Communication Research Trends

Volume 40 | Issue 3 Article 1

2021

Women's Voices in theCatholic Intellectual Tradition (Full Issue)

COMMUNICATION RESEARCH TRENDS

Centre for the Study of Communication and Culture

Volume 40 (2021) No. 3

IN THIS ISSUE

Women's Voices in the Catholic Intellectual Tradition

Ronald C. Arnett, Sarah M. DeIuliis, Susan Mancino,
N. Benton Parish, and Janie Harden Fritz

A Quarterly Review of Communication Research

ISSN: 0144-4646

Table of Contents

Communication Research Trends
Volume 40 (2021) Number 3
http://cscc.scu.edu

Published four times a year by the Centre for the Study of Communication and Culture (CSCC), sponsored by the U.S. West Province of the Society of Jesus.
 ISSN 0144-4646

Editor: Paul A. Soukup, S.J.
Book Review Editor: Heather Crandall

Subscription:
Annual subscription (Vol. 40) US$55

Payment by check, MasterCard, or Visa (US$ preferred). For payments by MasterCard or Visa, please go to the Santa Clara University secure payment website:
https://commerce.cashnet.com/COMM3Trends.

Checks and/or International Money Orders (drawn on USA banks; for non-USA currencies, add $10 for handling) should be made payable to Communication Research Trends and sent to the editor

Paul A. Soukup, S.J.
Communication Department
Santa Clara University
500 El Camino Real
Santa Clara, CA 95053 USA

Transfer by wire: Contact the managing editor. Add $10 for handling.

Address all correspondence to the managing editor at the address shown above.

Tel: +1-408-554-5498
Fax: +1-408-554-4913
email: psoukup@scu.edu

The Centre for the Study of Communication and Culture (CSCC) is an international service of the Society of Jesus established in 1977 and currently managed by the U.S. West Province of the Society of Jesus, P.O. Box 519, Los Gatos, CA 95031-0519.

Editor's Introduction

Women's Voices in the Catholic Intellectual Tradition

This issue of COMMUNICATION RESEARCH TRENDS originated in a panel at the 2020 National Communication Association where the authors attempted a rhetorical recovery of some of the forgotten or, more likely, overlooked voices of women in the long tradition of Catholic thought and expression. For a variety of reasons—which sadly remain unexplored here—that Catholic tradition ignored women's expression while depending on the work of women, as seen most clearly in education in the United States. The contributors have chosen five representative figures: three from education (Elizabeth Ann Seton, Edith Stein, and Mary Madeleva Wofff) and two from social justice (Dorothy Day and Mother Teresa). Three worked in the U.S. (Seton, Wolff, and Day). The Catholic church has recognized three for their sanctity (Saints Seton, Stein, and Mother Teresa). Two showed themselves outstanding administrators (Seton and Wolff) and one an extraordinary philosopher (Stein).

* * *

Ronald C. Arnett (Ph.D., Ohio University, 1978) is chair and professor of the Department of Communication & Rhetorical Studies, the Patricia Doherty Yoder and Ronald Wolfe Endowed Chair in Communication Ethics, and the Henry Koren, C.S.Sp., Endowed Chair for Scholarly Excellence (2010–2015) at Duquesne University. He has received eight book awards, co-edited seven books, and authored/coauthored twelve books, most recently *Communication Ethics and Tenacious Hope: Contemporary Implications of the Scottish Enlightenment* (2022, Southern Illinois University Press). He was named a Distinguished Scholar by the National Communication Association and is currently the Vice President of the Semiotic Society of America.

Dr. Sarah M. DeIuliis (Ph.D., Duquesne University) is an Assistant Professor in the Department of Communication & Rhetorical Studies at Duquesne University. She serves as an Undergraduate Program Director and the departmental Director of Recruitment and Professional Development. She completed her BA in Corporate Communication, MA in Integrated Marketing Communication, and Ph.D. in Rhetoric at Duquesne University. Dr. DeIuliis has published in journals such as *Atlantic Journal of Communication*, COMMUNICATION RESEARCH TRENDS, and *Journal of the Association for Communication Administration*. Her most recent publication is her co-authored work, *Corporate Communication Crisis Leadership: Advocacy and Ethics*, published by Business Expert Press.

Susan Mancino (Ph.D., Duquesne University, 2018) is an assistant professor in the Department of Communication, Dance, and Theatre at Saint Mary's College. She is the author/coauthor of nine articles, nine book chapters, and co-editor on two edited books. Her works have appeared in *Versus*, *The Atlantic Journal of Communication*, *Review of Communication*, COMMUNICATION RESEARCH TRENDS, and *Empedocles: European Journal for the Philosophy of Communication*. She was the recipient of the 2015 Applied Urban Communication Research Grant. Her research interests include philosophy of communication, communication ethics, public memory, and semiotics.

N. Benton Parish (Ph.D., University of Florida) is an instructional assistant professor at Texas A&M University. Dr. Parish received her Ph.D. in higher education administration with a minor in public relations from the University of Florida in 2013, her MA in public relations and sports communication from the University of Florida in 2003, and her BS in speech communication from Syracuse University in 1998. She currently is ABD at Duquesne University majoring in rhetoric and philosophy of communication with an emphasis in corporate communication and integrated marketing communication. Her dissertation concerns St. Edith Stein's phenomenology of authentic womanhood.

Janie Marie Harden Fritz (Ph.D., University of Wisconsin-Madison, 1993) is professor of communication & rhetorical studies in the McAnulty College and Graduate School of Liberal Arts at Duquesne University and holds the William Patrick Power, C.S.Sp. Endowed Chair in Academic Leadership (2019–2024). Dr. Fritz is the executive director of the Religious Communication Association and has served as its president (2008–2009). She studies communication in the workplace, professional civility and incivility, and the intersection of communication and religion. She is the author of *Professional Civility: Communicative Virtue at Work* (Peter Lang, 2013) and coauthor or coeditor of several other volumes.

Finding Voice: Dorothy Day's Journey of Justice

Ronald C. Arnett
arnett@duq.edu

In the field of communication, descriptors of the importance of voice are central to understanding minority exclusion and resistance to a dominant culture (Wood, 1993; Wood & Cox, 1993). Members of a privileged majority unknowingly embrace the notion of voice as taken for granted. Daily events witness to such a presumptuous reality. As an administrator at a small college, I sat with the director of international programs and talked about voice within a second language. The conversation centered on two program advisors based in another country. Students chose to study with the two advisors after examining multiple possibilities in various parts of the world. The conversation revolved around the two advisors, who were married to one another. The director indicated that the male advisor knew the language of that particular country better than the female advisor. The director stated that the male advisor was verbal, outgoing, assertive, and capable of charming many. The director stated that the female advisor was reflective and reluctant to enter conversations. The male advisor was confident with a bold voice that he took for granted. The female advisor had a voice that did not impose with forced expression and dominance. His voice domineered; her voice listened and learned from others. Often, when the male advisor spoke in a foreign language, one could sense an internal conversation in the female advisor as she silently corrected his grammar, word choice, and particularity of speech use. In conversation with the international director, I attempted to defend the female advisor's reflective voice; her husband's taken-for-granted assertiveness represented Western speech, an image of male leadership being sharp, smart, and thoughtful. Fast forward a couple decades—the female advisor now works for a major language firm; she is considered one of the top authorities on grammar in that language. In short, one cannot confuse voice with long-term success; voice is not simply the bravado of taken-for-granted privilege. The question that guides this essay is: "How does one nourish a voice beyond the limits of one's own self-acclaimed excellence?"

The differences between assertive privilege and responsive listening manifest themselves starkly in moments of uncertainty. For example, if one is lost in a forest and lives are at risk, which voice would one want to follow: a loud voice screaming at the top of its lungs "Where am I?," or another voice reflectively surveying the terrain? One cannot confuse a loud voice with superior insight. Dorothy Day (1897–1980) found herself in a culture where volume and arrogance were too often confused with insight, leaving women's voices outside the scope of hearing. Day lived in an era that privileged loud expressions of confidence. Forceful voices can enact economic, territorial, and psychological forms of expansion that are capable of hurting and limiting another's ability to flourish. Day's epoch was full of noise propelled by voices of the privileged. During her age, great names in philanthropy were present, such as Andrew Carnegie, John D. Rockefeller, and Henry Ford. Their voices, according to Parmar (2012), were "elitist, technocratic, utilitarian, and ethnocentric" (p. 63). Their privilege ignored the voice of others' standpoints. Day's life testifies contrarily to privilege. She spoke with a situated voice found through repeated stumbles into the story of the faith.

This article examines Day's faith-informed story in four sections. The first, "The Derivative and Embedded 'I,'" highlights the embedded agency of life in God's world as a contrast to the "originative I" that assumes an individualistic stance that seeks to walk above the needs of the other. The second section, "Responsive Storytelling," articulates Day's skill as a storyteller, as her own life told a story about the imperfections and glory of human existence. The third section, "Dual Realities: A Moderate Voice," distinguishes Day's involvement in the Catholic Worker Movement from other forms of social activism within the Church, as Day strove to care for the poor while attending to the pragmatic reality of public opposition. The fourth and final section, "A Derivative-Voiced Person," considers conversation about Day's legacy and her contributions to the Church, the poor, and the enactment of nonviolence.

Day countered taken-for-granted privilege; she modeled contention with voices that obscure, ignore, and seek to eradicate the Other. Day found her voice in following a voice more fundamental than her own. The original voice of God guided her to a space of faith and conviction. Day's strong voice emerged as a byproduct from a "derivative I" (Arendt, 1929/1996; Arnett, 2013, p. 6; Arnett, 2017, pp. 2–3). Her life functioned as a beacon inviting others to "Follow me, as I follow a voice so much stronger than myself." Day understood the importance of John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God" (English Standard Version). In Day's faith the journey to a "derivative I" of faith began with a lack that calls one into the story of the faith, into an embedded understanding of a "responsive I" (Arnett, 2013, p. 6).

A. The derivative and embedded "I"

The notion of stumbling into a derivative sense of voice includes the impact of friends, schools attended, family, indeed, one's overall environment and imagination. Consider, for example, the serendipitous path through which many of us have encountered the faith, by birthright or by providence, meeting people at the right time in the right place, with the consequence being a transformed worldview. A connecting link between a Jewish and a Catholic scholar, Emmanuel Levinas (1906–1995) and St. Augustine (AD 354–430), respectively, is the notion of the "derivative I." In the West, one is generally encouraged to function as an "originative I," propelled by sovereign sense of self (Arnett, 2013, p. 6). With an "originative I," responsibility and obligation rest with oneself alone. Enlightenment action calls into question inappropriate authority, but when pushed to an extreme it results in the construction of a sovereign self. One finds a description of this singular development in a number of works. In the mid-20th century, Philip Rieff (1966) critiqued a therapeutic culture that situated meaning within the individual. Extensions of this critical argument are found in the scholarship of Alasdair MacIntyre (1981/1984; 1988; 2016), Christopher Lasch (1979; 1984; 1991), Charles Taylor (1989), and, of course, in Day's work, which addresses individualism particularly in writings published in *The Catholic Worker*. The "originative I" is so commonplace within the West that it functions as a taken-for-granted given with no thought of an alternative. Individualism acts like a social form of gravity within the West.

The "originative I" is the ongoing source of individualism, which I contend is the primary sin of the West (Arnett & Arneson, 1996; Arnett, 2019; 2020). Day challenged individualism in her concern for the Other and ongoing commitment to community. Unlike selfishness, which is a natural part of human life, individualism is a social disease propelled by an ideology of a sovereign self (Arnett, Fritz, & Holba, 2007). The initial critique of individualism traces back to Alexis de Tocqueville's *Democracy in America*. De Tocqueville (1835 & 1840/2000) considered selfishness a natural social act, with individualism being a social construct in which a solitary self attempts to walk above the constraints of context and persons.

Imposition upon the Other led Levinas (1961/1969) to reject the notion of rhetoric as an act of imposition, a form of communicative violence. For Levinas, the self does not begin the conversation; it is the Other who calls an individual self out into action. In *Levinas's Rhetorical Demand: The Unending Obligation of Communication Ethics*, I discuss the ironical use of the term "rhetoric" in relationship to Levinas's project (Arnett, 2017). As a human being answers the call of the Other, there is a rhetorical/persuasive result. Thus, Levinas's rejection of rhetoric jettisoned the "originative I," not what he considers an immemorial ethical foundation, a "derivative I."

One witnesses a "derivative I" in action as Day responded to context and persons. Her voice emerged in her response to the poor, the oppressed, friends, the needs of the Church, and the community of saints: each called her forward into action. Her reading and learning about the community of saints nurtured a "derivative I"; she replied in action to voices of those no longer empirically present and yet phenomenologically alive. Day blundered her way into the affirming direction provided by the life and autobiography of St. Thérèse of Lisieux (1873–1897), whose biography Day wrote, simply entitled *Thérèse* (1960/2016). St. Thérèse became a nun at the extraordinary age of 15. The number of connections between the two women is simply stunning, with associations going well beyond coincidence. The year St. Thérèse died, Day was born. One day after Day's baptism, her confessor Father Zachary gave her a copy of the autobiography penned by St. Thérèse, *Story of a Soul* (1972/1996). Day read that book perhaps as an "originative I," appraising the autobiography quickly; her initial reaction was completely negative. Day asserted that she felt intellectually insulted by the work. At the juncture in 1927, Day was primarily interested in social action and change; she wanted to alter the world, lessening its reliance upon

inequity. In opposition to worldly success, St. Thérèse, on the other hand, had interest in the small, mundane, and banal routines within God's world.

St. Thérèse, as a member of the community of saints, continued to influence Day, who loved her aversion to abstraction. Intangible love seeks to fix God's world in accordance with one's own personal expectations and demands. Such action represents an "originative I" that nourishes individualism, irresponsive to the voices of others and inattentive to context. Fortunately, St. Thérèse did not give up on Day and moved her from social action alone to love for everyday events in God's world. Day did not lose her active concern for God's people; however, she integrated St. Thérèse's message of loving the little things in God's world, which offered a space of renewal.

The "derivative I" of Day, called forth by St. Thérèse, was increasingly able to find joy in a world deeply flawed and inattentive to the dispossessed. The mature voice of Day is a "unity of contraries" (Buber, 1966, p. 111), embracing the joy of the everyday in God's world while recognizing that the daily suffering and pain of others requires redemption. Day learned to attend to the demands of God's world and tend the garden of God's people with an appreciation of the little things in life. A "derivative I" learns from others. A "derivative I" answers the call of others. A "derivative I" recognizes one's role as guest within the faith, rejecting the impulse to be the principal speaker at a banquet thrown by oneself and on one's own behalf.

Day learned and responded as a "derivative I" from her friends, such as Peter Maurin (1877–1949). He brought deep intellectual insight to the Catholic Worker Movement (CWM). Maurin embraced the Trinity as a communal faith, a place where the "derivative I" answers calls. Community was central to Day's long journey of faith in action. Community requires turning to others in order to assist with one's own limits. Perhaps community is best practically defined as a response to our inadequacies—others provide aid to and for our missteps. Community is based on human flaws, in contrast to individualism that pursues self-evaluative perfection. It is possible, unfortunately, to take an individualistic orientation to what empirically appears as a community. One then demands perfection from others, a "bad faith" that asks more of others than oneself (Sartre, 1965/1993, p. 147). The bad faith of community originates with undue confidence in the self, which turns a community with a common center of commitment into to an aggregate of self-possessed individuals. A "derivative I" hears the call of others, context, and historical moment, moving the imperfections of self to communal opportunity. Perhaps one of the unexpected origins of Day's voice begins with missteps with others, including friendships and love relationships. Mistakes, miscues, and even acts of sin are interruptions to an "originative I," which call this sovereign self back into the narrative grounding of the faith.

B. Responsive storytelling

The notion of voice, for Day, finds strength as a responsive storyteller. Cunneen (1984) examines Day's life from this vantage point—that of a personal and professional storyteller. Such a perspective is consistent with the fact that Day was a writer, a journalist, employed by a number of news outlets, including the socialist publications *The Liberator*, *The Masses*, and *The Call*, as well as the Catholic periodical *Commonweal* (Miller, 1982, pp. 56, 77, 119, 213), and, of course, tied to the origins of *The Catholic Worker* newspaper, which she helped construct with the creative assistance of Maurin in 1933. Dorothy's account of her journey narrates one story after another, beginning with stories about and learned from relatives and young friends. She asserts that those stories gave her a foundation for action and pointed her in the direction of social change and the Church (Day, 1952/1981, p. 285). Through her relatives, Day glimpsed the "bourgeois mediocrity" that defined much of American culture (Cunneen, 1984, p. 284). This critical insight came from a childhood void of commercial entertainment. She spent countless hours reading novels; she avowed that Upton Sinclair's *The Jungle* (1906/2011) had a massive impact on her. As a resident of Chicago (from 1906 to 1914, when she graduated from high school), she understood the ongoing difficulty of immigrant workers in the Chicago meatpacking plants. Additionally, she was particularly fond of the storytelling of Fyodor Dostoevsky (1821–1881) and the Russian existentialist tradition. Day's portrayal of friends and people generated vivid and illustrative perspectives. Cunneen (1984) suggests that she was able to "catch character on the wing and color it with dialogue" (p. 285). Day kept diaries, worked as a journalist, and engaged in storytelling within a creative dialogic engagement with life. She did not follow a "rigorous technique," preferring a creative and unpredictable pattern.

Day specified that as a child, both she and her sister kept notebooks. In their demanding young lives,

both thought that if they could record happiness, it might linger just a bit longer. Many of her diaries are now lost or destroyed; in them she indicated there was a consistent drive for direction as she acknowledged a divisive spirit within her. When she was happy, Day felt the urge to pursue an even greater happiness, which shaped a demanding urge for prayer. Later in a still unsettled life, Day tried to pray with thanks and joy, hoping for peace as she began spending time in Staten Island with Forster Batterham, the father of her daughter, Tamar. Day detailed that Forster openly claimed that he was a "militant atheist" (Cunneen, 1984, p. 286). Day's life consisted of colliding demands: a driving faith, the meeting of a militant atheist, and the birth of a child. Day's story is illustrative of a religious cliché: God does not write with straight lines. In this turmoil there were consistencies; Day was passionate about life, embraced an ascetic temperament, and frequently prayed with her eyes wide open. Her story witnessed to the interplay of faith and human frailty.

As Day and Maurin gave direction to the CWM, they found direction for themselves. Day told the story about what the mandate of the movement would be, recorded in *Loaves and Fishes* (1963/1997): "We were to teach the people by practicing the works of mercy, which meant feeding the hungry, clothing the naked, visiting the prisoner, sheltering the harborless, and so on. We were to do this by being poor ourselves" (p. 95). Day as a storyteller both witnessed and testified with reflective action. Day refused to write abstractly about the poor. She understood the importance of engaging concrete acts of mercy, such as offering food and clothing to the poor, as she visited prisoners and gave refuge to the homeless. Some people function as literary storytellers. Day, on the other hand, had both a literary and a human action mandate; she told a story embodied within the commitments of a faith-driven life. Day found insight from the storytelling of novelists and philosophers, such as Dostoevsky's *The Karamazov Brothers* (1880/1994) and its recognition that the practice of love is harsh and, at times, dreadful. Day's readings framed a perspective on poverty: poverty is both visible and audible, like a symphony engaged in hell.

When people in the CWM gathered in solidarity, particularly on cooperative farms, they came with contrasting ideological and class structures. The workers often resented the scholars, and the intellectuals were impatient with the needs of the downtrodden. Intellectuals wanted the workers to build foundations of support for others, but the laborers themselves were discontent with long-term projects and wanted to give money away to the nearby poor. The conflict announced distinctions between the seeming abstraction of structure and the immediacy of blundering action on behalf of the proximate needs of the Other. Day understood that the answer did not reside with either side, but in the creative tension of their coexistence.

Day tried to sustain herself as she witnessed clashes and differences of lifestyle displayed by God's concerned people with a "comic irony" (Cunneen, 1984, p. 289). For instance, a young girl from a school of journalism joined them; she loved to do research until the middle of the night, often sleeping until noon; her idiosyncratic pattern annoyed many. Day worked with her, even in her privileged sense of time usage and sleep patterns. Day also assisted a newspaper man whose prejudice and racism reminded her why the CWM had a vital mission; sometimes direction comes from witnessing the contrary. She understood how the lives of others told stories that required attentive engagement. Day's burden was a commitment to the poor as she struggled to forgive the "pious" pursuing luxury with an abstract desire to assist. She and Peter repeatedly argued that charity and love must dwell in concrete actions for the poor, without ignoring those outside such a commitment.

Dorothy did not linger long in the mystical or give it much of a place in her life. One day, when she was working on a communal farm, a person asked her if she had visions. Her response was poignant and succinct: "Horseshit! Just visions of unpaid bills" (Cunneen states that this expression is not found in William Miller's, 1982, biography, which uses a euphemism, but that a witness supplied Cunneen with this version, Cunneen, 1984, p. 290). The comic irony of someone so committed to God's world uttering a response of "horseshit" to a visitor's question announced both the power and concrete passion of Day's voice. Yet, in spite of or perhaps in order to temper this formidable and pragmatic impulse, she was drawn to the voice of St. Thérèse.

