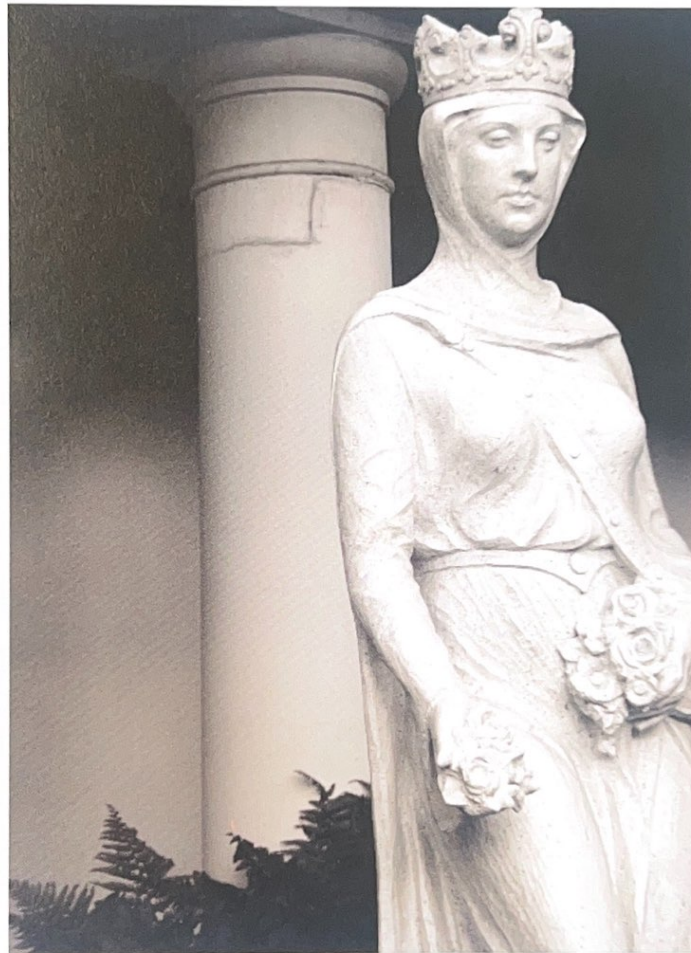


*The Bishop John S. Cummins Institute for Catholic Thought, Culture & Action*

VERITAS



Vol. 1 {2008} No. 1

*Deepening Appreciation of the Beauty, Wisdom, Vitality, & Diversity of the Catholic Tradition*

## THE MISSION

The Bishop John S. Cummins Institute for Catholic Thought, Culture and Action seeks to deepen appreciation among all constituents of the campus community for the beauty, wisdom, vitality, and diversity of the Catholic Tradition. We do this by:

Fostering a conversation between the Catholic tradition & contemporary intellectual life.

The Institute understands the tradition of Catholic higher education as one of providing a context in which *fides quaerens intellectum*, "faith seeking understanding," can take place. The Institute is a resource for integrating the search for faith and reason throughout the curriculum and the academy.

Promoting a sacramental understanding of reality and the vision that this world is "charged with the grandeur of God."

The Institute understands that Catholic faith is not about the intellect alone, but that it manifests itself also in rich and varied cultural expressions: in liturgy and ritual, in literature and art, in music and dance, as well as in our daily lives as a campus community.

Supporting all members of the community in leading lives that are respectful of human dignity and responsive to social justice concerns.

The Institute promotes the principles of Catholic Social Teaching and endorses initiatives developed by its representative groups and other members of the community that aim to inculcate habits of the heart and faith and zeal for transforming lives.



ON THE COVER: SAINT ELIZABETH OF PORTUGAL,  
SAINT MARY'S COLLEGE OF CALIFORNIA CAMPUS

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## LETTER FROM THE CHAIR

In its summary document regarding the promotion of the Catholicity of Saint Mary's College, the ad hoc committee *Fides quaerens intellectus* wrote:

At Saint Mary's College there is an inextricable connection among its core traditions: liberal arts, Catholic and Lasallian. It is impossible, perhaps, to separate three.

The Church calls Saint Mary's College to a great responsibility, a great privilege. Faculty, administrators, trustees, and benefactors are entrusted with the education of young men and women so that they might come to love and possess truth in thought and action, might more perfectly know and live the truth of all that came into being by Him who is the life and light of the world.

This education by its very nature requires tradition. It requires careful preserving of truths gained by those who came before us. All that has been discovered of the world and its Creator, and especially insofar as that has been illumined by Catholic tradition, Saint Mary's counts its sacred heritage.

Saint Mary's College, then, in order to promote its Catholic tradition established a permanent Catholic initiatives governing board in 2003 to be named The Bishop John S. Cummins Institute for Catholic Thought, Culture and Action. The purpose of the Institute is to serve as the nexus for the integration of Catholic thought to the curricular and co-curricular life of the campus. Second, the Institute is to foster the culture of the Catholic intellectual life. Third, the Institute is called upon to search for strategies to nurture the integration of a community of scholars, students, and staff committed to action premised on its rich Catholic heritage.

Having concluded five years, I am proud to say that the Institute has made wonderful progress in these three areas. The Governing Board, composed of Deans, faculty and staff from across the campus, as well as students, is a network, moving information to the Board members and back to their constituencies in an effort to promote discussion on the Catholic intellectual tradition. The Institute has sponsored workshops and conferences, seminars and lectures on Catholic higher education, the Catholic intellectual tradition, social justice; has sponsored special liturgies and cultural events; supported participation by faculty and students at service events, activities and workshops on how to integrate Catholic social thought and the Catholic intellectual tradition across the campus.

