what significance I could find in the words of Francis himself. But consider later Franciscan writers. Bonaventure, e.g., expands the incarnational motif—the way in which creation praises God by being (Psalm 19: "The heavens are telling the glory of God")—into something close to J.R.R. Tolkien's notion of art and literature as "sub-creation" (Tolkien, 1997). As we are creatures, we do not "create" in the same sense that God creates, since we make things with substances God created, following images likewise from God. Tolkien's observation in his 1939 essay "On Fairy Stories" that we ought to use a different word for our "creation" than for God's might in fact be considered an insight of the Franciscan tradition. Duns Scotus argued that *any* word predicated of God can never have precisely the same meaning as it does when predicated of a creature. A mother can love and a judge can be just, but neither that love nor that justice can ever be identical to the love and justice of God.

Yet because mothers and judges are created in the image and likeness of that Creator, they are endowed by their creator with certain inalienable desires—to live, yes, and to be free, yes, but also to create. The observation is not new with Bonaventure or Scotus: Plato's *demiourgos* in the *Timaeus* anticipates the concept; Coleridge implies it in his famous definition of "Imagination" at the end of Chapter 13 of *Biographia Literaria.* "The primary Imagination I hold to be the living power and prime agent of all human perception, and as a repetition in the finite mind of the eternal act of creation in the infinite I AM" (Perkins, 1995). Coleridge makes the analogy from the bottom up, from the human creator to the divine. Bonaventure, as we might expect, makes the analogy from the top down. (In that case, it would not technically be analogy, for the prefix *ana-* means "upward" Perhaps it would be catalogy, from *cata-*, "downward." The world,

says Bonaventure in his Prologue to the *Breviloquium*, is God's poem.

> Totus iste mundus ordinatissimo decursus . . . describitur procedure a principio usque ad finem, ad modum cuiusdam pulcherrimi carminis ordinate, ubi potest quis speculari secundum decursum temporis verietatem, multiplicitatem et aequitatem, ordinem, rectitudinem et pulchritudinem multorum divinorum iudiciorum . . . Unde sicut nullus potest videre pulchritudinem carminis nisi aspectus eius feratur super totum versum, sic nullus videt pulchritudinem ordinis et regiminis universi, nisi eam totam speculetur (Bonaventure, 1891).

> The whole world in its perfectly ordered course may be described as proceeding from beginning to end like the most beautiful poem written in accordance with the rules, in which, depending on its temporal course, one can see the multiplicity, diversity, simplicity, order, rectitude and beauty of many divine judgments. Therefore, just as no one can see the beauty of a poem unless his gaze embraces the poem in its entirety, so too no one sees the beauty which lies in the order and rule of the universe, unless he looks at it in its entirety (Tatarkiewicz et al., 2005).

Bonaventure emphasizes the relationship between our creation and God's in two ways: first by pointing out that the very materials of our creation are made by God, and second by indicating the interior, mental locus of the creative process. In his commentary on Peter Lombard he says,

> Deus enim operator a nihilo, natura vero . . . ex ente in potential, ars supponit operationem naturae et operator super ens completum: non enim facit lapides, sed domum de lapidibus (Bonaventure, 1885).

> God creates from nothing, nature transforms potential into real existence, and art assumes the previous action of nature and transforms existing things, for it does not create stones, but only a house of stones (Tatarkiewicz et al., 2005).

Thus the mason, in concert with the architect, builds the cathedral, but could not do so had God not made the stones. We do not, like God, create *ex nihilo*, but our creation is somewhat like God's in that it uses matter found outside of us disposed according to forms found inside of us (though both Plato and the Franciscan philosophers might argue that God is the ultimate source of those forms):

> Anima . . . facit novas compositions, licet non faciat novas res, et secundum quot fingit interius, sic etiam depingit et sculpit exterius (Bonaventure, 1887).
>
> The soul creates new compositions, though it does not create new things, and it paints and sculptures outwardly what it devises inwardly (Tatarkiewicz et al., 2005).

The Oxford Franciscan, Duns Scotus, agrees: only God can be said to create in the fullest sense.

> Creatio proprie dicta est production ex nihilo, id est non de aliquot, quod sit pars primi producti et receptivum formae inductae (Scotus, 1914).
>
> Creation, strictly speaking, is production from nothing, that is, not from anything that is a part of the product or the basis of the form introduced into it (Tatarkiewicz et al., 2005).

Nevertheless, the poet in the act of creation imitates the creative nature of God. Though he does not create from nothing, as God does, still his creation is not altogether from nature, but from the soul. As Bonaventure put it in the passage just quoted, the soul creates "outwardly what it devises inwardly."

How would Francis of Assisi teach my English class? Have I answered the question in my title yet? Well, of course the real way to teach in the Franciscan tradition is simply to imbibe the spirit of Francis and in so doing we will give to everything a distinctively Franciscan flavor. For one thing, I'm sure Francis would love his students as brothers and sisters in the way I certainly try to. Only he would do it better.

Still, some learners—among whom I count myself—prefer to begin with lists, and the fourfold list offered here was my starting point as we began with the incarnation, moved to "inscape," took

up the Pauline distinction between spirit and letter, and lastly engaged creation itself as a poem. These are not four mutually exclusive categories; they overlap. But they express ways in which the heart of Francis can be found—even in an English class.

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Franciscan Campus Ministries and LGBTQ Emerging Adults: Providing Moral Guidance and a Pastoral Plan

BY ARTHUR DAVID CANALES & MATTHEW SHERMAN

Introduction

This article examines the ways in which LGBTQ (lesbian, gay, bisexual, transgender, questioning) emerging adults (Arnett, 2004, 9) are ministered to on Franciscan campuses of higher education in the United States. At the outset of this paper, we want to clarify that our aim is to be faithful to Church teaching by affirming the dignity and personhood of the LGBTQ student population. By affirming the dignity of persons, however, we are making a claim of pastoral welcome, ministry, and inclusion only. It is not the aim of this article to condone homosexual physical intimacy, or, for that matter, any form of sexual intimacy outside the confines of marriage.

The use of the term *affirming* in the context of this article means that Catholic and Franciscan campus ministers would be exercising mercy and grace by affirming LGBTQ emerging adults as homosexual persons created *in imago Dei.* LGBTQ students are sisters and brothers traveling on the same path of conversion as all people do, a path which may never be quite complete on earth.

Given our hopes and parameters, the aim of this article is fourfold: (1) to offer brief findings of an informal survey, completed by participants who currently minister on Franciscan campuses; (2) to demonstrate that one role of Franciscan campus ministry is to meet the needs, issues, and concerns of LGBTQ persons; (3) to demonstrate that providing pastoral care to LGBTQ persons is rooted in a Franciscan theology of inclusion, service, and compassion; and (4) to suggest some frameworks for implementing pastoral programs for LGBTQ college students, which are based upon Franciscan values and in line with the teachings of the United States Conference of Catholic Bishops.

A Survey of Campus Ministries in AFCU Institutions

There is no doubt that dialogue surrounding LGBTQ issues is delicate and difficult for ministers on college campuses. In

order to explore LGBTQ ministry specifically among Franciscan institutions, a brief, *informal* survey of the twenty-four member institutions of the Association of Franciscan Colleges and Universities (AFCU) was conducted between May 4 and July 15, 2015.[1] The questionnaire sought to measure the pastoral mentality and approach of Franciscan campus ministers towards LGBTQ students as well as to gauge interest in working with them. Participation in the questionnaire was voluntary, confidential, and anonymous, and the questionnaire was administered with informed consent. We do not pretend that this was an exhaustive, comprehensive, or definitive survey, and any conclusions drawn from it must keep in mind the survey's limitations so that no misunderstanding or misapplication occur.

The method utilized for this article was data collection via electronic mail and telephone conversations. Forty-one percent (41%), or ten of the twenty-four campus ministers, provided a response to at least some of the questions posed. 50% or five of the respondents were male and 50% or five were female. Seven ministers (29%) responded via e-mail and three (12%) via telephone. The campus ministers who participated in the survey represented eight different states across the country, but the majority worked in the Midwest. There was no information gathered regarding the participant's age or sexual orientation, or whether the campus minister was lay, religious, or ordained.

The data received suggests that Franciscan campus ministers widely agree that it is important to discuss the issues surrounding LGBTQ students, and that Franciscan campus ministers are generally concerned about ministering to LGBTQ students. However, the *relative* lack of respondents—which may have had various causes—might suggest that many Franciscan campus ministers are reluctant even to broach the subject of LGBTQ emerging adults within the parameters of campus ministry. More concretely, such reluctance was expressed specifically by three of the AFCU campus ministers who spoke on the telephone, describing their "campus culture" or their "campus climate" as not being particularly receptive to encouraging an atmosphere which could foster LGBTQ spirituality or cultivate LGBTQ ministry-specific programs or activities. Even more concerning, the conversations indicated that Franciscan campus ministers are concerned that pastoral overtures made toward LGBTQ college students on campus might be misconstrued as being unfaithful to Magisterial teaching. Yet it is our stance that

a campus ministry that affirms the personhood and dignity of LGBTQ emerging adults is doing nothing other than the authentic work of the Church. As noted above, *to affirm* dignity and personhood is not to condone any particular sexual behavior; rather, it is a necessary posture of Christian hospitality.

A review of the responses to the questionnaire can yield a better sense of the concerns raised by the AFCU campus ministers. Below are the six questions that were sent to twenty-four AFCU campus ministers via electronic mail. The questionnaire provided AFCU campus ministers with the opportunity to give feedback on their individual campus ministry's involvement with LGBTQ college students.

The Six Questions on the Survey

- **Question # 1:** *Is there anything LGBTQ-specific on [your] campus ministry's webpage?*
- **Question # 2:** *Is there anything in [your] campus ministry's printed literature about LGBTQ opportunities?*
- **Question # 3:** *What type of pastoral programs does [your] campus ministry provide for LGBTQ students?*
- **Question # 4:** *How does [your] campus ministry advocate for LGBTQ students on your campus?*
- **Question # 5:** *What are some of the obstacles and/or limitations for having LGBTQ-specific ministry opportunities?*
- **Question # 6:** *Can you share a positive ministry experience that directly caters to the pastoral needs of LGBTQ college students on [your] campus?*

Interpretation of the Responses

The limited responses perhaps suggest that Franciscan campus ministries could be doing more to provide pastoral care to LGBTQ students on their campuses. For example, in responses to questions 1 and 2, there was only one Franciscan campus ministry doing something for LGBTQ college students by way of having a brochure that discusses sexuality and gender.

The responses indicate that there are a variety of reasons for this void in LGBTQ pastoral ministry: from a lack of clear understanding of the official position of the Catholic Church concerning homosexual persons, to a lack of openness to supporting and affirming LGBTQ college students and their needs. For example, drawing from the responses to question 3, the majority of Franciscan campus ministries do not provide pastoral programs for LGBTQ students. The typical response was similar to this one: "I'm afraid our administration would not allow such a ministry." Another campus minister noted, "We have a ministry of presence with [LGBTQ] students." The responses for question 4 are similar to those of question 3. Most stated that nothing is done to advocate for LGBTQ college students. One campus minister responded, "Not in any public way. Unfortunately, there are very significant pressures to maintain what some consider 'orthodox' or 'faithful' to what some perceive as the [correct] Catholic teaching."

