

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

VERITAS



Vol. 1 {2009} No. 3

*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: RUDOLPH TORRINI BONDED BRONZE RELIEF DEPICTING STUDENTS INTERACTING WITH SAINT JOHN BAPTIST DE LA SALLE.

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## LETTER FROM THE CHAIR

Some years ago I was visiting the Church of the Holy Sepulchre in Jerusalem with the former Latin Patriarch of Jerusalem, His Beatitude Michel Sabbah. At the time of our visit the Christian Custodial Communities were chanting their prayers. I exclaimed to the Patriarch, "What a cacophony!" He encouraged me to think of it rather as a harmony of differences all under one roof, at a single holy place. It made me think of the Christian understanding of the Trinity as a Unity of Differences, that the One God is radically the same as Himself and radically different from Himself at the same time. It led me to reconsider how one might approach the reconciliation between and among conflicting groups. It also led me to a happy negotiation among the Custodians of the Christian Holy Places which resulted in the decoration of the interior of the Great Dome of the Holy Sepulchre. The chanting, a conversation with God, suggests we engage in conversation. Essentially, the conversation is a dialogue between human reason and God's knowledge of Himself, a knowledge known through faith and revelation.

In this issue we look at dialogue as characteristic of human life and the life of God. Made in the "image and likeness" of God, we imitate the dialogical nature of the Persons of the Trinity who are in a constant loving conversation. The Catholic intellectual tradition is expressed in the phrase "faith seeking intellectual understanding" – faith in dialogue with reason. Human reason, then, is open to the transcendent. In his Meditation for the Feast of the Birth of the Virgin Mary, Saint John Baptist de La Salle writes that it is reason which leads us to consecrate ourselves to God.

As God is in dialogue with us, so we are called to be in dialogue with one another. In loving God and loving neighbor, we converse. This leads us to a particular understanding of the common good and the public life. We are not autonomous, isolated individuals. We are persons in dialogue. In loving God, we are all responsible for society and for one another.

I am grateful to the John Henning Institute for Catholic Social Teaching at Saint Mary's College which has given permission to the Bishop Cummins Institute to print the lecture of Bishop John Cummins entitled "Enlightened Dialogue." While the context of the Bishop's lecture is science, technology and human values, it concerns itself with the dialogue between faith and reason between the Gospel and culture, and relies heavily on Paul VI's encyclical, *Ecclesiam Suam*.

In this context, I am happy to announce that our Montini Fellow for this year is Sister Mary Peter Traviss, O.P. Her work in Catholic higher education has been exemplary! She will spend time on the Saint Mary's College campus and engage groups in a discussion on Montini's [Paul VI's] teaching on dialogue and how it engages both Catholic higher education and the Lasallian tradition.

The theme, then, for the Cummins Institute this year is engaged dialogue; dialogue necessary as John Paul II wrote for the union of the Christian Churches. "It is understandable how the seriousness of the commitment to ecumenism presents a deep challenge to the Catholic faithful. The Spirit calls them to make a serious examination of conscience. The Catholic Church must enter into what might be called a "dialogue of conversation," which constitutes the spiritual foundation of ecumenical dialogue. In this dialogue, which takes place before God, each individual must recognize his own faults, confess his sins and place himself in the hands of the One who is our Intercessor before the Father, Jesus Christ." [*Ut Unum Sint*, 82].

Let us enter into this dialogue of conversation with all of our brothers and sisters for the benefit of humankind and the common good.

Brother Donald Mansir, FSC  
Chair

## ENLIGHTENED DIALOGUE: II VATICAN COUNCIL PERSPECTIVES ON SCIENCE AND TECHNOLOGY AND MORE

MOST REVEREND JOHN S. CUMMINS, D.D.

For the past half century, the familiar word “dialogue” has enjoyed a particular attention within the Catholic Church.

Much of this is the legacy from the Second Vatican Council (1962–1965), where dialogue has been described as “prominent and symptomatic” as the church attempted to deal with its internal life, converse with other Christian brothers and sisters and with society. Appreciation for the term had grown the decade before, even to the point of one caustic observer calling it seemingly “cultish and faddish.”

In the eyes of many, however, there has been a diminishing of that revered practice of heartfelt dialogue with consequent loss to the life and mission of the church. Many deplore the recent lack of respectful dialogue in the public arena. Many of us also feel that this element of our heritage should be accessible within the people of faith and a welcomed obligation. In the university, of course, structured and disciplined dialogue is the expected pattern of instruction and for us is embedded in the Lasallian tradition.

Today may be opportunity to refresh the heritage of papal and conciliar instruction on the responsibility of dialogue, an activity and experience very human but for us also markedly religious.