This magazine is another way to provide information about our Catholic heritage and the Catholic intellectual tradition. I am so very grateful to Scott Kier, Dean of Students, and Kate Bowers, Office of Residence Life, who have worked to make this magazine a reality. We hope to keep you informed about the Institute and its activities as well as to publish some of the presentations we have sponsored. Please do not hesitate to send your comments.

Very truly in Christ the Teacher,  
BROTHER DONALD MANSIR, FSC

## LETTER FROM THE PRESIDENT

BROTHER RONALD GALLAGHER, FSC

I hope that the readers of this inaugural edition of *Veritas* will profit from the rich thought and conversation about the Catholic Intellectual Tradition which are contained herein. Since its foundation, the Bishop John S. Cummins Institute has been vital forum for conversation and action in Catholic thought and Culture on the Saint Mary's College campus.



Inspired by *Ex Corde Ecclesiae*, the mission of the Christian Brothers and of Saint Mary's College, the Cummins Institute has been an important vehicle for promoting the full human and Christian education of our students. It has assisted our community in reaching a full understanding of our identity in this century in light of the rich tradition of Catholic Higher Education.

I offer thanks to Bishop John S. Cummins for his tireless support of Catholic education and the intellectual life, as well as his participation in the Cummins Institute. And I extend my appreciation to the Cummins Institute for its service to our community at Saint Mary's College and the wider Church and society.

## HISTORY OF THE CUMMINS INSTITUTE

Saint Mary's College of California recognizes and welcomes its obligation to provide opportunities for all students, faculty and staff to know the Catholic faith. Our Statement of Mission addresses our Catholic heritage by calling us to affirm and foster the Christian understanding of the human person which animates the educational mission of the Catholic Church. Our Mission also states that Saint Mary's College promotes the dialogue of faith and reason; builds community among its members through the celebration of the Church's sacramental life; defends the goodness, dignity, and freedom of each person, and fosters sensitivity to social and ethical concerns.

In order to carry out this Statement of Mission more concretely, in Spring 2001 the former President of Saint Mary's College, Brother Craig Franz, F.S.C., created an ad hoc Catholic initiatives task force to identify the various existing programs and activities that address the Catholic tradition at Saint Mary's College and to establish an action plan for future directions. One of the action items of this task force was to establish an institute for Catholic thought and culture, whose core function would be to support the Catholic identity of Saint Mary's College as it emphasizes the integrity of the whole person in nurturing faith. The Institute would promote this identity throughout the curriculum as well as student life and services. It would be a resource for integrating faith and reason throughout the curriculum and the academy and support new scholarship on unity of virtue and integrity of the intellectual life. It would also promote and fund initiatives of its representative bodies including lectures, guest professors, retreats, seminars on how to orient offerings to the Catholic tradition, in-services which promote the formation of a disciplinary pedagogy, academic-based volunteer programs, and programs which develop the spirituality of members of the Saint Mary's College Community.

With this mandate, The Bishop John S. Cummins Institute for Catholic Thought, Culture and Action was formally established in February, 2003 by Brother Craig Franz, F.S.C. Brother Craig named the Institute in honor of retiring Bishop John S. Cummins who served the Diocese of Oakland for more than 25 years.

## MONTINI FELLOW IN CATHOLIC HIGHER EDUCATION

The Bishop John S. Cummins Institute promotes the dialogue of faith and reason, builds community among its members through the celebration of the Church's sacramental life, defends the goodness, dignity, and freedom of each person, and fosters sensitivity to social and ethical concerns. Dialogue, then, is a particularly necessary element of the Bishop Cummins Institute.

Pope Paul VI provides a blueprint for dialogue. His great documents describe the nature of the Church, its duty to evangelize, and its effort to engage others in dialogue as a means to seek the Truth. His leadership at the Second Vatican Council opened up the agenda surfacing in the Church concerning scripture, the sacramental life, social needs, peace, ethical concerns, and evangelization. The role of Catholic higher education in the dialogue of faith and reason, of faith seeking intellectual understanding, is crucial to the Church as it addresses this contemporary agenda. It is in Catholic colleges and universities where the Church is able to engage multiple perspectives in order to better inform the teaching authority of the Church as it works to guide people of faith and good will. It is in Catholic higher education where Catholic intellectuals are formed.

The Bishop Cummins Institute recognizes those who have contributed significantly to Catholic higher education in its role to evangelize and to promote the Catholic intellectual tradition. In the name of Pope Paul VI, this recognition is made by naming these persons Montini Fellows in Catholic Higher Education.

## MONTINI FELLOW BIOGRAPHICAL STATEMENTS

REV. JOHN J. PIDERIT, S. J. has been involved with educational institutions for most of his professional life. From 1978 until 1990 Father Piderit taught international economics and statistics at Fordham University in New York City and lived in a student residence hall. His contact with students led him to found Queens Court Residential College, an option for freshman students who wanted a more intentional engagement in the intellectual life on campus and in the city. In 1990 Father Piderit moved to Marquette University in Milwaukee, where he served as Corporate Vice President for three years. From 1993 to 2001 Father Piderit was president of Loyola University Chicago where he separately incorporated the university medical center and introduced significant cost cutting in the non-medical parts of the university. In 2001 he became president of the Catholic Education Institute, a not-for-profit corporation promoting new approaches to the on-going education and formation of Catholics. Although a member of a Jesuit community in Manhattan, he lives in a parish in the Bronx in order to appreciate and explore the challenges faced by urban parishes.

