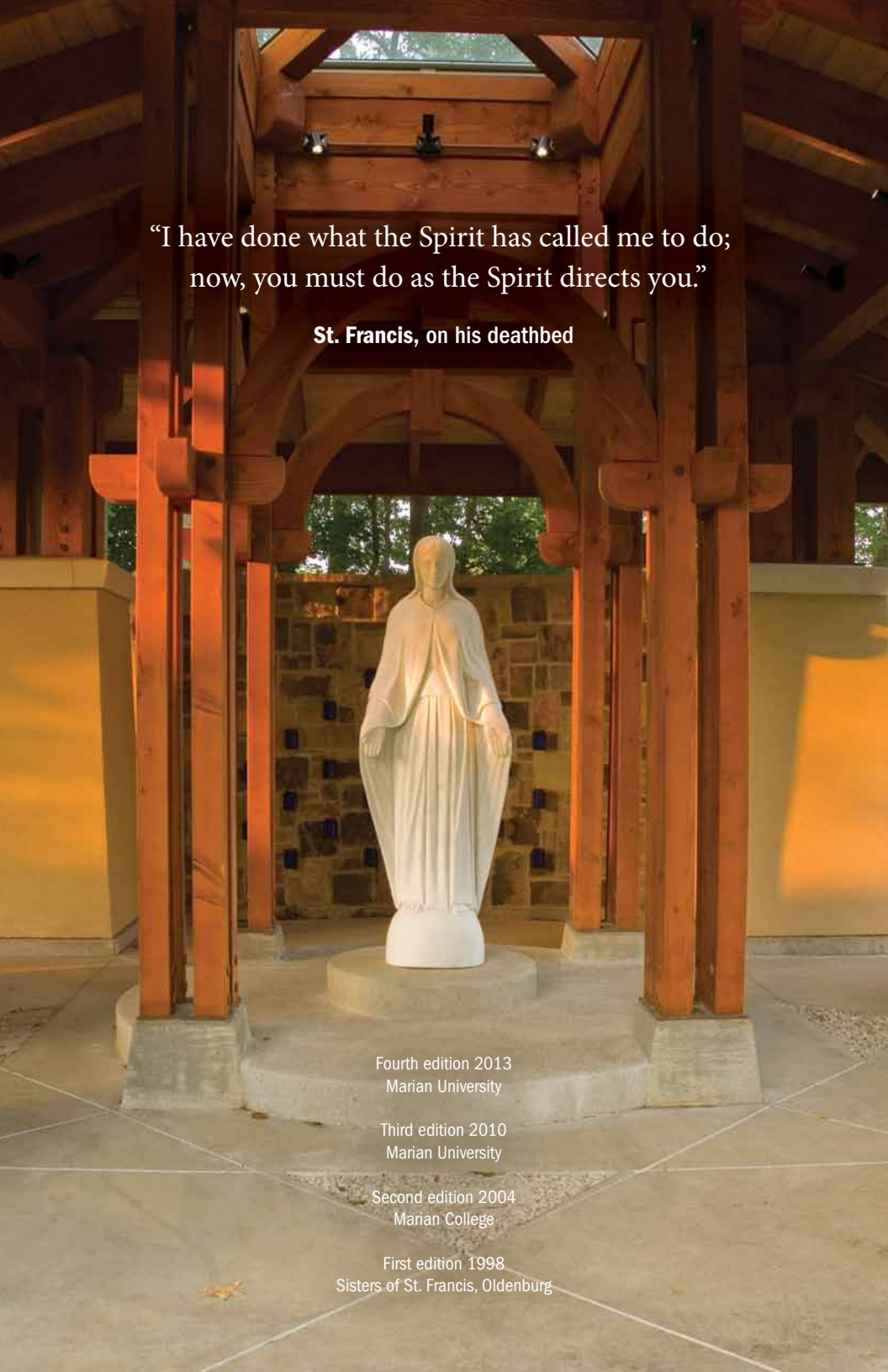


MARIAN UNIVERSITY
— Indianapolis —[®]

Our Franciscan Heritage

SOMETHING THAT IS
PASSED DOWN FROM
PRECEDING GENERATIONS;
a tradition.



“I have done what the Spirit has called me to do;
now, you must do as the Spirit directs you.”

St. Francis, on his deathbed

Fourth edition 2013
Marian University

Third edition 2010
Marian University

Second edition 2004
Marian College

First edition 1998
Sisters of St. Francis, Oldenburg

*Marian University, named for and
dedicated to Mary, the Mother of God,
by the Sisters of St. Francis, Oldenburg.*

This booklet is dedicated to all

*the faculty,
staff, and
students
who will
be good
stewards
of the
university's
Franciscan
heritage.*

There are 3,600 colleges and universities in the United States; 244 of them are Catholic;
23 of them are Franciscan. Two of those 23 are located in Indiana.

One of them is Marian University.

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Marian University students enjoying a day on campus.

MISSION STATEMENT

Marian University is a Catholic university dedicated to excellent teaching and learning in the Franciscan and liberal arts traditions.

We welcome students of all faiths who seek an educational experience framed within the context of our Franciscan values of dignity of the individual, peace and justice, reconciliation, and responsible stewardship. Marian University grew

out of the dedication and vision of Sister Theresa Hackelmeier and the Sisters of St. Francis, Oldenburg, who established a school in Oldenburg, Indiana, in 1851. After a number of transformations the school became Marian College in 1936. The college moved to Indianapolis in 1937. On July 1, 2009, Marian College became Marian University. On August 24, 2011, Marian University broke ground on the Michael A. Evans Center for Health Sciences that will house the College of Osteopathic Medicine and the School of Nursing. The College of Osteopathic Medicine is scheduled to matriculate its first class in August 2013.

THE UNIVERSITY SEAL

The “M” in the center proclaims the central position of Mary in the ideals and dedication of the university. Sedes Sapientiae (Seat of Wisdom) refers to Mary, in whose lap rested Jesus Christ, the Wisdom of God. The shield and cross are Scriptural symbols of faith, reminiscent of St. Francis who desired to be the “Knight and Herald of his Lord, Jesus Christ.”



THE FRANCISCAN HERITAGE FOUNTAIN

The Franciscan Heritage Fountain, located at the center of campus, was dedicated on June 27, 1998, as part of the DeHaan Family Forum. The university’s four Franciscan sponsorship values are etched into the stone top of the round pool wall. The Peace Prayer is etched into the pedestal base of the fountain’s bowl.



Fountain located at the center of campus.

St. Francis taught his followers that every good thing is a gift from our generous God. God is all good, supremely good. Extending St. Francis’ thought, St. Bonaventure wrote that God was like a fountain, overflowing with goodness, creativity, and compassion into the universe throughout history from age to age.

THE ST. FRANCIS STATUE

The St. Francis statue was dedicated to the memory of Georgiana Feldman by her parents, George and Helen Feldman of Millhousen, Indiana. Georgiana was a sophomore at Marian College at the time of her sudden death in October of 1940.