The final two questions of the survey were more open-ended and all of the AFCU campus ministers who participated in the survey responded to these questions. One campus minister responded to question 5 stating,

> LGBTQ initiatives are grossly misunderstood by the public and by the university stakeholders who [tend] to misinterpret "ministry" to mean "advocacy" or "promotion of an LGBTQ agenda." The "rub" on a Catholic [Franciscan] campus is accepting [LGBTQ students] as persons when immorality of a gay lifestyle cannot be ignored.

In a similar vein, another campus minister responded to question 6 stating,

> There have been some significant, personal discussions with LGBTQ students and allies which have ultimately affirmed the reality of God's love for them. In making the focus of the interaction the reality of God's unconditional love, it has allowed for possibilities of ongoing interactions and supporting [LGBTQ students] in moving toward experiencing God's loving acceptance of themselves through another brother in the Lord.

There are a few AFCU campus ministries doing some good work with LGBTQ students on their campuses. Some Franciscan

campus ministers are trying to be intentional while others are not doing anything with or for LGBTQ students. A glance at all twenty-four AFCU campus ministry webpages would give an educated guess regarding the nature of the ministries of the other fourteen AFCU institutions that did not participate in this study.

Pastoral Needs

Certainly, a few AFCU campus ministries are doing intentional and good work with LGBTQ students on their campuses as noted above. Yet, conversations with Franciscan campus ministries and the responses to our brief questionnaire suggest that these students may be underserved by AFCU campus ministry programming. Part of the reason for that may be the perception among some that LGBTQ ministry is potentially dangerous. Concerns range as follows: (a) theological disagreements about ecclesial teachings; (b) ignorance among campus ministers about the situations that these college students face; (c) possible fear of job loss by supporting LGBTQ functions on campus; and (d) not knowing the best way to minister to students as they confront their sexual identity.

These concerns should be allayed by careful consideration of the Congregation for the Doctrine of the Faith's *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*: "special attention should be given to the practice of scheduling religious services and to the use of Church buildings by these groups, including the facilities of Catholic schools and colleges" (CDF, 1986, 8, n. 17). Such counsel from the CDF may be useful in encouraging AFCU campus ministers to develop programs that minister to LGBTQ students, perhaps with their direct input.

Pastoral Resources for AFCU Campus Ministries Working

Moral theologian Richard M. Gula points out that good pastoral ministry must be motivated by love, it must be hospitable, and it must be just (Gula, 2010, 26). In this spirit, Franciscan campus ministers "can imitate God's making the first move by being *searchers* who reach out to others, including those who are alienated from the Church and society, and create for them a place of welcome" (Gula, 2010, 27). Meeting the spiritual requests and needs of LGBTQ students provides an opportunity to show God's searching love for all, just as Francis did in his

celebrated encounter with the leper. In *The Major Legend of Saint Francis* (*FAED,* II: 525-683), Saint Bonaventure of Bagnoregio (1221-1274) states that Francis' "soul melted" while he encountered a leper and became attuned to Christ's passion (*FAED,* II: 534). Just as Francis recognized and became attuned to Christ's passion in the leper, AFCU campus ministers can become attuned to Christ's passion by loving and accepting LGBTQ students (Dunn & Sundene, 2012, 80).

Certainly, a challenge for campus ministers, in part, comes from a lack of resources which directly address LGBTQ questions. The primary pastoral resources or "tools" which the U.S. Catholic bishops have supplied Catholic campus ministers include (1) *Empowered by the Spirit: Campus Ministry Faces the Future* (1986, 2003) and (2) *Sons and Daughters of the Light: A Pastoral Plan for Ministry with Young Adults* (1997, 2012). Neither document addresses the question of homosexuality.

But the document *Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers* (1997) does address these issues. Although written for parents of homosexual teenagers and offering general recommendations for parents, the advice is also applicable to college campus ministers since some of the document's pastoral recommendations are directed at ecclesial ministers. The bishops' pastoral proposals are as follows:

- Be available to parents and families who ask for your pastoral help, spiritual guidance, and prayer.

- Welcome homosexual persons into the faith community, and seek out those on the margins. Avoid stereotyping and condemning. Strive first to listen. Do not presume that all homosexual persons are sexually active.

- Learn more about homosexuality and Church teaching so that your preaching, teaching, and counseling will be informed and effective.

- When speaking publicly, use the words "homosexual," "gay," "lesbian" in honest and accurate ways.

- Maintain a list of agencies, community groups, and counselors or other experts to whom you can refer

homosexual persons or their parents and family members when they ask you for specialized assistance. Recommend agencies that operate in a manner consistent with Catholic teaching.

- Help to establish or promote support groups for parents and family members.

- Learn about HIV/AIDS so you will be more informed and compassionate in your ministry. Include prayers in the liturgy for those living with HIV/AIDS, their caregivers, those who have died, and their families, companions, and friends. A special Mass for healing and anointing of the sick might be connected with World AIDS Awareness Day (December 1) or with a local AIDS awareness program (USCCB, 1997, p. 6).

While AFCU campus ministers may look to such resources to find general advice and recommendations, it is clear that a cohesive pastoral plan that might aid them in their work with LGBTQ college students is lacking. In developing such a plan, let us turn to a deeper exploration of the Franciscan theological tradition.

Sources for Franciscan Pastoral Theology

Here, we begin with selections from Bonaventure's *The Journey of the Mind to God* and the second version of Francis' *Letter to the Faithful.* These Franciscan documents provide grounds for the ministerial inclusion of LGBTQ Catholics on college campuses. Both Bonaventure's understanding of creation and Francis' understanding of membership and ministry within the Church undergird this discussion.

Although Bonaventure's work came after that of Francis, Bonaventure provides a fruitful place to begin a Franciscan refection on the dignity of LGBTQ students. For Bonaventure, all creation must claim a God-given status as "shadows, echoes, and pictures of that first, most powerful, most wise, and most perfect Principle" (Bonaventure, 1993, 2, 11).[2] Thus, if all "sensible things," from rocks to squirrels, are reflections of God's work and will, how much more so are human persons a reflection of God's goodness and glory (Bonaventure, 1993, 1, 7)? While Bonaventure admits that sin "deforms nature," and thus our God-given beauty, he locates sin not in the doings of others,

but in our own refusal to use our "natural powers," which allow us to receive a "purifying influence of justice" won for humanity through the Incarnation. It is sin, then, which prevents humanity from appreciating the diversity and beauty of God's creation, and it is sin which separates humanity from the work of Christ, who made it possible to see God's goodness reflected in all creation (Bonaventure, 1993, 1, 7-8).

On Bonaventure's reading, the diverse manifestations of creatures and persons that human beings encounter function as "vestiges, images, and displays" of the Godhead (Bonaventure, 1993, 2, 11). On Bonaventure's reading, to recognize God's reflection in LGBTQ students is not an option. Because "one can gather that *since the creation of the world [God's] invisible attributes are clearly seen . . .*," Bonaventure states that "*they are without excuse* who are unwilling to take notice of these things, or to know, bless, and love God in them" (Bonaventure, 1993, 2, 13). Thus Franciscan campus ministries cannot ignore or shrink from LGBTQ persons (Bonaventure, 1993, 2, 13).

While Bonaventure gives an argument for the common call to find God from the order of creation, we now turn to Francis' *Letter to the Faithful,* which provides us with an argument for the common call to hospitality based on the community of the Church. Here, Francis notes that God desires to share His life with all persons, and God similarly calls all persons to a life of holiness. Francis explains that God "wishes that we should all be saved through Him and receive Him with a heart pure and a body chaste" (*FAED,* I: 46). Because of our common call and destiny in God, Francis, like Bonaventure, locates the task of Christian life in contemplation and self-purification, not accusation of sin in the other. Francis specifically admonishes Christian ministers and superiors by claiming that "the one to whom obedience has been entrusted and *who is* considered *the greater* [ought to] be *the lesser*" (*FAED,* I: 48). While Francis admits that those in positions of spiritual authority must counsel their charges in the ways of God, they are to do so without condescension or exclusionary attitudes: "Let him not become angry at the fault of a brother, but, with all patience and humility, let him admonish and support him" (*FAED,* I: 48).

A Franciscan understanding of ministry in general and campus ministry in particular is one wherein ministers counsel and provide direction, and wherein ministers must not neglect others through oversight or ignorance. As Francis notes, there should

be no exclusion between the one serving and the one served, because "we are all wretched and corrupt" (*FAED,* I: 48). While Franciscan campus ministry counsels students who are working through important questions of sexuality, gender, and identity, it does so on the basis of servant-leadership and Franciscan humility. Such pastoral leadership is not only reflective of Francis' own example, but is also a means of honoring the priority of Christ, who is honored in service: "We must never desire to be above others, but, instead, we must be servants and subject *to every human creature for God's sake*" (*FAED,* I: 48).

If LGBTQ college students approach those who are in Franciscan ministry, or choose to worship within our collegiate communities, we owe it to them to receive them in Christ-like fashion. In keeping with Francis' injunction of a ministry of ecclesial hospitality, AFCU campus ministers would be prudent not to label LGBTQ students as objects to be avoided. If Franciscan institutions are unwilling to offer an ecclesial welcome to our LGBTQ brothers and sisters, then they effectively deny the LGBTQ population access to God's word and will, which are, as Francis notes, "spirit and life" (*FAED,* I: 51).[3]

In fact, Francis sent his *Letter to the Faithful* specifically that it might be "spirit and life," which would sustain the faithful "*to the end*" (*FAED,* I: 51). His letter is an act of outreach and merciful inclusion to "all those men and women who receive [these words] with kindness, understand them, and send copies of them to others" (*FAED,* I: 51). Here, we must also note one of Francis' concluding injunctions, "Let those who cannot read have [this letter] read to them frequently" (*FAED,* I: 51).[4] For Francis to write to the learned and the literate is not enough; rather, his letter to all is just that—a letter for the edification of all those willing to know, to read, or to hear. For those teachers and ministers who could read Francis' words, they received a double injunction: to put his words into practice and to share his words, by teaching and example, with those who would not otherwise be able to know Francis' message. To receive Francis' message, then, is already to accept a ministry of inclusion and hospitality for those on the margins.

This kind of intentional ministry to LGBTQ college students is not only in line with Franciscan notions of the dignity of creation and the inclusive service of the Church, but it is also worth recalling that this ministry of hospitality is in line with the U. S. Catholic bishops' understanding of ministry. In *Ministry to Persons with*

a Homosexual Inclination: Guidelines for Pastoral Care (2006), the bishops remark,

> Essential to the success of ministry to persons with a homosexual inclination will be the support and leadership of the bishop and other pastoral leaders. A welcoming stance of Christian love by the leadership and the community as a whole is essential for this important work. This is particularly important because more than a few persons with a homosexual inclination feel themselves to be unwelcome and rejected (USCCB, 2006, p. 17).

The bishops, moreover, urge that all Christian ministries accompany persons struggling with sexual identity, leading them to the teaching of the Church, spiritual direction, and the sacraments (USCCB 2006, pp. 13, 18-20). Like Bonaventure, the bishops insist on a ministry of recognizing the created worth of all who seek God, irrespective of sexual identity. Like Francis, the U.S. bishops wish to avoid the abandonment of persons in the midst of sexual questions.