John J. Piderit, S.J. & Melanie M. Morey,  
authored *Catholic Higher Education: A Culture in Crisis* (Oxford University Press, 2006)

DR. MELANIE M. MOREY has worked in the field of education and administration for her entire career. Since receiving her doctorate in higher education administration from Harvard (1995), Dr. Morey has worked primarily as a researcher and consultant to Catholic colleges and universities, religious congregations, and other Catholic institutions. She has also been actively involved in working with various groups to more effectively address issues of governance, sponsorship, leadership, institutional identity and Catholic culture. Since 2003 Dr. Morey has been the senior director for research and consulting at NarrowGate Consulting. NarrowGate is the research and consulting division of the Catholic Education Institute. It focuses on projects and issues dealing with Catholic institutional life.

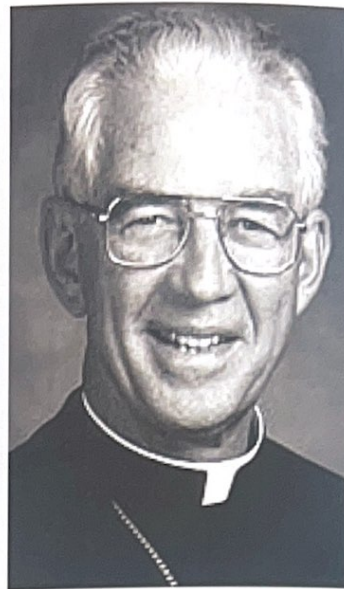
### Catholic Higher Education

A CULTURE IN CRISIS

Melanie M. Morey  
John J. Piderit, S.J.

## BIOGRAPHY OF BISHOP JOHN S. CUMMINS

John S. Cummins served as Bishop of the Diocese of Oakland for 26 years and began working for the Institute in January 2004. Cummins has a distinguished background in education. He spent his early career as Campus Minister at San Francisco State University and at Mills College, and as a faculty member at Bishop O'Dowd High School in Oakland. While serving as the first Chancellor of the Diocese of Oakland, he was instrumental in bringing three Catholic schools of theology to the Graduate Theological Union in Berkeley. From 1981 to 1984 Cummins served as chairman of the board of the National Catholic Educational Association in Washington, D.C.



## MEETING WITH CATHOLIC EDUCATORS

EXCERPTS FROM THE

## ADDRESS OF HIS HOLINESS BENEDICT XVI

CONFERENCE HALL OF THE CATHOLIC UNIVERSITY OF AMERICA IN WASHINGTON, D. C.

APRIL 17, 2008

Education is integral to the mission of the Church to proclaim the Good News. First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth (cf. *Spe Salvi*, 4). This relationship elicits a desire to grow in the knowledge and understanding of Christ and his teaching. In this way those who meet him are drawn by the very power of the Gospel to lead a new life characterized by all that is beautiful, good, and true; a life of Christian witness nurtured and strengthened within the community of our Lord's disciples, the Church.

The dynamic between personal encounter, knowledge and Christian witness is integral to the diakonia of truth which the Church exercises in the midst of humanity. God's revelation offers every generation the opportunity to discover the ultimate truth about its own life and the goal of history. This task is never easy; it involves the entire Christian community and motivates each generation of Christian educators to ensure that the power of God's truth permeates every dimension of the institutions they serve. In this way, Christ's Good News is set to work, guiding both teacher and student towards the objective truth which, in transcending the particular and the subjective, points to the universal and absolute that enables us to proclaim with confidence the hope which does not disappoint (cf. *Rom* 5:5). Set against personal struggles, moral confusion and fragmentation of knowledge, the noble goals of scholarship and education, founded on the unity of truth and in service of the person and the community, become an especially powerful instrument of hope.

# CALENDAR OF EVENTS

## UPCOMING EVENTS

SPRING 2009 KATIE SPRINGER FORUM ON GOD AND SCIENCE

SUMMER 2009 SUBSTANTIALLY CATHOLIC SEMINAR

Seminars for faculty taking a thematic approach in considering the Catholic intellectual tradition in particular academic areas. The Cummins Institute will host the national seminars this coming summer on English literature, philosophy and psychology.

For further information, please see <[substantiallycatholic.org](http://substantiallycatholic.org)>

## PAST EVENTS

### LECTURES/DISCUSSIONS

RIGOBERTA MENCHU, Nobel peace prize recipient, in Nov. 2005.

A Sacramental Community: Women, Spirituality & the Arts: a symposium co-sponsored with the Art & Art History Department. The Symposium was a celebration of Mary in the Catholic imagination, architectural spaces that mediate the presence of God and contemporary sacred expressions in word and form. SISTER MARY ROSE BUMPUS, PH.D., Professor of Spirituality at the School of Theology and Ministry at Seattle University gave the keynote address.

SISTER HELEN PREJEAN, author of *Dead Man Walking*, in January 2006.

ROSEMARY HAUGHTON, an autobiographical sketch on what it means of be a Catholic, in June 2007.

### CATHOLIC SOCIAL TEACHING ACTIVITIES

Supported students working in New Orleans, Katrina Relief, during January Terms and Easter Vacation in 2005 - 2007. al Development Activities

Annual sponsorship of faculty at Collegium Workshops.

Sponsorship of faculty at Vatican conference, "Catholicism and Science Education."

Sponsorship of Board Members at the Association of Catholic Colleges and Universities Rome Seminars on Catholic Higher Education.