Cunneen (1984) describes attending an invited address in which Day discussed women's liberation at a meeting in the Catholic Church during the 1970s. To the surprise of many, Day considered the importance of authority and the danger of letting such relational reality rust away into social obscurity. She then described the place of authority, emphasizing a cook as one of the only authorities capable of assisting the poor. Later, Cunneen replayed the tapes of the conference and

found one curious absence—the story shared by Day had been removed (p. 292). The parable, for Day, was the importance of feeding people and the fact that authority dwells in action for the poor.

Day often testified to a story beyond the scope of a convent, responsive to the hypocrisy and individualism of American life. When there was war in the world, Day called for peace. When there was a desire for only structural change, she supported immediate actions of grace. She told a story about caring for God's world in faithfulness that did not eradicate the flaws of the human spirit. Perhaps the genius of Dorothy Day is that her imperfections ironically witnessed to the power of sainthood.

C. Dual realities: A moderate voice

In the December 1935 issue of *The Catholic Worker*, Day described the importance of social regeneration, moving individuals into persons. Day contended that an individual is "adrift" and acts as an isolated monad (para. 1). In contrast, a person dwells within the narrative of a communal body. Day's life called for a transformation from individual to person. Individualism gives birth to *laissez faire* capitalism and industrialism. Life as a person in the Body of Christ jettisons a world of individualism that is eager to applaud "snobbery, apathy, prejudice, [and] blind unreason" (para. 2). Day cautioned against a conviction that is so singular in direction that it cannot imagine its own limitations. At the time of her writing, she placed Nazis, Communists, and Fascists under a rubric of societal danger due to their single-minded objective of letting "nothing . . . hinder them from their goal in the pursuit of their mission" (para. 3). A few years after Day's comments, Arthur Koestler penned *Darkness at Noon* (1940/2019) and described the danger of a revolutionary ethic, which is so single-minded in its commitment that absolutely no tempering of conviction is possible. There is singularity of conviction in self-righteousness, which invites a form of social darkness.

Day (1935) urged the necessity of the "we" of Catholics healing through sacrifice and prayer, two principal anti-individualistic coordinates. The Church offers a communal answer in its stumbling acts of confusion that challenge individualistic purity and perfection. Stumbling voices are preferable to undisputed conviction. Rejecting singularity of position is not often popular; concern for the enemy is for many a form of social evil. For instance, Day's and the CWM's commitment to nonviolence resulted in a decline of membership during the Second World War.

Mehltretter (2009) discusses the moderate voice that defined the CWM during the Vietnam War. Day often found herself at odds with young Catholic volunteers who demanded confrontation and strident activity to direct CWM action. Day and Maurin did not align with the radical activism of Fathers Daniel and Philip Berrigan. Daniel was a Jesuit and Philip a Josephite (a religious community dedicated to serving the African American community). Daniel, along with Tom Cornell (1934– , "one of the new young leaders of the Catholic Worker Movement" heavily involved in protesting the Vietnam War, p. 10), Jim Forest (1941–, a convert to Catholicism who, in 1961, ceased his service in the United States Navy during the Vietnam War on the grounds of conscientious objection and became involved with the Catholic Worker Movement [Forest, 1968]; he served on the editorial staff of *The Catholic Worker* in 1961–62 and later wrote a biography of Day [Forest, 2011]), and James Douglass (1937–, a theological advisor to the Second Vatican Council in Rome from 1963 to 1965 regarding nuclear war and conscientious objection [Mercyhurst University, 2013]; he and his wife Shelley founded the Ground Zero Center for Nonviolent Action in 1977) formed a group entitled the Catholic Peace Fellowship, an affiliate of the United States Fellowship of Reconciliation, which was founded by A. J. Muste, a well-known international pacifist (Danielson, 2014). The Berrigan brothers brought together clergy against the war, as Day increasingly emerged as a negotiated rhetorical middle. She did not embrace radical positions of opposition such as Koestler's "revolutionary ethic" that is willing to sacrifice the particular and the individual for love of an abstract vision of humanity. The Berrigan brothers ceased to identify with the CWM due to its moderate position.

Even with a moderating voice, there was dissent from some in the Catholic Church against the CWM depiction of the Vietnam War centering around themes of imperialism and intervention. Day's understanding of social contention embraced the trinity of anarchism, pacifism, and papal social teaching without ignoring one's obligations to the enemy and opposition. During this time, Catholic hierarchy in America supported the war effort, making it difficult for Catholic men to gain conscientious objector status (United States Conference of Catholic Bishops, 1971), even though the Second Vatican Council had officially recognized such an option. Catholic men pursuing such an option met a dual skepticism, that of the draft board and the

American Catholic Church. In Union Square in New York City on November 6, 1965, Day delivered an address about the Scripture text of Luke 11:27–28. The meeting centered on draft card burning as people in the audience yelled "Burn yourselves, not your cards" (Cornell, 1965, p. 8). The rhetoric was quite violent, and Day's speech was virtually inaudible over the sound of protesters casting forth one furious phrase after another (Robinson, 1965). Fortunately, we have a transcript of Day's speech in *The Catholic Worker* (Cornell, 1965) and in the Catholic Worker Archives at Marquette University (Mehltretter, 2006, pp. 175, 185). In her speech, Day began a long engagement of moderating rhetoric. In an effort to push a social agenda, Day did not want to forget the faith importance of loving enemies and one's neighbor. Day wanted to affirm pacifism in all actions, not simply to enact political demands and protests. She comprehended the importance of ending the Vietnam War and the moral correctness of burning draft cards and refusal to participate in the war. At the same time, she contended that one must adhere to a higher law than demands and protests alone, no matter how important the cause. Solidarity requires concern for those with whom we are in great disagreement, not just alignment with our allies. Day resisted protests that did not simultaneously embrace the importance of the opposition. She supported the burning of draft cards without rejecting all those of contrary opinion.

The speech that Day gave at Union Square consists of only six or seven paragraphs—the copies reported by Connell (1965) and the Day archives (1965b) differ. First, she emphasized the blessed "who hear the word of God," follow it, and keep it (Day, 1965b, para. 1). Second, Day stated that this word requires us to love not only those who agree with us, but also our enemies (para. 2). Third, she called for persons of faith to be "instruments of peace" in order to save lives, resisting the urge to engage in immediate destruction under the guise of grandiose expectations of peace (para. 3). Fourth, Day called for a concerted effort for love, peace, and freedom inclusive of the human dignity of all, supporting the health, education, and human flourishing of all God's people (para. 4). Fifth, she argued that the genius of the human being manifests itself in creation, inclusive of an ongoing "struggle against war" (para. 5). Day's sixth paragraph echoed Muste's call for solidarity with all conscientious objectors and their refusal to be a part of the "immorality of war" (para. 6). She concluded with words from St. Francis of Assisi, the "saint of poverty and peace, 'O Lord, make me an instrument of your peace, Where there is hatred, let me sow love'" (para. 7). Day's speech was short and important, giving voice to a peace beyond one's own aggressive demands. In *The Catholic Worker*, Cornell (1965) wrote that seemingly all the protesters during the speech continued to yell over the voice of Day. He then provided a statement on behalf of the newspaper in response to actions at the rally. Cornell indicated: few listened to her and the noise level was disturbingly intense. When Day concluded, she simply stepped back from the podium and the fray. The anger in the crowd was palpable; the power and emotion of polarized and oppositional thinking should never be underestimated.

Sadly, on November 9, 1965, three days after the event at Union Square, a Catholic Worker by the name of Roger LaPorte headed to the headquarters of the United Nations in New York City. At 5:20 in the morning he put two gallons of kerosene on himself and then died an agonizing death by fire. As he was rushed to the hospital, he commented: "I am a Catholic Worker. I am anti-war, all wars. I did this as a religious action . . . I picked this hour so no one could stop me" (Cornell, 1965, p. 8). He died within the next few hours. Considering the Catholic position on suicide, his action generated considerable pensive conversation. In the same issue of *The Catholic Worker* in which Cornell reported on the Union Square event, Day (1965a) wrote an essay entitled "Suicide or Sacrifice?" She both supported LaPorte by stressing the large number of persons who identified with his opposition and reminded all of the necessity to identify with and forgive God's people; one must oppose violence to the other and oneself. LaPorte's death was a solidifying moment for the CWM, which openly supported all of God's creation, even those with whom one is in active protest.

In 1968, in the pastoral letter *Human Life in Our Day*, the United States Conference of Catholic Bishops (USCCB) concluded that "the Vietnam War was unnecessarily devastating human life, both at home and abroad" (Mehltretter, 2009, p. 23). The CWM affirmed the bishops' letter in a 1971 resolution. Mehltretter argued that the radical project of the Berrigans continued to contrast with the work of Day and the CWM, who opposed the war and simultaneously remained spiritually connected to the roots of the Church. Day did not, however, condemn the radical segment of the Church; she described them as "misguided pilgrims" (Mehltretter, 2009, p. 27). The solidarity of "bearing the

cross" (Mehltretter, 2009, p. 28), for Day, required a commitment to social justice and change without ignoring or leaving behind those with whom one is in opposition. Perhaps the moderate voice of the CWM permitted the agitation of more radicals to have a greater influence. The dialectic of the two standpoints assisted God's community, with Day being instrumental in keeping the conversation going. Day's voice was both committed to the poor and relationally attentive to opposition.

D. A derivative-voiced person

Day spoke with conviction and compassion to and with the poor, without ignoring those in opposition. Her perspective of a moderate voice is an example of Day's speaking like a radical for social justice, always tempered by the embrace of God's world and people of opposition. The textured complexity of relational voice shapes the insights of Wood (1993), as she discussed Gilligan's classic work, *In a Different Voice* (1982/2003), which describes how the standpoint of gender impacts perspective. The point at which Day would concur with Gilligan is that one needs to be careful about following abstract rules that can misplace one's focus of attention, moving from genuine social issues and people to elements of undue generalization. Gilligan emphasized that a female voice finds origins in personal caring with a wariness toward abstract forms of justice and rules. The essence of Wood's essay is consistent with Day's project that stressed the particular over the abstract; the voice of the contextually and relationally attentive offers a textured understanding, not an imposing assertion of certainty.

Wood and Robert Cox (1993) provide a statement that coincides with the spirit of Day's voice. They contend that "despite conceptual acrobatics and a penchant for abstraction that shields academics from wholly innocent encounters with the concrete world, we all nonetheless live embodied lives, constrained, informed and framed by material circumstances such as living and working environments, food, and medical care—or the lacks thereof" (p. 278). Wood and Cox resist opposition between theory and lived experience, recognizing the power and voice of each. Their contention is that engaged scholarship needs to "walk the walk," not simply "talk the talk" (p. 286). Day's ongoing life commitment is an exemplar of walking the walk, and that walk had a powerful sense of voice.

The insights of Benhabib (1991) add to this multivoiced conversation, as Benhabib brings together elements of ethics and justice, public and private, often relying on the work of Arendt (1906–1975). Benhabib underscored the importance of ethics in an immediate exchange and the long-term elements of justice—both ethics and justice must drive action. Benhabib gives us insight into Day's understanding of social conviction (justice) and grace toward the opposition (ethics). The works of Arendt and Benhabib point to Day's display of voice, attentive to caring in both the immediate and the "not yet."

Loughery and Randolph (2020) argue that Day is an "American paradox" (p. 1). Day's voice moves in multiple directions simultaneously. There is an old cliché that one should only speak out of one side of one's mouth. Day, on the other hand, spoke out of both sides of her mouth simultaneously; such is the health of a person embracing both ethics and justice. In *Communication Ethics and Tenacious Hope: Contemporary Implications of the Scottish Enlightenment* (Arnett, 2022), I articulate the danger of singularity of conviction. I have stated that perhaps the only communication ethic that one can trust is situated with a unity of contraries because singularity of conviction moves back into a dismissive realm that equates truth with my perspective alone. Day avoided such a temptation. She had conviction for social change and genuine care for all of God's people. She was not a paradox; she was a "unity of contraries."

Day was an "impassioned critic of unfettered social capitalism" without embracing communism (Loughery & Randolph, 2020, p. 2). She was skeptical of individualism and affirmed the importance of the person. She witnessed great danger in material comfort and understood the absolute necessity of feeding and clothing the poor. In her early days of carousing with friends, she simultaneously visited Catholic churches and read William James and G. K. Chesterton. The fundamental change in her came when her voice encountered the voice of Maurin. His intellectual and idiosyncratic energy embodied in a French immigrant laborer shaped *The Catholic Worker* newspaper and the houses of hospitality. Day and Maurin also worked with self-sustaining farms, working for a green revolution 40 years before attention turned to ecology and environment. Day's project differed from that of Mother Jones (Mary G. Harris Jones, 1837–1930, a union organizer and activist who co-founded the Industrial Workers of the World); Samuel Gompers (1850–1924) founder of the American Federation of Labor and its president from 1886 to 1894 and 1895 to 1924; and Eugene Debs (1855–1926), a socialist and an original member of the

Industrial Workers of the World who ran for President of the United States on five separate occasions, in that her concern was both material and spiritual; she and Maurin wanted a conceptual change in how people participated in the world.

Day's commitment to nonviolence placed her within the tradition of Henry David Thoreau and Martin Luther King, Jr. (Loughery & Randolph, 2020, pp. 4–5). She supported civil disobedience and conscientious objection. She protested the atomic bomb and the actions of Hiroshima and Nagasaki. She openly stated that United States President John F. Kennedy and Soviet Union Premier Nikita Khrushchev were equally to blame for the Cuban missile crisis. J. Edgar Hoover and his workers compiled over 30 years of files on Dorothy Day. Those deeply committed to anti-communism positions referred to her as "Moscow Mary." Yet in 2015, Pope Francis, when speaking to the American Congress, listed her as one of four morally exemplary Americans, the other three being Thomas Merton, Martin Luther King, Jr., and Abraham Lincoln.

Two of the names stated by the Pope were really well known: King and Lincoln. Those well-read generally knew Merton through his work, *The Seven Storey Mountain* (1948/1998). The person many did not know was Day, although a considerable number of voices called for her consideration for beatification and canonization. Their work is an uphill battle: "Her admirers and her enemies, Catholic and otherwise, have their own view of her, and there is enough in the record of her dramatic life to alienate anyone" (Loughery & Randolph, 2020, p. 5). It is this statement that makes Day's voice powerful; she gives voice to the flawed and the afflicted, while battling the modern curse of self-righteousness.

Day was known to ask demanding questions that announced her rejection of comfort and respectability, even, at times, aligning with non-believers more than believers in the pursuit of social justice. She was a counter-voice to individualism and unreflective progress tied to technology and material gain. She disputed a world more interested in what it can covet than what it can share. On the occasion of Day's 100th birthday in 1997, the head of the Archdiocese of New York, Cardinal John O'Connor, offered a homily at St. Patrick's Cathedral. He stated that he was working on a process that would permit the Church to investigate the canonization of Day. He invited comments from those who had worked with her that would contribute to the process. This effort had not originated with O'Connor, but rather with Cardinal Terence Cooke, his immediate predecessor. Eighteen months later, in March of 2000, the process for considering Day's potential canonization commenced. Such a process permitted the term "Servant of God" to be attached to her name. The next stage would move her to the "Venerable" Dorothy Day, and the following stage is beatification. "In 2012, under [Cardinal] Dolan's leadership, the United States Conference of Catholic Bishops in a voice vote at its annual meeting expressed its wholehearted support for pursuing canonization" (Loughery & Randolph, 2020, p. 372). Currently, her title remains "Servant of God." The consideration for beatification is not quick and involves a large number of voices. Fifteen years after this process began, Pope Francis was the first pontiff to speak publicly with great admiration about Dorothy Day.

Conservative Catholics were horrified at the possibility of canonizing someone who condemned capitalism. They forgot that Day vehemently condemned Marxism-Leninism as well. As time provides perspective, Day's purity of soul played out with her empirical flaws in the image and action of a human saint. Her voice sought not to subdue others but to converse and, with clarity and conviction, to state her position without ignoring the voice of opposition or the Church. Her voice consistently grew in response to others. She was a voice carried by context, others, and the Church—a "derivative I." Her identity came as a faith-based echo, as she listened to and learned from so many persons, relatives, friends, saints, St. Thérèse of Lisieux, Maurin, her daughter Tamar, and the word of God. She was a voice that listened and learned from the voices of the Other, both friend and foe—a derivative-voiced person living in God's world.

References

Arendt, H. (1996). *Love and Saint Augustine* (J. V. Scott & J. C. Stark, Eds.). University of Chicago Press. (Original work published 1929)

Arnett, R. C. (2013). *Communication ethics in dark times: Hannah Arendt's rhetoric of warning and hope*. Southern Illinois University Press.

Arnett, R. C. (2017). *Levinas's rhetorical demand: The unending obligation of communication ethics*. Southern Illinois University Press.

Arnett, R. C. (2019). Individualism as a moral cul-de-sac. In Z. Wąsik, E. M. Wąsik, & J. Zaprucki (Eds.), *The semiotics of lifeworld existentials: Between necessity and choice* (pp. 1–23). Karkonoska Państwowa Szkoła Wyższa w Jeleniej Górze.

Arnett, R. C. (2020). A banality of evil: Precarity as the offspring of individualism. In T. Rachwał, R. Hepp, & D. Kergel (Eds.), *Precarious places: Social, cultural and economic aspects of uncertainty and anxiety in everyday life* (pp. 1–17). Springer.

Arnett, R. C. (2022). *Communication ethics and tenacious hope: Contemporary implications of the Scottish Enlightenment*. Southern Illinois University Press.

Arnett, R. C., & Arneson, P. (1996). Interpersonal communication ethics and the limits of individualism. *The Electronic Journal of Communication/La Revue Électronique de Communication*, *6*, 1–17.

Arnett, R. C., Fritz, J. H., & Holba, A. M. (2007). The rhetorical turn to Otherness: Otherwise than humanism. *Cosmos and History: The Journal of Natural and Social Philosophy*, *3*, 115–133.

Benhabib, S. (1991). *Situating the self: Gender, community, and postmodernism in contemporary ethics*. Polity.

Buber, M. (1966). *The way of response*. (N. N. Glatzer, Ed.). Schocken.

Cornell, T. (1965, November). Life and death on the streets of New York. *The Catholic Worker, 32*(3), 1, 8. https://thecatholicnewsarchive.org/?a=d&d=CW19651101-01.2.4&e=————-en-20—1-byDA-txt-txIN————

Cunneen, S. (1984). Dorothy Day: The storyteller as human model. *Cross Currents*, *34*(3), 283–293.

Danielson, L. (2014). *American Gandhi: A. J. Muste and the history of radicalism in the twentieth century*. University of Pennsylvania Press.

Day, D. (1935, December). Liturgy and sociology. *The Catholic Worker*. Retrieved from https://www.catholicworker.org/dorothyday/articles/16.html

Day, D. (1965a, November). Suicide or sacrifice? *The Catholic Worker*, *32*(3), 1, 7. Retrieved from https://thecatholicnewsarchive.org/?a=d&d=CW19651101-01.2.6&e=————-en-20—1-byDA-txt-txIN————

Day, D. (1965b). Union Square speech. *Voices of Democracy: The U.S. Oratory Project*. https://voicesofdemocracy.umd.edu/day-union-square-speech-speech-text/

Day, D. (1981). *The long loneliness*. HarperCollins. (Original work published 1952)

Day, D. (1997). *Loaves and fishes*. Orbis Books. (Original work published 1963)

Day, D. (2016). *Thérèse*. Christian Classics. (Original work published 1960)

Dostoevsky, F. (1994). *The Karamazov brothers* (I. Avsey, Trans.). Oxford University Press. (Original work published 1880)

Forest, J. (1968). No longer alone: The Catholic peace movement. In T. E. Quigley (Ed.), *American Catholics and Vietnam* (pp. 139–150). Eerdmans.

Forest, J. (2011). *All is grace: A biography of Dorothy Day*. Orbis.

Gilligan, C. (2003). *In a different voice: Psychological theory and women's development*. Harvard University Press. (Original work published 1982)

"Jim Forest: An alphabet of his own design" (2004, October 14). *In Communion: Website of the Orthodox Peace Fellowship*. https://incommunion.org/2004/10/14/jim-forest-bio/

"The Josephite Mission Statement" (n.d.). *The Josephites*. http://www.josephites.org/mission-statement/

Koestler, A. (2019). *Darkness at noon* (P. Boehm, Trans.; M. Scammell, Ed.). Scribner. (Original work published 1940)

Lasch, C. (1979). *The culture of narcissism: American life in an age of diminishing expectations*. Norton.

Lasch, C. (1984). *The minimal self*: *Psychic survival in troubled times*. Norton.

Lasch, C. (1991). *The true and only heaven: Progress and its critics*. Norton.

Levinas, E. (1969). *Totality and infinity: An essay on exteriority* (A. Lingis, Trans.). Duquesne University Press. (Original work published 1961)

Loughery, J., & Randolph, B. (2020). *Dorothy Day: Dissenting voice of the American century*. Simon & Schuster.

MacIntyre, A. (1984). *After virtue: A study in moral theory* (2nd ed.). University of Notre Dame Press. (Original work published 1981)

MacIntyre, A. (1988). *Whose justice? Which rationality?* University of Notre Dame Press.

MacIntyre, A. (2016). *Ethics in the conflicts of modernity: An essay on desire, practical reasoning, and narrative*. Cambridge University Press.

Mehltretter, S. A. (2006). Dorothy Day, Union Square speech (6 November 1965). *Voices of Democracy*, *1*, 165–186.