With hope, AFCU campus ministries can embrace the LGBTQ stranger and embody Francis' exhortation at the conclusion of his letter:

> I, brother Francis, your lesser servant, with a wish to kiss your feet, beg and implore you in the love that is God, to receive, to put into practice, and to observe, as you should, these words and the others of our Lord Jesus Christ with humility and love (*FAED,* I: 51).

"Humility and love" is the heart of Franciscan mission and ministry, whose founder sent out a powerful call to embrace those who might be strangers, that is, preventing the *potentially* forgotten and illiterate from *being* forgotten and illiterate.

What Would Francis Do? Francis and the Leper

There is always the very legitimate argument that must be taken seriously—to wit, since LGBTQ concerns were not in the consciousness of Francis or his contemporaries, we cannot know fully the way he or they would respond to this pastoral situation. Yet, without anachronism, we can tentatively suggest for possible consideration what seem to be legitimate parallels from Francis'

life, where he was challenged by marginalized persons of his own time, many of whom he embraced only after overcoming significant biases within his society and within himself. For example, Thomas Celano (1200-1265) notes in *The Remembrance of the Desire of the Soul* (*FAED,* II: 233-393) that Francis despised lepers and had to overcome his prejudice towards lepers in order to embrace them and to recognize that he was contributing to the malicious and marginalizing treatment of these persons. Thomas Celano notes:

> Among all the awful miseries of this world Francis had a natural horror of lepers, and one day as he was riding his horse near Assisi he met a leper on the road. He felt terrified and revolted, but not wanting to transgress God's command and break the sacraments of his word, [Francis] dismounted his horse and ran to kiss him. As the leper *stretched out his hand, expecting something,* he *received* both *money* and a *kiss.* Francis immediately *mounted his horse* and although the field was wide open, without any obstructions, when he looked around he could not see the leper anywhere (*FAED,* II: 248-249).

It is often overlooked that Francis was discriminatory towards lepers at one point in his life, but he overcame his disgust and "took the bitter for the sweet" (*FAED,* II: 249), becoming invigorated and inspired by the lepers. If Francis was able to overcome his misperceptions concerning the lepers of his day, then, perhaps, we as Franciscan educators and Franciscan pastoral ministers can overcome and look beyond a person's sexual orientation and find sweetness in them as human beings and people of God. When Franciscan campus ministries dismiss LGBTQ college students, it is marginalizing. When Franciscan campus ministries listen and dialogue with LGBTQ students, the latter find openness and affirmation. When AFCU campus ministries embrace the realities of LGBTQ students, the former are demonstrating love and compassion.

Developing a Pastoral Plan *with* and *for* LGBTQ Emerging Adults

It seems appropriate that the role of AFCU campus ministries toward LGBTQ college students should be one of openness and affirmation, addressing the needs, issues, and concerns of LGBTQ students. In today's consumeristic climate, college students vote

with their feet, that is, that if they do not like a particular church they go to another church, sometimes known as the "Starbucks Christians" phenomenon (Setran & Kiesling, 2013, 90). If AFCU campus ministries truly want to be intentional about developing a pastoral plan with and for LGBTQ emerging adults, then being open and affirming is a *sine qua non* for their ministry.

Such a pastoral plan should not be a generic or "one size fits all" plan. It should recognize that developmentally students are in the "provisional" stage of life: transitional, flexible, idealistic, and globally connected (Dunn & Sundene, 2012, 26). This means that some college students can be unique and culturally-accepting persons, and "they generally exhibit a greater openness to and acceptance of others with different lifestyles and values. It also means they have become more approving of others' beliefs" (Dunn & Sundene, 2012, 35).

Alejandro Aguilera-Titus, the director of Hispanic affairs for the United States Conference of Catholic Bishops, offers the following suggestions for creating a community that embraces unity *through* diversity. He describes three levels for Catholic organizations to achieve: (1) developing a sense of belonging; (2) weaving a new diverse community; and (3) achieving ownership and stewardship (Aguilera-Titus, 2009, 91). Each of the levels has three steps, with methods for empowering campus ministries (campus ministers, peer-catechists, and students) to think openly and act differently towards all minorities, including sexual minorities. The chart below helps to visualize Aguilera-Titus' schema:

Levels & Steps	**Level 1 Developing a Sense of Belonging for LGBTQ Emerging Adults**	**Level 2 Weaving a New Diverse Community that Supports LGBTQ Emerging Adults**	**Level 3 Achieving Ownership and Stewardship on behalf of LGBTQ Emerging Adults**
Step 1	Meet LGBTQ emerging adults where they are in life.	Build relationships across cultures and minorities, in this case sexual minorities.	Open wide the doors to the decision-making process for LGBTQ emerging adults to participate.

Step 2	Make LGBTQ emerging adults feel at home & welcomed and respected & affirmed.	Champion leadership formation that includes LGBTQ emerging adults.	Sow and reap full ownership and stewardship of resources to support LGBTQ emerging adults.
Step 3	Develop ministries that cater directly to LGBTQ emerging adults.	View and manage crises as opportunities for growth.	Achieve full commitment to the life and mission of the university by getting all teenagers, including LGBTQ emerging adults, involved.[5]

Embracing unity while respecting diversity strengthens all unique populations within the Church, and such integration calls the AFCU campus to a greater awareness of the LGBTQ other. Ministerial integration with sexual minorities on Franciscan campuses not only makes good pastoral sense, but it also makes for good Franciscan practical theology.

Pedagogical Strategies for Pastoral Implementation on AFCU Campuses[6]

There are myriad ways to implement pastoral strategies regarding LGBTQ students. We, however, recommend three strategies in particular. These are, we humbly stress, merely suggestions for AFCU campus ministers to consider.

Strategy 1: LGBTQ Emerging Adult Speaker Series

One strategy is to bring in LGBTQ speakers within the university community to address and discuss their personal struggles, issues, and concerns of growing up in the Church. It might be prudent to have several speakers representing the various sexual minority groups. For example, the first evening could be with a lesbian speaker who shares her experience; the second session could be a gay man reflecting on his participating in the Church; the third week a bisexual person could express her/his unique

situation as a Christian believer; and the fourth lecturer could discuss transgender issues. It may be wise for the AFCU campus minister to discuss the format of the evening with the presenter and also to ask the speaker for an outline of the presentation a week before she/he presents. This way, the speaker's outline could be shared and discussed with peer-ministers within the campus ministry ahead of time. It may be a good idea for there to be small faith-sharing groups following the speaker to help emerging adults process the topic and to engage in theological reflection.

Strategy 2: Church & Sexuality Series

A second pastoral approach would be to host a "Church & Sexuality" series on LGBTQ issues. Such a series could be launched once a year to discuss LGBTQ issues. The series could involve a variety of themes or topics. Guest speakers, such as theologians, pastors, school administrators, psychologists, and parents, could be invited to share their expertise in certain areas. Such a series on a Franciscan campus might look similar to this:

- *Week One:* Human Sexuality: God's Gift
- *Week Two:* The Challenges of being an LGBTQ College Student on a Catholic Campus
- *Week Three:* The Bible and Homosexuality
- *Week Four:* WWFD: What Would Francis (and Clare) Do?
- *Week Five:* Creating a Franciscan Campus that Welcomes and Affirms All People
- *Week Six:* Growing in Faith and Love: Loving God, Loving Church, and Loving My Identity

Strategy 3: LGBTQ College Retreat

A third pedagogical method is to offer a weekend retreat, which highlights certain LGBTQ themes. "Retreats are excellent ways to enhance faith formation and the spiritual 'backbone' of a comprehensive [emerging adult] ministry" (Canales, 2011, 93). Retreats have a way of moving college students away from an

individualistic (self-centered) mentality to a communal (other-centered) mindset, which would be most appropriate for eliminating prejudices against LGBTQ emerging adults (Canales, 2012, 42). The retreat theme could be the "Dispelling Myths" retreat or the "Acceptance" retreat. The retreat could offer a variety of presentations on topics specifically designed for LGBTQ college students such as "Knowing Yourself, Loving Yourself," "Understanding LGBTQ Spirituality," "Loving God and Loving Neighbor," and/or "Living LGBTQ Christian Discipleship." The list of topics for retreat talks is limitless and the retreat could be as broad or narrow as the campus minister and/or retreat team discerns. Retreats are great avenues for bolstering spiritual growth in young adults and potentially transforming their lives as they enter more deeply into a relationship with God (Canales, 2013, 246).

Taken together these three pastoral approaches offer ministerial support and pastoral implementation strategies for Franciscan campus ministers. These ideas will benefit the entire campus ministry and will demonstrate that a Franciscan campus ministry stands in solidarity with LGBTQ emerging adults.

Conclusion

This article has suggested, based on admittedly limited survey data, that there seems in some places to be a need for perhaps greater support for Catholic LGBTQ students on Franciscan college campuses. Likewise, this article has suggested that to neglect these people runs counter to Franciscan approaches to creation, ministry, and sacramental life in the Church. Moreover, this study has attempted to demonstrate that a comprehensive pastoral program of LGBTQ ministry is aligned with the recommendations of the U.S. bishops. Finally, this work has provided some pragmatic pedagogical suggestions for implementing a program of ministerial inclusion for LGBTQ college students, within a Franciscan context. Such pastoral inclusion is essential both to promote authentic faith and to avoid the Church's loss of those whom God loves.[7]

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[1] Alvernia University, Alverno College, Briar Cliff University, Cardinal Stritch University, Felician College, Franciscan School of Theology, Franciscan University (Steubenville, OH), Hilbert College, Lourdes University, Madonna University, Marian University, Neumann University, Our Lady of the Lake College, Quincy University, Saint Bonaventure University, Saint Francis University (Loretto, PA), Saint Francis College (Brooklyn, NY), Saint John's

College, Siena College, Silver Lake College of the Holy Family, University of Saint Francis (Fort Wayne, IN), University of St. Francis (Joliet, IL), Villa Maria College, and Viterbo University.

[2] Following the standard citation of this translation, this notation is to be read as Bonaventure, chapter 2, section 11.

[3] This final line, quoted here and more extensively in the following paragraph, is not contained in all manuscripts of Francis' *Letter to the Faithful.*

[4] Again, this line is only included in some versions of Francis' manuscript.

[5] This chart was created based upon Aguilera-Titus' work (2009, 86-92) to help visualize for the reader Aguilera-Titus' schemata for understanding ministry with culturally diverse people, in this case LGBTQ college students.

[6] These are just a few pedagogical and pastoral strategies for implementation in a Catholic and Franciscan campus ministry. For more information please feel free to contact: <acanales@marian.edu>, one of the authors of this article.

[7] Many thanks go out to Dr. Katharine E. Harmon, adjunct professor at Marian University, for her redaction of the essay, for her insightful scholarly critiques, and for her wise theological reflections to help strengthen this article.

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"Deep Humanity" and Hospitality: Gwendolyn Brooks's 1968 Visit to Silver Lake College

BY ALBERT SEARS

In May 1968, at a time of social unrest and great change in the United States, the poet Gwendolyn Brooks visited Manitowoc, Wisconsin, and spent time at Holy Family College (now Silver Lake College of the Holy Family). Brooks was the first African-American to win the Pulitzer Prize for poetry, which she did in 1950 for *Annie Allen* (1949), so it is significant that this accomplished writer visited Manitowoc during the Civil Rights era because Manitowoc at that time was a city with little racial diversity. It was also a place with racist laws on the books.