Sponsorship of students at Huether Conference in 2006.

Sponsorship of students at Immersion Project at Fort Benning, 2005-07.

### CATHOLIC INTELLECTUAL TRADITION WORKSHOPS

Directed by MONIKA HELLWIG in June 2006; Directed by MICHAEL HIMES in June 2006; Directed by ROSEMARY HAUGHTON in June 2007

### CULTURAL EVENTS

September 11 Commemoration Mass with TRINITY COLLEGE, CAMBRIDGE CHOIR in 2004.

# WHAT MAKES A CATHOLIC HIGHER EDUCATION DISTINCTIVE?

AN EPISCOPAL LECTURE SERIES

INAUGURAL LECTURE BY  
THE MOST REVEREND J. MICHAEL MILLER, CSB  
COADIUTOR ARCHBISHOP OF VANCOUVER, BRITISH COLUMBIA

SATURDAY, APRIL 5, 2008  
LEFEVRE THEATRE, SAINT MARY'S COLLEGE OF CALIFORNIA

## INTRODUCTION

**T**hank you for your kind and generous introduction. It is an enormous pleasure for me to be with you this afternoon – back on “home ground” of a college campus where I spent so many happy years in Houston, Texas. I am especially grateful – and honored – for the kind invitation of Brother Donald, issued to me on behalf of the John F. Henning Institute and the Bishop John S. Cummins Institute for Catholic Thought, Culture and Action here at St. Mary's College of California. Although I have never been here before, I do have a sense of knowing something about you. While serving in Rome as Secretary of the Congregation for Catholic Education, I was fortunate enough to meet with, and address, a group of administrators and faculty members from Lasallian institutions in the United States and, on another occasion, a similar international group gathered at the Brothers' mother house.

Your ambitious lecture series is a courageous and farsighted undertaking in the world of American Catholic higher education at this critical juncture. I applaud your initiative in striving to mark out with intention the kind of institution of higher learning you want St. Mary's College to be in the next few decades. How will all of

you express your Catholic identity in the year 2025? By then, there might well be a new papal document which would build on the foundation laid by *Ex Corde Ecclesiae*. Although we are far from absorbing, yet alone implementing, the current apostolic constitution, a Roman intervention – or better, a Roman stimulus – once every 35 years is not, I think, overkill.

At the outset, I would like to express my disagreement with those who would exile the Church from the world of the academy. The history of higher education in the West clearly demonstrates that catholicity and the rigorous intellectual pursuits proper to the university belong together. No scholar can seriously claim that the great universities of Paris, Bologna, Salamanca or Kraków were not authentic centers of learning. All of them were, by common reckoning, genuinely Catholic institutions.

That Christian belief itself leads to rational reflection “is the fundamental conviction out of which, historically, all Catholic universities have been born.” While the first universities were established without the direct intervention of either ecclesiastical or secular authority, many of these corporations of scholars and students soon sought and received canonical recognition by the Holy See. Because their degrees were granted by papal authority, they were recognized throughout the Christian world. With every justification John Paul II could affirm that universities – at least those in the West – have developed “from the heart of the Church.” Indeed, from a historical perspective, the Church “is due the honorary title of a foundress of universities.”



In my reflections with you this afternoon I would like to outline six characteristics that define Catholic higher education and its tradition. What makes St. Mary's College of California, for example, different from Stanford or UCLA or Pepperdine? I will suggest to you that the following "marks" or distinctive traits provide good guidelines for judging what makes a university more than Catholic merely in name: its communion with the Church; its convictions about the truth; its teaching the harmony between faith and reason; its fostering the integration of knowledge; the fundamental role played by social doctrine in its curriculum and life; and its overall vision of Christian humanism.

#### IN COMMUNION WITH THE CHURCH

A first distinctive mark of the Catholic college is its purpose of ensuring, in an institutional manner, an authentically Christian presence in the world of higher education. Its inspiration comes not only from individuals but from "the university community as such." It is precisely as an institution and not merely as a group of like-minded individuals that a college has "a distinctive ethos, a conscience which stands for something even when it is betrayed by individuals in the institution." This institutional commitment is located within the communion of the Church, both

in its local and universal dimensions.

Catholic colleges and universities are publicly recognizable institutions whose activities of teaching, scholarship and service "are connected with and in harmony with the evangelizing mission of the Church." David O'Connell, President of the Catholic University in Washington, recently remarked that Catholic universities ought to realize that "they aren't independent contractors, they are part of the Church." For the ecclesial community, the university constitutes "a privileged field for her work of evangelization and her presence in the cultural sphere." It is this institutional relationship with the concrete Church that is the lifeblood and sure guarantee of their Catholicity. "There is no Catholic identity apart from affiliation with the Church."

#### *Role of the Bishop*

That affiliation entails a particular bond with the local bishop. A sign of a college embracing its responsibility to the Church is its willingness to serve the local diocese, to which it has an essential relationship. Through its teaching and research a Catholic college helps "the Church respond to the problems and needs of this age." In order to offer this assistance,

"The history of higher education in the West clearly demonstrates that catholicity and the rigorous intellectual pursuits proper to the university belong together."

the institution must pay attention not only to questions of ecclesial interest – such as adult faith formation, the preparation of teachers, health care and pastoral workers – but also to those that might be neglected or marginalized elsewhere. These means that its curriculum and research agenda will

include, again to cite *Ex Corde Ecclesiae*, “a study of serious contemporary problems in areas such as the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world’s resources, and a new economic and political order that will better serve the human community at a national and international level.”