Mehltretter, S. A. (2009). Dorothy Day, the Catholic Workers, and moderation in religious protest during the Vietnam War. *Journal of Communication and Religion*, *32*, 1–32.

Mercyhurst University (2013, October 17). Author James Douglass to mark 50th anniversary of JFK assassination. https://archive.is/20140628023017/http://www.mercyhurst.edu/mu-news/news/academics/2013/october/kennedy

Merton, T. (1998). *The Seven Storey Mountain* (50th anniversary ed.). Harcourt. (Original work published 1948)

Miller, W. D. (1982). *Dorothy Day: A biography*. Harper & Row.

Parmar, I. (2012). *Foundations of the American Century: The Ford, Carnegie, and Rockefeller Foundations in the rise of American power*. Columbia University Press.

Rieff, P. (1966). *The triumph of the therapeutic: Uses of faith after Freud*. Harper and Row.

Robinson, D. (1965, November 7). 5 draft card burners doused at rally. *New York Times*, 1, 3.

Sartre, J.-P. (1993). *Essays in existentialism*. W. Baskin (Ed.). Citadel Press. (Original work published 1965)

Sinclair, U. (2011). *The jungle*. Oxford University Press. (Original work published 1906)

Taylor, C. (1989). *Sources of the self: The making of the modern identity*. Harvard University Press.

Thérèse de Lisieux (1996). *Story of a soul: The autobiography of St. Thérèse of Lisieux* (J. Clarke, Trans., 3rd ed.). ICS Publications. (Original work published 1972)

Tocqueville, A. de (2000). *Democracy in America*. (H. C. Mansfield & D. Winthrop, Eds. & Trans.). University of Chicago Press. (Original work published 1835 & 1840)

United States Conference of Catholic Bishops (1971). Declaration on conscientious objection and selective conscientious objection, October 21, 1971. https://www.usccb.org/resources/declaration-conscientious-objection-and-seletive-conscientious-objection-October-21-1971

Wood, J. T. (1993). Bringing different voices into the classroom. *National Women's Studies Association Journal*, *5*(1), 82–93.

Wood, J. T., & Cox, R. (1993). Rethinking critical voice: Materiality and situated knowledges. *Western Journal of Communication*, *57*, 278–287.

Embodying the Catholic Intellectual Tradition: An Examination of the Private Letters of Mother Teresa

Sarah DeIuliis
flinkos@duq.edu

Now known as Saint Teresa of Calcutta, Mother Teresa is a beloved figure of the Catholic Church and an embodiment to the world of a selfless ethic of care and love for others. While not without her critics, Mother Teresa personifies the unification of the Catholic intellectual tradition and communication ethics. The Catholic intellectual tradition offers a dialogic examination of the unification of "faith, knowledge, and reason: it looks to how they illuminate one another" (Boston College, 2010, p. 7). Mother Teresa revealed in her private writings that she spent most of her adult life in 'darkness,' and her vocational calling was to offer joy to those in pain. Throughout her life she lived this vocational calling as a public servant to the poor. She wrote: "If my darkness is light to some soul—even if it be nothing to nobody—I am perfectly happy—to be God's flower in the field" (qtd. in Kolodiejchuk, 2008, p. 212). This essay contends that Mother Teresa embodies the Catholic intellectual tradition through her lived practices and experiences, which hold implications for dialogic communication ethics.

This essay begins with a brief biographical sketch of Mother Teresa, particularly the years leading up to a pivotal moment in her life, during which she received a "call within a call" that situates her in the Catholic intellectual tradition. This essay then draws on personal letters and extant literature to frame Mother Teresa's position in the Catholic intellectual tradition and propose dialogic communication ethics as the ground for understanding her embodied communication. The essay ends with several implications for the intersections of the Catholic intellectual tradition and communication ethics.

Mother Teresa responded to the call of the Catholic intellectual tradition in caring for others irrespective of narrative background. Her private letters reveal her attentiveness to the *necessity* of human communication in relating to the lived experience of others in her own faith, and also recognizing the importance of all perspectives and narratives in the pursuit of truth, knowledge, and understanding of human purpose and meaning in life. Universities cultivate the Catholic intellectual tradition, and both share "two underlying convictions: that to be human is to desire to discover truth, and that the quest for truth is sparked by the expectation that the universe is intelligible" (Boston College, 2010, p. 8). Mother Teresa is an exemplar of overlap in the Catholic intellectual tradition and communication ethics across a multiplicity of public spheres.

A. Mother Teresa: A brief biographical sketch of her beginning

The events of Mother Teresa's early life provide essential coordinates for understanding the ways in which she embodies the Catholic intellectual tradition and dialogic communication ethics. Highly publicized, scrutinized and celebrated, Mother Teresa spent her later life in the media's eye. She "became the personification of human love" due to continued and intense publicity that disseminated to the world a message tied to the Catholic narrative (Alpion, 2006, p. 548). Her charitable works influenced and had an impact on humans living all over the world, "irrespective of their color, creed, nationality, social status, political beliefs and financial position" (Alpion, 2006, p. 548). Though aware of the attention paid to her work, Mother Teresa "never took credit for her accomplishments and always tried to divert the attention she received to God" (Kolodiejchuk, 2007a, p. ix). She was known for her quiet demeanor and for her own insistence that she was simply a "pencil in God's hand" (qtd. in Kolodiejchuk, 2007b, p. ix). Mother Teresa answered her call with a commitment to communication with others, echoing the Catholic intellectual tradition's call to learn about the world through engaging all perspectives.

Mother Teresa was born in Skopje, Serbia, receiving her first call to religious life by the age of 12. At this age, she "felt herself called to the religious life, an intensely personal experience on which she would not elaborate . . . 'It is a private matter. It was not a vision. I've never had a vision'" (Spink, 1997, p. 8). By 18, Mother Teresa had joined the Loreto Sisters and was eventually sent to India, arriving in Calcutta on January 6, 1929. She made her final vows in Darjeeling, India on May 24, 1937, and immediately following those public vows she made private vows (in April of 1942) that would continue to influence her communication and action. She wrote of that vow to her advisor Archbishop Périer of Calcutta: "I made a vow to God, binding under [pain of] mortal sin, to give God anything that He may ask, 'Not to refuse Him anything'" (qtd. in Kolodiejchuk, 2007, p. 28). She did not comment upon this private vow until many years later, but the implications of that vow illustrate her intentions to walk her faith into the world with its principles as a guiding framework for communicative action.

During a period of poor health in 1946 Mother Teresa was directed to rest in Darjeeling, where "she should undergo a period of spiritual renewal and a physical break from the work," which included teaching children and going into the community to care for the poor (Spink 1997, p. 22). On the train to Darjeeling, Mother Teresa received her 'call within a call' (Spink, 1997, p. 22). She would offer almost no details about this moment, but later wrote of the call that:

> It was a call within my vocation. It was a second calling. It was a vocation to give up even Loreto where I was very happy and to go out in the streets to serve the poorest of the poor. It was in that train, I heard the call to give up all and follow Him into the slums—to serve Him in the poorest of the poor. . . (qtd. in Kolodiejchuk, 2007, pp. 39–40)

Importantly, this call within a call would lead Mother Teresa into her life with the Missionaries of Charity.

From this point on, Mother Teresa's example of embodying her faith and carrying that faith to others would inspire countless numbers of people around the world. Still she spoke very little of her work, instead relying upon her communicative action to carry forth her message of love and care for all, guided by her faith. While seeking to fulfill her call, Mother Teresa began a quest for knowledge and wisdom that relied heavily upon her faith but also recognized a need for caring for all humanity around her, even the faithless. The private correspondence of Mother Teresa reveals her commitment to engaging with Otherness in all its manifestations.

B. The private letters of Mother Teresa

This section examines some of Mother Teresa's private letters, as collected by Brian Kolodiejchuk, M.C. into one volume titled *Mother Teresa: Come Be My Light: The Private Writings of the 'Saint of Calcutta.'* In describing her actions with and toward others—particularly the poor through her charitable works—the letters illuminate the intersection of the Catholic intellectual tradition and communication ethics as an embodied communicative orientation toward others. Mother Teresa's life of service, however public it was, began and was sustained through quiet care and selfless commitment toward others.

Alpion (2006) argues that Mother Teresa held "celebrity status" as one of the "most written about and publicized 20th-century women," and "arguably also the most advertised religious celebrity of our time" (p. 542). Spink (1997) affirmed this, stating that "the question arose as to whether this was just the religious equivalent of a superstar meting out autographs" in

witnessing Mother Teresa pass out medals and prayer cards, (p. x). Although she might have rejected the attention, Spink (1997) notes that "her life was public property" (p. xi). Alpion (2006) refers to the public support and also dissent related to interpretations of Mother Teresa's experiences and visions, emphasizing that her public devotion to her call was itself an example of selfless care for others who needed a public reminder of good in the world.

Kolodiejchuk (2007) writes that Mother Teresa called for her private documents to be destroyed upon the occasion of her death. She wrote to Archbishop Périer in 1957, begging the Church to "please do not give anything of 1946 [her 'call within a call']. I want the work to remain only His" (Kolodiejchuk, 2007, p. 5). As she increasingly became a public figure, many attempted to write the story of her life and preserve the narrative that would inspire so many. Spink (1997) eventually got the permission of Mother Teresa herself to write a complete biography, and was told that the "only tolerable pretext for describing the lights that guided her in her vocation would be in order that they might be a light to others" (p. xii).

This essay focuses on two categories of topics revealed in Mother Teresa's correspondence, first, her charitable works as a lived experience with and for God, and second her own private "darkness." These two categories, while not exhaustive of the letters she wrote nor the work that she did, offer illuminating examples of the principles underlying her life as well as her incredible attentiveness to the power of communication. The selected letters reveal Mother Teresa's faith-based orientation to the world that simultaneously recognized the various perspectives and people that could enrich her life and her purpose, reflecting the "both/and," rather than "either/or" orientation of the Catholic intellectual tradition (Boston College, 2010, p. 9). Her commitment to uniting a multitude of perspectives in carrying out her vocational calling demonstrates her commitment to communicative action and an ethic of care for others.

Mother Teresa's Charitable Works as Lived Experience. Mother Teresa's letters reveal her lived embodiment of a communicative and ethical engagement of her vocation and faith, and simultaneously her care for others as human beings irrespective of narrative differences. Mother Teresa was known for acting with haste because of her private vow to never refuse God, an impulse that Kolodiejchuk (2007) notes was often "misinterpreted and taken for impetuousness and lack of prudence" (2007, p. 34). In a letter to Archbishop Périer on September 1, 1959, Mother Teresa explains herself, stating that: "with the permission of my confessor, I made a vow to God—binding under mortal sin—to give to God anything He may ask—'Not to refuse Him anything'" (qtd. in Kolodiejchuk, 2007, p. 35). For Mother Teresa, hesitation or procrastination in service to God was a form of refusal to fulfill her godly promise.

In waiting for the official approval from her superiors to begin the Missionaries of Charity, Mother Teresa penned a letter to Archbishop Périer on January 25th, 1947. In that letter, she wrote:

> I find that if the work begins—there will be plenty of humiliations, loneliness, and suffering for me.—As I am, I am very happy and here especially—but Our Lord does not stop calling . . . in the work there will be complete surrender of all I have and all I am—there will be absolutely nothing left.—Now, I am His, only His—I have given Him everything—I have not been seeking self for sometime now. I know you love the truth—and this is the truth. . . . Here I have nothing to think about—except how to live for others. The work I have to do is just the one that will teach me this lesson. (Kolodiejchuk, 2007, pp. 57–58)

As she waited for approval from her superiors, Mother Teresa's desire for action, to give herself completely to God, left her with a sense of urgency that was not shared by her superiors. She was promptly reminded that the matter required reflection and prayer in Rome. Against her instinct Mother Teresa tempered herself, writing on March 30th, 1947 that: "I am ready to do whatever I am told—at any cost. Ready to go now or to wait years. . . . Your Grace, let me go, and give myself for them [the poor], let me offer myself and those who will join me for those unwanted poor, the little street children, the sick, the dying, the beggars" (qtd. in Kolodiejchuk, 2007, p. 63). Guided by her own faith, fortified by a call from God, she sought to care for the needy at any speed, no matter how difficult it was to wait.

Mother Teresa was most vocal about seeing the face of Christ in each of the people who she served. The Constitution of the Missionaries of Charity reads: "the Particular End is to carry Christ into the homes and streets of the slums, among the sick, dying, the beggars, and the little street children" (qtd. in Kolodiejchuk, 2007, p. 43). Kolodiejchuk (2007) writes that "not only did Mother Teresa bring the light

of Christ to the poorest of the poor; she also met Christ in each one of them" (p. 43). She instilled within her Missionaries of Charity these same principles informed by her faith and an urgency for action. Yet Mother Teresa did not always feel the light of her faith, which further demonstrates her profound appreciation for her vocational calling.

Mother Teresa's Private "Darkness." Mother Teresa was not public about her internal "darkness." She did acknowledge later in life that she often felt God's absence, particularly around the time she felt the inspiration to found the Missionaries of Charity. She was never deterred from carrying out her call, but the void would cause Mother Teresa pain as she continued to strive toward her goal of caring for those in need in her communities: the "greatest trial of her own life" essentially became "a fundamental part of her mission" (Kolodiejchuk, 2007, p. 3). She chose to remove material goods from her life and live as those who were suffering did. Moreover, she grew to understand that her mission lacked clarity of purpose and sought to pursue knowledge and wisdom in the world as it presented itself to her, rather than the way she expected it to be.

Still Mother Teresa remained silent about her inner turmoil. On March 18th, 1953, Mother Teresa wrote to Archbishop Périer, "please pray specially for me that I may not spoil His work and that Our Lord may show Himself—for there is such a terrible darkness within me, as if everything was dead" (qtd. in Kolodiejchuk, 2007, p. 149). She maintained a "great reverence for God's action in her soul, especially the mystical experiences related to her call," but made the decision to "suffer this ordeal in silence" (p. 160). She knew that the truth and wisdom she sought could be shrouded in mystery and uncertainty, so she followed her faith in the call to serve.

The inner turmoil persisted into February 1956, when Mother Teresa wrote in a letter to Archbishop Périer that "the more I want Him—the less I am wanted" (qtd. in Kolodiejchuk, 2007, p. 164). After attending a retreat with Jesuit Fr. Lawrence Trevor Picachy, Mother Teresa adopted several resolutions to continue to push forward: "1st is to follow Jesus more closely in humiliations . . . With the Sisters—kind—very kind—but firm in obedience . . . With the poor—gentle & considerate . . . With the sick—extremely kind . . . 2nd To smile at God" (qtd in. Kolodiejchuk, 2007, p. 166). While she suffered and lived in private pain, Mother Teresa accepted the inexplicability of her experience and continued to live out her call to serve. Mother Teresa found "purpose to her suffering"—this absence would be "the price she was paying for others to come closer to God" (Kolodiejchuk, 2007, p. 168). Although troubled by her inability to encounter God in the way she expected, Mother Teresa always maintained that she was meeting Jesus in the faces of those suffering. The darkness she experienced "must have been agony"—but she continued to hold onto her faith and "labored wholeheartedly in her daily service to the poorest of the poor" (Kolodiejchuk, 2007, p. 170). Finally surrendering to the mystery of her faith, she accepted that truth may never be known to her and immersed herself fully in her mission to help the needy. Mother Teresa mirrors the Catholic intellectual tradition in striving to understand the mysteries of God on earth.

C. Uniting communication ethics and the Catholic intellectual tradition

This essay situates Mother Teresa's motivation for charity in the theoretical framework of communication ethics and the Catholic intellectual tradition. In his encyclical letter *Fides et Ratio*, Pope John Paul II urged a reunification of "faith and philosophy" so that they may "stand in harmony with their nature" (para. 48). He writes that "deprived of what Revelation offers, reason has taken side-tracks which expose it to the danger of losing sight of its final goal. Deprived of reason, faith has stressed feeling and experience, and so run the risk of no longer being a universal proposition" (para. 48). John Paul II framed the need to understand faith and reason together, as they depend upon one another in the pursuit of making sense of the world. Royal (2015) further articulated that "both faith *and* reason are necessary to a Catholic understanding of God and his world" (p. 23). For Royal the unification of faith and reason means that these are not dichotomous terms, but two symbiotic areas of inquiry that enrich one another in practical and lived experience. In keeping with these points, the Catholic intellectual tradition provides a rich history of the parallel paths of faith and reason in the pursuit of wisdom.

The Catholic intellectual tradition is an orientation to truth that frames the pursuit of knowledge through the unification of both faith and reason. In writing about the University, John Henry Newman wrote that "Knowledge and Reason are sure ministers to Faith" (Newman, 2020, p. 2). Knowledge is bound to education and intellectual inquiry, and the purposes

of education are not in opposition to the protection of faith. Scholars across a multitude of disciplines have explicated the Catholic intellectual tradition, drawing from history, philosophy, and theology in an "integrative" manner (Fritz, 2017, p. 72). Fritz (2017) acknowledges the necessity of history in understanding the Catholic intellectual tradition, which offers a "story of responses to questions arising within particular historical moments and in particular places" (p. 74). The Catholic intellectual tradition traces the paths of faith and reason as they intersect and diverge with varying values and goods in lived historical moments.

Moreover, the Catholic intellectual tradition emphasizes the practical implications of the pursuit of godly knowledge. Boston College (2010) lists eight specific characteristics associated with intellectual inquiry in the Catholic intellectual tradition:

1. "a conviction that faith and reason are mutually illuminating, that they are united in the search for truth, …" (p. 9);
2. "a sacramental vision of reality that holds that each discipline offers the potential to reveal something of the sacred" (p. 9);
3. "a hopeful commitment to intellectual integration among disciplines …" (p. 9);
4. a commitment to seeing things as "'both/and' rather than 'either/or'" (p. 9);
5. the unification of both a "confidence in reason's ability to grasp the intelligibility, meaning, and purpose of the universe" with the "awareness of the mystery of God as radically Other than God's creation" (p. 10);
6. an "openness to the mystery inherent in an involving, unfinished creation" (p. 10);
7. an "awareness that confidence in reason must also be tempered by the recognition that sin can deform reason's unbiased quest for truth" (p. 10); and
8. "a reverence for the dignity of each human being as one created in the image of God" (p. 10).

These characteristics suggest a dialogic encounter with a variety of perspectives and understandings of the quest for truth. All "assertions" of this truth must be "tested by the best evidence against them—evidence that may be presented by anyone, of any or no religious tradition, who is engaged in serious inquiry" (Boston College, 2010, p. 10). Under this philosophical framework, the Catholic intellectual tradition is informed by an openness to interpretation and re-interpretation as time passes and experiences draw forth new perspectives.

Seated at the heart of this inquiry is the notion of narrative. A Catholic university centers the Catholic intellectual tradition (see also Newman, 2020), so that everyone must be "dedicated to learning from one another," and maintain an "open[ness] to contributions that come in a range of ways" (p. 11). While standing upon its own narrative ground, the Catholic intellectual tradition, recognizes that a variety of narratives can inform and enhance the quest for truth. Lutz (2017) noted that the tradition "does not oppose our recognition of narrative ground; in fact, it demands our attention to it" (p. 29). Narrative, as understood by Fisher (1987), recognizes the centrality of story in human communication. Arnett, Arneson, and Bell (2007) identify narrative as a "story" that "guides people and offer insights" (p. 162). Arnett (1987) frames narrative as a "story" which "provides a community with a . . . context for action and rhetoric of practice" (p. 53). Narratives are the stories that frame our views of the world and inherently guide communicative action. In relation to the Catholic intellectual tradition, communication ethics engages narrative as guiding frameworks. Both communication ethics and the Catholic intellectual tradition intersect in narratives of faith and reason that also shed light on Mother Teresa's communicative acts.

Arnett, Arneson, and Bell (2007) note that our current historical moment has seen a "theoretical and practical movement from a communication ethic to the postmodern reality of a multiplicity of communication ethics" (p. 143). Within communication ethics, one must take seriously the dialogic nature of this movement, which "embraces this multiplicity of 'goods,' seeking to meet, learn from, and negotiate with difference" (Arnett, Arneson, & Bell, 2007, p. 143). Arnett, Arneson, and Bell address the "dialogic turn" in communication ethics, which "privileges choice that requires constant learning, a willingness to engage interpretative understanding of diversity over argumentative condemnation of difference" (p. 166). This essential connection to the Catholic intellectual tradition reveals the reality of the historical moment within which we are embedded.

Mother Teresa's private letters show her commitment to living out the principles of the Catholic intellectual tradition in a narrative informed by faith but grounded within an understanding of dialogic communication ethics in everyday life. Rather than publicly speak about her ideals and beliefs, she chose instead, to live them as communicative *action* with an ethic guided by care and concern for others. She allowed her faith to guide her search for truth and wisdom while remain-

ing open to the perspectives of others, even when her reason caused her to doubt the presence of God. She saw humanity and God in the faces of those around her and acted upon those principles by persistently living out the Catholic intellectual tradition—and only revealing her intentions in private letters that she reluctantly left behind.