When this beloved piece of statuary first arrived on the campus in 1941, it was placed to the right and in front of Alverna Hall, now known as Ruth Lilly Student Center, a residence hall for women at that time. The statue was moved and placed just west of the Allison Mansion in 1949 following the completion of Clare Hall and a new entrance road.

The statue and colonnade have served not only as a natural stage for graduation ceremonies, but also as an identifying feature of the campus for countless individuals—alumni, parents, and others associated with Marian University.

The statue of St. Francis, which looks out over the Marian University campus, has always been a focal point on campus and the subject of countless photographs. The saint sits surrounded by his beloved creatures as he blesses Marian University and the Marian University community.



St. Francis of Assisi statue at the colonnade.

THE ST. FRANCIS COLONNADE

The St. Francis Colonnade, consisting of 24 pillars, is situated directly west of the Allison Mansion behind the statue of St. Francis. A brick and stone-trimmed walkway between the front and back pillars completes the colonnade. Originally a beautiful addition to the Allison estate, the colonnade, or “pergola,” was covered with wooden beams and, in the spring, with blue wisteria. Shortly after the Sisters of St. Francis, Oldenburg, Indiana purchased the Allison estate in 1936, they erected Stations of the Cross on the inside of 14 of the pillars. A dedication plaque, still attached to one of the pillars reads, “To Foster Love of the Way of the Cross—The Donors, 1941.” Both the wooden beams and the wisteria have disappeared, and the stations, but not their dedication plaque, have been removed.

HISTORY OF SISTERS OF ST. FRANCIS, OLDENBURG, INDIANA

On the feast of the Epiphany, 1851, 24-year-old Sr. Theresa Hackelmeier arrived at a log cabin in Oldenburg, Indiana, having ignored the social conventions of her day in order to travel alone from her convent home in Vienna, Austria, when her companion turned back. In response to the request of Fr. Francis Joseph Rudolf of Vincennes, she had come to found an American religious congregation at Oldenburg that would teach the German-speaking children of southeastern Indiana.

Sr. Theresa—soon to be called Mother Theresa—was joined at Oldenburg by three women and thus the congregation, Sisters of the Third Order of St. Francis, was founded. By the end of the year, the four women had established a boarding school for six students and a village school for 20. Community-supported schools had been legislated in Indiana only five years before and Oldenburg, as a Catholic community, lent its support to its parochial village school. The Oldenburg Sisters were soon being asked to help establish and staff schools in neighboring Indiana towns. The convent at Oldenburg thus became the motherhouse from which the Sisters traveled throughout southern Indiana to do the work of education, returning each summer for further training and spiritual renewal.

Mother Theresa Hackelmeier died in 1860, after nine short years in this country. By that time, the Oldenburg Sisters had reached beyond Indiana to establish Holy Trinity School in St. Louis. They had also met the challenges of rebuilding their facilities at Oldenburg, after a devastating fire in 1857. In the years following, the Franciscan Sisters accepted requests to establish schools in Kentucky (1861), Cincinnati (1876), and other Ohio locations, as well as Illinois and Kansas (1890s). In 1883, they founded St. Mary Academy in Indianapolis, which served the community until 1977.



The Motherhouse of the Sisters of St. Francis in Oldenburg, Indiana.

Under the leadership of Mother Olivia Brockman, from 1884 to 1920, the Sisters of the Third Order of St. Francis at Oldenburg continued to be pioneers in the field of education. From the 1850s, the Sisters had qualified for teaching by passing the state's education examination. In 1910, their own school of teacher education, St. Francis Normal, was accredited by the Indiana State Board of Education. As early as 1911, the Oldenburg community sent its Sisters to Marquette and other Catholic colleges for academic degrees.

The Sisters of the Third Order of St. Francis have always maintained a responsive engagement with the social conditions of the time. In 1892, the Sisters opened St. Ann's, the only school for African-American children in then-segregated Indianapolis; it has since been succeeded by St. Rita's. In the 1850s, they cared for children orphaned by the 1847 cholera epidemic; again, in 1898, they accepted the care of orphans from New York's overcrowded Foundling Hospital. In 1918, the Sisters established a mission in New Mexico. In 1934, ministry to the Crow Indians was begun and for 30 years the Sisters served with no financial remuneration. In 1939, the Sisters accepted a mission in China, which they administered until 1945, when the civil unrest following World War II necessitated their return to the United States. In 1960, the Sisters accepted an invitation to begin ministry in Papua New Guinea, where work continues today in collaboration with a native community, Franciscan Sisters of Mary, which was co-founded by the Oldenburg Franciscans. In the 1970s ministry with the Northern Cheyenne Indians in Montana was begun and in the 1990s with the Navajo in New Mexico.



Allison Mansion, the beginning of Marian University in Indianapolis.

St. Francis Normal grew into a four-year, state-approved institution that became Marian College in 1936. The following year, Mother Clarissa Dillhoff, the Oldenburg Franciscan community's leader since 1926, took the "preposterous step" to move Marian College from Oldenburg to the site of the former Allison estate in Indianapolis. This venture was undertaken to provide college education for lay women. Accredited by the Indiana State Department of Education in 1944, Marian College became the state's first Catholic co-educational college in 1954, and continues today as a liberal arts school with strong professional programs. The school grew to include the neighboring Wheeler-Stokely and Fisher estates, its 120 acres comprising the estates of three founders of the Indianapolis Motor Speedway. The college became Marian University on July 1, 2009. On August 24, 2011, Marian University broke ground on the Michael A. Evans Center for Health Sciences that will house the College of Osteopathic Medicine and the School of Nursing. The College of Osteopathic Medicine is scheduled to matriculate its first class in August 2013.

For more than 150 years, in the spirit of the young Mother Theresa Hackelmeier, the Sisters of the Third Order of St. Francis have continued to venture courageously from Oldenburg to carry out the Catholic Church's vital mission to spread the Gospel of Jesus Christ.

ST. FRANCIS OF ASSISI • 1182-1226

Francis is, in all churches, the ideal figure of a human being who sets out in the adventure of sainthood and expresses it in a way that is truly universal.



The icon of St. Francis is copyrighted by Monastery Icons, West Chester, Ohio.

Francis' parents, Pica and Pietro Bernardone, were part of Assisi's prosperous merchant class. A born leader, Francis instigated many revels among the young men of Assisi. Shaken by a year's imprisonment as a prisoner of war and by a long illness, Francis decided to abandon his knightly ambitions and dedicate himself to God's service. He would eventually describe himself as "the herald of the great king."

One day, while praying before the crucifix at San Damiano, a dilapidated wayside chapel near Assisi, Francis heard these words, "Rebuild my Church, for it is nearly falling down." He then repaired San Damiano and two other nearby churches, which required begging stones in Assisi; nevertheless, Francis survived the occasional mocking which greeted him there.

dismounted, kissed the man and gave him some money. Later Francis and his followers would work among people suffering from leprosy. Francis quickly attracted followers and in 1209 went to Rome to get approval from Pope Innocent III for this new group, originally called the "Penitents from Assisi." They dedicated themselves to prayer, manual labor, and preaching the gospel of Jesus Christ. Their voluntary poverty lent credibility to their way of life.