In much of the discussion both before and after the publication of *Ex Corde Ecclesiae*, many commentators suggested that the institutional autonomy of Catholic universities, except perhaps those erected by the Holy See, required that the pope and the bishops sit on the sidelines of the academy. The critics wanted to divorce the university’s Catholic identity from any juridical bond with the visible Church.

But John Paul proposed the opposite view. He insisted, for example, that the local bishop is not an “external agent” but a participant in the university’s life, as he is in all Catholic institutions under his pastoral care, including those sponsored by a Religious Institute. Moreover, the designation “Catholic” cannot be used unless authorized, explicitly or implicitly, by episcopal or papal authority.

Bishops, for their part, have a particular responsibility to promote Catholic colleges and universities, and especially to foster the preservation and strengthening of their Catholic mission. While occasional cases might be cited to the contrary, bishops around the world neither want to, nor can they, assume control of the Catholic universities over which they exercise episcopal oversight. On the other hand, to help universities fortify and “own” their Catholic institutional identity has been their principal concern since the promulgation of the ap-

ostolic constitution and their own Application in 2001.

### *Fidelity to the Magisterium*

Besides the commitment to teaching, research and service common to every university, a Catholic one brings to these tasks, we read in *Ex Corde Ecclesiae*, “the inspiration and light of the Christian message.”



It has Jesus Christ and his Gospel as its center. Consequently, it carries out its primary activities in communion with the whole Church and hence, with the teaching of the Successor of Peter and the college of bishops. As Benedict XVI has affirmed, “it can never be stressed enough that faithfulness to the depositum fidei as presented by the Church’s Magisterium is the premise par excellence for serious research and teaching.” Catholic ideals, attitudes and principles should therefore appropriately inform all

university activities.

### *Interlocutor with Secular Culture*

Distinctive, too, for a Catholic college is its responsibility to ensure that the role of faith in public discourse is attended to in the wider academy and society at large. In ways which require creativity, courage and prudence, Catholic colleges like St. Mary's and the others in the Bay Area are called to see to it that a conversation between the Gospel and culture is taken up between them and their public counterparts. While the task is daunting, Catholic institutions of higher learning, regardless of size and available resources, are to "be at the forefront of the Church's dialogue with culture," where its future and that of the world are being played out.

### CONVICTIONS ABOUT THE TRUTH

To this dialogue between faith and culture, the Catholic college brings a particular perspective. Our tradition is convinced, wrote Pope Benedict in the address he was intending to give at the University of Rome, La Sapienza, this past January, that "the human being wants to know what everything around him is. He wants truth. In this perspective, one can see Socratic questioning as the impulse that gave birth to the western university."

### *Challenge to Seeking the Truth*

According to the Holy Father,

among the major challenges to the Church of the twenty-first century and one which presents "a particularly insidious obstacle in the task of educating" is the massive presence of relativism in society and in the halls of higher learning. All too often relativism is the academic's creed. Indeed, relativism has become a sort of dogma, and "it is considered dangerous and 'authoritarian' to speak of truth." This "dictatorship of relativism," as expressed by Benedict XVI, manifests society's profound crisis of truth.

Whereas for centuries the pursuit of truth was extolled as the goal of all education, we can no longer take such a quest for granted. Long gone are the days when public institutions of higher learning take seriously what is carved over the entrances of so many campus buildings: "You shall know the truth, and the truth will set you free" (Jn 8:32). In fact, seeking truth is often considered a hopelessly impossible, even naive, undertaking. The prevailing cultural climate makes people suspicious, if not hostile, to any claim to know the truth. Today we are confronted by "the widespread conviction that the possibility of attaining truth is an illusion of traditional metaphysics." In all but the scientific realm there reigns a cultural and moral relativism that recognizes nothing as definitive.

Catholic institutions have the mission of meeting such relativism head-on by insisting on the pursuit of truth as their noblest purpose. Their intellectual life is grounded in the conviction that truth can be pursued and, to a limited but real extent, attained by the human mind and communicated to others. Catholic universities are called to remain faithful to this conviction about truth on which all institutions of higher learning were originally founded. They are to show a confidence in reason that is integral

to the Catholic intellectual tradition, a confidence seriously undermined “in the face of widespread and doctrinaire doubt about our ability to answer the fundamental questions: Who am I? Where have I come from and where am I going? Why is there evil? What is there after this life?” When the question of truth is no longer even raised, Bernard Lonergan remarked on the need to see to “the reestablishment of truth as a meaningful category,” because it “is also a liberation of intelligence and reason.”

Consecration without reserve to service of the truth is the responsibility of every Catholic college, which “is distinguished by its free search for the whole truth about nature, man and God.” Its vocation, therefore, is to be open to the truth in every field – to

higher education is its affirmation of the harmony between faith and reason. In addressing the University community at Leuven in 1985, Pope John Paul II clearly affirmed the importance of this harmony to our intellectual tradition:

The whole living tradition of the Church teaches us this: faith seeks understanding, and understanding seeks faith. Both the need to understand and the need to believe are deeply rooted in man’s heart. It is for this reason that the Church herself was the point of departure for the creation of universities, in the deep conviction that the effort to seek the truth, which is at the heart of the human spirit, far from being hindered by the reception of the truth in its fullness is on the con-

## The distinctive feature of the Catholic intellectual reason and knowledge through faith are both val

truth wherever it may be found in the material or spiritual world – and to see everything in relation to the supreme Truth, who is God. A Catholic university witnesses to the cultures of our day to the necessity – essential for the future of man and his dignity – of cultivating truth without exclusion.”