This brief episode in Brooks's life is vital to Silver Lake College because of what it exemplifies about our Franciscan identity and what the institution inherits from its founding religious community, the Franciscan Sisters of Christian Charity. It is also important to the community of Manitowoc, because it helps to document a community in transition during the Civil Rights era. The Franciscan ideal of hospitality perhaps best captures the significance of how Brooks came to visit the college and why telling the story of her visit matters today.

First, some context regarding African-Americans in the Manitowoc community must be established. Manitowoc, still in 1968, was known as a "sundown town," which meant that black people could not sleep in town overnight. In his book *Sundown Towns: A Hidden Dimension of American Racism*, Loewen (2005) notes that the 1964 Civil Rights Act did not change discriminatory behavior in most sundown towns until the 1970s. In some cases, it was not until the 1980s that businesses in some sundown towns began to comply with the law, serving African-Americans in restaurants and providing lodging at motels. Such was the case in Manitowoc. A thorough examination of *The Municipal Code of the City of Manitowoc, Wisconsin* (1946), however, reveals that the small city did not actually establish ordinances against African-Americans' sleeping in the city.[1] Nonetheless, a pattern of harassment and discrimination has been documented in Loewen's research.[2] Such practices appear to have become less stringent beginning in 1970, only a short time after Brooks's visit, when census records show that there were two African-Americans

living in town in that year; the African-American population increased to 71 in 1990 (Loewen, 2005, p. 146).

Such discrimination began to change in 1968 when the federal government passed the Fair Housing Act, which barred discrimination in rentals or sales of property (Loewen, 2008). Changes to address racial discrimination took time in Manitowoc: the city's creation of a fair housing code did not take place until January 1982. This ordinance, which the Manitowoc Common Council passed unanimously, prohibits discrimination against any person seeking housing or accommodation within the city (Fair Housing, 1982). So, when Gwendolyn Brooks visited Manitowoc in 1968, it is likely that she would not have been entirely welcome to spend the night.

It is all the more remarkable, then, that UW Manitowoc, the local, two-year University of Wisconsin campus, invited a black woman to speak, during the evening hours, within the city of Manitowoc. The press coverage regarding the event makes clear that the event would begin at 8:15, the evening of Thursday, May 9, 1968. The *Manitowoc Herald Times* ran an article, "Poetess will read her works" (1968), two days before, profiling the event and Brooks's career. She was to read from her work and discuss "The Sources of Poetry." A fee was to be charged for the event, though UW Manitowoc students were to be given a reduced rate. According to an organizer of the event, Edwin G. Karn, the intent was "to encourage students to supplement their classwork in modern poetry with exposure to widely acclaimed contemporary writers" (Poetess will read from her work, 1968, p. M3). Although some literary scholars today would find the use of "poetess" in the headline dismissive of Brooks's accomplishment as a female poet, it is noteworthy that her racial status is not underscored in the article—apart from noting her affiliation with the NAACP at the end of the article. Would readers of the newspaper have recognized that Brooks was indeed African-American, and would they have understand that the article announced that an African American would be in the town at night? A photo of Brooks ran with the article, but the black and white image may have obscured her African-American features.

The event was also publicized in the weekly UW Manitowoc campus newsletter, *The Center Angle* (Poetry reading, 1968). Again, the start time of 8:15 p.m. is noted, as is a very brief sketch of her writing career, placing emphasis on her accomplishments, such as the Pulitzer and two Guggenheim fellowships. Brooks's

black status is not acknowledged in the newsletter, and her skin color did not prevent her from being invited and appearing at the UW Manitowoc campus. The collective publicity does not make Brooks's racial status a prominent feature of her appearance in spite of the photo of her; one might speculate that such an event, featuring a prominent African-American citizen, contributed to creating more tolerance in Manitowoc. Certainly, hosting the event was progressive given Manitowoc's tradition of forbidding people of color from sleeping within the city.

Thus, from the press coverage we note that a prize-winning poet was speaking in town at night. Yet, we also know that she did not stay within the city and was told at the event that she could not stay in town overnight. We also know that Brooks travelled to Manitowoc by bus, so she did not have her own transportation to leave town until the next day (R. Stahl, personal communication, January 29, 2014). Perhaps the planners simply did not anticipate that she would have taken the bus and assumed that she would have driven herself in her own car. Unfortunately, Brooks was stuck in Manitowoc overnight in circumstances less than hospitable.

Two Franciscan sisters from Holy Family College were invited to attend Brooks's presentation, Sister Carina Schisel, an English faculty member, and Sister Ritarose Stahl, a student working on her bachelor's degree in English. According to Sister Ritarose, after Brooks spoke, a reception was given, which both of the sisters attended. While Sister Ritarose waited in line to get some punch, she overheard a conversation between Brooks and one of the organizers of the event, in which Brooks asked, "Where will I be staying tonight?" The response given to Brooks is what Sister Ritarose distinctly remembers: "Well, I don't know. You're not allowed in town overnight." Evidently, there had been no arrangements made for her to sleep overnight. Shocked and moved to action, Sister Ritarose asked Sister Carina, "Do you suppose that we could take her home?" In other words, to take Brooks to stay with them as a guest at Holy Family College. Sister Carina agreed, and the sisters offered a place for Brooks to sleep. Sister Ritarose adds that Brooks was "most appreciative. I think there were tears in her eyes, because what was she going to do?" Thus the prize-winning poet Gwendolyn Brooks spent the night in a guest room at the college, across the hall from the chapel.

The next morning, she attended 6:30 Mass with the sisters, even though she was not Catholic. According to Sister Ritarose,

Brooks probably heard the singing during the celebration. After Mass, Brooks ate breakfast with them in the cafeteria, hosted by the college president Sister Brideen Long, and the academic dean, Sister St. Mel Kennedy (who later became Sister Anne Kennedy). Shortly thereafter, Sister Carina and Sister Ritarose drove Brooks to the Greyhound Station to catch an 8:00 bus to return to Chicago. Sister Ritarose remarks that they waited with Brooks at the bus station until they knew she was safely aboard the bus (R. Stahl, personal communication, January 29, 2014).

Interestingly enough, within Brooks's writing career, 1968 marks a time in which her approach toward her work was in the midst of revision. She outlines these changes in her autobiography *Report from Part One*, noting their origin in attending the Fisk University Writers' Conference the previous year (Brooks, 1972). Houston Baker places Brooks's attendance at this event in the context of the expanding politicized black literary voice and audience, which had been growing throughout the 1960s, achieving a new articulation of black identity (Baker, 1980). This moment for Brooks was a kind of political awakening in which her attitudes toward her writing shifted to a stronger commitment to speaking to black audiences.[3] Although her writing career from early on illustrates a commitment to representing the lives of blacks on the south side of Chicago,[4] she explained in a 1971 interview in *Essence Magazine* (integrated in her memoir *Report From Part One*) that during the late 1960s she saw her sense of audience shift, from a white one (such as what she would have experienced during her Manitowoc reading) to a black one: "Today I am conscious of that fact that—my people are black people; it is to them that I appeal for understanding" (Brooks, 1972, p. 177). In spite of this shift, her speaking engagements during the 1960s were many, especially on college campuses, where white audiences responded to her with enthusiasm (Kent, 1990, pp. 195-6). Of course, her audience in Manitowoc would have been white, and she no doubt provided such a small white community access to black experience to which it otherwise had little exposure. Certainly, the interaction that transpired in Manitowoc developed an important relationship and legacy.

Shortly after Brooks's stay at Holy Family College, a brief correspondence ensued between her and the sisters. Within the special collections of the Zigmunt Library at Silver Lake College of the Holy Family, there are a number of letters from Brooks to Sister Carina and Sister Ritarose; in addition, there are a number

of autographed books gifted to the college by Brooks. These special items illustrate the college's long-standing commitment to social justice and provide a fine example of Franciscan hospitality in action.

The first of the two brief letters from Brooks to Sister Carina and Sister Ritarose, dated May 22, 1968, is most important in its message:

> Dear Sisters,
>
> I shall never forget your gentle kindness, your deep humanity; I shall always gratefully return, in memory to the hours of strange peace I experienced during my little stay with you. Thank you!
>
> I am mailing today two of the three books I promised. The store had to re-order Bronzeville Boys And Girls; but as soon as it is here, I'll send it, too.
>
> Bless you!
> "affectionately"
> Gwendolyn Brooks

In a postscript written above the note transcribed here, Brooks apologizes for the lateness of her letter, explaining that she has been traveling a great deal.

This note is closest to the time in which Brooks spent the night at the college and reveals the most about the impact of the visit on her. Although Brooks does not speak directly to the circumstances surrounding her visit, she does emphasize her gratitude toward the sisters, which will also be seen in her inscription in *Selected Poems*. Several specific phrases are noteworthy in her message and underscore the positive quality of her experience as a guest staying in the house of strangers: "gentle kindness," "deep humanity," and "strange peace." Sister Ritarose Stahl understands "deep humanity" here to mean that

> We [the sisters] were human enough to know that she was a human being just like the rest of us, equal to us, and therefore, why couldn't she be with us, why couldn't she come [to stay with us]. . . . She was a human being . . . we didn't care that she was black or what she was. She was a person (R. Stahl, personal communication, January 29, 2014).

Brooks's language shows the respect and dignity with which she was treated during her brief stay.

A typed note to Sister Carina from later that year, postmarked November 3, 1968, reiterates Brooks's gratitude and fondness. She remarks: "Thank you for remembering me, with such a pleasant letter," noting that she is sending a copy of her new book, which would have been *In The Mecca* (1968). She concludes: "Please say 'Hello!' to the dear people I met." Although no other detailed correspondence remains, these two notes appear to signify the bonds of friendship resulting from the exchanges of hospitality between the sisters and Brooks.

A series of autographed and inscribed books by Brooks that she donated to the college restate her gratitude for being hosted by the sisters. The inscription in *Selected Poems* (published 1963) reads: "For Holy Family College of Manitowoc, Wisconsin. Sincerely and gratefully, Gwendolyn Brooks, May 22, 1968." The inscription in the paperback edition of *Maud Martha* reads "To Holy Family College With admiration and appreciation. Sincerely, Gwendolyn Brooks, May 22, 1968." The inscription in *In the Mecca*, several months later, reads: "For Holy Family College, with warm good wishes. Sincerely, Gwendolyn Brooks November 12, 1968." Autographed books are always special, but these autographed inscriptions, within books gifted by the author, reveal Brooks's gratitude and the affection that comes out of true Franciscan hospitality.

Kyte (2004) maintains that authentic hospitality, as we see in Gwendolyn Brooks's experience at Silver Lake College, is distinctive and "consists in inviting strangers into a deeper relationship" (p. 12). Hospitality is an important ethical stance because it involves a regard toward others well beyond tolerance; it considers relationships with others, even strangers, as a quintessential aspect of moral development. "While civility and tolerance consist in respecting other peoples' beliefs, hospitality consists in welcoming other people, not just their beliefs" (p. 12).