Francis' life took a new direction when he met a man suffering from leprosy. Tempted to ride on, Francis

In time, Francis called his followers Friars Minor (Lesser Brothers). As their numbers grew, he sent them throughout Europe. In 1219, he assigned Bernard and his companions to preach the gospel in Morocco. That same year Francis himself traveled to Egypt and the Holy Land.

When Francis returned to Assisi in 1220, he had become ill, and he realized that his group needed more capable administration than he could give it. Therefore he resigned as the leader. In the next two years, Francis devoted much time to formulating a Rule, a Way of Life, to be submitted to the Pope for approval. The final Rule was approved in 1223.

In September of 1224, while Francis was praying on Mount La Verna, he received the stigmata, the marks of Christ's passion on his hands, feet, and side. Francis was able to hide this from many people, but he did attract a lot more attention from some people because of it. Growing blind and progressively weaker, in 1225 he composed his famous *Canticle of Brother Sun*, a hymn of praise to his Creator. Francis died on the evening of October 3, 1226.

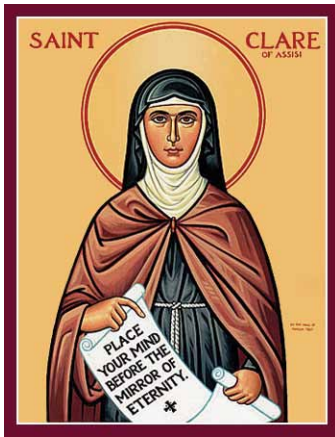
He was canonized two years after his death by his one-time advisor, the former Cardinal Hugolino, who had become Pope Gregory IX.

FRANCIS OF ASSISI • A CHRONOLOGY OF HIS LIFE

- 1182 Born in Assisi, Italy. Baptized Giovanni di Pietro di Bernardone; renamed Francesco by his father.
- 1199 Feudal system is destroyed in Assisi.
- 1202 War between Perugia and Assisi. Assisi's army is defeated. Francis spends a year in prison in Perugia until ransomed by his father.
- 1204 Francis sets out for war in Apulia but returns the next day after a spiritual experience.
- 1205 Inspiration at San Damiano: "Francis, rebuild my Church." Disowned by his father for selling his father's goods and giving the money to the poor.
- 1206 Serves victims of leprosy; assumes hermit's habit; works to repair church of San Damiano.
- 1208 Hears Gospel passage to leave everything to follow Jesus; changes habit to that of barefoot preacher; first brothers (Bernard, a noble and a lawyer; Peter, a merchant; Sylvester, a priest; and Giles, a peasant) join him.
- 1209 Francis writes the *Rule of 1209*. Receives approval from Pope Innocent III.
- 1210 Possible beginning of Third Order (lay people who want to follow Francis' example).
- 1212 Receives St. Clare into Franciscan family.
- 1217 First mission of friars beyond the Alps.
- 1219 First friars leave for Morocco where they are martyred by the Moors; Francis visits Sultan, leader of the Moors.
- 1220 Francis resigns leadership of friars. St. Anthony of Padua joins Order.
- 1223 Presents *Rule of 1223*, approved by Pope Honorius III. Christmas crib at Greccio (Francis originated custom of crib).
- 1224 Missionaries in England. Francis receives the stigmata at La Verna.
- 1225 Serious eye sickness leaves Francis almost blind. Composes *Canticle of Brother Sun*. Reconciles feuding Bishop and Mayor of Assisi.
- 1226 Francis dies at Portiuncula on October 3; is buried on October 4.
- 1228 Pope Gregory IX canonizes Francis (declares him to be a saint).
- 1230 St. Francis' body placed in new basilica, San Francesco, Assisi.

ST. CLARE OF ASSISI • 1193-1253

Clare became a light to the whole Church because she followed Jesus with all her strength.



The icon of St. Clare is copyrighted by Monastery Icons, West Chester, Ohio.

Clare's parents, Favarone and Ortolana Offreduccio, were part of Assisi's nobility. They and their three daughters had to flee to nearby Perugia when the merchants and artisans of Assisi expelled the nobles and destroyed their castles (1198-1202).

While still a young girl, Clare showed a love of prayer and of the poor. She was also fascinated by the life of Francis, who had 11 followers already in 1209. She felt called to live the gospel of Jesus as a nun. On the evening of March 18, 1212, she stole away to the Chapel of the Portiuncula (Little Portion) where Francis cut her beautiful golden hair and covered it with a nun's veil. She exchanged her rich gown for a common dress and cord belt. She was soon joined by her sister Agnes, and they lived temporarily with the Benedictine sisters.

In May of that year, Clare and Agnes moved to San Damiano which soon became the birthplace of the "poor Ladies of San Damiano," later known as the Poor Clare Sisters. Their very modest needs were met through their work of making altar cloths, caring for the sick, and through the begging of the friars. After many years of begging to live in radical poverty, Clare and her sister were granted the "Privilege of Poverty"—to own nothing including the monastery in which they lived.

In May of that year, Clare and Agnes moved to San Damiano which soon became the birthplace of the

In 1216, Clare reluctantly accepted the title of Abbess in accord with the Fourth Lateran Council, a gathering of all the cardinals and bishops of the Church. She did not, however, cling to that title of authority, and was always ready to perform the humblest duties at San Damiano, including the washing of the feet of her Sisters. Although after 1225 she was almost constantly sick and confined to bed, she made altar linens for nearby churches.

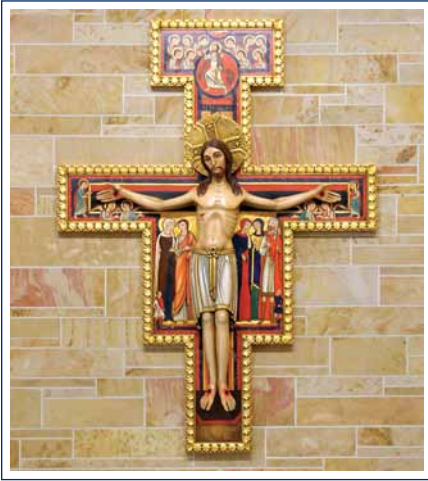
Clare had a keen sense of being united to all in the person of Christ, and therefore knew that the nuns at San Damiano were connected to every other part of the Church. Her example prompted rich and poor women throughout Europe to join Poor Clare convents. Her influence also extended to popes and bishops who sought her advice.

Clare died in 1253 and was canonized two years later.