In hopes of achieving such reflection, I wish today to delve into three Roman documents. The first

is the most recent and the one that has the most immediate influence on my being here today. It is “*Ex Corde Ecclesiae*” of Pope John Paul II on Catholic higher education issued in 1990. The second is “*Gaudium et Spes*,” the authoritative pastoral constitution “On the Church in the Modern World” from the Second Vatican Council. Thirdly, an accompanying document from the same period is the first encyclical letter of Paul VI, “*Ecclesiam Suam*,” reportedly on the church but largely an insightful and thorough study of the nature of contemporary dialogue.

### I. EX CORDE ECCLESIAE

JOHN PAUL II

AUGUST 15, 1990

The document reads, “In ways appropriate to the different academic disciplines all Catholic teachers are to be faithful to, and all other teachers are to respect, Catholic doctrines and morals in their research and teaching. In particular, Catholic theologians are aware that they fulfill a mandate received from the church...”

In case there is any obscurity in those words the application of this document for the United States, issued ten years later, read, “Catholics who teach the theological disciplines in a Catholic university are required to have a *mandatum* granted by competent ecclesiastical authority.” That competent authority is the local bishop.

“*Ex Corde Ecclesiae*” was not a surprise. Three years earlier, in September of 1987, Pope John Paul II in Los Angeles instructed the U.S. bishops to “involve themselves in their theological faculties.” The revision of the Code of Canon Law in 1983 had stated “those who teach the theological disciplines

in any institution of higher studies whatsoever must have a mandate from the competent ecclesiastical authority.” (812) The early suggestion of that canon stimulated discussion and consultation—and disagreement—with Roman authorities on the part of Bishop James Malone, president of the U. S. bishops conference, and representatives of the American Association of Catholic Colleges and Universities.

After the pope’s announcement in Los Angeles, I engaged the three presidents of our Catholic colleges in the diocese and the three from the Berkeley seminaries to anticipate what would be coming. I was certain it would come. With the arrival of “Ex Corde Ecclesiae” at the moment when my resignation as bishop was within sight, I wanted the issue of the relationship of college and diocese to be resolved before a new bishop arrived.

Brother Craig Franz, the president of St. Mary’s College, invited me to lunch and then arranged a meeting with three of the faculty from religious studies. The conversation focused where it was expected—on academic freedom and autonomy.

In time, we moved away from norms and rules to talk about the weighty presentation in the opening part of the document, which dealt with the nature

of a Catholic university in our time.

The conversation not only changed but became animated. Questions about the nature of Catholic college and university and Catholic identity had long been familiar. As far back as 1963, the International Federation of Catholic Universities roused itself from the moribund organization that it once was to establish a secretariat in Paris and sponsor a gathering at a Notre Dame facility in Wisconsin in the town of Land O’ Lakes. The main issue was the balance of the autonomy of an institution while respecting the role of magisterium and church authority. Conversations continued in Tokyo, then in Kinshasa in the Republic of Congo, and by 1972 in Rome at the invitation of Cardinal Gabriel-Marie Carrone of the Congregation of Seminaries and Universities.

In January 1976, in line with what had gone before, Notre Dame University, with Father Theodore Hesburgh, C.S.C., as host, sponsored a symposium whose title was “Evangelization in the American Context.” At its focus was the identity of the contemporary Catholic university. There were men and women major superiors, thirty-two administrators including Christian Brothers Daniel Burke from La Salle, Philadelphia, and Patrick McGarry from Manhattan College

in New York. There were forty-nine scholars and specialists of prominence such as Doctor John T. Noonan, Professor of law at the University of

“TODAY MAY BE OPPORTUNITY TO REFRESH THE HERITAGE OF PAPAL AND CONCILIAR INSTRUCTION ON THE RESPONSIBILITY OF DIALOGUE, AN ACTIVITY AND EXPERIENCE VERY HUMAN BUT FOR US ALSO MARKEDLY RELIGIOUS.”

California-Berkeley, Father David Tracy from the Divinity School of the University of Chicago and Sister Agnes Cunningham from St. Mary of the Lake Seminary, Mundelein. Fifteen bishops were present, including three who would go on to become cardinals.

We might note as well the books that have been written in the decades following: *The Idea of a Catholic University*, by George Dennis O'Brien who visited here at St. Mary's two years ago; the book with the intriguing title, *The Catholic University as Promise and Project*, by Father Michael J. Buckley, S.J., from Boston College; and the works of Father John Piderit, S.J., and Dr. Melanie Morey, who were with us last October.

With the document "Ex Corde Ecclesiae," I see the bishops and church authority as somewhat latecomers to the conversation described by Monika Hellwig of The Association of Catholic Colleges and Universities as the development of a new phase in identity for Catholic higher education.