The Catholic intellectual tradition is "open" to the "mystery inherent in an evolving, unfinished creation," meaning that our knowledge is limited in the face of the mystery of "God's grace" (Boston College, 2010, p. 10). This essential characteristic of the Catholic intellectual tradition is most evident in Mother Teresa's early writings as she lived amongst the poorest of the poor. Moreover, her desire to move with haste, seen as a fulfillment of her promise that she made to God, also exemplifies her understanding that she would never understand all that was asked of her; however, her call pushed her forward with an openness embedded in her faith yet lived in a world with a plurality of narrative backgrounds.

The Catholic intellectual tradition also recognizes that there should be a "confidence in reason's ability to grasp the intelligibility, meaning, and purpose of the universe" but also an "awareness of the mystery of God as radically Other than God's creation" (Boston College, 2010, p. 10). Mother Teresa would often note a deep loneliness. She wrote to Archbishop Périer in January of 1955 that "there is such a deep loneliness in my heart that I cannot express it.— . . . How long will Our Lord stay away?" (qtd. in Kolodiejchuk, 2007, p. 158). However she took comfort in what she knew to be the purpose of the work she was doing for those suffering around her, all the while accepting that she would never fully understand its meaning.

Also, Mother Teresa embodied the principles of the Catholic intellectual tradition by engaging in the appreciation for the unification of both faith and reason. Through dialogic communication ethics Mother Teresa was able to embody this important and essential characteristic of the Catholic intellectual tradition and walk that tradition into the public sphere. Relying upon communication and action together, she took seriously the four "commonplaces" of dialogue described by Arnett, Grayson, and McDowell (2008): (1) "emergent meaning" in dialogue is accomplished through "discourse" and is not owned by "either communicative partner"; (2) the communicative agent exists as a "*derivative*" person, the "I of the human being" as "*derivative* of the alterity to be engaged"; (3) dialogue begins from "*ground*, or position"; and (4) dialogue "cannot be demanded" (p. 3). In promoting a given good or value (e.g., Johannesen, 2002; Arnett, Fritz, & Bell, 2009), dialogic communication ethics acknowledges that each person engaged in an encounter speaks from ground, and that one's ground may oppose the other's ground. Dialogue cannot be demanded from the other because meaning emerges between the individuals engaged in the encounter.

For the study of communication ethics, Mother Teresa's embodiment of the Catholic intellectual tradition gives coordinates that locate the tradition in lived experience. The Catholic intellectual tradition maintains a "sacramental vision of reality that holds that each discipline offers the potential to reveal something of the sacred" (Boston College, 2010, p. 9). Moreover, the tradition seeks a "hopeful commitment to intellectual integration among disciplines, combined with an appreciation for the integrity and autonomy of individual academic disciplines" (Boston College, 2010, p. 9). It is through these characteristics and qualities from the Catholic intellectual tradition that future communication research projects can extend Mother Teresa's work and action into scholarly and intellectual inquiry.

The Catholic intellectual tradition is marked by an openness to a variety of perspectives that lend evidence and support to the pursuit of knowledge and wisdom. In his description of the unification of faith and reason in the University, Newman (2020) writes that the "Catholic Church has . . . made use of whatever truth or wisdom she has found in their [other religious perspectives] teaching . . . her children are likely to profit from external suggestions or lessons, which have not been provided for them by herself" (p. 10). The variety of perspectives embedded within the Catholic intellectual enrich education by opening opportunities for the pursuit of wisdom and knowledge. Much like a dialogic communication ethic, learning through difference permits a flourishing of the human condition, accomplished through the communicative meeting of various outlooks and narratives.

Mother Teresa celebrated this central tenet of the Catholic intellectual tradition. For example, on October 7th, 1975, the world celebrated the 25th anniversary of the creation of the Congregation of the Missionaries of Charity. On that day, a request was made to hold a "'High Mass of thanksgiving,'" to which the sisters would invite people from all areas of life (Spink, 1997, p. 147). Throughout this celebration, the people of Calcutta celebrated the accomplishments of the

Missionaries of Charity. Worship services took place in the "American Holy Church of Nazareth, . . . the Methodist Church, the Catholic Church of the Most Holy Rosary, the Anglican Cathedral of St Paul's and the Mar Thomas Syrian Church" (Spink, 1997, p. 149). Mother Teresa reflected on this collection of different narrative traditions, noting her joy in the "'way in which different religious bodies have accepted to have the prayer of thanksgiving with their people in their own places in Calcutta'" (Spink, 1997, p. 149). Just as Mother Teresa celebrated the pursuit of wisdom through a lived commitment to others, she also valued the variety of traditions that together affirm the goodness of the human condition.

The Catholic intellectual tradition's commitment to "both/and" rather than "either or" necessitates an appreciation for the unification of faith and reason as an embodied engagement with the practical world (Boston College, 2010, p. 9). Newman (2020) extends this conversation when he writes that in the very beginning of the Church's history, "all this practical sagacity of Holy Church was mere matter of faith, but every age, as it has come, has confirmed faith by actual sight" (p. 14). It is not either faith or reason but both faith and reason from a stance open to various perspectives and traditions that carry us closer to the insights and educational opportunities offered by the Catholic intellectual tradition.

D. Mother Teresa, communication ethics, and the Catholic intellectual tradition: Implications

Reviewing Mother Teresa's charitable work and private letters opens opportunities for further scholarly inquiry. Though hesitant to bolster her own reputation and take credit for her own accomplishments, Mother Teresa responded to her "call within a call" to carry out God's work by engaging with all of those who suffered, learning from them, and bringing them joy, in pursuit of her vocational calling. She lived the lessons of the Catholic intellectual tradition by engaging her faith as a means to understand the world, yes, but also to apprehend human purpose and meaning and truth in whatever ways those might manifest in lived experience. Mother Teresa revealed her private struggle and inner darkness only through private letters, further affirming her understanding of the unification of faith and reason. Through her experience in pursuing truth in a life with God, Mother Teresa set an example for scholarly inquiry in the Catholic intellectual tradition.

Her example further demonstrates the overlap between the Catholic intellectual tradition and the work of scholars of communication ethics and dialogue. Johannesen (2002) writes that a dialogic approach to communication ethics focuses upon the "attitudes toward each other [that are] held by the participants in a communication transaction" (p. 56). Johannesen further notes that there are unique characteristics present in dialogue, including degrees of "authenticity," "inclusion," "confirmation," "presentness," and a "spirit of mutual equality" (p. 59). These perspectives on dialogic communication ethics call us to lean into difference in an effort to learn, much like the Catholic intellectual tradition. Without compromising one's own narrative ground, we can find solutions in a contentious historical moment with an attitude of respectful attentiveness that affords dignity to others despite disagreements. In this regard the Catholic intellectual tradition and dialogic communication ethics unite again.

Mother Teresa's example echoes the importance of studying the Catholic intellectual tradition in light of dialogic communication ethics. She is remembered as a religious figure for the Catholic Church, but Mother Teresa is also an exemplar for dialogic communication ethics. Her lived embodiment of the Catholic intellectual tradition opens up space for appreciating and understanding the practical implications for living out these philosophical and scholarly inquiries. Mother Teresa's commitment to faith and reason was manifested in an openness to the mysteries of life, which she attributed to God, while simultaneously striving to learn and grow herself in listening to others. While she maintained the narrative tradition that informed her action, Mother Teresa leaned into difference and sought to care for *all* others despite differing narrative grounds. In an attitude of openness she engaged the perspectives of those who disagreed with her, always prioritizing dialogue as an avenue common ground. Mother Teresa modeled the adoption of narrative traditions that encourage learning from difference. Her orientation of openness from the ground of ethical communicative engagement embodies the overlap of the Catholic intellectual tradition and dialogic communication ethics.

References

Alpion, G. (2006). Media and celebrity culture—Subjectivist, structuralist and post-structuralist approaches to Mother Teresa's celebrity status. *Continuum: Journal of Media & Cultural Studies, 20*(4), pp. 541–557.

Arnett, R. C. (1987). The status of communication ethics scholarship in speech communication journals from 1915–1985. *Central States Journal, 38*, pp. 44–61.

Arnett, R. C., Arneson, P., & Bell, L. M. (2007). Communication ethics: The dialogic turn. In P. Arneson (Ed.), *Explorations in communication ethics: Interviews with influential scholars in the field* (pp. 143–184). Peter Lang Inc.

Arnett, R. C., Fritz, J. M. H., & Bell, L. M. (2009). *Communication ethics literacy: Dialogue and difference.* Sage.

Arnett, R. C., Grayson, C., & McDowell, C. (2008). Dialogue as an 'enlarged communicative mentality': Review, assessment, and ongoing difference. *Communication Research Trends, 27*(3), pp. 3–25.

Boston College. (2010). *The Catholic intellectual tradition: A conversation at Boston College.* The Church in the 21st Century Center. Retrieved July 5, 2021 from https://www.bc.edu/content/dam/files/top/church21/pdf/Catholic%20Intellectual%20Tradition%20cropped%20pages.pdf

Fisher, W. R. (1987). *Human communication as narration: Toward a philosophy of reason, value, and action.* University of South Carolina Press.

Fritz, J. H. (2017). The Catholic intellectual tradition, history, and institutions: Reflections on intersections. *Journal of Communication and Religion, 40*(3), pp. 72–86.

Johannesen, R. L. (2002). *Ethics in human communication*. (5th ed.). Waveland Press. (Original work published 1975).

John Paul II. (1998, September 14). *Encyclical letter fides et ratio of the supreme pontiff John Paul II to the bishops of the Catholic church on the relationship between faith and reason.* The Holy See. Retrieved July 5, 2021 from https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091998_fides-et-ratio.html

Kolodiejchuk, M.C., B. (Ed.). (2007). *Mother Teresa: Come be my light: The private writings of the 'saint of Calcutta.'* Doubleday.

Lutz, C. (2017). Subjectivity, conscience, and culpability: The phenomena of narrative ground in the Catholic intellectual tradition(s). *Journal of Communication and Religion, 40*(3), pp. 28–48.

Newman, J. H. (2020). *The idea of a university defined and illustrated: In nine discourses delivered to the Catholics of Dublin.* Compass Circle. (Original work published 1852).

Royal, R. (2015). *A deeper vision: The Catholic intellectual tradition in the twentieth century.* Ignatius Press.

Spink, K. (1997). *Mother Teresa: A complete authorized biography.* HarperCollins Publishers.

Sister Mary Madeleva Wolff, C.S.C., and the Rhetoric of Women's Education: An Invitation to Dialogic Education

Susan Mancino

smancino@saintmarys.edu

Sister Mary Madeleva Wolff, C.S.C. (1887–1964) was a poet, scholar, sister in the Congregation of the Holy Cross, and former-president of Saint Mary's College, a Catholic women's liberal arts college in Notre Dame, Indiana. Wolff's contributions to women's Catholic higher education were significant; perhaps most importantly, she founded the School of Sacred Theology at Saint Mary's College in 1943—the first institution of higher education to admit women and lay people to graduate studies in theology. By expanding opportunities for women in Catholic higher education, Wolff invites women's voices into the Catholic intellectual tradition, and as John Henry Newman (1899/1996) contends, Catholic institutions of higher education are integral to the livelihood of this tradition. This essay celebrates her contributions to women's education with two goals: (1) introducing Wolff to the field of communication and (2) understanding how she enacted the invitational spirit of what Arnett (1992) termed *dialogic education*. This essay suggests that Wolff's leadership as the third president of Saint Mary's College exhibits dialogic education to encourage the active participation of women's voices in the Catholic intellectual tradition.

Wolff used her voice to position women's Catholic higher education as an opportunity for hope, resilience, and liberation. This essay explores her contribution in four sections. The first recounts Wolff's life and legacy, primarily relying upon her biographer (Mandell, 1994; 1997). The second considers the major coordinates of Arnett's (1992) *Dialogic Education* as a theoretical perspective from which to understand

Wolff's work. The third section reviews a collection of convocation addresses delivered during the first decade of Wolff's 27-year tenure as president of Saint Mary's College; the addresses offer a glimpse into her rhetorical message about the purpose and value of women's Catholic higher education. The essay concludes with the recognition that Wolff offered a perspective contrary to dominant social expectation that expanded the horizon of possibility for women's higher education.

Wolff's life and work were noteworthy. Fox (2016) contends that she "forever changed the face of Catholic theology" by expanding educational opportunities for women. Education was fundamental to Wolff; she received her B.A. from Saint Mary's, her M.A. from the University of Notre Dame, and her Ph.D. from the University of California at Berkeley. She was a teacher, administrator, advocate for women's education, and accomplished poet. She maintained regular communication with many prominent thinkers including Mortimer Adler, G. K. Chesterton, C. S. Lewis, Jacques and Raïssa Maritain, Thomas Merton, J. R. R. Tolkien, and Edith Wharton. Mandell (1994) contends that Wolff offers "unaccustomed views" of women's higher education and American Catholic life at critical moments in their development, demonstrating the vocation of women's leadership "in its fullest significance" (p. 2). Wolff's life and legacy reveal the coordinates that shaped her rhetorical message, enacting what, decades later, Arnett would term dialogic education.

A. Sr. Madeleva Wolff: Life and legacy

On May 24, 1887, Wolff was born in the lumber town of Cumberland, Wisconsin as Mary Evaline. While witnessing the elimination of virgin forests in western Wisconsin, she developed a lifelong love for nature. Logging, fueled by the westward expansion of the railroad, brought wealth to the region followed by economic depression as the forests disappeared. This experience fostered her appreciation for the beauty of nature and trees in particular. With trees a consistent theme in her poetry, Wolff (1959) wrote with catalogues of seeds on her desk alongside the Oxford dictionary and the Bible (p. 148). Trees were central to her cultivation of Saint Mary's campus. In an era that valued trees primarily for their monetary potential, Wolff reveals an alternative perspective that parallels her contributions to women's education.

Wolff followed her older brother to the University of Wisconsin-Madison in 1905, at a time when co-educational institutions were controversial and few admitted women (Mandell, 1994, pp. 7–8). She studied there for one year before transferring to Saint Mary's; her decision was marked by an impulse that there must be more to life. She hoped Saint Mary's would provide clarity of meaning and vocation (Mandell, 1994, p. 31). Her arrival to campus began her nearly 60-year affiliation with the Saint Mary's community as student, Holy Cross sister, professor, chair of the English department, and president. Wolff had a reflexive relationship with the College. While her experience as a student fundamentally formed her life and perspective, her leadership left a lasting influence on the College (Mandell, 1994, pp. 1–3).

Although openly considering some of the rules "silly," Wolff appreciated "the liberating experience of a community designed by and for women" (Mandell, 1994, p. 8). In 1908, she was called to join the Sisters of the Holy Cross. Her decision meant forgoing the possibility of marriage and children in a moment when many women had to choose between career or family life. Wolff believed that her choice connected her to "the support of a strong community" and allowed her to pursue a career of vocation (Mandell, 1994, pp. 10–11).

At her profession of vows, she was given the name, Sister Mary Madeleva. Wolff was fond of the name as it honored the Virgin Mary, Mary Magdalen, and Eve. Mandell (1994) explains that, for Wolff, this name reflected "the full spectrum of feminine experience" (p. 11). She even received permission to publish in secular outlets under her religious name, which Mandell describes as "extraordinary" for the early 20th century (p. 13). Wolff sought broad audiences, avoided religious publishers, and "disliked" the label 'Catholic poet' (p. 28). She thought of poetry as prayer—"as a translation not just of language but of personal experience" (pp. 9, 18). She received several prestigious awards, had a poem showcased at the 1939 New York World's Fair, and participated in a lecture series alongside Robert Frost, Ogden Nash, and T. S. Eliot. Eventually, administrative demands consumed her time and attention away from creative expression.

Her work as an administrator began in 1919, when she was transferred from Saint Mary's to Utah where she served as principal at the Sacred Heart Academy and later founded St. Mary's-of-the-Wasatch, one of the few women's colleges in the West. Although this work ended with conflict and institutional instability, these early administrative experiences prepared her as "an innovative, far-sighted educator and leader" (pp. 14, 21). After leaving the Wasatch, Madeleva spent a

year abroad where she traveled extensively and studied at Oxford University.

Upon her return to Saint Mary's in 1934, Wolff was "incredulous" to discover that she would be appointed president of the College, referring to the decision as a "disaster" following the events that occurred at the Wasatch (Mandell, 1997, pp. 143–144). Despite her reservations, she led with great success. Her leadership more than quadrupled the student body, tripled the number of faculty, welcomed the College's first Black student in 1943, and secured financial stability from debt of more than one million dollars (Fox, 2016; Gallagher, 1984; Mandell, 1997). In an interview with *Life* magazine, Wolff (1957) likened her position as president to that of a "janitor" (p. 129); her daily life was spent addressing the practical needs of students. Responding to the daily demands of the campus community situated her work in the concrete, rather than abstract, engagement of caring for others. This focus guided her work as she became a leading voice and advocate for women's Catholic education.

Wolff encouraged Catholic universities to admit women for graduate studies in theology. When unsuccessful in changing university admission practices, encouragement from others inspired her to found the School of Sacred Theology at Saint Mary's College in 1943. This graduate program was the first in theology to admit women and lay people. Catherine Osborne of the University of Notre Dame's Cushwa Center for the Study of American Catholicism suggests that the program established "the groundwork for the first generation of academically trained Catholic women theologians" (Fox, 2016, p. 8a). Fox (2016) explains that the school achieved widespread national support for admitting women into theology programs, ultimately satisfying its need (p. 8a). For more than a decade, it was the only institution of its kind. As graduates joined theology departments throughout the country, their influence encouraged more programs to admit women.

Saint Mary's School of Sacred Theology awarded its final degree in 1970, less than a decade after Wolff's death in 1964. Nevertheless, she remains a powerful figure in women's Catholic education. Since 1985, the Madeleva Lecture Series at Saint Mary's College carries forth her legacy with an annual event hosting prominent women theologians. In 2000, the first 15 participants gathered to draft "The Madeleva Manifesto: A Message of Hope and Courage." One of the participants, Sr. Sandra Schneiders of the Jesuit School of Theology and the Graduate Theological Union at Berkeley, CA said that Wolff "color[ed] outside the patriarchal lines long before we realized that those lines did not, in fact, provide the whole picture" (Fox, 2016, p. 9a). This lecture series and Wolff's legacy continue to encourage the participation of women's voices in Catholic religious life.

Wolff opened an invitational space that expanded opportunities for women within higher education and the Catholic intellectual tradition. Her love of trees, language, and God demonstrate her tendency to see opportunities where others see limitations. In trees, Wolff saw the beauty of God's creation. In language and creative expression, she engaged the transformative power of prayer and poetry. Through God, she encountered revelatory insights that ultimately expanded opportunities for women's education. These coordinates parallel the texts she kept on her desk: a catalogue of seeds (trees), the dictionary (language), and the Bible (God). For Wolff (1959), these texts speak in the dialogic union of "the words of God, of man, of nature" (p. 148). These themes encouraged her invitational leadership, reminding her and others that nature, language, and faith in God reveal meaningful insight. Their dialogic encounter guided her work and informed her perspective on the value and worth of women's higher education.

B. Dialogic education

Arnett (1992) articulates the intersections of dialogue and higher education in his work, *Dialogic Education: Conversation About Ideas and Between Persons*. Arnett (1981; 1982; 1986; 2004; 2005; 2012; 2014) works from a phenomenological perspective that places the origin of dialogic exchange long before a conversation begins and contends that dialogue emerges as the byproduct of invitation rather than imposition. This ground supports Arnett's (1992) stance that advocates for learning focused on conversation about ideas, a sense of caring attentive to hope and disappointment, and an emphasis on relationships fueled by common commitments.

Arnett (1992) places higher education in a legacy of public critique—even John Dewey called for critical evaluation in 1915, when he served as the first president of the American Association of University Professors (p. 5). Ongoing challenges—such as declining enrollment, student debt, college admissions scandals, and health and safety concerns in response to the COVID-19 pandemic—call for continued scrutiny and critical reflection. Arnett's articulation of dialogic edu-

cation guides responses to re-emerging questions about the value and worth of higher education.

Arnett (1992) characterizes three qualities representative of dialogic education: (1) an openness to consider alternative positions, (2) a commitment to relationships despite disagreement, and (3) a willingness to consider ethical questions in the application of ideas (p. 10). Inherent to these coordinates is the importance of perspective and standpoint; in his more recent work, Arnett (2012; 2015) explains that standpoint often informs one about monologic demands that mark what matters to and for a dialogic participant. Monologic demands provide unmoving pillars that announce the limits of dialogue while simultaneously providing the ground from which dialogue emerges. Within the scope of education, a commitment to inquiry and institutional well-being provide monologic pillars that form communities and ground dialogue. These commitments join communicative partners in relationships that attend to the needs of the person, the campus community, and the historical moment.

Dialogic education extends beyond information. For Arnett (1992), education requires "development of human character and commitment to lifelong learning" (p. 6). Education, unlike information, forms a student's perspective with lasting influence. He aligns this insight with a parent teaching a child about the potential danger of strangers; the way the parent explains the message shapes who the child perceives as a stranger and what environments call for caution (p. 15). The lesson taught and the pedagogical style influence how students learn and perceive the world. Education's power is not in information acquisition but in the ability to shape perception, empower lives, and transform communities. Dialogic education is an invitation to consider why education matters beyond the narrow scope of self.