ST. CLARE OF ASSISI • A CHRONOLOGY OF HER LIFE

- 1193/94 Birth of Clare of Assisi.
- 1199 Civil war in Assisi; Clare in exile at Perugia.
- 1204/05 Clare returns to Assisi.
- 1211 Francis and Clare have discernment meetings regarding her future vocation.
- 1212 Palm Sunday night—investiture with religious garb at Portiuncula.
Holy Week at the monastery of San Paolo.
A few weeks at Sant'Angelo in Panzo, then San Damiano.
- 1215 Fourth Lateran Council.
- 1215/16 Clare becomes abbess; receives Privilege of Poverty from the Pope.
- 1219 Agnes, her sister, departs for the newly founded convent at Monticello, Italy.
- 1226 October 3, Francis dies.
- 1228 Privilege of Poverty renewed by Gregory IX.
- 1234 Clare begins correspondence with Agnes of Prague.
- 1240 Saracens defeated through Clare's intercession.
- 1241 Assisi spared from the Saracens through the prayers of Clare.
- 1247 Pope Innocent IV gives new *Rule*.
- 1247-53 Clare writes *Testament, Rule, and Fourth Letter* to Agnes.
- 1253 August 9, Papal seal of approval for Clare's *Rule*.
August 11, Clare dies.
August 12, Clare's body placed in crypt of San Giorgio.
- 1255 August 15, canonization of St. Clare.
- 1260 October 3, Clare's body transferred to Basilica of St. Francis.
- 1850 Discovery of Clare's body.
- 1872 Placement of Clare's body in newly-constructed chapel.
- 1893 Discovery of Clare's original *Rule*.

PRAYER: LIVED RESPONSE TO CALL



Commissioned in 2008 to celebrate the 800th anniversary of Franciscanism, the hand-carved San Damiano Cross hangs in the Bishop Chartrand Memorial Chapel in Marian Hall.

Kneeling before the cross in the San Damiano chapel, praying for guidance in his choice of life, Francis heard the compassionate words, “Francis, do you not see that my house is falling into ruin? Go and repair it for me.” Francis immediately began repairing the dilapidated church in which he had been praying; as time passed, however, he began to discover his call was more than repairing a stone church. God’s plan was further unfolded to him in his lived prayer, and he realized he was being invited to repair the broken relationships within the Church, the People of God, through his sharing of God’s love.

Franciscan prayer is not so much saying prayers as “becoming one’s prayer.” Francis and Clare both exemplified a kind of contemplative consciousness and the ability to linger over an experience and discover the presence of God in that

experience. This kind of seeing/reflecting made them mystics rooted in a world of action. Their attitude of prayer was one of a love relationship, of thanksgiving, approaching God not as a problem solver but as a gift giver.

At times this contemplative presence was expressed in various kinds of formal prayer—liturgical celebrations, meditation, centering prayer, personal and communal worship, etc. At other times, it was simply attention to the present moment, even in the midst of activity. All were expressions of an awareness of God in and around them, and their response to the call for which they had been created.

Like Francis and Clare, each of us is called in the uniqueness of our person to become an image of God. And, like Francis and Clare, we learn to respond to our personal, unique call through prayer. The basis, therefore, of prayer is the divine—human relationships and desire—the longing of the human heart for God and God’s longing for us. We each approach and experience our relationship with God in different ways and our definitions of prayer vary according to our experiences. Such is the beauty of the rich diversity created by God! Prayer in the Franciscan context is all inclusive; it embraces the gifts of this rich diversity created by God.

Efforts to integrate the Franciscan sponsorship values into our daily lives are strengthened and enriched by our prayer in whatever form is chosen. Through this prayerful attentiveness the unfolding aspects of our personal call are also more fully known and the words of St. Francis on his deathbed take on greater meaning:

“I have done what the Spirit has called me to do; now, you must do as the Spirit directs you.”
St. Francis, on his deathbed

PRAYERS OF ST. FRANCIS

Prayer from “The Last Testament”

We adore You, Lord Jesus Christ,
in all Your churches throughout the world,
and we bless You, for through Your holy
cross, You have redeemed the world.



Prayer from “Praises to Be Said at All the Hours”

All-powerful, most holy,
most high, and supreme God:
all good, supreme good, totally good,
You Who alone are good,
may we give You all praise, all glory,
all thanks, all honor:
all blessing, and all good things.
So be it. So be it. Amen.



Prayer from “Letter to the Entire Order”

Almighty eternal, just and merciful God,
grant us in our misery [the grace] to do for
You alone what we know You want us to
do, and always to desire what pleases You.
Thus, inwardly cleansed,
interiorly enlightened, and inflamed by the
fire of the Holy Spirit,
may we be able to follow in the footprints
of Your beloved Son,
our Lord Jesus Christ.



Prayer Before the Crucifix

Most high, glorious God,
enlighten the darkness of my heart
and give me, Lord,
a correct faith, a certain hope,
a perfect charity,
wisdom and knowledge,
so that I may carry out
Your holy and true command.

The Praises of God

You are holy, Lord, the only God,
You do wonders.
You are strong, You are great,
You are the most high,
You are the almighty King.
You, Holy Father,
the King of heaven and earth.
You are Three and One,
Lord God of gods;
You are good, all good,
The highest good.
Lord God, Living and true.
You are love, charity.
You are wisdom;
You are humility;
You are patience;
You are beauty;
You are meekness;
You are security;
You are inner peace;
You are joy;
You are our hope and joy;
You are justice;
You are moderation,
You are all our riches.
[You are enough for us].
You are beauty,
You are meekness;
You are the protector,
You are our guardian and defender;
You are strength;
You are refreshment.
You are our hope,
You are our faith,
You are our charity.
You are all our sweetness,
You are our eternal life;
Great and Wonderful Lord,
God almighty, Merciful Savior.

(Prayers and references to Francis and Clare
are taken from the book, *Francis and Clare:
The Complete Works* by Armstrong and Brady.)

The Canticle of Brother Sun (Canticle of Creation)

Most High, all powerful, good Lord
Yours are the praises, the glory, the honor, and all blessing.
To You alone, Most High, do they belong,
and no man is worthy to mention Your name.
Praised be You, my Lord, with all your creatures, especially Sir Brother Sun,
Who is the day and through whom You give us light.
And he is beautiful and radiant with great splendor;
and bears a likeness of You, Most High One.
Praised be You, my Lord, through Sister Moon and the stars,
Praised be You, my Lord, through Brother Wind,
and through the air, cloudy and serene, and every kind of weather
through which You give sustenance to Your creatures.
Praised be You, my Lord, through Sister Water,
which is very useful and humble and precious and chaste.
Praised be You, my Lord, through Brother Fire,
through whom You light the night
and he is beautiful and playful and robust and strong.
Praised be You, my Lord, through our Sister Mother Earth,
who sustains and governs us,
and who produces varied fruits with colored flowers and herbs.
Praised be You, my Lord,
through those who give pardon for Your love and bear infirmity and tribulation.
Blessed are those who endure in peace for by You, Most High,
they shall be crowned.
Praised be You, my Lord, through our Sister Bodily Death,
from whom no living man can escape.
Woe to those who die in mortal sin.
Blessed are those whom death will find in Your most holy will,
for the second death shall do them no harm.
Praise and bless my Lord and
give Him thanks and serve Him with great humility.