According to Kyte, hospitality in a Franciscan context "means caring for the needs of strangers and inviting them into one's home, perhaps to the extent of putting one's life, health, and property at risk" (p. 13). A significant component of Franciscan hospitality is the change in attitude toward relationships with strangers, which is a dynamic that can be seen in St. Francis's overcoming his aversion to lepers and in sharing meals with them. The stories from Francis's life regarding lepers and the poor are about how he enters into relationship with them and how these

relationships became for Francis, not imposition, but profound happiness, particularly at meal time (p. 17). Such hospitality, grounded in the gospel is about attending to basic needs such as hunger, thirst, nakedness, and caring for illness (Mt 25: 35-36), particularly for those people who are not already our friends and family (Lk 14:12-14). According to Oden (2001), "Such readiness takes courage, gratitude, and radical openness" (p. 15). Because there is such emphasis on receptivity to the other, there must be a de-centering of the self to be hospitable to the most vulnerable of society (pp. 15-16). Brooks's visit to Manitowoc put her in a vulnerable position, one that she would not have expected. The sisters most certainly exemplified these core values of hospitality in meeting her basic human needs that one night, but even more meaningful is that what ensued was a relationship of value.

The story of Gwendolyn Brooks's brief visit to Silver Lake College in 1968 is an important inheritance for the college community today. We must continue to appropriate the story as inheritance to help concretize our identity and mission, as Carney (2005) suggests we do in her discussion of Franciscan institutions of higher education. The story also illustrates what Short (2004) describes is so important about the dynamic and Trinitarian conception of Franciscan community: "Diversity of persons is enriching; goodness is self-diffusive; the living dialogue of love is essential to being; distinctiveness is divine" (p. 5). Hospitality within the Franciscan tradition assumes the goodness of all people and finds community where others are gathered, no matter who these others are, because there is innate goodness and enrichment within the exchange. As Kyte (2004) remarks, "by associating with people not of our own choosing . . . we develop unforeseen friendships" (p. 14). Gwendolyn Brooks's notes to the sisters illuminate the enriching outcome of hospitality for the sisters, as well as for future generations of the college community reading her autographed books. Hospitality has been and is core to the Silver Lake College community, and we continue to seek ways to apply it as demonstrated by our founding community.

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[1] An examination of the city's 1946 municipal code and then significant revisions subsequent to the 1950 code shows no explicit race-based ordinances. The likely place for such a code would have been section 14, "Offenses Against Public Policy, Safety, Morals and Peace." In revised codes from the 1950s, there are no ordinances discriminating against black people visiting Manitowoc or spending the night.

[2] Loewen claims that at least nine Wisconsin towns, including Manitowoc and the nearby towns of Appleton and Sheboygan, could be classified as "sundown towns"; he is certain there were many others. Derogatory signs warning African-Americans were posted within Manitowoc, according to an account from Gary Gundaker, who lived the town from 1962-64: "The signs were worded approximately 'NIGGER: Don't let the sun go down on you in our town!'" (Loewen, 2005, p. 69). Additional anecdotal evidence about Manitowoc's sundown status can be found on Loewen's online database, "Sundown Towns in the United States."

[3] See Kent (1990) for discussion of Brook's expanded political consciousness in the context of the Fisk Conference, as well as Brooks (1972).

[4] For elaboration, see Schlabach (2013).

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How a Non-Franciscan Discovered a Personal Love for Saint Francis

BY LEWIS PEARSON

Introduction—What has St. Francis to do with me?

My home institution, the University of Saint Francis (USF) in Fort Wayne, Indiana, is sponsored by the Sisters of St. Francis of Perpetual Adoration. Years ago when I first started teaching at USF, I was struck by the seemingly unique name for our sponsoring sisters' order. To satisfy my curiosity during my first semester I walked over to the chemistry department to ask Sister Carol Meyers (a full-time and long-time professor of chemistry and a member of our sponsoring sisters' order) about the name.

"I understand choosing St. Francis as a patron," I said, "and I understand devotion to the Eucharist as expressed in adoration, but what connects the two? Why did the sisters choose the name 'The Sisters of St. Francis of Perpetual Adoration'?"

"Well," replied Sr. Carol, "I imagine it had to do with St. Francis' devotion to the Eucharist."

And that was that.

As I walked across campus back to my office, I ran through a number of thoughts that I had left unspoken, in part because I usually know well enough to remain silent when discussing a topic of which I know little, and in part because the questions I imagined asking seemed so elementary that they might have come across as badgering. As a scholar of ancient Greek philosophy, understanding the effect that Socrates' childlike tenacity in asking questions often had on his interlocutors, I may be especially sensitive to the potential charge of badgering.

"Of course St. Francis had a devotion to the Eucharist," I thought to myself. "What reflective, practicing Catholic *doesn't* have such a devotion in some form or other? Why not 'The Sisters of St. Francis of Hospitality,' or 'The Sisters of St. Francis of Poverty,' or 'The Sisters of St. Francis of Love of Creation,' or any of the other things that seem like a more obvious and essential connection to what is unique and particular about St. Francis?" If I had only known more about St. Francis, Sr. Carol's answer would have been satisfying. I did not know just how important, indeed how central, the Eucharist is to St. Francis of Assisi.

Before coming to USF, I didn't think I had much personal affection for—let alone attraction to the example of—St. Francis,

though I had a great respect for him. Francis, in my eyes, was too good, too holy, too profound in his love of God for me to be able to identify or sympathize with him. I could admire his selflessness and dependence on God while admitting my inability even to wish to be like him. An interaction I once overheard between two students sums up my initial feelings about Francis. A student who was wearing a Tau cross was asked if he had a Franciscan spirituality, to which he responded, "Goodness, no. I like my shoes!" To be confessional, I like *stuff* (nice clothes, etc.) too much for Francis to be on my radar as a personal hero. What, then, would I desire to emulate in a man like Francis of Assisi, who forsook all possessions, and who asked for the same from his followers?

The Kindling of My Love for Francis: G. K. Chesterton

When I began to reflect more on the place of St. Francis and his spirituality in my own life, both as an earnestly practicing Catholic and as a faculty member in the department of philosophy and theology at a Catholic and Franciscan university, a number of channels of grace opened for me, revealing who Francis was and is, which in turn showed me both how he could become a kind of patron and model for me personally, and also how he had already been such to me unknowingly in those years when I would have disavowed a personal devotion to or love for him. One of those channels was G. K. Chesterton's biography of Francis. While admittedly not impeccable in some relatively small historical points, it hit the mark in portraying the spirit of Francis in a way that was infectious. After reading this work, I was inflamed with a kind of boyish admiration of a fellow would-be knight and troubadour who paid all creatures the great honor and compliment of treating them as nobility, worthy of the courtly manners due to those in the retinue of a King.

I was also reminded of pivotal moments in my own life when Francis' courtly imagination inspired me to service of others. By reading Chesterton's book, I was reminded that I had forgotten how my wife and I had chosen to include the so-called Peace Prayer attributed to St. Francis in our wedding liturgy. Somehow I had also forgotten that when I first began teaching I started to pray that same Peace Prayer, which helped remind me that I was about to embark upon my Father's work whose focus is Truth, not me.

I credit Chesterton's biography with lighting in me the fire of love for Francis. In Chesterton's biography I found the key to seeing who Francis is and why I wanted to be like him.

Chesterton succeeded in showing me that we were *already* like each other—as alike as (and much like) two schoolboys who, dreaming of glory and playing their adventure games at recess, make fast friends.

I go into detail here solely because I imagine that many people probably find themselves in a similar position. Previously, when I thought of the example of Francis, I saw only barefoot impoverishment. I saw a life that looked to me like a desert or a bare room. And for one who likes lush jungles and panoplied ballrooms, what I saw was not compelling. Chesterton helped me to see that Francis' asceticism was not a disavowal of the splendor of God's creation, but rather a radical way of entering into that splendor. Where before I saw in Francis a failed knight and a homeless itinerant, I came to see in Francis a glorious knight troubadouring for a Master in whose wide kingdom he could anywhere rightly find home and lay his head. A man of God whose life was once bitter to me had now, thanks to Chesterton's exposition, become sweet. Indeed, my experience of seeing Francis for who he is and realizing what *Francis* saw strikes me as similar to Francis' own story of conversion in the face of lepers. As he writes in the opening of his *Testament:* "When I was in sin the sight of lepers was too bitter for me. And the Lord himself led me among them, and I pitied and helped them. And when I left them I discovered that what had seemed bitter to me was changed into sweetness in my soul and body."[1]

Growth in Love for Francis: The AFCU Franciscan Studies Online Certificate

One other great channel of grace that helped me come to know Francis was the coursework for the AFCU Franciscan Studies Online Certificate (FSOC). For one thing, I learned why Sr. Carol's answer made sense. For another, I began to realize how much I didn't know about the man whom I had respected but never before wished to emulate. What was perhaps most revelatory though, and disturbing in a way, was how much my understanding of Francis was based on pop-culture portrayals of Francis and Franciscanism. I call this last revelation "disturbing" because, as I completed one course module after another in the FSOC, I was more and more struck by how much the popular portrayals miss the mark on just about everything essential to Francis, not least his love for the Catholic Church and (for lack of a better phrase) just how *Catholic* Francis was and is.

Among the numerous revelations afforded me by the FSOC, I would like to highlight just a few lessons I learned. I have chosen these in particular because I think they would be surprising to those who only know the pop-culture Francis, and because they are not mere bits of esoteric trivia, but rather they describe something essential about Francis.

The Centrality of the Eucharist for Francis

For Francis, the Eucharist was preeminent. As Raoul Manselli puts it, Francis saw in the Eucharist Christ Jesus' "only tangible presence on earth."[2] Yet from the pop-culture portrayal of Francis, one wouldn't know that Francis had ever even partaken the Eucharist, let alone that it was of paramount importance to him. Rather than speculate on the reasons for such a glaring oversight, a brief discussion of the nature of God's presence may be helpful here.

Most any Christian would affirm that God is present in His creation. God's presence, however, is manifold and varied in its manifestations. God is present to—and within—His creation in many ways, and not all those ways are equivalent. In other words, saying "God is present" is an ambiguous statement. Jesus tells his disciples that "where two or three are gathered in my name, there am I in the midst of them" (Mt. 18:20). Jesus also says that when the righteous are judged, the King will tell them of his presence in the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner (cf. Mt. 25:35-36). Thus even from the beginning we find God's image present in the seemingly unlikeliest and lowliest of human beings. For the metaphysically inclined, recalling to mind that God as actuality, or *esse*, or being itself *as such*—i.e., the God whose name is "I-AM" (Ex. 3:13-14)—is presence itself *par excellence*, it follows of necessity from God's very nature that He is present in anything and everything that has being (including all of creation).

This is just the beginning. God made himself perfectly present to us in Emmanuel, a name meaning "God with us" (Is. 7:14). Unlike the words of creation, which manifested glorious reflections of the Father, this Word would express God in His fullness (cf. John 1:1-4). And after the life, death, resurrection, and ascension of Christ, God would once again make himself present to us through the descent and indwelling of His Holy Spirit. Thus, as we see, ours is an effulgent and gracious God who desires to make himself present to us in myriad ways. So what's the big deal about the Eucharist?

In short, the big deal is that matter *matters*. Francis is not a gnostic for whom matter is evil, or even inert. For Francis, not even the dirt of this world is dirty. It is lustrous for it, along with everything else that is, partakes in and reflects God. The physical world in which we find ourselves, notwithstanding the fact that it is passing away (cf. 1 John 2:17, 1 Cor. 7:31), is nevertheless *good* even while it groans for its perfection in goodness (Rom. 8:22) when it is finally made new (cf. Rev. 21:1-3). Francis, knowing the inherent goodness of creation, loves it in all its particularity, both for its own sake as well as for the God who has brought it into being.