Dialogic education decenters the self in a manner that reflects Schrag's (2003) theory of communicative praxis. For Arnett and Schrag, decentered subjectivity displaces the self from the core of communicative exchange without denying its significance. For Schrag, communication is always about something, by someone, and for someone; within dialogic education ideas center the *by*, *about*, and *for* of communicative exchange. As a form of communicative praxis, dialogic education brings people together, joined in conversation about ideas and their implications. Dialogic education grounds relationships in learning; for Arnett (1992), this common center requires that people work together even when they do not like one another. The decision to keep working toward shared commitments even in the midst of annoyance, disagreement, and conflict requires dialogic leadership. The goal is not to win but to uncover the best possible solution to a given problem. Dialogic leadership allows ideas to be "tested, modified, and even rejected" (p. 139). The interactive and interdependent quality of dialogic education reminds leaders that shared commitments extend beyond individual concerns. Dialogue places communicators in relationship to others. Arnett (1992) contends that these relationships must withstand the reality of hope and disappointment. He writes, "Hope may be the major foundation for caring, but realistic perception dictates that we understand that not all hopes will, can, or even should materialize" (p. 108). Disappointment confronts all; dialogic education does not hide from the momentary tension and pain caused by disappointment but rather meets such moments with support. Relational caring marked by hope and disappointment moves higher education beyond corporate models that mistake students for customers.

Arnett (1992) emphasizes the importance of "academic homes" that host dialogic opportunities for faculty, students, and administrators by providing the ground (often quite literally) for discussion and deliberation (p. 46). For Arnett, an academic home can be an institution, division, department, cohort, or class; the defining characteristic is a sense of identity tied to history, tradition, and common good. Within higher education, ideas offer origins for dialogic invitation with a commitment to diversity of perspective and communicative style. Lively debate and deliberation are essential to the interactive quality of dialogic education as campus communities negotiate institutional vision.

Arnett (1992) defines vision as "a picture of possibilities that shape and guide collective action" (p. 58). He distinguishes vision from mission, which often implements value commitments. He argues that vision and mission must work together in religiously-affiliated institutions to construct "a vigorous intellectual climate" dedicated to teaching and research; he urges that religiously-affiliated colleges and universities must be more than "a church where you can get a college degree" (p. 80). High-quality teaching and research must be integral to mission and vision to fulfill dialogic education's emphasis on ongoing inquiry.

Dialogic education encourages growth, learning, and hope. Grounded in a commitment to ideas, learning, and conversation, this approach moves beyond skill-based training to prepare students to assume

responsibility for the world. Dialogic education does not ignore disappointment but invites possibilities for creative responses to uncertain and indeterminate questions. Wolff's rhetorical message about the significance of women's higher education reveals her enactment of dialogic education. As she framed responses to scrutiny about the value of women's higher education, she led with an invitational spirit that encouraged dialogue and promoted the value of education as a public good.

C. Addressed to youth*:* *Wolff's rhetorical message*

In commemoration of the centennial anniversary of Saint Mary's College in 1944, Wolff published a collection of convocation addresses that she delivered at the tri-campus community of Saint Mary's College, the University of Notre Dame, and Holy Cross College. I turn to these addresses as indicators of her rhetorical message and examples of her enactment of dialogic education. I review the preface and each of the 11 addresses in the volume. When available through the Saint Mary's College Archives, years are provided for the delivery; years are not known for each address.

Preface. Wolff (1944) opens with a brief history of Saint Mary's College. In 1843, Father Edward Sorin, C.S.C., the founder of the University of Notre Dame, requested four Sisters of the Holy Cross be sent from France to manage the "domestic work" for the priests at the recently founded University (p. vii). Upon their arrival, two of these sisters along with four postulants saw a need to open a school dedicated to women's education in Bertrand, Michigan, six miles north of Notre Dame, Indiana. In 1855, the school moved to its current location on the east bank of the Saint Joseph River, directly across the street from the University of Notre Dame and just two miles north of South Bend, Indiana. It was incorporated as Saint Mary's Academy until the charter was revised on March 23, 1903 to Saint Mary's College (pp. vii–viii). Wolff suggests that the College's achievements at its centennial anniversary would have been "dismissed . . . as the wildest of impossibilities" by its founding sisters (p. viii). Likewise, she envisions what is to be accomplished in the College's future. At an Honors Convocation held in 1941, Wolff spoke about Saint Mary's past and future, describing both as belonging to the campus constituents—"one as an inheritance, one as a responsibility" (para. 7). Wolff outlines the tradition that guides the institution's vision and mission, emphasizing commitment to temporal community; this context grounds her engagement in dialogic education and crafts her rhetorical message about the value of women's education.

Precepts of Peace (Delivered in 1943). The first address in this volume acknowledges the limits of modern technologies and warns against placing unbridled faith in machines. Wolff locates the onset of the machine age in the late 1880s around the time of her birth, a moment uplifting the values of the Industrial Revolution and the modern era with its commitment to what Arnett (2013) terms the "secular trinity of efficiency, individual autonomy, and progress" (p. 4). For Wolff (1944), this era continually failed to consider the implications and limitations of machine technologies. Machines became objects of faithful devotion, expected to fulfill every physical and spiritual need. Writing in the midst of the Second World War, Wolff contends that warped human-machine relations place the global community in a "state of spiritual world-bankruptcy" more dangerous than war itself (p. 1). She points toward her concern with highly efficient and increasingly destructive machine technologies, materializing in weapons such as grenades, fighter jets, gas chambers, rocket launchers, and ultimately, the atomic bomb. For Wolff, attending to the implications and limitations of the machine age remains at the forefront of peace and freedom (p. 1)—in the words of Jacques Ellul (1964), we must go beyond asking what can be done to consider what should be done.

The primary issue for Wolff (1944) is not a loss of faith, but one misplaced in "heaped-up moneys of betrayal" (p. 12). She finds hope in the Crucifixion and Resurrection and argues that the promise of resurrection has modeled the era's leading technological advancements. Machines such as the radio and airplane imitated omnipresent qualities that broke pre-existing barriers determined by space and time. She reminds her audience that machines cannot fulfill this promise and offers St. Francis of Assisi's prayer, "Make me an instrument of Your peace," as an alternative (p. 14). In an era of great turmoil and tragedy, Wolff's address and St. Francis's prayer recapture possibilities for hope and peace. Like Arnett's dialogic education, Wolff pushes her students to consider implications, remembering that information is never without consequence.

Student Defense (Delivered in 1942). Wolff defends the purpose of women's higher education in a moment when college became a topic of national controversy. On November 11, 1942, Congress lowered the draft

age from 21 to 18, qualifying massive numbers of college-enrolled men for military service. The ruling had significant implications for women's education as well. For instance, *Time* (1942) quoted the then-president of the American Council on Education, George Zook:

> Courses for women are going to be shortened and they are going to be directed toward preparation for specific types of war service. . . . These war jobs are going to appear to college women to be hard and distasteful. Stronger words could be used for what many of the men are going through. (para. 5)

Wolff (1944) responds in defense of women's liberal arts education. She contends that the college experience from its first semester confronts "terrifying issues," looking for "a sense of personal responsibility for the right and just solution" (p. 17). She explicitly aligns this goal with Franklin D. Roosevelt's Four Freedoms and the U.S. war motto to "Save, Serve, Conserve" (pp. 17–18). For Wolff, acceptance to sacrifice, willingness to serve, and faith as one awaits answers to prayers are inherent to the design of Catholic education. Similar to Arnett's distinctions between education and information acquisition, Wolff argues that training is not education, that the liberal arts prepare students to consider right and just actions, and that women's education aligns with the values of the nation's war effort. She speaks in defense of a women's liberal arts education directed toward responsibility, justice, and service.

Education and Youth—A Report. Wolff (1944) positions Catholic colleges as first responders to the crises of the machine age. She again articulates the human impulse to design machines that imitate God's omnipotence and omnipresence. While cultures throughout history have deified and idolized objects, the machine age actualized qualities previously reserved for the divine—at least partially fulfilling the human desire "to fly, to speak across the world, to perpetuate himself in word and action, to transcend space and time" (p. 23). Wolff reiterates that blind allegiance and unquestioned faith in machines lead toward betrayal, destruction, and disappointment. For Wolff, Catholic colleges have "the peculiar opportunity" to act as interpreters of faith and practice (p. 23) She contends that they prepare students to recognize the limitations of machine technologies and the meaning of shared practices of faith. Wolff explains that these practices position college as "a profound part of life, not simply a prelude to it" (p. 25). This recognition builds upon the Catholic college's role as interpreter by attending to and fostering a vocational perspective that links higher education to the whole of one's life. The emphasis on vocation and college as an integral part of life experience echoes the perspective of dialogic education.

Guidance with a Capital G. Wolff (1944) articulates guidance and education with two common commitments: "every student has a future and every student has capacities" (p. 26). She understands guidance as representative of collaborative relationships between teachers and students that promote educational experiences attentive to context and person. Evaluating these commitments requires extending beyond the narrow end of "personal success" (p. 26). She writes, "Guidance, inherent and planned, is and always has been the essence of Catholic education. Because it is expressly the guidance of the Holy Ghost, I call it guidance with a capital G" (p. 30). She celebrates opportunities of Guidance available at Catholic institutions that invite students to attend Mass, take Communion, pray, and go to confession among other practices of the Catholic tradition. These opportunities invite members of the campus community to participate in the College's mission and tradition; Wolff privileges institutional tradition as a common center guiding dialogic education.

The Intellectual Virtues (Delivered in 1943). Wolff responds to Alexander Meiklejohn's (1942/2017) then-recently published book, *Education Between Two Worlds*. In this work, Meiklejohn considers the intersections of education, democracy, and capitalism, suggesting that the intellectual virtues have become the responsibility of the state rather than the church. Wolff (1944) resists this proposition by tracing the development of intellectual virtues throughout Western history. She connects them to the "strength" and "heroism" of four Catholic saints (Helena, Paula, Eustochium, and Hilda); Wolff situates the "pivotal and unparalleled" contribution of each figure (pp. 32–33).

Wolff (1944) begins with Saint Helena, the mother of Constantine, who is thought to have discovered the cross on which Christ was crucified. Wolff credits Helena with carrying forth the Christian tradition in a "world just emerging from the catacombs" (p. 35). In the fourth century, Saint Paula and her daughter, Saint Eustochium, served Saint Jerome by managing the domestic responsibilities of two monasteries. Simultaneously, they dedicated themselves to rigorous

biblical study; Wolff suggests that Jerome's Latin translation of the Vulgate Bible was at least partly aimed toward "satisfy[ing] the intellectual ardor of these two women, to enlighten their doubts, to enrich their minds" (p. 35). Finally, she merits Saint Hilda, the founding abbess at a sixth-century monastery in Whitby, with facilitating the onset of Christian lyric poetry composed and performed in English by providing recognition for Caedmon's Song (p. 37). Wolff contends that Helena, Paula, Eustochium, and Hilda contributed fundamental symbols to the Catholic tradition—the cross, the Vulgate, and the origins of Christian English literature (p. 37). Wolff considers their contributions a testament to the importance of women's Catholic higher education. As she attends to the history of Catholic intellectual virtues, she once again announces the institutional tradition that grounds her invitation to dialogic education.

A Limited Education (Delivered in 1937). Wolff (1944) responds to a former Wisconsin governor's critique of women's Catholic liberal arts colleges as "cyclone cellars" (p. 39). As president of one of these institutions, Wolff notes their limitations—as a college rather than university, as a women's institution rather than coeducational, as private rather than public, and as rooted in the liberal rather than professional arts. However, she celebrates these limits as distinctions of institutional mission and purpose and contends that they are the "conditions under which thinking can be done" (p. 39). For Wolff, these "cyclone cellars" provide "vital" refuge in a world of "devastation" (p. 39). Their limitations are distinctions that define the conditions for thinking and learning and become a source of significance for these institutions. Arnett's description of dialogic education, likewise, attends to limits as markers of identity, mission, and vision.

Tomorrow, and Tomorrow, and Tomorrow (Delivered in 1939). Wolff emphasizes the significance of discovery in educational experiences. She connects the metaphor to Catholic, French poet, Paul Claudel's play, "The Book of Christopher Columbus." Without acknowledging the violence and destruction committed by Columbus and his crew, Wolff celebrates the man often deemed the discoverer of America. From the late 1700s until the mid-1900s, Protestant and Catholic groups framed Columbus as a national hero; early commemoration efforts iconized his persona. For instance, King's College was renamed Columbia College in 1784, the nation's capital moved to the District of Columbia in 1790, and the World's Columbian Exposition was hosted in Chicago in 1892. Criticism of Columbus did not become part of national/dominant public memory narratives until the 1970s, shortly after Columbus Day was named a federal holiday in 1968. Contemporary public memory accounts continue to counter a mythic perception of Columbus by emphasizing that he enslaved indigenous people, exposed them to disease and brutal violence, and ultimately eliminated the majority of the population (cf., Corning & Schuman, 2015; Schuman, Schwartz, & D'Arcy, 2005). Inattentive to the full scope of Columbus's voyage, Wolff (1944) carries forth the metaphor of discovery. She emphasizes the uncharted terrain of tomorrow, urging students to pursue not only careers, but vocations. Rather than "happiness" or "security," she promises discovery—"the discovery of yourselves, the discovery of the universe and your place in it" (p. 44). For Wolff, discovery is the outcome and the purpose of a Catholic liberal arts education. Arnett and Wolff both clearly state that education cannot promise happiness, security, or belonging; however, communities of dialogic education promote relational care rooted in shared commitments to inquiry and learning.

The Student as Writer. Wolff (1944) argues that education takes time and patience; one cannot forego the hard work, critical thinking, and revision required for learning. She reminds her students that they must "tak[e] all the steps in their proper sequence" and "that there are no easy ways" (p. 46). In essence, she warns that there are no short cuts. She considers professional writers as "interpreter[s] of life," indicating that, at least in part, age yields experience and insight (p. 46). The struggle and challenge of education becomes a necessary part of the learning experience. She suggests that "undue praise or premature recognition" causes more hurt and harm than negative criticism and argues that the former destroys opportunities for learning by encouraging "conceit, complacence, and arrogance" (p. 47). Despite feelings of disappointment, honest feedback geared toward growth and revision is part of the educational experience and helps prepare students for professional contexts. Wolff's call for honest and critical feedback on student work aligns with Arnett's perspective on care attentive to hope and disappointment; both acknowledge that the pain of disappointment accompanied by hopeful support characterizes dialogic exchanges between faculty and students.

I Believe in God (Delivered in 1940). Wolff (1944) contends that Catholic colleges, unlike their public counterparts, are distinct by attending to their students' spiritual lives. She argues that Catholic colleges assist students as they holistically make sense of their educational experience—such guidance diverts feelings of "disconcerting incompleteness" and "desperate disintegration" (p. 48). Wolff draws upon the metaphor of the Apostles' Creed as the common course syllabus behind Catholic education. For Wolff, the Apostles' Creed guides toward insight "inspired by infinite wisdom" (p. 49). She contends that an education informed by the Creed prepares students for "faith and its practice" during a time when it is needed more than the "little gift of acquired knowledge" (p. 50). This message directs Catholic colleges toward their students' vocational paths. Wolff echoes dialogic education's attentiveness to vocation and holistic care for the student.

Degrees and Their Implications (Delivered in 1938). Wolff (1944) continues to identify distinctive characteristics of Catholic higher education. She contends that these institutions must meet rigorous academic expectations comparable to or exceeding public institutions while simultaneously accounting for the spiritual needs of students (p. 53). She recognizes the Holy Spirit's presence in the graduates, who are "distinguished by something more pervasive than academic regalia, less ambiguous than degrees" (p. 52). She describes the sacraments as practices that dress the graduate in "indestructible regalia" (p. 53). In a social environment that seeks to deify both the human and the machine, Catholic higher education offers an alternative perspective. By attending to the significance and limitations of a college diploma, Wolff contends that where college degrees meet their limitations, practices of faith bring lasting meaning and insight. Like Wolff, Arnett acknowledges the limits of degrees, especially when they reflect training rather than education's commitment to lifelong learning.

Seniors, Reply (Delivered in 1942). Wolff (1944) concludes *Addressed to Youth* with a response to the U.S. involvement in World War II. The war suddenly changed the purpose of college. She describes colleges and universities as "defense plant[s]" with "peculiar resources" of value to the national war effort (p. 57). The nature of these resources, however, depends upon the institution—what is available at small liberal arts colleges differs from large public universities. She describes women's Catholic liberal arts colleges as "centers of the truth which ultimately will make and keep us free" (p. 58). She views the college as a safeguard for Catholic heritage and values. She reminds graduates that they will be called to service and urges them to answer affirmatively.

Wolff's rhetorical message enacts dialogic education as she invites critical reflection about women's Catholic higher education situated within the larger historical moment. She often concluded her addresses with questions that charge students with the responsibility to find answers that will care for the world they will inherit. She uses these questions to interrupt unreflective dominant assumptions that in turn work toward empowering women within and beyond Catholic religious life. Wolff's addresses invite students to celebrate Catholic identity as part of a holistic educational experience. In its invitational spirit, its attentiveness to tradition and shared commitments, and its embrace of hope and disappointment, Wolff's rhetorical message about women's Catholic higher education enacts Arnett's articulation of dialogic education.

D. Implications

Wolff served as president at Saint Mary's College from 1934 to 1961, amidst a series of national crises from the aftermath of the Great Depression and the United States' involvement in the Second World War to the racial and social injustices fueling the Civil Rights Movement and the uncertainty surrounding the Cold War. Within this scope, higher education and women's Catholic education more specifically faced multiple challenges. Responding to this environment, Wolff enacted principles of dialogic education to work in and through the College to bring societal change within and beyond its doors. Her love of nature, language, and God guided her leadership. She was deliberate about their influence as she kept a catalogue of seeds, the Oxford dictionary, and a Bible on her desk. She relied upon the dialogic engagement of these three texts as they revealed multiple goods that informed her leadership.

Conversations about ideas, caring through hope and disappointment, and relationships fueled by common commitments are major tenets of dialogic education. These commitments are also consistent themes within Wolff's rhetorical message that brought forth revelatory insight between and among persons. She offered an invitation to dialogic education decades before it had been conceptualized by Arnett. Wolff witnessed the unfulfilled promises of machine technologies; from her childhood in Wisconsin to work as a college president,

she announced their limits and offered faith as an alternative path for hope and meaning. In the rhetorical message of her convocation addresses, we see ideas about what it means to be alive in a machine age, the centrality of the liberal arts to human understanding, and the necessity to care for the Earth and one another. Wolff recognized that a common commitment to improving the world often meant denying social convention.

Wolff worked with a perspective that looked beyond societal expectation and institutional rules. When arriving at Saint Mary's, she found the rules "silly" and openly violated them (Mandell, 1997, p. 8). She defied expectations and conventions for a woman and a sister of her time when she hiked in Utah, demonstrated her poetic talent in her doctorate work, and traveled without a chaperone in Oxford (Mandell, 1997). Although her critics found her 'too worldly' and better at public relations than fundraising (Mandell, 1994; 1997), she operated outside of existing conventions in order to alter the educational opportunities available to women. She found ways to persuade multiple audiences with clarity and urgency. She convinced others to see the world from her distinctive perspective.

In her autobiography, *My First Seventy Years*, Wolff (1959) recounts an anecdote from her first day of school that demonstrates this insight. Wolff's teacher asked her to copy the sentence, "The cat is black," on her slate; she eagerly grabbed the chalk with her left hand and began writing "K," moving from right to left (pp. 5–6). The teacher quickly corrected her: she must write with her right hand and begin at the other end of the sentence. Mandell (1997) describes this experience as a lesson in "humility" and "like Alice going through the looking glass" (p. 5). The incident stuck with Wolff—she recalled, "The cat is still black, but I must say so with my right hand, traveling horizontally from left to right" (p. 18). Nonetheless, it reveals Wolff's initial impulse—to approach the world in a way that conventional society thought 'backward and with the wrong hand.' Her ability to adapt and blend her perspective to the imposed standards placed upon her as a woman in the first half of the 20th century provided her with creativity and innovative leadership skills. Wolff simultaneously responded to social constraints and expectations with a vision for change, forging opportunities for herself and others.

Her work demonstrates her creative response to the world around her as she disrupted traditionally-accepted patterns of thought and interaction. Wolff rhetorically adapted her message to multiple discourse audiences and blended conventional and unconventional interactions to change patterns of thought and practice. Wolff altered expectations and introduced new educational opportunities for women. Society often deemed her natural impulse, her goals, and her leadership "backward and with the wrong hand," but as she blended her perspective to the expectations and social rules placed upon her, she actively altered the world around her. She led with an invitational spirit that enacted dialogic education as she expanded the participation of women's voices in the Catholic intellectual tradition.

References

Arnett, R. C. (1981). Toward a phenomenological dialogue. *Western Journal of Speech Communication*, *45*, 201–212.

Arnett, R. C. (1982). Rogers and Buber: Similarities, yet fundamental differences. *Western Journal of Speech Communication*, *46*, 358–372.

Arnett, R. C. (1986). *Communication and community: Implications of Martin Buber's dialogue*. Southern Illinois University Press.

Arnett, R. C. (1992). *Dialogic education: Conversation about ideas and between persons*. Southern Illinois University Press.

Arnett, R. C. (2004). A dialogic ethic 'between' Buber and Levinas: A responsive ethical 'I.' In Rob Anderson, Leslie Baxter, & Kenneth Cissna (Eds.), *Dialogue: Theorizing difference in communication studies* (pp. 75–90). Sage.