Teaching and research, then, are to take “the truth as their constant point of reference – their pole star. . . . This is the heart and soul of the university, because it is the source of life for human reason.” If this search for truth is abandoned, then a Catholic university’s mission – indeed, that of any university – will inevitably flounder.

### HARMONY BETWEEN FAITH AND REASON

A third distinctive mark of Catholic

rary enormously stimulated by it.

### *Reasonable Discourse*

Early Christians did not conceive their faith in a positivistic manner, nor as a way of escape from unfulfilled desire. They opened the door to reason. They understood faith “as dispelling the mist of mythological religion in order to make way for the discovery of the God who is creative Reason, God who is Reason-Love.” Reasoned inquiry concerning God and the true nature and meaning of the human being did not strike them as showing a lack of religious sentiment: “rather, it was an essential part of their way of being religious. Hence they did not need to abandon or set aside

Socratic inquiry, but they could, indeed were bound to accept it, and recognize reason's laborious search to attain knowledge of the whole truth as part of their own identity. In this way, within the context of the Christian faith, in the Christian world, the university could come into being – indeed it was bound to do so." The university as a place of reasonable discourse has its roots in a Catholic understanding of the relationship between faith and reason.

As heir to an age-old tradition, the Church-related institution of higher learning is a beacon of trust in the power of reason. In serving the truth, it bears public witness "to the dignity of human reason, to its requirements and its capac-

to rediscover anew human rationality open to the light of the divine Logos and his perfect revelation which is Jesus Christ, Son of God made man."

Moreover, Benedict thinks that the Catholic university should be "a vast laboratory where, in accordance with the different disciplines, ever new areas of research are developed in a stimulating confrontation between faith and reason that aims to recover the harmonious synthesis achieved by Thomas Aquinas and other great Christian thinkers." While this could be done outside Catholic institutions, there is little basis to think that it is. That's why you have the obligation of ensuring that reason open to faith and faith open to reason maintain their proper place as central to academic life. Only in this way will Catholic colleges be

tradition is this conviction: knowledge through  
and ultimately compatible, even if not identical.

ity for seeking out and knowing reality, thereby overcoming epistemological skepticism, the ideological reductions of rationalism and the nihilistic dead ends of weak thought." This emphasis on reason is at the forefront of Benedict XVI's view that the university is an institution entrusted with the "apostolate of intellectual charity."

On more than one occasion the Holy Father has noted the tendency to consider as true only what can be experienced. This limits human reason and produces a terrible schizophrenia, which has led to the coexistence of rationalism with materialism, hyper-technology and unbridled instinct. The Pope then says that "It is urgent, therefore,

able to build the bridges of dialogue with contemporary culture that is so vital to society's well-being.

### *Harmony*

Consequently, every institution in our tradition should pay particular attention to the profound harmony between "the two wings on which the human spirit rises to the contemplation of truth." Faith and reason are engaged in a dialectic:

[T]he Catholic tradition has always valued a close nexus between the life of reason and the life of faith. The same tradition reacts as negatively to those who cling to faith at the expense of reason as it does to those who rigidly insist that autonomous reason has sufficient power to explain everything

about the nature and destiny of individuals and humanity in general. . . . To upset the balance between our gift of reason and our response to faith can bring woeful consequences.

The distinctive feature of the Catholic intellectual tradition is this conviction: knowledge through reason and knowledge through faith are both valid and ultimately compatible, even if not identical. In a Catholic institution, thinking critically and believing devoutly are mutually supportive.

#### INTEGRATION OF KNOWLEDGE

Assuring the harmony between faith and reason as vital to the university's vocation also needs to be accompanied by its striving to integrate the various branches of knowledge. This, too, is a distinctive characteristic of the Catholic college. It confronts the modern academy's tendency to compartmentalize information and its indifference to synthesis. As you well know, there is a real danger that faculty and students will close themselves within narrow and specialized spheres of knowledge, thereby limiting the horizon of study to only a fragment of reality. In the words of John Paul II, "we now face the possibility that the university will be reduced to a complex group of academic areas which produce only factual results which are, in the end, inarticulate and unrelated."

Since the rise of the German research university in the nineteenth century, with its emphasis on the importance of the "specialized professor," the number of academic disciplines studied has increased enormously. All contemporary colleges and universities are organized into faculties, schools, departments, institutes and other units devoted to a particular discipline or sub-discipline. This arrangement encourages a high degree of specialization which, in turn, controls the reward system for faculty

and the curriculum for students. In many instances, the faculty is now made up of specialists whose professional success and standing depend largely on their mastery of a sub-discipline in which they are recognized as experts. Consequently, the curriculum has been balkanized into specialities without any order or sense of coherence.

*Ex Corde Ecclesiae* calls Catholic institutions of higher learning to offer an alternative to this fragmentation. They can propose the thrilling task of integrating knowledge, an ever more difficult endeavor, given contemporary skepticism about the possibility of such an undertaking coupled with the explosion of information now so readily available. To the growing popularity of competency-based curricula in specialized areas, institutions such as your own can respond by proposing a curriculum built on the principle that knowledge can be ordered and integrated. Alasdair McIntyre has commented on the deplorable state of core curricula and lays bare the challenge before us:

whatever pattern of courses is taken by an individual, it is unlikely to be more than a collection of bits and pieces, a specialist's grasp of this, a semi-specialist's partial understanding of that, an introductory survey of something else. The question of how these bits and pieces might be related to one another, of whether they are or are not parts that contribute to some whole, of what, if anything, it all adds up to, not merely goes unanswered, it almost always goes unasked. And how indeed could it be otherwise when every course, even when introductory, is a course in a specialized discipline taught by a teacher who may be vastly ignorant of every-

thing outside her or his own discipline. Each part of the curriculum



is someone's responsibility, but no one has a responsibility for making the connections between the parts.