In the sacrament of the Eucharist, Christ Jesus is made *physically* present to us in his fullness. Bread and wine—which already possessed an inherent goodness as created things—are taken up by the action of the one to whom they belong and they are made into something more. In the Eucharist Christ is made *fully* present in the physical elements. And it is *this* that matters so much to Francis. While all of creation is precious to Francis for love of its creator, the bits of created matter taken up in the Eucharist become manifestations of the Creator Himself. Immediately after opening his *Testament* with the story of his conversion through his encounter with the leper, Francis proclaims his great reverence for priests because of their role in the ministry of the sacrament of the Eucharist, even to the point of saying that

> I do not even want to think about there being any sin in them, because I see the son of God in them and they are my lords. And I do this because in this world I physically see the most high Son of God only in his most holy body and blood, which they receive and they alone administer to others. And I want this holy mystery to be honored above all things, venerated, and kept in costly containers. Whenever I find his holy names or words in improper places I pick them up and ask that they be collected and stored in a proper place.[3]

Francis goes on at greater length about the Eucharist in his Admonition 1:

> Wherefore, all those who saw the Lord Jesus Christ according to humanity and did not see and believe according to the Spirit and the Divinity, that He was the Son

> of God, were condemned. In like manner, all those who behold the Sacrament of the Body of Christ which is sanctified by the word of the Lord upon the altar by the hands of the priest in the form of bread and wine, and who do not see and believe according to the Spirit and Divinity that It is really the most holy Body and Blood of our Lord Jesus Christ, are condemned, He the Most High having declared it when He said, "This is My Body, and the Blood of the New Testament," and "he that eateth My Flesh and drinketh My Blood hath everlasting life."

A little later he continues:

> And as He appeared in true flesh to the Holy Apostles, so now He shows Himself to us in the sacred Bread; and as they by means of their fleshly eyes saw only His flesh, yet contemplating Him with their spiritual eyes, believed Him to be God, so we, seeing bread and wine with bodily eyes, see and firmly believe it to be His most holy Body and true and living Blood. And in this way our Lord is ever with His faithful, as He Himself says: "Behold I am with you all days, even to the consummation of the world."[4]

The Eucharist is the first thing Francis talks about in his first admonition, just as it is the first thing he talks about after his brief summary of his conversion in his *Testament.* Based on Francis' own writings, if a deep understanding of, appreciation for, and devotion to the Eucharist isn't Franciscan, I wouldn't know what is.[5] And yet, when I only knew the pop-culture Francis, I wouldn't have known that it is!

Francis' Particular(ist) Approach

When praying at San Damiano, Francis hears God's voice. God tells Francis to rebuild his church. So with zeal and alacrity Francis does just that: brick by brick, he goes about rebuilding the church at San Damiano. This story is familiar to most people; even the pop-culture picture includes it. But the pop-culture picture starts to mislead just where this story ends. "Silly Francis," goes the popular portrayal, "you thought God meant for you to physically rebuild this particular church, when in fact he meant for you to rebuild and reform the Church at large." There is something to this story, insofar as Francis' actions did contribute to the rebuilding

of the Church at large, and insofar as some of his contemporaries thought such about Francis (recall Pope Innocent III's dream about Francis)—even if Francis didn't think it about himself or his calling.

The popular "Silly Francis initially misunderstood his call" story is misleading because it asserts or implies two false claims: (a) that Francis initially misunderstood his call, and (b) that Francis came to see he was really called to reform the Church at large, and subsequently worked directly to that end. Before taking the FSOC, I would have thought both those claims were true, and I would have thought that even if they weren't true, Francis' work amounted to a rebuilding of the Church at large, so it didn't much matter whether they were true or not. Thanks to the FSOC I came to see how much I had misunderstood the man Francis, and by extension how much I had misunderstood the character of Franciscanism. Whatever Francis' work did or did not amount to, what *he* thought he was doing and *how* he went about doing it are given short shrift if one thinks the above claims are true, or even granting their falsity, that their falsity is irrelevant. In other words: assuming that Francis was exactly right in how he interpreted what God meant when he asked Francis to rebuild his church, and assuming that Francis was also exactly right in how he responded to that call, what would that mean with respect to how to construe his life's work and calling? The answer is that *everything* one might think about his life would be turned on its head.

One might have the view that the individual leper of whom Francis speaks in the opening of his *Testament* was his turning point to holiness, and that a generic love of mankind was the next step of transcendence as Francis ascended a Platonic ladder to disembodied, universal love. This expectation is very much like the impression I had about Francis' repeatedly giving away his own clothes. I thought it was easy for Francis to give up clothes because they didn't matter to him anymore. But I now see that every single stitch of clothing mattered to Francis, and that's why he thought even his stained and tattered rags would make a difference when they were given to someone less clothed than he.

If God did not call Francis to rebuild the Church universal, what, then, do we do with Pope Innocent III's dream? In that dream, Pope Innocent saw the whole Church topsy-turvy, and underneath the teetering structure he spied one man holding it up and keeping it from ruin. And that man was Francis. Because we know of the pope's dream, we are tempted to infer that Francis misunderstood the nature of God's command to rebuild His

church. However, given the witness and the fruits of Francis' life, it is eminently probable that while God *did* intend for Francis' life and work to aid in the rebuilding of the universal Church, and while God *did* give Pope Innocent III this dream to help him see that Francis' work benefited God's Church at large, *nevertheless*, when God told Francis to rebuild His church, God actually meant for Francis to rebuild the chapel at San Damiano, and Francis rightly understood Him.

Looking at the life of Francis, we see that his life is always about what is immediately present, in the physical particularity of the here and the now. He is never concerned with disease, but he is always concerned with this particular leper. He is never concerned with movements at large, but with this particular church. He is not a man who attempts to address neediness in general, but rather he is a man who tends to the immediate need of a brother or sister. He does not see poverty: he sees *this* poor man.

In this spirit, Francis does not just see Jesus everywhere: the saint's great love of the Eucharist is for him precisely the one particular place we come face to face with God in a physical, particular way. Francis' life, from beginning to end, is about the particular. He rebuilds the universal Church one brick at a time.

You may have heard the saying, "Think globally, act locally." As good a sentiment as it may be, it is a sentiment for other charisms and vocations. It is not the sentiment of Francis. Francis would resonate instead with the saying, "Think locally, act locally." It's always in the *here and now* where he hears God's word and obeys. Francis' charism may be further illumined by a passage from Dostoevsky's *The Brothers Karamazov*, in which an elder monk is ministering to a mother vexed in her soul. He tells her, "Try to love your neighbors actively and tirelessly. The more you succeed in loving, the more you'll be convinced of the existence of God and the immortality of your soul."[6] She replies that she has often dreamed of giving up everything to clean and bind the wounds of the destitute suffering, but that she despairs when she realizes that she would be unable to love unless those whom she aided were immediately and visibly grateful. The monk then tells "the mama" the story of a doctor he once knew:

> He spoke just as frankly as you, humorously, but with a sorrowful humor. 'I love mankind,' [the doctor] said, 'but I am amazed at myself: the more I love mankind in general, the less I love people in particular, that is, individually,

> as separate persons. In my dreams,' he said, 'I often went so far as to think passionately of serving mankind, and it may be, would really have gone to the cross for people if it were somehow suddenly necessary, and yet I am incapable of living in the same room with anyone even for two days, this I know from experience. As soon as someone is there, close to me, his personality oppresses my self-esteem and restricts my freedom. In twenty-four hours I can begin to hate even the best of men: one because he takes too long eating his dinner, another because he has a cold and keeps blowing his nose. I become the enemy of people the moment they touch me,' he said. 'On the other hand, it has always happened that the more I hate people individually, the more ardent becomes my love for humanity as a whole.'[7]

It is not the case that a global or universal focus is bad because a local or particular focus is good. Nor is it the case that a lack of a global focus was a personal or moral failure in Francis. It is just that each form of work is different, and failing to see the difference may lead to a failure to truly understand and appreciate Francis for the sake of cleaving to a distorted image of him.

Francis never conceived of his vocation as being a reformer of systems or systemic ills. Rather, his vocation was to love and serve particular people—his Lord Jesus, this brother, this sister. If he was any kind of reformer, he was an inadvertent reformer. On the other hand, he *was* an intentional servant. The servant ministers, the master *ad*-ministers. The servant forms, the master *re*-forms. If it just so happens that this little servant's ministering and forming led to a *re*-forming of the universal Church, then so be it. But Francis' intention and his perception of his vocation do matter. Whether he meant to be a reformer, or whether reform was a salutary but unintended consequence of his actions, the difference is an important one, as any athlete may tell you. "Executing this particular play" is a very different thought from "being conference champion." A player focusing on the former thought may very well achieve the latter, but a player focusing on the latter thought will often achieve nothing. "Being conference champion" is more the focus of the play-*maker*. Designing the plays that may lead to a championship is the activity of a coach, or reformer, whereas the execution of those plays, while it may be the very bread and butter that leads to a championship, is nevertheless the sole focus of the effective player, or servant.

Francis, who envisioned himself as a knight in service of a King and His noble court, knew exactly what God was calling him to do, and he obeyed exactly as he should have. If we misunderstand Francis, we not only endanger our ability to see and love him, but we also hinder our own ability to see and love as he did. That is, we hinder our own ability to be Franciscan.

The Personal Charism of Francis

What cleared the way for my love of Francis is the felicitous realization that I had made a grievous error when picturing him as some disinterested, other-worldly spirit who had changed the world with his great devotion, strength of will, and personal sacrifice. I had envisioned Francis to be like the dreams of the doctor or the mama from that Dostoevsky passage—as a man who loved humanity in general and in the abstract, detached from any particulars, and indifferent to any and all trials and tribulations.

Realizing this error allowed me to then see Francis was, in most ways, the exact opposite of what I had imagined. Rather than being detached from the particular, he loved each and every little particular of God's good creation. Rather than being an unrelatable paragon set apart from all others, his entire life may be best understood in terms of relation and relationships. Rather than being other-worldly, Francis lived for the physical—for Christ in the Eucharist, for the church's priests (faults and all) who give us this Eucharist, for the baby Jesus whose birth he celebrated by inventing the practice and devotion of live Nativity at Christmastime, for the leper who was Christ to him, for the scrap of a rag on his own back that the world would see as worthless, but which he thought valuable enough to gift to another in need of clothing. This is the Francis I came to know, and the one whom I came to love and emulate.

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[1] *The Testament of St. Francis*, from http://legacy.fordham.edu/halsall/source/stfran-test.html.

[2] Raoul Manselli, *St. Francis of Assisi* (Chicago: Franciscan Herald Press, 1988), 67.

[3] http://legacy.fordham.edu/halsall/source/stfran-test.html

[4] http://www.sacred-texts.com/chr/wosf/wosf03.htm.

[5] For more on Francis' "eucharistic realism," see Raoul Manselli, *St. Francis of Assisi* (Chicago: Franciscan Herald Press, 1988), 67-68.

[6] Fyodor Dostoevsky, *The Brothers Karamazov* trans. Richard Pevear and Larissa Volokhonsky (New York: Everyman's Library, 1992), 56.

[7] Ibid., 57.

Alive

When you have sat in the sand
in beach water as clear as glass
and played with a starfish
sunlit in your hands
gentle enough in your holding
that it trusts your
resting
that its carapace nearly un-perceivably
unzips a thousand chenille cracks
and tiny purple *whats?*
reach
shimmering,
seeking

touch

flesh to pentagonal sea

you trace its hardness
and wonder at
sheer, frivolous extravagance and abundance
to place stars here *and there*

that even awe is humbled.