Arnett, R. C. (2005). *Dialogic confession: Bonhoeffer's rhetoric of responsibility.* Southern Illinois University Press.

Arnett, R. C. (2012). The fulcrum point of dialogue: Monologue, worldview, and acknowledgment. *The American Journal of Semiotics*, *28*(½): 105–127.

Arnett, R. C. (2013). *Communication ethics in dark times: Hannah Arendt's rhetoric of warning and hope.* Southern Illinois University Press.

Arnett, R. C. (2014). Civic dialogue: Attending to locality and recovering monologue. *Journal of Dialogue Studies*, *2*(2): 71–92.

Corning, A., & Schuman, H. (2015). *Generations and collective memory*. University of Chicago Press.

Ellul, J. (1964). *The technological society*. (J. Wilkinson, trans.). Alfred A. Knopf.

Fox, T. C. (2016). Sr. Madeleva Wolff forever changed the face of Catholic theology. *National Catholic Reporter*, 59, no. 9, 8–9.

Gallagher, A. (October 1984). The founding sisters of SMC. *Scholastic*, *126*(1): 5–6. University of Notre Dame. Accessed 15 June 2021 via http://www.archives.nd.edu/Scholastic/VOL_0126/VOL_0126_ISSUE_0001.

pdf
Life Magazine. 1957 June 10. "Nun, President, and Poet." *Life Magazine.*
Mandell, G. P. (1994). *Madeleva: One woman's life*. Paulist Press.
Mandell, G. P. (1997). *Madeleva: A Biography*. State University of New York Press.
Meiklejohn, A. (2017). *Education between two worlds.* Routledge. (Original work published 1942)
Newman, J. H. (1996). *The idea of the university*. Yale University Press. (Original work published in 1899)
Schrag, C. O. (2003). *Communication praxis and the space of subjectivity*. Purdue University Press.
Schuman, H., Schwartz, B., & D'Arcy, H. (2005). Elite revisionists and popular beliefs: Christopher Columbus, hero or villain? *Public Opinion Quarterly*, *69*(1): 2–29.
Time. (1942 October 26). Education: Who will run the colleges? *Time*. Accessed 18 June 2021 via http://content.time.com/time/subscriber/article/0,33009,850198,00.html
Wolff, M., CSC. (1941). Honors Convocation address: These first hundred years. Box 4, Folder 7. Madeleva Papers. College Archives, Saint Mary's College, Notre Dame, IN. 30 June 2021.
Wolff, M., CSC. (1944). *Addressed to youth.* Paterson, NJ: Saint Anthony Guild Press.
Wolff, M., CSC. (1959). *My first seventy years.* New York, NY: Macmillan.

St. Edith Stein's Characteristics of Femininity and the Role of Faith and Reason in the Natural Development of Woman

N. Benton Parish
nparish@tamu.edu

In this historical moment, moral values are being lost and traditional family life no longer valued, resulting in a crisis of dehumanization. However, by her intellectual and spiritual gifts, St. Edith Stein serves as a spiritual guide. St. Edith Stein (also known by her religious name, St. Theresa Benedicta of the Cross), provides aid to those seeking spiritual guidance and healing in today's broken world. Specifically, women today face more challenges than ever before, being pulled in many directions. Their family needs her insights, as does society in general. All this commotion has led to a loss of inner peace for many women.

By her extraordinary intelligence demonstrated throughout her writings and for the tragic events of her life, Edith Stein provides the guidance for women to be fulfilled comprehensively. Using the phenomenological method, Thomism, and theology Stein describes the essence of a woman—all women, no matter their faith or lack of faith. She provides a brilliant discussion of a woman's natural vocation—to be wife and mother (either biological or spiritual), a woman's ability to provide a feminine nature to "masculine vocations," and the educational formation that develops a woman's soul. Her writing on education provides guiding advice for both students who are concerned with their own development and educators who are philosophically interested but not necessarily trained philosophers.

Through employing Stein's *Essays on Woman,* we can observe an unfolding of what it means to be an authentic woman and how she is to be educated. I shall provide a background of Edith Stein, which situates her philosophy of authentic womanhood, a discussion of her characteristics of authentic womanhood, and her modes of educational formation for women.

A. Background on Edith Stein

Edith Stein was born in 1891 in Breslau, Germany to a Jewish family on the Feast of Atonement. The youngest of 11 children, coupled with her birth on Yom Kippur, the most important Jewish festival, made her "dear to her" mother (Stein, 1986, p. 72). Her father, a lumber business owner, died when Edith was only 18 months old (p. 73). Her mother, to financially support her family, took over the family business. As a merchant's daughter, she possessed the talents needed in business, and turned the debt-ridden business (p. 42) into a profitable one (p. 61).

Known as a very bright child, young Stein recited poetry and made witty remarks. However, she developed a quieter nature in her early school days. When Stein was 15, she had a crisis in her faith. Stein "deliberately and consciously" gave up praying (Stein, 1986, p. 148). However, the loss of faith did not hinder Stein's belief that she was "destined to do something

great" (p. 148). Upon passing her school exit exams with high marks, Stein enrolled in the University of Breslau. While a student, Stein joined the Prussian Society of Women's Right to Vote, a women's suffrage group, "because it advocated full political equality for women" (Stein, 1986, p. 191). Stein's interest in philosophy blossomed when she read Edmund Husserl's *Logical Investigations*. She transferred to Göttingen University, where she studied phenomenology under Husserl (she later served as his assistant at the University of Freiburg). Stein was interested in Husserl's view of reality, where the "world as we perceive it does not exist, in a Kantian way, in our subjective perception" (Saint John Paul, II, 2000, p. 13).

In the midst of her philosophical work, Stein became a Catholic. Her conversion to the Catholic faith "was more like Newman's or Augustine's—gradual, interior, accompanied by much intellectual wrestling" (Barron, 2007, p. 288). Her reading of *The Life of Saint Teresa of Avila Written by Herself* led Stein to simply say, "this is the Truth!" What exactly in the text that captured Stein's heart and mind is uncertain. However, Carmelite Sister Maria Amata Neyer explains,

> For years Edith had looked for the truth philosophically as a scholar. It was the truth of things, the things themselves, the objects. Now in Teresa of Avila she was filled with the truth of love that is not knowledge, but relationship. (Scaperlanda, 2001, p. 80; as cited in Barron, 2007, p. 288-89)

Once Stein became a Catholic, she connected her philosophical and religious beliefs in her writings by attempting to connect realist phenomenology with Thomism. Stein created a dialogue between Husserl and Thomas (2000a/1993) and a fusion of phenomenology and Scholastic thinking (2002b).

Immediately in becoming a Catholic, Stein desired to join a Carmelite convent. However, Monsignor Schwind, her spiritual director and the Vicar General of the Diocese of Speyer, directed her to postpone entering religious life until it "became evident that this was God's will for her" (Stein, 1986, p. 421). Stein, unable to obtain a faculty position, a goal that was impossible due to Stein's being a woman (later, she would be denied due to her being a Jew), she accepted a teaching position at Dominican Sister's school and teacher training college of St. Magdalen's Convent in Speyer. Later, she taught at the German Institute for Scientific Pedagogy, Munster (Reinsdorf, 1995; Stein, 1996, p. 6). It is during her teaching at the Dominican school that she began to receive requests to speak about women. These lectures now make up Edith Stein's *Essays on Woman* (1996).

In 1933, Stein successfully applied for admission at the Carmel of Cologne. As a Carmelite nun, she requested and was given the name Sr. Theresa Benedicta of the Cross. While in the convent, Stein used the few hours a day allotted to intellectual work to continue writing her philosophical treatise, *Eternal and Finite Being, The Science of the Cross,* and numerous smaller studies (Barron, 2007; Stein, 2002a). Despite steadfast involvement in her intellectual pursuits, Stein's "deepest joy came from her immersion in the rhythms of Carmelite liturgical life, this steady round of Masses, offices, and private prayer (Barron, 2007, p. 293).

Sadly, Stein's life was not protected from the Nazi regime. On Sunday, August 2, 1942, the Gestapo arrested Stein, along with her sister Rosa, a third order Carmelite. Stein's life ended on August 9, 1942, in Auschwitz, Poland, where she died in the gas chamber. She is considered a martyr of the Church and canonized by St. John Paul II on October 11, 1998.

Stein's life experience led to her philosophical stances (MacIntyre, 2007). Significant for this paper, her own experience led to her philosophy on the role of women in society. She learned through her mother's example that women could be successful in business. While teaching at the Catholic girl's school in Speyer, she grew particularly concerned with the formation of the woman. Despite her credentials and being considered by Husserl, "his best pupil" (Jaegerschmid, 2001), Stein was refused professorship because she was a woman. Lastly, Stein's conversion to Catholicism marks a turn in her personality. Her character changed from being critical of others and arrogant (Cargas, 1994, p. 3) to one that exemplified a spiritual maternity. Stein became gentle, patient, modest, and balanced (Oben, 1988). These experiences, coupled with her desire to combat Nazi ideals and the economic depression, led Stein to speak on femininity, education (Lebech, 2015, p. 103), and the inclusion of faith and reason in a woman's education.

Stein's major publications focus on phenomenology, including *On the Problem of Empathy* (1989), "Sentient Causality" and "Individual and Community" (both published in 2000b), and *An Investigation Concerning the State* (2006). She also wrote on metaphysics in *Finite and Eternal Being* (2002b).

Let us now turn to Stein's characteristics of authentic womanhood.

B. Stein's characteristics of authentic womanhood

In Edith Stein's lectures on woman, Stein reflects on the singularity of woman. She argues that suffragists ignored the unique nature of woman. She was critical of the 20th century suffragists who denied the distinctiveness of the feminine nature—that women are different from men (Stein, 1996, p. 254). Stein's lectures are less detailed than her phenomenological and metaphysical texts. These lectures and essays which comprise the contents of "Woman" do not openly explain their ontological framework or the evidence for her claims. This is because she presented them to general audiences made up of mostly Catholic teachers, young women, and educational specialists (Borden, 2006, p. 175) and not to professional philosophers. Employing different sources from secular literature and her life's experiences, Stein enriches her consideration on gender with Christian theology, in particular, the Catholic theological tradition by referencing both the Old and the New Testament and Thomistic philosophy.

For Stein, the nature of woman relies on the primary vocation given to woman from God. To introduce the vocation of woman, Stein (1996) writes in *The Separate Vocations of Man and Woman According to Nature and Grace*, "It is God Himself who calls. It is He who calls each human being to that to which all humanity is called, it is He who calls each individual to that to which he or she is called personally, and, over and above this, He calls man and woman as such to something specific as the title of this address indicates." (p. 60). To answer what the man and woman are called to be, Stein looks to the creation stories in Genesis (Gen 1:26–1:28). Here she elucidates a mutually given "threefold vocation: they are to be the image of God, bring forth posterity, and be makers over the earth" (p. 61). She adds that a human's body and soul is to be "master of the created world" (p.70). There are three positions that an individual may adopt towards their role, "To know it, to enjoy it, and to form it creatively" (Stein, 1996, p. 73). Stein argues that it is "to enjoy it" that pertains to the nature of a woman. A woman "seems more capable than man of feeling a more reverent joy in creatures" (p. 73). This quality is related to the "mission" of a woman: that of being a mother (p. 74). Stein argues that this joy "enables her to understand and foster organic development, the special, individual destiny of every living being." (p. 74). Hence, the purpose of a women's nature is motherhood.

In "Ethos Women's Professions" Stein discusses motherhood in greater detail. Stein (1996) contends, "Women in soul and body is formed for a particular purpose" (p. 45). Stein argues that the body is a visible expression of the human being. It typically will identify a person as a man or a woman. Furthermore, by employing the Thomistic principle of *anima forma corporis* (soul is the form of the body), Stein (1996) argues women's faculties are different from men's; therefore, a feminine soul is different from that of a male's soul (p. 45). In using the Scholastic principle, Stein adopts the Thomistic viewpoint "that it is the soul which provides the body with a specific gestalt or form" (Westerhorstmann, 2006, p. 47). In other terms, Stein, following Aristotle, argues that the female body expresses a female soul. Westerhorstmann (2006) suggests that Stein implies that the body is, in a way, an image of the soul (p. 48). The soul is an internal form that provides the power to aid in the human being to actualize who he or she already is, and should become, in order to give fairness to his or her potentialities (Westerhorstmann, 2006, p. 48). Stein (1996) argues the union of a women's soul with the body is "naturally more intimately emphasized" than a man's (p. 95). She argues that a woman's soul is present and lives in all areas of her body. Additionally, the soul is affected by what happens to the body. Stein (1996) argues that this closely relates to her natural vocation of motherhood (p. 95).

The ideal woman's nature is directly linked to her natural vocation. Stein writes in "Ethos of Women's Professions," the women's soul naturally "seeks to embrace the *living, personal, and whole*" both spiritually and physically (1996, p. 45). That is, a women's nature is to "nourish," "guard," and to "protect and advance the growth" of another human being (Stein, 1996, p. 45). Thus, a women's nature allows her to teach and to guard her own children, her husband, and all who encounter her (p. 45).

However, Stein does not argue that woman should only be a spouse and a mother. Although women have natural vocations as wife and mother, they also possess talents that must be nurtured. Stein (1996) argues that motherhood does not sum up a woman's life. A woman's nature suits her for motherhood, but her intrinsic value is not solely designed for her to exclusively work in the home. Stein argues that there is "no profession which cannot be practiced by a woman" (p. 49). Women possess individual gifts and talents that can lead to vocations in the professional life, the life of

the church, and the public arena. Specifically, Stein (1996) writes,

> A self-sacrificing woman can accomplish astounding achievements when it is a question of replacing the breadwinner of fatherless children, of supporting abandoned children or aged parents. But, also, individual gifts and tendencies can lead to the most diversified activities. Indeed, no woman is only *woman*; like a man, each has her individual specialty and talent, and this talent gives her the capability of doing professional work, be it artistic, scientific, technical, etc. Essentially, the individual talent can enable her to embark on any discipline, even those remote from the usual feminine vocations. (p. 49)

Although Stein does add that there are professions that seem to suit women better (e.g., teaching, nursing, and caregiving), she defended that woman had the ability to work in specifically masculine jobs, such as factories, businesses, legislatures, and chemical labs (Stein, 1996, p. 50). Stein's thought in this matter runs counter to Catholic Church teaching at the time

Pope Pius XI spoke frequently of the duties of the women (See Camp, 1990); Pope Pius XII addressed these issues as well (1945; 1947). However, Stein (1996) argued that the singular mission of the working woman is to conjoin her natural vocation with her professional calling (p. 254). She attested that "masculine" jobs allowed for openness and interpersonal relationships; thus, these "gave an opportunity for the development of feminine values (p. 50). The inclusion of a feminine nature in what is considered a "masculine" profession provides a counterbalance to an environment that might be mechanical (p. 50).

The "motherliness" and openness, unique powers belonging to women, can transform the home, the workplace, the country, and society in ways that man cannot. She writes in *The Significance of Women's Intrinsic Value in National Life:*

> Everywhere the need exists for maternal sympathy and help, and thus we are able to recapitulate in the *one* word *motherliness* that which we have developed as the characteristic value of woman. Only, the motherliness must be that which does not remain within the narrow circle of blood relations or of personal friends; but in accordance with the model of the Mother of Mercy, it must have its root in universal divine love for all who are there, belabored and burdened. (p. 264)

Motherliness is the high vocation for woman. She is to "bring true humanity in oneself and in others to development" (p. 264–65). Women, due to The Fall, have flaws that can endanger the development and realization of feminine singularity: that of motherliness. These dangers can be thwarted by rigorous discipline in school, work, and though divine grace (p. 265). Stein (1996) argues that if women fulfill their "mission," they will do what is best for themselves, for their "immediate environment," and will do what is best for the "nation" (p. 265).

In addition, Stein (1996) argues that women's working outside of the home does not violate the order of nature and grace (p. 79). To understand Stein's grounding of the nature of humankind, it is important to distinguish Stein's discussion of the original order—specifically, men and women's nature before the Fall and after the Fall. Stein writes that prior to the Fall, woman was a "companion," a "helpmate," and will become "one flesh" (p. 62). Both men and women were in perfect harmony with each other. There was no conflict between the sexes and lust and desire between Adam and Eve did not exist (p. 62). Using Genesis 2:21–23 and 1 Timothy 2:13, Stein elucidates man's role as the leader or "the head" of his wife, and subsequently, the family. Despite man's being the head of his wife, Stein (1996) does add that man is not Christ, hence, not perfect. He can allow others to compensate for his defects (p. 68). However, after the Fall, God's plan was altered. When Eve enticed Adam to eat the forbidden fruit, sin entered the world. There was hostility between man and woman, and the husband would rule over the woman. Stein contends that man would not be a good master. That he would blame the woman for the sin, instead of himself; thus, the community of love would no longer exit.

Stein (1996) claims that after the Fall, women were "forced to care for the most primitive necessities of life" (p. 80), which severely curtails her "powers," which are also present in the masculine nature. Since these powers are found in both sexes (they might be different in degree and level), women could be employed in the same activity (p. 80). If a woman finds domestic duties not allowing her to develop her power to full formation, she can reach beyond these duties and work outside the home. The cultural change in the modern historical moment has benefitted women. According to Stein (1996), the husband's role is to guide and lend a hand in the development of his wife's talents (p. 77). Although women's subordination to man due to the Fall, the activity and the extent in which the woman could partake in outside the home, are

dependent on her husband (p. 80). His rationality and judgment might be flawed, as is the woman's opinion in regard to what activity is appropriate for her (p. 80).

Despite her flaws, Stein believes that women are to strive for self-perfection, as well as cultivating perfection in others. Stein (1996) writes:

> Just as long as they are types of women, we will always find fundamentally the compulsion to become what the soul should be, the drive to allow the latent humanity, set in her precisely in its individual stamp, to ripen to the greatest possible perfect development. The deepest feminine yearning is to achieve a loving union which, in its development, validates this maturation and simultaneously stimulates and furthers the desire for perfection in others; this yearning can express itself in its diverse forms, and some of these forms may appear distorter, even degenerate. As we shall show, such a yearning is an essential aspect of the eternal destiny of woman. (p. 94)

This paragraph presents Stein's complete ontology of motherhood. Women seek perfection in themselves and *in others*. Stein suggests to women they should focus more on perfecting the personal inner being than on achieving external goals. Specifically, Stein suggests that when a woman develops a loving relationship with another and seeks and cultivates their perfection, she matures toward the perfection of her being. Stein is calling women to know, understand, and embrace their own personal gifts. As was during Stein's time, woman today is confronted with new possibilities, new exigencies, and new dangers. To navigate the world, women must be and become Mother Mary for others. According to Stein (1996), education grounded on faith and reason develop the ideal gestalt of a woman's soul.

Woman must look to the Mother of God, Mary, to fulfill her destiny (Stein, 1996, p. 119). Like the teachings of the Catholic Church, Stein argues that Mary is the ideal woman, as she shows what is specific to the feminine nature. Hence, the Mother of God is the prototype for women. (For more readings on Mary, women, and the Catholic Church, please see John Paul II, 1995, 2000.) Using the Wedding at Cana as an example, Stein explains the feminine ethos. A woman, wherever she is situated, should carry her work out quietly and obediently. She must not claim attention and appreciation. She must always be vigilant and scan the situation, discreetly providing help wherever needed (Stein, 1996, p. 51).

Stein is keenly aware that woman is hindered by the Fall. She argues that, like Eve, women have a defiance that does not want to humble themselves (Stein, 1996, p. 119). However, through proper education and upbringing, a girl will learn how to deny herself and make sacrifices (p. 119). Stein adds that natural forces can also counteract her genuine intention of giving a balanced and good family life. These forces can include a husband, who through lifestyle (e.g. drinking) or character (e.g. abuse) make living non-peaceful for the family; her children's dangerous actions (e.g. stealing), which are not pacified by education; or the economic need of the family (p. 120). Here, Stein relies on the Grace of God and the Eucharist to provide inexhaustible help to the woman. In God, the woman has a friend, a listener, and a counsel. It is in Him, that the woman can find peace and quiet (p. 120).

Stein believed that the formation of the feminine nature is deeply connected to a female's education. We consider, then, Stein's discussion of the modes of education on the nature of woman.

C. Modes of educational formation for women

Edith Stein's writings on the education of woman follows from her theory of womanhood. As an educator herself, Stein spoke passionately about the profession of teacher. Stein viewed the vocation of being a teacher as "a sacred 'calling'" (Dolling, 2006, p. 227). Teachers are "the sculptors" who help form and develop students, both body and soul (Stein, 1996, p. 130–31). Hence, teachers are responsible for the knowledge of the subject material, curriculum design, and *also* for developing the unique character—the gestalt of the student, a responsibility unheard of in the Enlightenment model of education.

Stein is critical of the education formation from the Enlightenment, where education was about memorization and encyclopedic information (Stein, 1996, p. 130). Instead, Stein argued that "the fundamental practical requirement" of "a planned program" is "to understand the nature of the person for whom this work is designed" (p. 172). Hence, Stein's pedagogical reform took into consideration women's unique characteristics and her intrinsic value. Specifically, Stein argued that education should guide a girl "into the Mystical Body of Christ" (p. 195), be educated to perfect womanhood, with Mary being the goal of a girls education (p. 201), and that education must develop the individual fully, in the way "God leads her" (p. 202).

