



A MEDIEVAL 9/11 AND ST. FRANCIS' REACTION TO IT

A lecture by **Jan Hoeberichts**, international scholar on St. Francis and author of the book *Francis and Islam*, discussing Francis' visit to the Muslim Sultan during the Crusades and its implications for the present dialogue between Muslims and Christians.

Cosponsored by
Pax Christi of Eastern Oklahoma
(the Catholic Peace Movement)
and
The Islamic Society of Tulsa

SATURDAY, JUNE 14, 6:30 P.M.

TULSA ISLAMIC CENTER, 4630 S. IRVINGTON, TULSA

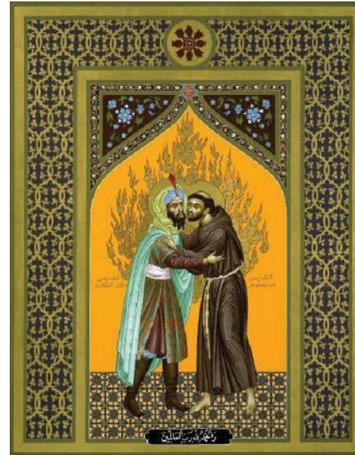
**A POTLUCK DINNER AND OPTIONAL TOUR OF THE MOSQUE
WILL FOLLOW AT 7:30 P.M.**

LECTURE IS FREE, THOUGH DONATIONS WILL BE ACCEPTED

Dr. Jan Hoeberichts lives in the Netherlands and will be presenting the keynote address at the 8th National Franciscan Forum in Colorado. His only other stop on his visit to the United States will be here in Tulsa. Dr. Hoeberichts studied philosophy and theology at Franciscan schools in the Netherlands and Italy, was a Lecturer in Moral Theology at the National Seminary in Pakistan from 1958-1986, and since has been a research scholar and author on Francis of Assisi and Islam. He has written two books *Francis and Islam*, published in 1994; and *Paradise Restored: The Social Ethics of Francis of Assisi*, published in 2004.

Copies of Dr. Hoeberichts' book *Francis and Islam* will be available for purchase that evening.

For more information, call
918-809-6325 or visit
www.paxchristitulsa.org



The Francis-and-Islam Connection

by Mary O'Shaughnessy of the Episcopal Diocese of New York

What is the connection between St. Francis of Assisi and Islam? In 1219, St. Francis traveled to what is now northern Egypt and paid a visit to the Muslim Sultan al-Malek al-Kamil. This was at the beginning of the Fifth Crusade, but Francis and his brothers did not make this trip as part of the battle to regain the Holy Land. Rather, they went in opposition to the mainstream theological and political orthodoxies of the time, to meet the Muslim people, and to live among them as "lesser brothers."

Francis and his brothers went to be present among this people who were being portrayed as evil enemies of Christ, and, in his evangelism of presence, Francis found the spirit of God to be alive and at work within the Muslim people, then called "the Saracens". Francis admired their public, repeated acknowledgment of God and call to prayer, and he appreciated the deep reverence they showed to their holy book, the Qur'an.

While the main trend of the time was for Christian preachers to deliver strident, inflammatory sermons against Islam, Francis forbade his brothers to take part in these exercises. He demanded that his brothers be present first and foremost, living with and among the Saracens. They were to preach only if they felt that it would "please the Lord."

Francis worked to prevent the brotherhood from becoming embroiled in the grasp for civil and ecclesiastical offices and power, and kept the community's focus on serving their neighbors for the glory of God only.

Based on *Francis and Islam* by J. Hoeberichts (Franciscan Press, 1997)