Prayer from “St. Clare’s Second Letter to Agnes of Prague”

What you hold, may you [always] hold.
What you do, may you [always] do and never abandon.
But with swift pace, light step [and] unswerving feet,
so that even your steps stir up no dust, go forward
securely, joyfully, and swiftly,
on the path of prudent happiness,
believing nothing, agreeing with nothing
which would dissuade you from this resolution
or which would place a stumbling block for you on the way,
so that you may offer your vows to the Most High
in the pursuit of that perfection
to which the Spirit of the Lord has called you.

SISTERS OF ST. FRANCIS, OLDENBURG FRANCISCAN SPONSORSHIP VALUES BUILT ON A FOUNDATION OF PRAYER

- Dignity of the Individual
- Peace and Justice
- Reconciliation
- Responsible Stewardship

DIGNITY OF THE INDIVIDUAL

Oldenburg Franciscan Description

We strive to reflect in our lives and in our service our belief in the presence of God, dwelling among us, loving us unconditionally, and calling us in that love to accept our dignity as human persons endowed with the very life of our Creator. We recognize and affirm the personal gifts and talents of each person. We likewise acknowledge and celebrate the gift of rich diversity present among us. Through collaboration and mutual support, we empower one another and strive to achieve life-giving unity within authentic relationships.

Franciscan Roots

Francis and Clare both focused on creating caring communities through their great love and respect for the dignity of each individual. They believed in and nurtured genuine friendships based on openness, honesty, mutual interest, and support. Their outreach was intended to be all-inclusive and they regarded others as equals. Francis and Clare called men and women to be “brothers” and “sisters” and they modeled this challenge in their relationships which were always marked by an unconditional respect for the other.

Examples of Francis’ great respect for the individual include: Francis’ encounter with the leper whom he embraced despite a great aversion; his meeting with the Sultan whom he did not try to convert but rather to affirm his faith in Allah; his famous letter describing the perfect friar in which he included the special qualities of all the individual friars by name; his desire that the minister should “be eager to provide for the brothers as he would wish to be done for him were he in similar positions...and that the one should wash the feet of the others.” (*The Earlier Rule, VI*)

Some examples of Clare’s respect and love for others include: her desire to be called Sister rather than abbess (required by Rome) in order to be one with her Sisters; her admonitions to those living austere lives never to judge others who needed more than they; her hospitality which drew persons of all ranks to seek her counsel; her wish that “the abbess be so familiar with the Sisters that they can speak and act toward her as ladies do with their servants. For that is the way it should be, that the abbess be the servant of all the Sisters.” (*Rule of St. Clare, X*)



Margaret Khan '07, ASN, BSN (second from right), and her colleagues on-site at the first health clinic in Muira, East Uganda. Khan is founder and executive director of the Muira Village Health Center Project, Inc., a non-profit organization founded in 2008 to provide healthcare services to the community.

Words By Francis and Clare

Francis' Words (from *Francis and Clare: The Complete Works*)

- Be conscious of the wondrous state in which the Lord God has placed you, for He created you and formed you to the image of His beloved Son according to the body, and to His likeness according to the spirit (See also *Genesis 1:26*).
- Blessed is the person who bears with his neighbor in his weakness to the degree that he would wish to be sustained by him if he were in a similar situation (See also *Galatians 6:2*, *Matthew 7:12*).
- What a person is before God, that he is and nothing more (*Matthew 24:26*).
- And each one should love and care for his brother in all those things in which God will give him grace, as a mother loves and cares for her son (See also *First Thessalonians 2:7*).
- The ministers shall be the servants of all the brothers (See also *Luke 12:15*).

Clare's Words (from *Francis and Clare: The Complete Works*)

- Indeed, is it not clear that the soul of the faithful person, the most worthy of all creatures because of the grace of God, is greater than heaven itself?
- She (the Abbess) should consult with all her sisters on whatever concerns the welfare and good of the monastery; for the Lord often reveals what is best to the lesser (among us).
- On her part, the Abbess is to be so familiar with her sisters that they can speak and act toward her as ladies do with their servant.
- Let her also be so kind and so available that all (of them) may reveal their needs with trust and have recourse to her at any hour with confidence as they see fit, both for her sake and that of her sisters.
- Each should make known her needs to the other with confidence. For if a mother loves and nourishes her daughter according to the flesh, how much more lovingly must a sister love and nourish her sister according to the Spirit!

Vision: Respecting the Dignity of the Individual at Marian University

- Orientation programs for new faculty, staff, and students
- Efforts to create multi-cultural diversity among faculty, staff, and students
- Diversity statement which celebrates the rich diversity of the community and notes the non-tolerance of "any form of bigotry, harassment, intimidation, threat, or abuse"
- Marian Student Alliance group advocates the rights of diverse types of sexual orientation and gender identity
- First Year Experience
- Availability of faculty and staff to students
- Cultural awareness: general education requirement
- Non-discriminatory hiring and recruitment practices
- Learning and Counseling Center to meet needs of individual students
- Diverse student programs: Honors Program, Peer Tutoring, 21st Scholars
- "Rebuild My Church" program
- Inclusive university forums, gatherings, celebrations, committees, etc.

Scripture Passages for Further Reflection

- *Genesis 1:26-28*: Let us create human beings in our image and likeness, male and female, God created them in God's image.
- *Psalms 8:6*: You have made us little less than the angels.
- *Matthew 22:37-40*: You must love the Lord your God with all your heart, with all your soul and with all your mind. This is the greatest and first commandment. The second resembles it; love your neighbor as yourself.
- *Galatians 3:28*: There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.
- *John 3:16*: God so loved the world that God sent Jesus into the world as gift. (*God so loved the world that God sent each one of us into the world as gift.*)

PEACE AND JUSTICE

Oldenburg Franciscan Description

We strive to reflect in our lives and in our service our belief that our individual response to God's initiative is best experienced and fostered in our sharing of ourselves, our gifts, and our talents. We desire to be concretely responsive to the ever-present issues of peace and justice. In this stance, and together with church, religious, and civic communities, we dare to challenge contemporary values and practices which are contrary to the Gospel's wherever they occur. We likewise challenge one another to venture into new creative responses to ever-changing needs among and together with a diversity of God's people.



Joey Newton '07 is currently the choral director at Roncalli High School and pianist and choral director at St. Roch Parish, where he taught for several years.

Franciscan Roots

Francis and Clare celebrated the Judeo-Christian God, a God of justice who is a respecter of persons, especially the lowly, the weak, the abandoned, the oppressed, those who have sinned, and the poor. Francis and Clare pursued the God of justice by doing what they saw God doing, making a preferential option for the poor. The Franciscan tradition is a tradition of human justice transformed by divine justice. For Francis and Clare, justice was a pre-condition for peace. Francis experienced war firsthand and sought peace thereafter. Clare also lived through war and sieges as a child and later endured her convent being attacked by the Saracens. She too became a champion of peace. Both were sensitive to human hurt and disruption and actively promoted healing and reconciliation. Their concerns ranged from interpersonal harmony in their respective communities to a just order and balance in society. Through their lives and their words to others, they proclaimed Gospel values and stood opposed to violence.