From her own experience as a teacher, Stein believed that each student is different, a difference seen

from the very beginning. Stein (1996) observes,

> When we stand in front of the class, we see at first glance that no child is exactly like another. And not only do we notice external differences, but we perceive together with them inner ones as well. . . . We see they are so many different human beings, so many unique *individuals*. After having known them awhile, we shall perceive that they also constitute groups, groups united by common characteristics and separated from each other by typically different characteristics. (p. 173)

Stein's theory of education for women not only will develop women so they can make wise choices of their life's roles of wife and mother, the single life and career, or marriage and work outside the home, but will also develop their proper feminine nature.

In regard to the feminine nature and feminine characteristics, Stein argues that these differ from masculine nature. As stated earlier, suffragists during Stein's time did not acknowledge this difference. Stein argues that although the suffragists did gain advantages for women on the political, social, and education front, they failed to acknowledge the distinct needs of females. Stein's theory of women's education must aim at maximum development of the whole woman. In other words, education must aim at developing woman's humanity, femininity, and individuality. In a nutshell, Stein's theory of education, "is the formation of the human personality" (Baseheart, 1989, p. 127). For woman to become what she should be, in conformity to her primary vocation of spouse and mother, her education must accompany grace. Thus, for Stein, "religious education must be the core of all women's education" (Stein, 1996, p. 135).

In her "Principles of Women's Education," Stein lays out the specific basis of women's education. Specifically, Stein is concerned with the development of the soul. The first fundamental foundation happens in the soul. Formal education for woman, just as it is for man, develops the "inner formative functions" (Stein, 1996, p. 135). Stein argues that what the soul receives internally will allow the soul to grow and form into what it is meant to become.

Education plays a major role in developing a soul. Stein, in explaining how the soul develops, brings forth a variety of inner formative forces that develop the soul and the body. They are either bound by nature or are given the ability to transform the inner form from within. Stein explains the exterior "material" or that is received by the "senses" or "intellect" helps nourish the child's body and soul (Stein, 1996, p. 135). Hence, for Stein, when the senses, reason, will, emotions, etc. are activated by others, the "organs" will develop. For example, a small infant will grow their senses when they observe and touch a variety of colors, shapes, and textures on the mobile above their crib.

Second, Stein (1996) argues that predispositions could block the inner formation to grow. Predispositions, according to Stein, if not curtailed by a "forming hand" will hinder or change the development of the inner formation (p. 131). This "forming hand" acts as an "intervention" (p. 131). Third, Stein mentions how environmental factors can, when "integrated by the heart and soul" aid the soul in reaching its intended gestalt. Lastly, Stein suggests that human educators work as inner formative forces shaping the soul. However, Stein is aware that each individual has free will—the spiritual freedom to choose to be awakened by the "formative influences" or ignore them. These formative powers are bound by nature, which suggests that the individual "is bound by the material given to him and the primary formative principle acting within" (p. 131). Therefore, a person cannot become something that he or she is not by nature.

Stein contrasts those formative powers that are bound by nature with Grace. The power of grace is the only formative power that is not bound by nature. With grace, the individual has the potential to expand the inner form (Stein, 1996, p. 121–22). Thus, an education that includes both faith and reason will develop the inner form of a woman beyond the limits of nature—that is, to cultivate a woman's soul to be ideal. An ideal woman's nature is where her soul is "quiet," "warm," "self-contained," "empty of itself," "mistress of itself," and "expansive" (p. 132–33). She explains, in each woman lies a seed of the ideal gestalt. However, in order for the ideal to fully develop, the seed needs to be fertilized by religious education (p. 135).

A woman's nature also has a place outside the home (as is discussed above). Thus, the education of women should be both liberal and practical, providing them the knowledge and skills to work outside the home, should the women choose to do so (Stein, 1996, p. 137). Woman is predisposed "to love the beautiful" and to be open to "the highest earthly values" which "remain in the essence of the souls themselves" (p. 136). Thus, a liberal education—one with "*emotionally formative"* subjects of "literature, art, and history" should be placed in a woman's education (p. 136).

However, emotionally formative subjects must be integrated with reason (p. 136). A properly formed soul will "compare" and "measure," so that "sharp judgement" is attained (p. 136). Thus, education must be emotionally formative, as well as include reason to create a well-developed intellect.

For woman, the intellect should be formed through practical and not theoretical problems. Stein argues that woman is more oriented to practical thought—the concrete and not abstract. Education of the concrete is tied to the development of proper emotions (Stein, 1996, p. 137). Along with the development of a woman's practical thought, the will must also be developed. Henceforth, the proper education for woman will produce women who are practical and self-sacrificing—all the attributes that a mother or spiritual mother must possess.

These attributes are essential in women knowing, understanding, and associating with the world and the people who make up the world (Stein, 1996, p. 138). Stein argues that this mission should be the essential goal of the school. According to Stein it is only through the school having a right relationship to the Creator will the school achieve the desired results. The school must provide a path to God, the supreme educator. This path produces an environment where women are formed to know Him, love Him and to serve Him (p. 138). Only through a living faith will all faculties be trained (p. 138). Thus, it is not an education purely based on developing the intellect, nor is it an education which "appeals to the emotions" that develop a woman. It is a religious education that a woman's soul is fully developed (p. 138).

D. Conclusion

Stein argues that the individual woman must discover who God created them to be and to do the work that Gpd has prepared them to do: "to grow into the likeness of God, through the development of her faculties, procreate descendants, and to hold dominion over the earth" (Stein, 1996, p. 49). Thus, the characteristic of authentic womanhood is grounded in a woman's nature, which is "determined by her original vocation of spouse and mother. One depends on the other" (p. 132) and corresponds to a women's heart, which longs "to give herself lovingly, to belong to another, and to possess this other completely. This longing revealed in her personal and all-embracing outlook on life, which appears to us as specifically feminine" (p. 53). Women, as spouse and mother, are called to live in accordance with their authentic nature, which can only be developed through education grounded in faith and reason. The "educator must never forget that the primary and most essential" (p. 107) teacher is God Himself. As a result, the educator, in turn, will serve as a witness of the lived relationship with Jesus Christ. As Stein so poignantly stated, "children in school… do not need merely what we have, but rather what we are" (p. 6). Henceforth, it is the woman's holy obligation to give witness to the splendor of her feminine nature.

References

Barron, R. (2007). *The priority of Christ: Toward a postliberal Catholicism*. Baker Publishing Group.

Baseheart, M. (1989). Edith Stein's philosophy of woman and of women's education. *Hypatia, 4(1), 120–131.*

Borden, S. (2006) Edith Stein's understanding of woman. *International Philosophical Quarterly, 46*(2), 170–190.

Camp, R. L. (1990). From passive subordination to complementary partnership: The Papal conception of a woman's place in Church and society since 1878. *The Catholic Historical Review, 76*(3), 506–525.

Cargas, H. J. (1994). *The unnecessary problem of Edith Stein*. University Press of America.

Dolling, L. M. (2006). Edith Stein's philosophy of 'liberal' education. In J. A. Berkman (Ed.), *Contemplating Edith Stein* (pp. 226–39). University of Notre Dame Press.

Jaegerschmid, A. (2001). Conversations with Edmund Husserl, 1931–1938. *New Yearbook for Phenomenology and Phenomenological Philosophy, 1*, 331–50.

John Paul II. (1995) Letter to Women. Retrieved July 15, 2021from https://www.vatican.va/content/john-paul-ii/en/letters/1995/documents/hf_jp-ii_let_29061995_women.html

John Paul II, (1998). *Homily of John Paul II: For the canonization of Edith Stein*. Retrieved July 16, 2021 from https://www.vatican.va/content/john-paul-ii/en/homilies/1998/documents/hf_jp-ii_hom_11101998_stein.html

John Paul II. (2000.) *Theotokos: Woman, mother, disciple: A Catechesis on Mary, Mother of God.* Pauline Books.

Lebech, M. (2015). *The philosophy of Edith Stein: From phenomenology to metaphysics*. Peter Lang.

MacIntyre, A. C. (2007). *Edith Stein: A philosophical prologue*, 1913–1922. Rowman & Littlefield Publishers.

Oben, F. M. (1988). *Edith Stein: Scholar, feminist, saint*. Alba House.

Pius XII. (1945). Address of October 21, 1945, to Italian Christian Women. *Acta Apostolicae Sedis, 37.*

Pius XII. (1947). Address of September 11, 1947, to the Congress of the International Union of Catholic Women's Leagues, Papal directive for the woman of today. Retrieved July 26, 2021 frm https://www.papalencyclicals.net/pius12/p12woman.htm

Reinsdorf W. (1995). Edith Stein on woman. *Irish Theological Quarterly, 61*(2), 125–137.
Scaperlanda, M. R. (2001). *Edith Stein: St. Teresa Benedicta of the Cross*. Our Sunday Visitor.
Stein, E. (1986). *Life in a Jewish family, 1881–1916*. J. Koeppel, Trans. ICS Publications.
Stein, E (1989). *On the problem of empathy* (W. Stein, Trans.). ICS Publications.
Stein, E. (1996). *Essays on woman* (2nd ed.). F. M. Oben, Trans. ICS Publications.
Stein, E. (2000a). Husserl and Thomas: A comparison. *Knowledge and faith* (W. Redmond, Trans.). ICS Publications (Original publication 1993)
Stein, E. (2000b). *Philosophy of psychology and the humanities* (M. Sawicki, Ed.; M. C. Baseheart & M. Sawicki, Trans.) ICS Publications.
Stein, E. (2002a). *Edith Stein: Essential writings*. Orbis Books.
Stein, E. (2002b). *Finite and eternal being.* (K. Reinhardt, Trans.). ICS Publications.
Stein, E. (2006). *An investigation concerning the state* (M. Sawicki, Trans.). ICS Publications.
Westerhorstmann, K. (2006). On the nature and vocation of women: Edith Stein's concept against the background of a radically deconstructive position. *Brixner Theologisches Forum 117*(1), 41–62.

St. Elizabeth Ann Seton: Communicative Implications

Janie Harden Fritz
harden@duq.edu

The Catholic church has historically shown a commitment to education (e.g., MacIntyre, 2009; O'Malley, 1989). Women have played a key role in the educational mission of the church (Cummings, 2009; Heinrich, 1924; Jones, 1999), including Elizabeth Ann Seton (1774–1821), the first native-born American saint. Seton is known for her commitment to the education of women and girls (e.g., Bailly de Barberey, 1957; Bechtle, 2008; Code, 1930; Cummings, 2012; Cuzzolina, 1986; Dirvin, 1990; Melville, 1951; O'Donnell, 2018).

In the early years of the United States, the Catholic church faced a conflictual environment (Carey, 2004; O'Donnell, 2018). Catholic education, particularly at the parochial level, played a key role in protecting and promoting Catholic tradition in the United States (Walch, 1996). Although, as McNeil (2006) reminds us, Seton was neither the foundress of the system of parochial schools in the United States nor the first to establish a school for Catholic girls, Cicognani (1949) places her "among the first of the pioneers who laid the foundation of the Catholic school system in this country [the United States]" (p. xiii). Melville (1987) suggests that the school she started on Paca Street in Baltimore, which shortly thereafter moved to Emmitsburg, "earned for Elizabeth Seton in later years the appellation 'patroness of the parochial school in the United States'" (p. 19). Dirvin (1990) cites Cardinal Bernardin's claim that Seton is the "'mother' of the Catholic school system in the United States, whose efforts underline the importance of the educational apostolate" (p. 14). Perhaps Cicognani (1962) captures her contribution best: "The simple cells of Catholic education planted by her in Baltimore and Emmitsburg have germinated into the huge American parochial school system" (p. xv). Seton does, however, merit the title of "foundress of the first American religious community" (Dirvin, 1990, p. 14).

Elizabeth Ann Seton, "one of the most influential Catholic women of the 19th century" (Farina, 1987, p. 6), proved a remarkable woman with many roles, all of which involved astute communication and rhetorical skills in multiple contexts. Since the communication field has paid her scant attention, I offer an introduction to Elizabeth Seton in her primary context, education. After a brief background, I focus on coordinates of Seton's educational and administrative philosophy and practice, offering connections to communication studies as relevant themes emerge. I offer suggestions with heuristic value rather than in-depth analysis, ending with suggestions for further research.

A. Background

Several works on Seton provide insights into elements of her early life with implications for her future endeavors, including the influence of her father, a physician, surgeon, and medical researcher (Dirvin, 1962), Richard Bayley, who remarried after the death of Elizabeth's mother and was deeply engrossed in his

professional practice. These publications make use of reflections she offered about her own life through journals and letters preserved in various archives (e.g., see Barthel, 2014; Cuzzolina, 1986; Kelly & Melville, 1987; O'Donnell, 2018; Melville, 1951). The publication of three volumes of Seton's writings (Bechtle & Metz, 2000) and the online availability of these volumes as well as the Seton Writings Project, available through the Vincentian Studies Institute at DePaul University (O'Donnell, 2018), has made her work readily available.

The first biography of Seton was written in 1853 by Charles I. White, translated into French in 1868 by Madame Helen Bailly de Barberey (with some additions), introducing Seton to a European audience (Code, 1957), and then translated back into English by Joseph B. Code in 1927. Code updated and corrected errors in dates based on newly-discovered materials and added an account of Seton's final days recounted by her close friend, the priest Simon Bruté (Melville, 1951). This biography saw multiple reprints, the last in 1957. These two biographies in English were considered foundational through the first half of the 20th century, undergirding most publications about Seton to that point (Melville, 1951). Melville's (1951) volume, a biographical treatment from a scholarly perspective, re-interpreted, refined, and corrected elements of White's biography and Code's English translation, making use of new materials coming to light since the 1927 biography. The most recent scholarly biography, by O'Donnell (2018), examines Seton's life from the vantage point and sensibilities of a new historical moment.

Other book-length publications on Seton's life offer interpretations of her spirituality and role as foundress of the American Sisters of Charity (e.g., Dirvin, 1990) and/or organize Seton's experience to highlight specific areas of her life and writings, according to each author's purpose (e.g., Barthel, 2014; Cuzzolina, 1986; Feeney, 1939, 1975). Both Melville (1951) and O'Donnell (2018) emphasize Seton's identity as an American woman, rather than primarily as a religious figure, in historical and cultural context. Melville's goal is, in part, a "rhetorical resurrection" of background that can be forgotten when the focus is on a notable person (p. xi), and to consider, from a scholarly perspective, documented facts relevant to her life and work. O'Donnell finds in Seton's life a picture of a woman of deep faith who confronted challenges of everyday life and who also illuminates events surrounding the formal establishment of the United States, including struggles and reconfigurations of competing religious traditions (O'Donnell, 2018). O'Donnell's biography highlights questions relevant to religious communication and communication ethics confronting us today surfaced by Seton's life: Should one try to convince others of the rightness of one religious path over another, and what are the implications of self-sacrificing choices for the good of others? How can we understand the tension between a search for devotional solitude and life in community (Mercado, 2020)? Seton's life displays a dialectic rich with communicative implications: "[F]aith looks away from the world, but must be lived within it" (O'Donnell, 2018, p. 8).

Seton's temporal and spiritual story can be traced with confidence, given the availability of materials (O'Donnell, 2018). Elizabeth Ann Bayley was born in 1774 in New York to a well-off family. She eventually married William Seton. When her husband died very shortly after their arrival in Italy, where she, her husband, and one of her daughters had traveled in hopes of restoring William's ill health due to stresses of his failing shipping business, she found herself in the proximity of a deeply faithful and intellectually robust Catholicism through the Filicci family, long-time friends of her husband: Antonio, his wife, Amabilia, and their children, and Antonio's brother, Filippo. In 1805, after a period of intellectual and spiritual struggle and discernment, she joined the Catholic church. A widow with five young children and no means of livelihood upon her return from Italy to New York, Seton experienced varying levels of rejection from her family and many of her friends. Thanks to the kind assistance of Antonio Filicci and several members of the Sulpician community, she was guided to means of supporting her family and the eventual founding of the first American religious society, the Sisters of Charity of St. Joseph.

A dialogic perspective on communication ethics highlights the narrative-based goods human beings seek to protect and promote (Arnett, Fritz, & Bell McManus, 2018). Seton's turn toward the Catholic faith speaks of a narrative whose goods she came to recognize and then to embrace, protect, and promote. Her family of origin occupied a place in the upper levels of society, their commitment to social standing as a primary good generated biases toward a faith peopled by poor immigrants. Seton's discernment of a foundational good different from the one she had initially embraced changed her life drastically; as she turned toward Catholic tradition and pressed on in faith, many doors opened even as others closed (Bechtle, 2008).

Her experience illustrates the dynamic and contextual nature of human existence, the calling out of a human person as a responsive, derivative ethical "I" (Arnett, 2003, 2004), as well as the need to turn toward the unexpected with responsiveness and resilience (e.g., Leslie, Wray, & Lonneman, 2017). Seton's openness to the new and unexpected was surely shaped by the hospitality offered her by the family of her late husband's business associates, Antonio and Filippo Filicci, who took her and her children into their care (e.g., Bechtle, 2008). Communication ethics scholars would benefit from considering how practices of such communicative hospitality (Fetter, 2017) provide invitational spaces for learning, orienting others in ways that permit consideration of alternative understandings of the world.

Strengthened and encouraged by other Catholics and by friends who remained close, despite her conversion (O'Donnell, 2018), Seton turned to teaching. Sulpician William Dubourg recognized the need for girls' education in the United States and encouraged her to move to Baltimore from New York (e.g., Bechtle, 2008; Bailly de Barberey, 1957), which she did in 1808, beginning a school there. In 1809, she founded the Sisters of Charity just outside of Emmitsburg, Maryland, in St. Joseph's Valley, moving the school there and eventually adopting a rule for the community drawn from that developed for the Vincentians by Vincent de Paul and for the French Daughters of Charity by Louise de Marillac. The adoption and adaptation of this rule from the 17th century for the 19th century suggests Seton's recognition of historicity, a willingness to draw from the communicative resources of the past to answer questions in a new historical moment. Seton's commitment to institutional health through a fitting rule of practice provided the foundation for achieving her educational mission.

The virtuous communicative practices developed through service to others during her upbringing (identifiable in her letters and in interpretations by her biographers) formed in the young Elizabeth embodied habits that oriented her as she met the world around her as it was, not as she hoped it would be. In encounter with the living, real presence of Christ in the Eucharist, she found a faith that encompassed all of her being. As Seton pursued her educational calling in the United States, her practices embodied her faith and the reality of its living tradition. In her ongoing practice, she provided a visible witness of the contributions of both women and Catholic tradition to the good of education in the United States through her "performance as an American citizen" (Cummings, 2012, p. 204).

Four coordinates of Seton's practices frame her educational context. First, Seton's educational philosophy emerged from her own experience as a child and, later, through her own learning in the conversion process, as well as from responsiveness to the needs of the pupils under her care. Second, key to Seton's project, the education characterizing the Sisters of Charity of St. Joseph was situated with a tradition that Seton, her community, her priestly supporters and guides, and outsiders recognized as not neutral, but formed within the virtue structure of Catholicism; this mission undergirded the common center of the community and propelled its success. Third, administrative wisdom relevant to resources, personnel, and external audiences, informing communication with multiple stakeholders in administrative outreach, constitutes another vital element securing institutional health. Finally, education was holistic for students and educators, encompassing multiple intertwined dimensions. I address these coordinates in turn, beginning with element of Seton's background and life experience that formed her approach to education.

B. Origins of teaching philosophy

Seton's upbringing provided her with a context in which education was valued and encouraged. Such foundational support surely directed her interests and concerns in her future involvements with education. Seton's education was important to her father (Bailly de Barberey, 1957), who "provided a sound education for Mary and Elizabeth, not just the basic education, but the extensive, cultural studies necessary to children of position" (Dirvin, 1962, p. 12). Her father's focus on character formation, rather than "exterior charms" (Bailly de Barberey, 1957, p. 3), along with consideration for others, was reflected in Seton's later teaching practice, where she encouraged students to engage in meaningful conversation focused on virtues outside the classroom (White, 1904). These foundational "wise lessons . . . tended to the culture of both mind and heart" (Bailly de Barberey, 1957, p. 3), a holistic and character-driven education in virtue that was to characterize her future educational philosophy (Gisriel, 1948; McNeil, 2006). A key element of this holistic education fostered by her father was a deliberate and mindful restraint of her energy and enthusiasm, or, as Dirvin (1962) terms it, her "French exuberance" (p. 14). This shaping of her natural inclinations toward a balance of expression and reflection resulted in a character at once

outgoing and open to others and "serious" and "thoughtful" (Bailly de Barberey, 1957, p. 6). This inclusion of the corporeal elements of educational practice is deeply holistic, highlighting comportment as a component of the educated person.

Seton was formed and educated her entire life through the stressful, challenging experiences she underwent in life that strengthened and developed an "unusual faith" that carried her through her sorrows and sufferings (Bailly de Barbery, 1957, p. 408). These difficult lessons began early. Her mother died when Elizabeth was just over two years old (Dirvin, 1962). She was a lonely child, but she turned her solitary state to the good and "used her enforced loneliness as an occasion for introspection and interior peace" (Dirvin, 1962, p. 13). She did not become cynical, but directed her thoughts outward and upward, to "God and heaven" (Dirvin, 1962, p. 13). She was a self-directed learner, tutored by experience and responsive to constructive, wholesome outcomes of these practices directed toward interiority. Later, she would turn phenomenologically toward "suffering as a mentor" rather than as a foe (O'Donnell, 2018, p. 121).