Returning its
parting,
seatracks follow its slow leaving
levitated
in still water

rare notations

leave you silent,
heavy in the sand with
clarity.

Susan Saint Sing

Susan Saint Sing, Ph.D. is the author of eight books and speaks internationally on sport and spirituality and has had a Vatican Appointment to speak on her work. She has been a member of 2 US Rowing World Teams and coached athletes to 7 national medals. She is an avid sailor and boater with 10,000 blue water miles throughout the Caribbean and Eastern Seaboard. The poem, *ALIVE*, was written in the Abacos, Northern Bahamas.

Landscape with Jeffers and the Connecticut River

Oat stalks hang their oat-heavy heads.
Panic grass shakes in the wind
off a goldfinch's wing. Cause,
effect, and cause.

Drone, like the bee, of goldenrod and aster,
tool of the stick-tight and cockleburr,
I park and wade into high riverside grasses.

A dog gnaws on a box turtle, a spider rides
a floating log, straining the air of its midges and leafbits.
A fisherman lazy as late summer current,
casts, reels, and casts.

It occurs to me I am alive, which is to say
I won't be soon. Robinson Jeffers
from Carmel Point, in "an unbroken field of poppy and lupin"

ashamed of us all (of himself), took solace in time,
in salt, water, and rock, in knowing
all things human "will ebb, and all/
Their works dissolve."

Me, too. And I'm not always so patient. I've caught myself
wishing our spoiler species gone, just swept away,
returned to rust and compost for more deserving earthly forms.

Meanwhile, flint arrowheads turn up among the plastic
picnic sporks, the glacial crags and bottom silt.
Hawks roost across the river on the now defunct
nuclear power plant cooling tower,

flotsam left at the human high water mark.
Like mussel shells, like driftwood or seedpod,
like the current's corrugations in the sand.

Here, on this side, a woodchuck sits up, lustrous,
fat on her chestnut haunches, (she thinks herself
queen of her narrow realm) and munches
the fisherman's crust.

Who wouldn't smile? Who doesn't pity—and love—
the woodchuck not only despite but *for* her like-human smugness?
How can I not through her intercession forgive
for now a few things human.

Jennifer Atkinson
Landscape with bloodroot
for Martha Hale Williamson : in memoriam

She demanded I pay attention—
for example,
to the wildflowers we walked by,
not just the easy ones like Queen Anne's lace
or Butter-and-eggs,
but harder, stranger ones:
Trailing arbutus,
Hepatica,
Deadman's pipes.
To tell the truth
I didn't always wholly love
our walks and her half-stern, half-joking
catechism:
What's that? What's that one called?

When she pointed to a flower I couldn't name,
we collected a sprig to bring home
to the other bible,
her headstone-heavy, precious
(we had to wash our hands first)
North American Wildflowers.

She made it my work
to count the petals, assess the leaves—
serrated or smooth?
lobed? alternate? waxy? downy? —
then keeping in mind the season
and context—
field, slope, brookside—
to page through (my favorite part) and solve the mystery.
We paired the real to the right illustration and proper name.

When I asked how a flower got its name—
Why Fleabane?
Cowslip?
St. John's (I thought it was) Wart?

—some of the stories she knew.
Others I know now
she made up whole cloth, and at least once, stumped,
(or who knows why now?) she asked me
Why am I Martha? Why are you Jen?
She'd be saddened by how much I've forgotten—
which Celandine is greater?
which blue Aster is which?
and just where, in the Cockaponsett woods,
her favorite, sweet, pink-turning-white Arbutus, grew.

And perhaps grows still.
I've not lost altogether, though, her lessons,
the habit of close attention,
the pleasure
of names and of seeing in the actual sprig
the guidebook's painted version,
as well as the deep,
harder here to confess
heart-leaps-up joy in recognition,
as on an April wooded hillside
when white, gold-stamened stars
open among the under-rot,
eight-petalled
from a basal rosette of bluish, lobed leaves:
(I can almost hear the name in her voice).
Bloodroot.

Jennifer Atkinson

Jennifer Atkinson is the author of four collections of poetry—*The Dogwood Tree, The Drowned City, Drift Ice*, and most recently, *Canticle of the Night Path*, which won Free Verse Edition/Parlor Press's New Measure Prize. A fifth collection, *The Thinking Eye*, is forthcoming from Free Verse Editions. Individual poems have appeared recently in various journals including *Field, Image, Witness, The Missouri Review, Terrain, Poecology, Cincinnati Review*,

and *Shenandoah.* She teaches in the MFA and BFA programs at George Mason University in Virginia. Even when her poems are not deliberately investigating the aftermath of an oil spill or the damage human greed and fear have done all the planet's species, they are rooted in an awareness of the sacred (which is to say beautiful) connectedness of lives and rock and air and water.

Christina the Astonishing

returned from the dead
to save the poor souls she'd seen
in Purgatory.

It is said she

hid in ovens, climbed trees,
flew up like a bird
to the rafters of a church
to escape the intolerable smell
of human beings.

Seven centuries on

I, no saint, have climbed trees,
hid in the rafters of barns,
camped in my study,
my kitchen, my church, seeking
separation more than solitude.

Now growing old,

I long for those I've shunned,
Seek their touch and, yes, their smell,
lest I too go to the dead
and not know the scent of Your pungent
earth, and those made from its clay
in Your image.

Diane Vreuls

Holy Week

Palm Sunday

In our hands
as we read the Passion
the palm becomes a whip
a sword
a lance.

Tenebrae

When the lights are restored
it is still dark.

Maundy Thursday

When the host
leaves the banquet
don't mourn.
It is not our last supper
with Christ

Friday

Someone
somewhere else
is put to death this day
who cannot be as innocent as you, Lord,
yet you were just as dead as he.

Holy Saturday

We wait.

Easter

We gaze at the altar flowers.
Christ gazes at the flowers.
We meet.

The unseen appearing.

The hoped for
here.

Diane Vreuls

Diane Vreuls has published five books of poetry and prose, as well as work in *Commonweal, America,* and *The New Yorker.* Retired from teaching Creative Writing at Oberlin College, she serves as a spiritual care giver to the hospitalized and home-bound. *After Eden,* a collection of her religious poetry, appeared from Pinyon Press last fall.

Joanne Schatzlein, OSF & Daniel Sulmasy, MD, *Francis the Leper: Faith, Medicine, Theology, and Science* (Phoenix, AZ: Tau Publishing, 2014).

In the words of Bill Short, *Francis the Leper: Faith, Medicine, Theology, and Science* is a "thought-provoking study" that will leave you with a true sense of the power of the collaboration of Franciscan spirituality and science. In this book, Joanne Schatzlein and Daniel Sulmasy revisit their research from the 1980's while graduate students at the Franciscan Institute at St. Bonaventure University. This time around with new technology they have left no stone unturned to take us on a new journey of faith, medicine, theology, and science to question the spirituality and reality of Francis as a leper. During the time of their first study Schatzlein, a Franciscan sister and nurse, and Sulmasy, a Capuchin novice and physician, were both encouraged by their professor Conrad Harkins, OFM to pursue the spiritual hypothesis of Francis and leprosy, asking the question "if St. Francis lived among and cared for the lepers, could he have contracted leprosy?"

This is where our story begins thirty years later with the fascinated desire and effort to carefully explore objectively any new possibilities on the question of Francis and leprosy. Murray Bodo, OFM leads us into the experience with a very illuminating introduction about the sacredness of the stigmata that Francis is known for as bearing the wounds of the crucified Christ. Schatzlein and Sulmasy explore the possibilities of Francis as a leper from a medical, theological, and, most important, spiritual perspective.

The authors' method sought to prove or disprove the leprosy hypothesis and to review what literature has been written about Francis's illness in the last thirty years but to also examine the medical diagnosis from an historical point of view. In the first chapter, "The Idea of Francis as a Leper," Schatzlein and Sulmasy study the biographical and historical sources on the illness of Francis. At the same time they review the medical historical writings of the prevalent diseases during this medieval time and their possible causes. In order to do this Schatzlein and Sulmasy must dissect the Latin roots of some of the prognosis at the time to separate facts of the time from projected possibilities in our modern time. For example, the medieval Latin root for "dropsy" that some biographers imply that Francis developed is what we call "edema" today, as a buildup of fluid and not necessarily a

sign or symptom of an underlying diagnosis of a disease. This is only one example of how biographers may have misinterpreted medical terms from a different era.

What about the wounds of Christ that Francis bore on his hands, feet and side? Our authors are very careful to use the term "fleshy protuberances," as opposed to ulcerated sores on Francis's hands and feet. It is believed from a medical point of view that Francis's protuberances were real. Again the biographers are using the hermeneutic of faith based on hagiographical interpretations to look at historical epidemiology. One needs to go back in history to look at the evidence to say Francis contracted tuberculosis. Tuberculosis, however, was uncommon until after the fourteenth century. Another putative diagnosis was that Francis had diabetes associated with kidney failure. Insulin, however, was not developed until 1922 and so a diabetic in the thirteenth century would not have been able to live as long as Francis did without developing any of the symptoms related to his state of health at the time.

Another possible way to research Francis having contracted leprosy was through the use of scientific paleopathology to examine the bones from the remains of Francis. Unfortunately twice when Francis's body was exhumed—the last time in 1978—there was no paleontological study conducted even though the literature points to the fact that much could have been studied from the body of a person with leprosy. Pictures were taken of the bones of Francis but no further evidence could be obtained. However, should the body of Francis be exhumed again since the time of Schatzlein and Sulmasy first study, new scientific evidence through DNA taken from the body could provide more information to the researchers about conditions such as malaria, leprosy, typhoid, tuberculosis, and other diseases.

After thirty years, Schatzlein and Sulmasy present diagnosis stands by the conclusions from the first study. Questions may be raised as to why they made no changes since the first conclusion. Our authors went by the so-called rule of "Occam's razor." This refers to the heuristic used by Franciscan philosophers and theologians to find the simplest plausible rationale, avoiding unnecessarily complex explanations.

In the context of the present study the signal diagnosis of leprosy could account for other multiple signs and symptoms—e.g., leprosy can account for the trachoma of the eyes, malaria, and signs of dropsy. Leprosy during the time of Francis is not the

same as the leprosy that we know today. Many walked around with a borderline form of leprosy, spreading the disease without really knowing it. It is plausible that Francis might have had this "lesser" form of leprosy. Using differential diagnosis reasoning, the investigators eliminated other diseases or conditions such as dropsy and chronic malaria, which are different today from what they would have been 800 years ago.

However we are left with the continued discussion of leprosy and the stigmata. The question remains that the length of time Francis spent in contact with the lepers could offer a plausible biomedical cause for the stigmata of Francis. At the same time this diagnosis also provides a deeper spiritual explanation of a divine intervention. The leper Francis embraces was Christ himself. If Christ came to Francis in the form of a leper and Francis became leper-like, then in fact he became Christ-like. In this frame of mind the diagnosis is not only a medical diagnosis but also portrays the spiritual significance of Francis of Assisi in conveying the Christ he loved, served, and came to be in his image in flesh and spirit.