Words By and About Francis and Clare

- “Blessed are those who endure in peace.” (*The Cantic of Brother Sun*)
- “Pax et Bonum” (Peace and all good things) was Francis’ greeting.
- “Blessed are the peacemakers, for they shall be called the children of God! (*Matthew 5:9*). The true peacemakers are those who preserve peace of mind and body for love of our Lord Jesus Christ, despite what they suffer in this world.” (*Admonition XV*)
- “You are justice; You are moderation.” (*The Praises of God*)
- “Who alone is holy, just, and true...” (*The Earlier Rule, XXIII, 9*)
- “and let them seek first of all the kingdom of God and God’s justice. (*Matthew 6:33*),” (*Rule for Hermitages*)
- “for the Lord says: ‘Blessed are they who suffer persecutions for justice’s sake, for theirs is the kingdom of heaven’ (*Matthew 5:10*),” (*The Rule of St. Clare, X, 7*)

Vision: Peace and Justice at Marian University

- Institutional membership in Pax Christi
- Growing integration of service engagement throughout the university
- Encouragement of voting and education on citizen issues
- Emphasis on collaborating, relationships, and people over status and competition
- Due process policies on campus
- Participation in outreach programs such as STARR, Habitat for Humanity, Shanty Town, Project Stepping Stones, food and clothing drives for the poor, Alternative Spring Breaks
- Social justice minor in sociology department
- The Richard G. Lugar Franciscan Center for Global Studies
- Dorothy Day and Peter Maurin student residences
- Knights of Columbus Council



Marian University Class of 2016 students participate in New Student Service Day.

Scripture Passages for Further Reflection

- *John 20: 19, 21, 26*: Words of Christ, “Peace be with you.”
- *Romans 1:7*: “Peace and all good to you.” Paul has this greeting in almost all of his letters.
- *James 3:18*: “The fruit of justice is sown in peace by those who practice peace.”
- *Matthew 25: 31-46*: “I was hungry and you gave me food to eat...”
- *Matthew 5: 1-12*: Beatitudes

RECONCILIATION

Oldenburg Franciscan Description

We strive to reflect in our lives and in our service our belief in the unifying effect of the dwelling of the Spirit within us and among us. Keenly aware of the pain, brokenness, and pervading grief in our society—especially on the part of poor, oppressed, and alienated persons—we feel especially called to the ministry of reconciliation in every level of society.

Franciscan Roots

Francis and Clare recognized that the fullest expression of God's love is forgiveness and therefore it is essential that reconciliation be integral to all our lives. Of all the values, reconciliation is most distinctively Christian. Francis and Clare understood that forgiveness/reconciliation does not forget or ignore pain, but allows for new possibilities, change, growth, and life.

In their own journeying, the value of reconciliation deepened in meaning for Clare and Francis, extending not just to others but to themselves as individuals. For example, at the end of his life, Francis apologized to his body for his abuse of it. They understood also that true reconciliation is accomplished in steps, in stages.

Words By and About Francis and Clare

- “And I watched you serve as Abbess. I learned. I recall the episode when one of our questing sisters returned from Assisi. You sat her down, began to wash her feet when she resisted, moving her foot from your grip. The quick motion caused her unintentionally to strike your face, causing your nose to bleed severely. She was so upset, yet you continued this loving gesture, completing your task before attending your injury. I wanted to run to you and keep the blood away. Yet, your action gave me pause.” (*Comments of Sr. Benedetta, Abbess after Clare, to Clare as she lay dying.*)
- “And by this I wish to know if you love the Lord God and me, his servant and yours—if you have acted in this manner: that is, there should not be any brother in the world who has sinned, however much he may have possibly sinned, who after he has looked into your eyes, would go away without having received your mercy, if he is looking for mercy. And if he were not to seek mercy, you should ask him if he wants mercy. And if he should sin thereafter a thousand times before your very eyes, love him more than me so that you may draw him back to the Lord. Always be merciful to brothers such as these.” (*A Letter to a Minister*)
- “The Lord says: ‘Love your enemies’ [do good to those who hate you and pray for those who persecute and blame you] (*Matthew 5:44*). That person truly loves his enemy who is not upset at any injury which is done to himself, but out of love of God is disturbed at the sin of the other's soul. And let him show his love for the other by his deeds.” (*Admonition IX*)
- “Blessed is the servant who would accept correction, accusation, and blame from another as patiently as he would from himself. Blessed is the servant who when he is rebuked quietly agrees, respectfully submits, humbly admits his fault, and willingly makes amends. Blessed is the servant who is not quick to excuse himself and who humbly accepts shame and blame for a sin, even though he did not commit any fault.” (*Admonition XXII*)

- “Praised be You, my Lord, through those who give pardon for Your love and bear infirmity and tribulation. Blessed are those who endure in peace for by You, Most High, they shall be crowned.” (*The Canticle of Brother Sun*)
- “And forgive us our trespasses as we forgive those who trespass against us; And whatever we do not forgive perfectly, do you, Lord, enable us to forgive to the full so that we may truly love [our] enemies and fervently intercede for them before You returning no one evil for evil and striving to help everyone in You.” (*The Prayer Inspired by the Our Father*)
- “If you do not forgive from the heart, neither will your heavenly Father forgive you; the offended Sister should generously pardon her sister every wrong she has done her.” (*The Rule of St. Clare, IX, 5*)
- Francis, during the Crusades, made friends with the Sultan, whom some Christians referred to as the Anti-Christ. (*Little Flowers of St. Francis, XXIV*)
- Francis tamed the savage wolf that had terrorized the people of Gubbio who subsequently cared for the wolf until its death. (*Little Flowers of St. Francis, XXI*)

Vision: Reconciliation at Marian University

- Diversity statement
- Learning and Counseling Center
- Training in conflict resolution; campus life services
- Celebration of sacrament of reconciliation
- Disciplinary procedures
- Grievance procedures
- Center for Organizational Ethics
- Courses on inter-religious theology and culture

Scripture Passages for Further Reflection

- *John 13: 1-15*: Jesus washes the feet of the disciples.
- *John 21: 15-17*: Jesus' question to Peter three times, “Do you love me?”
- *John 20: 23*: “Whose sins you forgive they are forgiven.”
- *Matthew 18:22*: “You must forgive not seven but seventy times seven.”
- *Psalms 103: 2-3, 8-10*: “Bless Yahweh my soul, and remember all God’s kindnesses: in forgiving all your offenses; Yahweh is tender and compassionate, slow to anger, most loving; God’s indignation does not last forever, God’s resentment lasts a short time only; Yahweh never treats us, never punishes us as our guilt and our sins deserve.
- *Luke 15: 11-32*: Prodigal Son/Loving Father

RESPONSIBLE STEWARDSHIP

Oldenburg Franciscan Description

We strive to reflect in our lives and in our service our belief that an intimate relationship with our God calls us to responsible stewardship: delight with all creation, reverence for persons, responsible use of the earth’s resources, and freely sharing the gifts entrusted to us with those in need and less fortunate.