Learning seemed to be Elizabeth's natural bent; she was "[p]assionately fond of reading" (Bailly de Barberey, 1957, p. 5), particularly "the history and traditions of the Catholic church" (Bailly de Barberey, 1957, p. 5). She also loved to learn spiritual ideas—or "pious things" (Bailly de Barberey, p. 16). Bailly de Barberey (1957) suggests a similarity to Augustine, seeking to know God and herself, as evidenced by her examination of conscience each evening (Bailly de Barberey, 1957). When she was only six years old, Elizabeth taught her little sister her prayers, evidencing an early interest in religious education and teaching (e.g., Dirvin, 1962; O'Neill, 2009).

Seton's philosophy of holistic education may be related to her own learning about, and eventual conversion to, the Catholic church. In her case, cognitive grasp of principles was insufficient for her to move her learning into action. A more holistic grasp of the total context of the narrative she was to embrace was needed—education for the mind, heart, and soul. This inference emerges from a letter Seton wrote to Antonio Filicci on October 11, 1810, when she was struggling with what to believe; she mentions having "a head turned with instruction without the light in my soul to direct it where to rest" (Bailey de Barberey, 1957, p. 124). Earlier, she mentioned calling on a Catholic man who was ill, and she mentioned "the secret bias of her heart" (Bailey de Barberey, 1957, p. 124) that was revealed to her during that visit. This engagement with a living, human embodiment of the Catholic narrative suggests the rich texture of learning beyond the intellect, yet also involving cognitive elements.

Understanding as an element of learning in Seton's case is more than cognition; it is a type of soul reception through discerning scriptures and a potential shift in one's life course—decisive action resulting from what could be considered a type of dialogic self-talk helpful when walking through dark times. Arnett's interpretation of Arendt is helpful here: "Thinking does not permit us to accumulate information as much as to understand the ground that supports our judgment" (Arnett, 2013, p. 282). Seton's learning was hard-won, placing her upon new narrative ground through a rigorous spiritual education leading to a existential exigency. The call to action toward which her learning pointed her generated this challenge—a demand for a phenomenological reorientation to the world and beyond.

Antonio Filicci offered his insights in a letter to Seton, indicating that at some point, she had to make up her mind about whether she should make the move to Catholicism. Still, Seton struggled to figure out what to believe, confessing, "Every page I open confounds my poor soul" (Bailly de Barberey, 1957, p. 129). At this point, she was lost, stuck in stasis, and she purposed to "cease at once all further investigation, to renounce all religious study" (Bailly de Barberey, 1957, p. 132). However, her resolve did not extend to avoiding "a series of introspections" (Bailly de Barberey, 1957, p. 133), and what she read in that moment—a sermon of Bourdaloue, a French Jesuit (1634–1704)—moved her to decisive action. This introspective self-education shifted her perspective, broadened her horizons, and helped her recognize that she now stood on the "ground" of the Catholic church, whose hermeneutic perspective supported her judgment and called her forth as a derivative "I" (Arnett, 2003). The date of March 14, 1805, marks her formal conversion.

C. Education is situated

Seton's experience—her actions, conversations, thoughts, and reflections—we can derive a key principle with implications for religious communication in the educational context: Education is not neutral, but situated. The "ground that supports our judgment" (Arnett, 2013, p. 282) colors and textures the facts and

information that we learn, changing these elements from disconnected "bits" into narrative-relevant understanding of much more than "content." Protestant parents who considered placing their children in Seton's school were hesitant; although Seton was discouraged from seeing herself as a "teacher of souls" (Bailly de Barberey, 1957, p. 155; O'Donnell, 2018), these parents saw differently. As Seton's educational mission moved forward, it became clear that the larger framework within which specific content is learned makes a difference, a recognition one can observe emerging in her letters and in the written notes of the priests and other supporters who observed her school. There may be some particular content that can be taught in the same manner, technically, but the "why" for the "how" of education, and the reflective understanding that frames its meaning, make a difference. The inflection is particular to that ground, place, narrative, or institution (Arnett, 1992; Fritz & Sawicki, 2006; Woods, Badzinski, Fritz, & Yeates, 2012).

In a letter to her sister-in-law, Cecilia Seton, in 1805, Seton expressed the interconnection of faith and learning: "[W]hen you are at your studies, look up to Him with sweet simplicity and think: 'O Lord! How worthless is this knowledge if it be not to enlighten my mind and improve it as Thy Providence may appoint'" (Bailly de Barberey, 1957, p. 167). From Seton's perspective, knowledge is useless if it is not directed toward the ends that God purposes. Although Seton offered, as well, the example of how to lift one's thoughts to God in other contexts, such as in "society" or "mingling with company" (Bailly de Barberey, 1957, p. 167), the point here is that every element of life, including, and especially, education is to be understood and engaged within the narrative context or ground of faith. The very existence of the narrative within which learning is taking place is a reminder of the "why" for the "how" of learning. Education within a religious context necessarily contours the significance of the content.

Just as Protestant parents recognized the Catholic-inflected context of Seton's school, so did Catholic parents. In a letter written in 1809 to Antonio Filicci, Seton mentions the goal of her educational endeavor as "instructing children in our religion" and notes that parents were considering enrolling their children in her school "to prepare for their First Communion" (Bailly de Barberey, 1957, p. 230). In a letter to Filippo Filicci in 1809, she relates this news: "Some of the first families here send their daughters to visit us as a house where they will imbibe religious sentiments in the easiest way" (Bailly de Barberey, 1957, p. 233). In a letter to Antonio Filicci in 1817, Seton identifies her educational objective as including the formation of girls from urban areas, as well as those country girls of lesser means, "to faith and piety, and to make of them wives and mothers" (Bailly de Barberey, 1957, p. 412), "to form their hearts to virtue" (White, 1904, p. 344). (Given the need for financial support, the school took in paying pupils as well as those who could not afford fees.)

D. Administrative prudence, wisdom, and adaptability

Seton's founding and headship of the school at Emmitsburg displays the context of administration involving multiple concerns requiring prudence, wisdom, and adaptability. Seton addressed practical realities of her moment and situation, working through issues of authority regarding the direction of the school and remaining faithful to the mission and common center of the project (Melville, 1951; O'Donnell, 2018). Seton attended to whatever was needed; she did teach, but typically functioned as an administrator (Bailly de Barberey, 1957). Teaching and administration are closely connected, and the best administrators are also skilled educators (Arnett, 2016). Seton ran the community prudently, ensuring completion of everyday tasks and attending to learning and religious practices. The records document responsible stewardship and decision making for an enterprise that "from a human point of view was [a] hazardous" undertaking (Bailly de Barberey, 1957, p. 213). Melville (1951) notes the frugality of the Sisters of St. Joseph, who were able to keep the school running even in the face of unpaid bills from paying boarders. Educational institutions must have a context of sound finances and people willing to work—Seton recognized the twin pillars of personal responsibility and divine assistance undergirding the community's success.

Seton demonstrated wisdom in her approach to discipline, external audiences, and in her long term view of the educational enterprise. Seton was convinced that students' faults could be corrected "by advice and education" (White, 1904, p. 342). When correcting, she was "kind, but firm and persuasive" (White, 1904, p. 349). Seton believed that "love is the most powerful ingredient in the remedying of evil" (White, 1904, p. 349). A misbehaving student had to sit under the crucifix, on a bench, alone, much like a contemporary "time out." These methods usually worked; the penitent "was dismissed with a kiss on the forehead" (p. 349). Kneeling

was also used as a form of discipline (McNeil, 2006). Correction was communicated in such a way that students' better natures were brought forth.

Aware that some parents might exert undue pressure on their children if they knew about every failure or difficulty, Seton was judicious in her reports to them about their children. Although she never withheld "what it was necessary for them to know" (White, 1904, p. 342), she exhibited what could be considered rhetorical design logic (O'Keefe, 1991) in her correspondence with parents. Seton took a thoughtful, step-by-step approach to education and exhibited artful persuasion with those parents who wanted to push or rush the learning process, emphasizing the progress students were making rather than their defects.

This orientation is consistent with Seton's broader philosophy of education. She took the long view of similar goals and outcomes to be achieved by students. Seton saw students as starting from the same place and moving toward "the same end," as she noted in a letter to Eliza Sadler in 1811, rather than seeing them for their molecular variations or "shades or merit or demerit" (Melville, 1951, p. 209). However, she was attuned to the particularity of students, and when corrections had to be made, comments were "finely tuned to each student's temperament" (O'Donnell, 2018, p. 279). Seton notes, in that same letter, that the children had "different dispositions—not equally amiable or congenial"—but she was "bound to love, instruct, and provide for the happiness of all" (Melville, 1951, p. 209). Seton's care was disinterested; education was for all, not only for those she considered lovable. Nonverbal communication of concern and interest was central to Seton's administrative practice, as well, as she looked in on students at their studies (Melville, 1951). Seton considered education and administrative responsibilities as transcending bounded and temporally defined participation in the institution; she followed up by writing to graduates, offering them encouragement and words of wisdom (Melville, 1951).

Seton worked with administrative adaptability to address the entire context of the educational enterprise (McNeil, 2006). The school admitted only Catholic boarders, so she did not expect success to be as rapid as it might have been in "an establishment founded on simply human view" (Bailly de Barberey, 1957, p. 217). Although the community adopted the rule of St. Vincent de Paul followed by the French Sisters of Charity, the sisters took in children of the rich as well as the poor in order to provide financial support for their project, something Vincent de Paul did not do (Bailly de Barberey, 1957). Seton and the sisters recognized the different context faced by this new order, so they adapted the rule to respond the historical moment. They also believed that a Catholic education for the materially well-off could benefit the larger community, as evidenced by the generosity of the Filiccis and other wealthy supporters, such as Samuel Cooper, whose largesse provided support for the founding of Seton's community through a gift of land (e.g., Melville, 1951).

E. Holistic education as common center for the administrator/teacher

Seton's holistic pedagogical philosophy integrated cognitive, affective, and corporeal communicative practices. Diligence in studies was acknowledged publicly, as was lack of diligence; each element of life was given its due, including diet and recreation (White, 1904). To achieve the goals of the school, Seton honored boundaries and guidelines within which education did its work and focused the community on a common center (Arnett, 1986). Seton described this common center in a letter to Catherine Dupleix in June of 1810, noting that the Sisters of Charity of St. Joseph found unity "only with the view of schooling children, nursing the sick, and manufacturing for ourselves and the poor, which to my disposition you know is the sum of all earthly happiness" (Melville, 1951, p. 208).

The rules for the community provided order for daily life of the participants and interfaced with the routine of students. During a given day, in addition to religious exercises, the Sisters devoted time to "duties in the interior of the house and to the education of the children in the school," along with "mortification" and a "rule of silence" as much as it was possible (Bailly de Barberey, 1957, p. 253). Likewise, St. Joseph's school was well-organized, following a daily schedule involving religious exercises, meals, study, and Mass, along with other activities, including periods of recreation (Melville, 1951). The school's clear rules attracted parents, and an atmosphere of "peace and happiness" drew students back to the school voluntarily (Melville, 1951, p. 215). Student education included activities such as sewing, which honored craft and creativity (Bailly de Barberey, 1957). Inclusion of recreation and outings reflects concerns for the whole person; Seton encouraged association outside the classroom, supporting the formation of decuries—groups of ten girls with a sister presiding over each group—to invite constructive, edifying conversation (Melville, 1951). Communicative prac-

tices established the culture of the school, guided by the wise action of the sisters under Seton's leadership.

Seton strove for pedagogical balance, avoiding two extremes: (1) overlooking faults rather than correcting them and (2) expecting too much in too short a time: "[S]he understood the necessity of training the heart gradually, and not forcing habits which must be the result of repeated and patient instruction, and the formation of which can be expected only after having gained the confidence of youth" (White, 1904, p. 343). White (1904) notes that Seton had "a peculiar aptitude for the education of female youth . . . not the stiffness of the schoolmistress or the cold stateliness of authority, that begets diffidence or fear; but the fond and enlightened parent, whose elevated purposes, sincere zeal, and affectionate manner, won the hearts of her children and inspired equal confidence and admiration" (pp. 343–344).

Seton appealed to multiple learning styles. She taught religious obligations orally and supplied students with written "virtuous sentences," collections of quotations from scripture connected with a virtue or virtues (White, 1904, p. 347). Collaborative education was key; peer teaching fostered other-directedness and mentorship (McNeil, 2006; White, 1904). Seton's communication with children in each context shaped their understanding of themselves and Catholic tradition.

F. Conclusion

Scholars of communication ethics and religious communication have many avenues of research to pursue regarding Elizabeth Ann Seton that include and transcend her educational legacy. Further study of Seton's educational philosophy as embodied in communicative practices revealed in her letters would offer insights to connect to current research in communication education, particularly with regard to relational dimensions of communication and her approach to discipline and learning. Seton's attentiveness to the broad context of education beyond the classroom highlights communicative leadership in student life and programming. Seton's administrative role offers insights for communication administration and leadership consistent with Arnett's (1999) work on educational administration as building and renovation. Seton's insistence that girls be taught serious educational content as well as skills for keeping the home suggests avenues relevant to gender and communication.

Questions of whether, when, and how to articulate a faith position and the role of religious convictions in education are raised by the life of Elizabeth Ann Seton. Scholars can examine Seton's letters to consider strategies she employed when communicating with different audiences for varied purposes. Her letters reveal the communicative formation of self-concept and identity as Seton came to see herself as a Catholic, including her struggles and concerns in the midst of multiple persuasive messages from others. Seton's communicative engagement of friendship (Metz, 2009) may show how close relationships may endure despite differences in commitments and worldviews, and how writing practices form a communicative pattern shaping relationships at a geographical distance—particularly in an era when letters could take months or years to reach their destination, as was the case in several instances in Seton's life, rather than with the immediacy available in a digital age.

These suggestions merely scratch the surface of the possibilities available from a careful examination of Elizabeth Ann Bayley Seton's life and legacy. Historians and theologians have provided helpful context for studying Seton's communication practices in her multiple roles as leader, educator, administrator, and friend, to name only a few. Communication scholars are an in excellent position to make contributions to the growing body of literature on the first native-born American saint.

References

Arnett, R. C. (1986). *Communication and community: Implications of Martin Buber's dialogue*. Southern Illinois University Press.

Arnett, R. C. (1992). *Dialogic education: Conversation about ideas and between persons.* Southern Illinois University Press.

Arnett, R. C. (1999). Metaphorical guidance: Administration as building and renovation. *Journal of Educational Administration*, *37*, 80–87. https://doi.org/10.1108/09578239910253953

Arnett, R. C. (2003). The responsive "I": Levinas's derivative argument. *Argumentation and Advocacy*, *40*, 39–50. https://doi.org/10.1080/00028533.2003.11821596

Arnett, R. C. (2004). A dialogic ethic "between" Buber and Levinas: A responsive ethical "I." In R. Anderson, L. Baxter, & K. Cissna (Eds.), *Dialogue: Theorizing difference in communication studies* (pp. 75–90). Sage.

Arnett, R. C. (2013). *Communication ethics in dark times: Hannah Arendt's rhetoric of warning and hope.* Southern Illinois University Press.

Arnett, R. C. (2016). Dialogic education in an age of administrative preening. *Journal of the Association for*

Communication Administration, *35*, 45–52.

Arnett, R. C., Fritz, J. M. H., & Bell McManus, L. M. (2018). *Communication ethics literacy: Dialogue and difference* (2nd ed.). Kendall Hunt.

Bailly de Barberey, H. R. (1957). *Elizabeth Seton* (J. B. Code, Adapt. & Trans.). Mother Seton Guild Press.

Barthel, J. (2014). *American saint: The life of Elizabeth Seton.* Thomas Dunne Books.

Bechtle, R. (2008). An American daughter: Elizabeth Ann Seton and the birth of the U. S. church. *America*, September, 18–20.

Bechtle, R. R., & Metz, J. (Eds.) (2000). *Elizabeth Bayley Seton: Collected writings*. New City Press.

Carey, P. W. (2004). *Catholics in America: A history*. Praeger.

Cicognani, A. G. (1949). Foreword. In C. I. White, *Mother Seton: Mother of many daughters* (pp. vii –xvii). Doubleday and Company.

Cicognani, A. C. G. (1962). Preface. In J. I. Dirvin, *Mrs. Seton: Foundress of the American Sisters of Charity* (pp. xiii –xvii). Farrar, Straus and Cudahy.

Code, J. B. (1930). *Mother Seton and her Sisters of Charity.* Sisters of Charity of St. Vincent de Paul.

Code, J. B. (1957). Preface. In H. R. Bailly de Barberey, *Elizabeth Seton* (J. B. Code, Adatp. & Trans.) (pp. ix–x). Mother Seton Guild Press.

Cummings, K. S. (2009). *New women and the old faith: Gender and American Catholicism in the progressive era*. University of North Carolina Press.

Cummings, K. S. (2012). American saints: Gender and the re-imaging of U.S. Catholicism in the early twentieth century. *Religion and American Culture: A Journal of Interpretation, 22,* 203–231.

Cuzzolina, M. C. (1986). *Elizabeth Ann Seton: A self-portrait (1774–1821): A study of her spirituality in her own words*. Franciscan Marytown Press.

Dirvin, J. I. (1962). *Mrs. Seton: Foundress of the American Sisters of Charity.* Farrar, Straus and Cudahy.

Dirvin, J. I. (1990). *The soul of Elizabeth Seton*. Ignatius Press.

Farina, J. (1987). Preface. In E. Kelly & A. Melville, *Elizabeth Seton: Selected writings* (pp. 5–6). Paulist.

Feeney, L. (1939). *Elizabeth Seton, an American woman* (2d ed. revised.). America Press.

Feeney, L. (1975). *Mother Seton : Saint Elizabeth of New York (1774–1821)* (Rev. ed.). Ravengate Press.

Fetter, K. (2017). *Hospitality in communication: Applying the rule of St. Benedict to the home* (Doctoral dissertation, Duquesne University). Retrieved from https://dsc.duq.edu/etd/224

Fritz, J. M. H., & Sawicki, J. (2006). A framework for a Spiritan University. *Spiritan Horizons, 1,* 53–68.

Gisriel, F. (1948). *Mother Seton and the philosophy of Catholic education* (Master of Arts thesis, Villanova University). Retrieved from https://digital.library.villanova.edu/Record/vudl:290891

Heinrich, M. P. (1924). *The canonesses and education in the early middle ages* (Doctoral Dissertation, Catholic University of America). University Microfilms.

Jones, K. (1999). *Women saints: Lives of faith and courage*. Orbis.

Kelly, E., & Melville, A. (Eds.). (1987). *Elizabeth Seton: Selected writings*. Paulist.

Leslie, J. L., Wray, J. N., & Lonneman W. (2017). Resilience as a life practice: Lessons from Mother Seton. *Journal of Christian Nursing*, *34*(1), 29–33. https://doi.org/10.1097/CNJ.0000000000000246

MacIntyre, A. (2009). *God, philosophy, universities: A selective history of the Catholic philosophical tradition*. Rowman & Littlefield.

McNeil, B. A. (2006). Historical perspectives on Elizabeth Seton and education: School is my chief business. *Catholic Education: A Journal of Inquiry and Practice, 9*, 284–306. http://via.library.depaul.edu/omvpubs/30/

Melville, A. M. (1951). *Elizabeth Bayley Seton, 1774-1821*. Scribner.

Melville, A. (1987). Introduction. In E. Kelly & A. Melville (Eds.). *Elizabeth Seton: Selected writings.* Paulist Press.

Mercado, M. L. (2020). [Review of the book *Elizabeth Seton: American Saint*, by Catherine O'Donnell]. *Journal of the Early Republic*, *40*(3), 569–572. https://doi.org/10.1353/jer.2020.0077

Metz, J. (2009). The key role of friendship in the life of Elizabeth Bayley Seton. *Vincentian Heritage Journal*, *29*(1), 8–23. https://via.library.depaul.edu/vhj/vol29/iss1/2

O'Donnell, C. (2018). *Elizabeth Seton: American saint*. Cornell University Press.

O'Keefe, B. J. (1991). Message design logic and the management of multiple goals. In K. Tracy (Ed.), *Understanding face-to-face interaction: Issues linking goals and discourse* (pp. 101–117). Hillsdale, NJ: Lawrence Erlbaum.

O'Malley, J. W. (1989). The Jesuit educational enterprise in historical perspective. In R. E. Bonichea (Ed.), *Jesuit higher education: Essays on an American tradition of excellence* (pp. 10–25). Duquesne University Press.

O'Neill, A. A. M. (2009). Elizabeth Bayley Seton, teacher: A legacy of Charity education. *Vincentian Heritage Journal*, *29*(2), 7–19. https://via.library.depaul.edu/vhj/vol29/iss2/1

Walch, T. (1996). *Parish school: American Catholic parochial education from colonial times to the present*. Crossroad.

White, C. I. (1904). *Life of Mrs. Eliza A. Seton* (10th ed.). P. J. Kennedy.

White, C. I. (1953). *Mother Seton: Mother of many daughters*. Mother Seton Guild.

Woods, R. H., Badzinski, D. M., Fritz, J. M. H., & Yeates, S. E. (2012). The "ideal professor" and gender effects in Christian higher education. *Christian Higher Education*, *11*, 158–176.