At all costs, it is necessary that our Catholic universities "not to lose sight of the *raison d'être* of the university as a center for integrating knowledge, a center which proposes the search not for the 'narrow truth,' but for the 'whole truth' of which Newman spoke, with an 'accurate vision and comprehension of all things.'"

In this search for integration the Catholic university has a distinctive and irreplaceable role to play. It can propose a synthesis more freely than can secular ones because it has philosophers and theologians on its faculty. *Ex Corde Ecclesiae* affirms that the specific contributions of philosophy and theology help other scholars "to determine the relative place and meaning of each of the various disciplines within the context of a vision of the human person and the world

that is enlightened by the Gospel, and therefore by a faith in Christ, the Logos, as the center of creation and of human history." Theologians, in particular, assist their colleagues in other disciplines to reflect on the effects of their discoveries on individuals and society.

Theology, then, belongs to the university's curriculum because it offers a viewpoint which can prevent the shortsightedness that inevitably creeps into scholarly discourse when it neglects the insights provided by divine revelation. With its philosophers and theologians, a Catholic college bears the responsibility of enriching the academy by insisting that religion cannot be dismissed from public discourse as a matter of

emotion without any cognitive content. Moreover, these disciplines also convey to students the impression that the world is ordered.

#### CATHOLIC SOCIAL TEACHING IN THE UNIVERSITY

For many years now, Catholic colleges have been fostering the knowledge and practice of social doctrine as integral to their distinctive contribution to American higher education. *Ex Corde Ecclesiae* requires that students combine their academic and professional education "with formation in . . . the social teachings of the Church." In this way, an institution can both provide for the human development of students and faculty and, at the same time, "contribute concretely to the progress of the society within which it works."

As an institution dedicated to developing the intellect, a Catholic college ought to teach social doctrine. What a course of study requires in a disciplined and systematic way – and not merely recommends – in the study

of the Church's social teaching is one measure of how seriously the academic community takes its commitment to the whole sweep of the Catholic intellectual tradition.

It is especially important that the teaching of a moral vision, enlightened by Catholic social doctrine, not be limited merely to interested faculty or select departments. Rather, such teaching should take place in every course of study, including at the graduate level. In our Catholic tradition, learning is aimed at awakening in all students "a genuine passion for justice and a desire to be moral and responsible citizens of the world." To deprive students of a solid formation in social doctrine would be to stunt their human and spiritual growth and call into question the university's Catholic identity.

Besides teaching, faculty scholarship in Catholic colleges is called to foster creative ways for the Church's social teaching to have a bearing on all academic disciplines. Researchers should strive "to discover the roots and causes of the serious problems of our time, paying special attention to their ethical and religious dimensions." Nor can we forget, as *Ex Corde Ecclesiae* reminds us: "if need be, a Catholic university must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society."

Consequently, in developing, funding and rewarding its research programs, a Catholic university ought to be fully aware of its "growing responsibility for verifying what is authentically moral and human" in its scholarly activities. When an institution takes the Church's social doctrine seriously into account in concrete ways such as ensuring that its fostering is taken into account in its promotion and tenure decisions, it ratifies its Catholic iden-

ty, confirming its distinctive mission.

Finally, the Catholic university's traditional concern for the underprivileged and vulnerable members of society, "especially the poor or members of minority groups who customarily have been deprived of it," is an essential dimension of its living the Church's social doctrine in practice.

#### CHRISTIAN HUMANISM

Now I would like to identify a sixth – and final – distinctive mark of a Catholic college: its capacity to confront the increasingly widespread view that education is a market commodity in which faculty and students are primarily producers and consumers of services. Higher education, in particular, is increasingly valued only for its contribution to economic prosperity. There has been a shift from concern for wisdom to a preoccupation with information, and from the study of the humanities and liberal arts to an emphasis on technical and professional training. Such an understanding of higher learning, observed John Paul II, "tends to reduce the human person to a market variable, to a piece of merchandise."

In the United States, many – if not most – tertiary-level institutions have abandoned the goal of forming the whole person as part of their mission. Instead, they accept the view that education should be seen principally as an investment in "human capital" or "human resources." A market-dominated approach to learning not only emphasizes job training but also replaces the dispassionate search for truth with the cult of competency. At the same time, commercial interests unduly



intrude on the university's research priorities. Many educational institutions are being tempted to sponsor certain kinds of activities solely because of their economic benefits, disregarding their moral implications or contribution to the common good.

The good news is that Catholic colleges have the resources to resist this trend. Building on the intellectual, moral and artistic tradition, authentically Catholic colleges are in the position to dedicate themselves to "creating a new authentic and integral humanism," if they choose to do so. Such a Christian humanism, which has been nourished in Catholic institutions for centuries, "offers an effective answer to the thirst for values and for a truly human life which burns in the soul of every person concerned about his destiny." It acknowledges that men and women are created in God's image and strives to help them live in a way consistent with that dignity. Rooted in love for the truth, especially the truth about the human person, Christian humanism entails an openness to the transcendent.