Franciscan Roots

Francis and Clare gratefully acknowledged in the whole of their lives that “all is gift,” and held deep respect for persons and nature as God’s special presence on earth. Francis’ lyric poem/prayer, *The Canticle of Brother Sun*, reflects the wonder he held in his entire being for all creation and the respect with which he and Clare both received creation as gift. Francis’ love of animals, in particular, has been popularized over the years. More importantly, both Clare and Francis fostered a simple life style, emphasizing the empowerment of people and the thoughtful stewardship of all material resources. Both were committed to protecting the integrity of each person and the world’s environment.

Because they viewed all creation as gift, Francis and Clare enjoyed earthly things as few other people have enjoyed them. They shared a sense of great gratitude for God’s gifts which was demonstrated in their unconditional dependence upon God’s providence, a trust which was for them a source of great joy.



Members of the San Damiano Scholars Program gather at the fountain on the campus of Marian University.

Words By and About Francis and Clare

- “The Abbess should provide the sisters with clothing prudently, according to the needs of each person and place, and seasons and cold climates, as it shall seem expedient to her.” (*The Rule of St. Clare, II, 9*)
- “And if she is suitable, let the words of the Gospel be addressed to her, that she should go and sell all that she has and distribute it to the poor. If she cannot do so, her good will suffices. And let the Abbess and her sisters take care not to be concerned about the candidate’s temporal affairs, so that she may freely dispose of her possessions as the Lord may inspire her.” (*The Rule of St. Clare, II, 4*)
- “And each friar should confidently make known his need to the other, so that he might find what he needs and minister it to him. And each one should love and care for his brother in all those things in which God will give him grace, as a mother loves and cares for her son. And he who does not eat should not judge the one who does.” (*The Earlier Rule of St. Francis, IX, 10-12*)
- *The Canticle of Brother Sun* expresses the deep love and reverence Francis had for all of God’s creatures.

Vision: Responsible Stewardship at Marian University

- Professional development programs
- Utilization of diverse gifts of all personnel
- Strategic planning process to provide needed resources to achieve the mission of the university
- Green sustainable energy
- Ecology and environmental science
- Pastoral leadership program; San Damiano Scholars Program
- Student Green Life Club

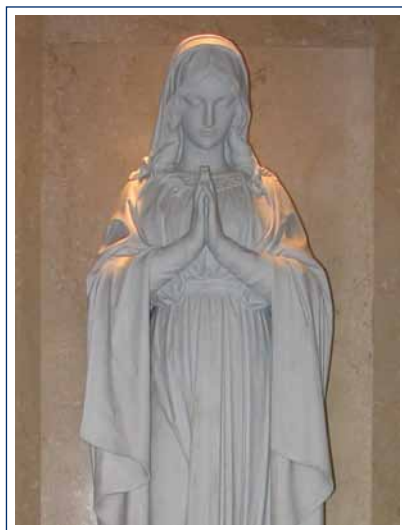
- Institutional recycling program
- Protection of university community through safety and police services and programs
- Upkeep of campus; respect for and maintenance of buildings and furnishings
- Marian University Center for Catholic Stewardship

Scripture Passages for Further Reflection

- *Genesis 1:4, 10, 12, 18, 21, 25, 31*: Passages regarding creation with the frequent refrain AND GOD SAW THAT IT WAS GOOD
- *Matthew 25: 14-20*: Responsible servants
- *1 Corinthians 12: 1-11*: Passage on giftedness of all persons
- *Romans 8: 22*: "From the beginning till now the entire creation, as we know has been groaning in one great act of giving birth."

FRANCISCAN INTELLECTUAL TRADITION

The spirituality and vision of St. Francis and St. Clare are the foundation of the Franciscan Intellectual Tradition. This tradition developed nearly 800 years ago when four professors at the University of Paris were received into the Franciscan Order. In the early years, St. Bonaventure of Bagnoreggio in the arts, Blessed Duns Scotus and Roger Bacon in sciences, and Luca Paciolo in the world of business made scholarship a vibrant part of Franciscan life. There followed in the next century other great thinkers and teachers, such as Alexander of Hales, Angela of Foligno, St. Anthony of Padua, William Ockham, Jacopone da Todi, who continued the tradition. Contemporary scholars such as Ilia Delio, Zachary Hayes, Bill Short, and many more have kept the dance alive.



A statue of Mary located in Marian Hall on the campus of Marian University.

Selected Franciscans within the Franciscan Intellectual Tradition

Alexander of Hales (1185-1245) – highly responsible for the introduction of Aristotle and the use of the *Book of Sentences* at the University of Paris; teacher of St. Bonaventure.

St. Anthony of Padua (1195-1231) – first in the Order to be given the title of teacher of theology (a title given by Francis himself), Scripture scholar, and was declared a Doctor of the Church in 1946.

Roger Bacon (1215-92) – his interest in science was very strong and his knowledge in this area was immense given the time in which he lived; wrote *Opus Maius*, encyclopedia of the various branches of knowledge.

St. Bonaventure (1221-74) – regent master of the Franciscan school before being elected as the Minister General of the Friars Minor; his commentary on the *Book of Sentences*, is a major theological work of the 13th century; considered co-founder of the Franciscan Intellectual Tradition.

Jacopone da Todi (1236-1306) – great poet whose *laudes* expressed lyrically and dramatically the spirituality described by Bonaventure and experienced by Angela; great influence on the arts; realistic panel crucifixes of Franciscan art.

Angela of Foligno (1248-1309) – mystic who gives us a personal testimony of how affective, imaginative participation in meditation on the life of Christ as described by Bonaventure leads to union with God in a way that physical nature is given a positive role in relation with God.

John Duns Scotus (1266-1308) – considered one of the two main founders of the Franciscan Intellectual Tradition; deeply concerned about the human ability to come to a knowledge of God; stressed the univocity of being and *haecceitas*, emphasis on the individual, concrete.

William of Ockham (1285-1347) – brilliant philosopher, student of Duns Scotus; famous for his axiom (Ockham's razor): entities should not be multiplied without necessity.