Present-day Franciscan researchers and biographers such as Hugo, Short, House, Galli, Spoto, Cunningham and Vauchez for various reasons have had mixed reactions to the hypothesis of Schatzlein and Sulmasy. At the same time the biomedical studies done by Ameniós in 2013 raised a counter-argument to Schatzlein and Sulmasy leprosy diagnosis. It rejected the application of the Occam razor theory of diagnosis, but all three agree that Francis's illness is unlikely connected to his terminal illness. In regards to the stigmata the authors leave us with the plausible theory of a miraculous divine intervention. Medical science is not meant to explain unusual individual events such as miracles. Thus science can explain a diagnosis such as leprosy, but not be able to explain an individual case of the disease such as Francis of Assisi's leprosy. If the body was to be exhumed again with today's technology some of the unanswered questions may admit of a more certain explanation.

The authors are left with the conclusion that we may never know with certainty the illness and cause of Francis's death or a plausible explanation of the stigmata. However, for Joanne Schatzlein and Daniel Sulmasy it was more the personal quest to learn as much as was available and to share that knowledge with others, weaving contemporary science and religion consciously with the past. This integration of mind, body and spirit

has truly lead to an understanding of the sacred story of Francis of Assisi embracing the Christ-like leper and the Christ-like leper embracing Francis of Assisi. Like Francis, we are left with the mystery to continue in our hearts as to how we embrace the leper through faith, medicine, theology, and science. Francis leaves us with these words to ponder: "I have done what is mine to do. May Christ teach you what is yours to do."

Paula J. Scraba, OSF, Ph.D.

* * *

Christiaan W. Kappes, *The Immaculate Conception: Why Thomas Aquinas Denied, while John Duns Scotus, Gregory of Palamas, and Mark Eugenicus Professed the Absolute Immaculate Existence of Mary* (New Bedford, MA: Academy of the Immaculate, 2014), 252pp.

Fr. Christiaan Kappes's book attempts to bridge the theological divide between East and West by showing that the Eastern Church Fathers fundamentally (even emphatically) agreed with the Western dogma that the Blessed Virgin Mary was free from any stain of sin from the beginning of her existence. The book produces text upon text illustrating the Eastern Fathers' doctrine of Mary's "All-holiness" and the faithful continuity of their doctrine through the writings of the medieval Palamas. According to Kappes, opposition to the absolute immaculate existence of the Blessed Virgin Mary emerges in the East only from the influence of Western Scholastics upon Byzantine authors. In effect, the book argues that the Western Tradition, not the Eastern, has found the Immaculate Conception problematic. Kappes locates the doctrine in the Eastern tradition from the fourth to fifteenth centuries and attempts to explain how Western challenges to accepting the Immaculate Conception emerge from the misunderstanding of terminology used by St. John Damascene (675/6-749).

The book divides into two parts. The first, "The Patristic Tradition Before Palamism," gives a tour through roughly a thousand years of Byzantine Mariology beginning with Gregory Nazianzen (c. 329-c. 390) and ends with Andrew Libadenus (c. 1308-1361).

Part one focuses on the development in the Eastern tradition of the title *Prokathartheisa* (pre-purified) in reference to the Blessed Virgin Mary. Kappes shows that, in the writings of these Greek Fathers, the term "purified" carries the sense of an increase in holiness or sanctification without any necessary *cleansing* from previously existing defect or fault. The events in the life of the Blessed Virgin Mary, such as the Annunciation and Purification in the Temple, are not purifications in the strict sense of the term, but can be taken equivocally to refer to moments of increased holiness in one already completely pure.

Kappes shows that St. John Damascene spoke of Mary's purification consistently with the Greek tradition before him. Medieval Latins, notably St. Thomas Aquinas, who read the Damascene's work in translation misunderstood his "equivocal" use of the term "purify." They took him to believe that Mary required purification in the more proper sense of removing a defect. Unwilling to overlook the authority of Damascene, they were led to reject the Immaculate Conception. The Western theologians in the Franciscan School maintained the absolute immaculate existence of Mary by overlooking Damascene's text; something their Dominican brothers were not willing to do (12-13).

Part two of the study, "The Palamite Tradition *Ad Mentem Patrum*," looks forward from the Greek Fathers to the Council of Ferrara-Florence (1438-45). Here, Kappes illustrates the common ground in Mariology between the Byzantine Palamite theologians and the Franciscan Scotist theologians at the council. There Palamites and (most) Scotists took the "Immaculist" position against the "Maculist" position held by the Dominican Thomists. Kappes brings attention to other aspects of Franciscan and specifically Scotist metaphysics, such as the formal distinction and disjunctive transcendentals, which he believes contribute to the Franciscan tradition's ability to dialogue with the Eastern Palamites. Kappes concludes that his study has shown as no other before that "the Greek Fathers – in the line of the Nazianzen until the introduction of Byzantine Thomism in the 14th Century – never vacillated about the all-immaculate status of the BVM, from the first moment of her existence until her glorious assumption into heaven" (196-97). In effect, the theological reasons the East has for opposing the Immaculate Conception are borrowed from the West.

With this basis for agreement, Kappes believes the Franciscan theological tradition is in a position today, as it was 600

years ago, to develop a synthesis of Western and Eastern Mariology. For this to be done, Kappes calls for more work in the area of historical Byzantine theology, building on the work of M. Jugie (*L'Immaculée Conception dans l'Écriture sainte et dans la tradition orientale: étude historico-doctrinale*, Rome, 1952), which, Kappes laments, has been insufficiently taken up by other scholars.

Kappes' *The Immaculate Conception* would be a useful book for historical systematic theologians. The text is extensively footnoted, including long passages of Greek (usually with translations). An appendix provides a useful lexicon for some key terms. Probably most challenging for the reader who is neither historical theologian nor scholar of medieval philosophy will be following the arguments in Part Two, which assume detailed knowledge of metaphysical debates between Thomists, Scotists, and Palamites. An additional appendix explaining such issues as the essence-energies distinction, the formal distinction, and disjunctive transcendentals would help make part two more accessible. A follow up study bringing together the historical content of the footnotes would be a fascinating history of the Council of Ferrara-Florence.

As a point of departure for dialogue between East and West, the book accomplishes what it set out to do. The title, however, manages to be both too long and too unclear. Although it is titled "The Immaculate Conception: Why Thomas Aquinas Denies. . .the Absolute Immaculate Existence of Mary," the volume does not explain why Thomas Aquinas denies the Immaculate Conception or why Thomas denies the Blessed Virgin Mary's "Absolute Immaculate Existence." Thomas Aquinas' objections to the Immaculate Conception (as detailed in *Summa Theologiae* III, q. 27, aa. 1 and 2) are not discussed in the book (possibly because they do not directly relate to positions held by the Greek Fathers or because they did not prove important in discussions held at the Council of Ferrara-Florence). What the book is interested in is Thomas' objection to Mary's "Absolute Immaculate Existence." And on this point, Thomas Aquinas' principal reason is overlooked.

Thomas Aquinas' rejection of the "Absolute Immaculate Existence" of Mary appears in his contention in *ST* III, q. 27, a. 3 that the Blessed Virgin Mary was purified of the *fomes* at the Annunciation rather than from the beginning of her existence. The *fomes*, as Thomas explains in *ST* III, q. 27, a. 3, are "nothing other than inordinate concupiscence of the sensible appetite."

This concupiscence is inordinate when "it fights reason" either by inclining to evil or making it difficult to do good. In the body of the article, St. Thomas takes the position that abundant grace was given to the Blessed Virgin Mary to act according to reason from her first sanctification in the womb, but the cleansing of her bodily sensual appetite itself only occurs with a second sanctification, occurring at the Annunciation. His stated theological reason for taking his position is that it would be unfitting for perfect cleansing of the bodily appetites to occur in anyone prior to the Incarnation of Christ.

As mentioned above, Kappes explains Aquinas's position as arising from a misunderstanding of the term "purified" in the translated writings of St. John Damascene. Kappes' interpretation of the Damascene and his understanding of St. Thomas's interpretation of St. John Damascene are well substantiated. But the Damascene citation and Thomas's explanation occur in the third objection and reply of *ST* III, q. 27, a. 3, and they do not clearly connect to the theological reason Thomas gives in the body of the article for believing that Mary was not purified of the *fomes* by her in the womb sanctification. The question of whether it is fitting for cleansing of the *fomes* prior to the Incarnation is not brought up in Kappes' book. Consequently, the book's reader does not learn "Why St. Thomas denied the. . . Absolute Immaculate Existence of Mary." For these reasons, the book would be more fittingly titled "Why the Eastern Tradition Affirmed when the Western Tradition Struggled to Accept the Absolute Immaculate Existence of Mary." This makes a weaker claim, but better corresponds to what the book accomplishes: namely, showing that misunderstanding the Damascene affected Western theology's Mariology. Further, a title adjustment of this sort would more faithfully convey the book's primary point of interest, which is not Mary's sanctification in the womb (at conception or after), but the kind and degree of holiness this first sanctification and latter sanctifications of Mary involve.

Fr. Christiaan Kappes' *The Immaculate Conception* offers a fresh, scholarly look at the Greek Fathers and their medieval heirs. For this alone, it is a worthy contribution to Mariology. I hope theologians of both the East and West will read the book, and confirm, deny, or debate its principal theses regarding the Eastern Tradition's Mariology and the grounds for a common Mariology. Beyond its direct theological concerns, the book is also of interest for its treatment of the metaphysical principles

underlying Scotist and Palamite theological positions. It could serve as a springboard for further investigation of these principles and for broader philosophical discussion between the different philosophical and theological schools. Fr. Kappes' book is no endorsement of Thomism. He clearly sees Scotism as superior both philosophically and theologically. In calling for renewed study and interest in Scotism, I take him to do both Scotism and Thomism the service of inviting them to renewed dialogue for the good of the whole Church.

Dominic D'Ettore,
Marian University.

Meet Our Contributors

Artur David Canales teaches theology at Marian University in Indianapolis.

Dominic D'Ettore teaches philosophy at Marian University in Indianapolis.

Adam A.J. DeVille is associate professor and chairman of the Dept. of Theology-Philosophy at the University of Saint Francis in Ft. Wayne, IN.

John R. Holmes is professor of English at the Franciscan University of Steubenville.

Lewis Pearson is associate professor of philosophy at the University of Saint Francis in Fort Wayne, Indiana.

Lance Richey is associate professor of theology and dean of the School of Liberal Arts and Sciences at the University of Saint Francis in Ft. Wayne, IN.

Paula Scraba is associate professor in the School of Education at St. Bonaventure University.

Albert Sears is professor of English at Silver Lake College of the Holy Family.

Matthew Sherman teaches theology at Marian University in Indianapolis.

Susan Saint Sing is a secular Franciscan and widely published author with a doctorate in sport history who was a member of the 1993 US World Rowing Team.

Laura Taddei is an assistant professor of education at Neumann University.

Diane Vreuls is a widely published author of short stories, a children's book, and poetry with works appearing in, inter alia, *The Chariton Review*, *Commonweal* and *The New Yorker*. She lives in Oberlin, Ohio.

Louise Whitelaw is assistant professor of education at Neumann University.

Franciscan Resources for Your Work

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

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

  Available through your mission officer

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

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

- Orientation modules

  Available on the AFCU website

  Other resources are in development. Watch for announcements.

Questions?

Email Gary Maciag, AFCU Executive Director, at *afcu@felician.edu.*