During the Jubilee Year, John Paul II explained to a group of professors his understanding of a new twenty-first century Christian humanism that universities should foster:

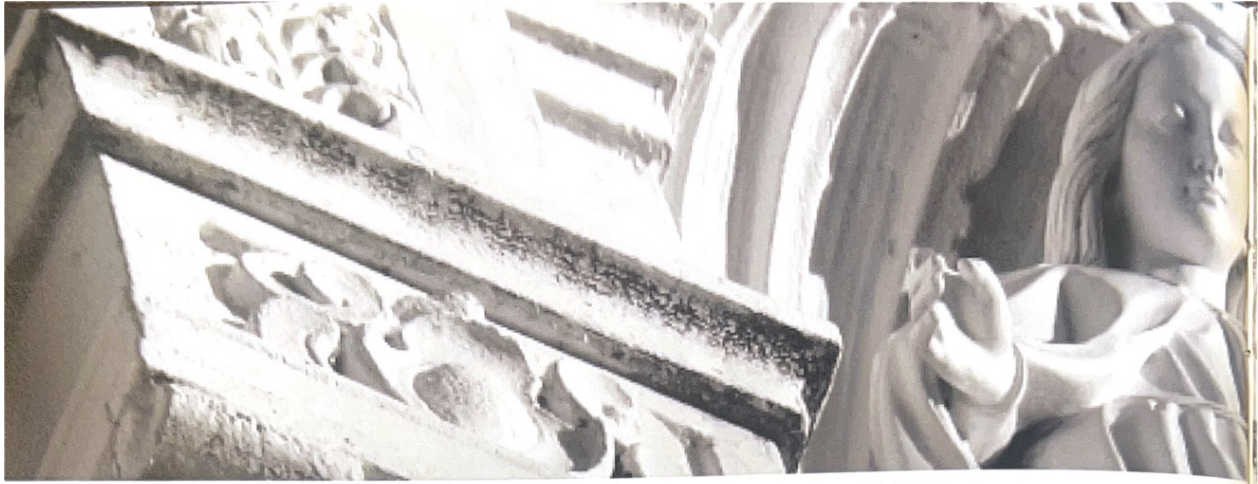
*The humanism which we desire advocates a vision of society centered on the human person and his inalienable rights, on the values of justice and peace, on a correct relationship between individuals, society and the State, on the logic of solidarity and subsidiarity. It is a humanism capable of giving a soul to economic progress itself, so that it*

*may be directed to "the promotion of each individual and of the whole person" (cf. *Populorum Progressio*, 14; and *Sollicitudo Rei Socialis*, 30).*

By enshrining integral humanism as a value in their teaching and research, in their curriculum and scholarship, a Catholic college can fulfill its mission of forming students and scholars who can harness for the common good the tremendous potential now available because of scientific and technological progress. When a college's educational vision is steeped in the Catholic intellectual tradition of integral Christian humanism, it can resist the inroads of the market in higher education and can offer an open space for critical thought and a research agenda based on humanity's authentic needs.

## CONCLUSION

As your conversation moves forward in the coming years, I would encourage you to return time and again to *Ex Corde Ecclesiae* and some of the great discourses on university education proposed by John Paul II and Benedict XVI. They are rich and challenging sources of guidance. Moreover, they bring to the table the wealth of the Holy See's long experience in the area of higher education and the distinctive perspectives of a worldwide community. Both can prevent us from becoming too narrow, too inward looking and too – dare I say it? – provincial. The creative work of the John F. Henning Institute and Bishop John S. Cummins Institute for Catholic Thought, Culture and Action is to be commended for its contribution to the renewal of Catholic higher education now underway, if not yet fully realized, in this country.



## GOVERNING BOARD

2008-09 MEMBERSHIP

The governing board will report to the President and the Provost. Its organization will be similar to that of the Collegiate Seminar governing board, with representation from across schools and areas of campus, a chair recommended to the Provost and the President by the governing board, who serves a term position.

THE GOVERNING BOARD WILL BE CONSTITUTED OF 20 MEMBERS.

SERVING BY POSITION: 8

- Chair of Religious Studies: Norrie Palmer
- Dean of Mission and Ministry: Brother Michael Sanderl, FSC
- Director of the Henning Institute: Ted Tsukahara
- Director of CILSA: Marshall Welch
- Vice President for Mission: Carole Swain
- Vice Provost for Student Life: Jane Camarillo
- Vice Provost for Academics: Frances Sweeney
- ASSMC Student Body President: Erik Coloma

REPRESENTATIVES APPOINTED BY THE PRESIDENT AND PROVOST: 10

- One academic dean: Brian Jersky, School of Science
- One student life dean: Scott Kier, Dean of Students
- One Christian Brother representative: Bro. Charles Hilken, FSC
- One faculty representative from each of the undergraduate schools [3]:
  - School of Science, Ron Olowin
  - School of Liberal Arts, David Gentry Akin
  - School of Business and Economics: Kara Boatman
- One faculty representative of the graduate schools
- One staff representative: Sharon Sobotta
- Two student representatives: Aaron Arnold

The Chair will be an appointment by the President and the Provost from a list of two nominations from the governing board. The Chair will serve a three-year term, renewed on an annual basis for a maximum of six years. Any former Chair might reapply for nomination after a one-term absence.

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Brother Donald Mansir, FSC

SEEFURTH CHAIR

Bishop John S. Cummins



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"GOD IS SO GOOD THAT, HAVING CREATED US, HE WILLS THAT ALL OF US COME TO THE KNOWLEDGE OF TRUTH. "

--SAINT JOHN BAPTIST DE LA SALLE, MEDITATIONS



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