Identifying the Franciscan Intellectual Tradition

I. View of God

- i. Francis:
 - 1. Emphasis on divine goodness
- ii. Bonaventure:
 - 1. Trinity
 - 2. Metaphysics of the good [love]
- iii. Scotus, Ockham:
 - 1. Emphasis on the freedom of God

II. Christ, The Incarnate Word

- i. Francis:
 - 1. Humility of God
- ii. Clare:
 - 1. Christ as mirror
- iii. Bonaventure:
 - 1. Primary reason for incarnation: God's excess love and mercy
 - 2. Exemplarism and Christ as exemplar
- iv. Angela of Foligno:
 - 1. Mysticism of the humanity of Christ (Memorial)
- v. Jacopone da Todi:
 - 1. Affective mysticism focused on humanity of Christ (Laudes)
- vi. Scotus:
 - 1. Primacy of Christ

III. The Passion and Death of Christ

- i. Francis:
 - 1. Compassion with the suffering Christ
 - 2. Compassion with suffering humanity
- ii. Clare:
 - 1. Christ as the mirror on the cross
- iii. Bonaventure:
 - 1. Metaphysical centrality of Christ crucified
- iv. Angela:
 - 1. Identification with the suffering Christ
- v. Jacopone:
 - 1. Dramatization of the passion in lyric
 - 2. Influence in the arts
 - 3. The realistic panel-crucifixes of Franciscan art

IV. View of the World, Creation

- i. Francis:
 - 1. Brother-sister relationship
- ii. Bonaventure:
 - 1. Positive emphasis on creation
- iii. Angela of Foligno:
 - 1. The world pregnant with God
- iv. Scotus:
 - 1. Univocity of being
 - 2. *Haecceitas*: emphasis on the individual, concrete

V. Natural Sciences

- i. Robert Grosseteste:
 - 1. *Metaphysics of Light*
- ii. Robert Bacon:
 - 1. Empirical reasoning
 - 2. Positive value of creation
- iii. Ramon Llull:
 - 1. Science and evangelization
- iv. Ockham:
 - 1. Beginnings of modern science

VI. View of the Human Person

- i. Francis:
 - 1. Brother-sister relationship (*Letter to the Faithful*)
- ii. Alexander of Hales (Summa):
 - 1. Emphasis on goodness
 - 2. Role of *grace*
- iii. Bonaventure:
 - 1. Human person as image of God
 - 2. Original goodness/original justice



A statue of St. Clare located on the campus of Marian University and part of a memorial to Ryan Watt, son of Board of Trustees member Tony '69 and Carole '65 Watt.

- iv. Scotus:
 1. Moral goodness (harmony of goodness)
 2. Emphasis on contingency
- v. Ockham:
 1. Voluntarism, primacy of the will

VII. View of the Church

- i. Francis:
 1. Gospel of presence
- ii. Alexander of Hales:
 1. Sacramental theology
- iii. Bonaventure:
 1. The place of Gospel life in the Church
- iv. Scotus:
 1. Papal Church and national Church
- v. Ockham:
 1. Theory of separate spheres for the Church and state

VIII. Philosophy and Theology: The Franciscan Wisdom Tradition

- i. Francis:
 1. Theologians: ministers of spirit and life
- ii. Anthony:
 1. Scripture commentaries
- iii. Alexander of Hales:
 1. *Habitus fidei* (perfecting the intellect with the intention of forming the affectus)
- iv. Bonaventure:
 1. Purpose of theology as path to holiness
- v. Spanish Franciscan Mystics:
 1. Affection and contemplation

IX. Economics, Property, and Poverty

- i. Francis:
 1. Living *sine proprio*
- ii. Scotus:
 1. Division of ownership
- iii. Social reform:
 1. Health care for the poor
 2. The *montes pietatis*

FRANCISCAN RESOURCES

Books

*available in Mother Theresa Hackelmeier Memorial Library

Sources in alphabetical order

- * *Care for Creation (a Franciscan Spirituality of the Earth)* by Ilia Delio, OSF
- * *Day by Day with Followers of Francis and Clare* by Pat McCloskey, OFM
- * *Francis and Clare: the Complete Works* by Regis Armstrong, Brady
- * *Francis and Islam* by J. Hoerberichts
- * *Francis of Assisi* by Adrian House

List continued on next page.

- * *Francis of Assisi* by Arnaldo Fortini
- * *Francis of Assisi: The Saint Volume I*
- * *Francis of Assisi: The Founder Volume II*
- * *Francis of Assisi: The Prophet Volume III*
- * *Francis of Assisi: History, Hagiography, and Hermeneutics in the Early Documents*
by Jay M. Hammond
- * *Francis of Assisi: Index* by Armstrong, Hellman
- * *Francis of Assisi: Performing the Gospel Life* by Lawrence C. Cunningham
- * *Francis of Assisi: the Message in His Writings* by Thaddée Matura
- * *Francis of Assisi: The Journey and the Dream* by Murray Bodo
- * *Franciscan Holy Ground Where Francis and Clare Found God* by Jack Wintz
- * *Franciscan Intellectual Tradition* by Kenan B. Osborne, OFM
- * *Franciscan Prayer* by Ilia Delio, OSF
- * *I, Francis* by Carlo Carretto
- * *Simply Bonaventure* by Ilia Delio, OSF
- * *St. Francis and the Foolishness of God* by Marie Dennis et al
- * *Studying the Life of Francis of Assisi: A Beginner's Workbook* by William R. Hugo
- * *Franciscan Heritage Series, Volume 1, The Franciscan Intellectual Tradition: Tracing Its Origins and Identifying Its Central Components* by Kenan B. Osbourne, OFM
- * *Franciscan Heritage Series, Volume 2, The Franciscan View of Creation: Learning to Live in a Sacramental World* by Ilia Delio, OSF
- * *Franciscan Heritage Series, Volume 3, The Franciscan View of the Human Person: Some Central Elements* by Dawn M. Nothwehr, OSF
- * *Franciscan Heritage Series, Volume 4, The Franciscan Vision and the Gospel of John: The San Damiano Cross, Francis and John, Creation and John* by Michael D. Guinan, OFM
- * *Franciscan Heritage Series, Volume 5, Trinitarian Perspectives in the Franciscan Theological Tradition* by Maria Calisi
- * *Franciscan Heritage Series, Volume 6, Rejoicing in the Works of the Lord: Beauty in the Franciscan Tradition* by Beth Ingham, CSJ
- * *Franciscan Heritage Series, Volume 7, Women of the Streets, Early Franciscan Women and their Mendicant Vocation* by Darleen Pryds
- * *Franciscan Heritage Series, Volume 8, Knowledge for Love: Franciscan Science as the Pursuit of Wisdom* by Keith Douglass Warner, OFM
- * *History of Franciscan Theology* by Kenneth Osborne
- * *Humility of God* by Ilia Delio, OSF
- * *Retreat with Francis and Clare of Assisi: Following Our Pilgrim Hearts* by Murray Bodo
- * *Threefold Way of Saint Francis* by Murray Bodo
- * *Way of St. Francis: The Challenge of Franciscan Spirituality for Everyone* by Murray Bodo

Videos

- * available in Mother Theresa Hackelmeier Memorial Library
- * *Brother Sun, Sister Moon* * *Message of St. Francis for Today*
- * *Clare of Assisi* * *St. Francis of Assisi*
- * *Cross of San Damiano* * *St. Francis: Troubadour of God's Peace*

Internet

St. Francis of Assisi – www.san-francesco.org/index_eng.html
 Order of Friars Minor – www.ofm.org
 Global Catholic Network – www.ewtn.com
 Franciscan School of Theology – www.fst.edu/fst_home.htm
 St. Anthony Messenger – www.americancatholic.org



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