"Ex Corde Ecclesiae" sets itself as a statement of appreciation. There is warmth in the expression "from the heart of the church." There is praise in such descriptions as "an incomparable center of creativity and dissemination of knowledge for the good of humanity" and "their irreplaceable task." Through teaching and research Catholic universities combine "excellence in humanistic and cultural development with specialized professional training and challenge students to continue the search for truth in their lives." They advance human dignity and cultural heritage.

Aligned with the Lasallian heritage, Pope John Paul II expresses his "deep conviction that the Catholic university is without doubt one of the best instruments that the church offers to our age which is searching for

certainty and wisdom."

Pointedly for our reflection today is that the Catholic college and university are immersed in human society and become "the primary and privileged place for a fruitful dialogue between the Gospel and culture... called on to become an ever more effective instrument of cultural progress for the individual as well as for society." The document adds, "In the world of today, characterized by such rapid developments in science and technology, the task of the Catholic university is assuming even greater importance and urgency." Significantly, the pope remarks that the institution is open to all human experience and ready to learn from any culture.

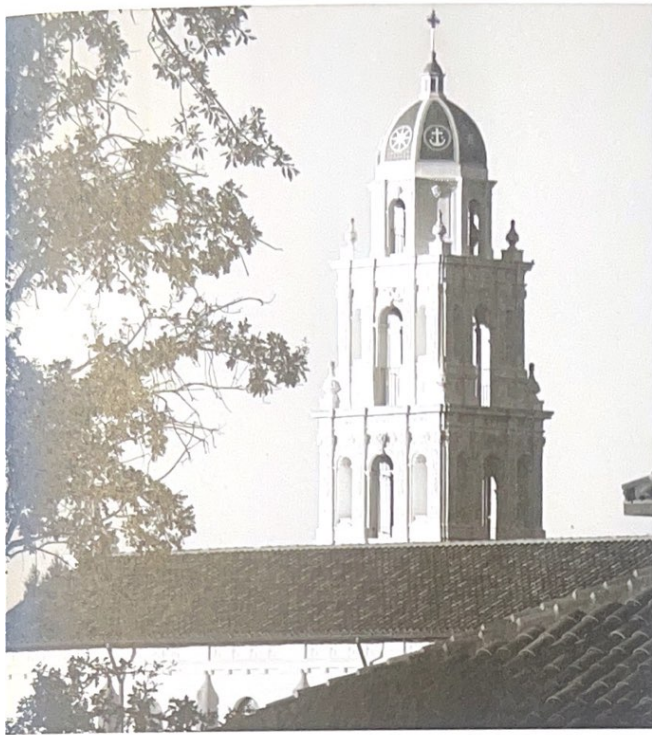
## II. GAUDIUM ET SPES THE CHURCH IN THE MODERN WORLD DECEMBER 7, 1965

A description of responsibility for the Catholic university from "Ex Corde Ecclesiae" falls neatly under the instruction of the Vatican Council a quarter century previous. The opening words of the pastoral constitution were in place from the very beginning of the council discussion: "The joy and hope, the grief and anguish of the men and women of our times, especially those who are poor or are afflicted in any way, are the joy and hope, the grief and affliction of the followers of Christ as



well. Nothing that is genuinely human fails to find an echo in their hearts.”

The important point made in the document is that the church is servant to the world. An illustration of this



at the very time that this document was reaching its final form was the appearance of Paul VI at the United Nations in New York. In the words of the Jesuit historian John W. O'Malley, "This dramatic occasion once again showed Paul VI at his very best. The trip had immense symbolic value. The pope addressed a completely secular institution. He did so not to proselytize for the Catholic Church but to promote the well being of the human family."

The part of "Ex Corde Ecclesiae" that rings with this council document has to do with the section on development of culture (53-62). This subject received extended debate at the council. Strongly in favor were a range of cardinals from Leon-Joseph Suenens of Belgium to Francis Spellman of New York, aligned with

such theologians as Yves Congar, Jean Danielou, Henri DeLubac and Marie-Dominique Chenu. A leading force of the council, Cardinal Joseph Frings from Cologne, whose theologian was

Father Joseph Ratzinger raised critical questions. His critique was an accent on the theology of the incarnation to the diminution of the theology of the cross. One has described this as the limited hopefulness of Augustine as compared to the comparative optimism of Aquinas. Karl Rahner was in this camp along with the then Archbishop Karol Wojtyla.

The document in its final form stated "that one can come to an authentic and full humanity only through culture, that is, with the cultivation of natural goods and values."

It made the point that the encounter with new cultures and the increased exchange between various groups and nations challenge the human family not to destroy ancestral wisdom and the heritage of tradition. Resolution was urgent to harmonize a culture resulting from economic, scientific and technological progress with an education nourished by classical studies adapted to various traditions. It made the point that the Church stimulates and advances human culture, and illustrated that even by the effect of liturgy.

The document noted that the Church's communion with cultural modes fostered her own enrichment as well as theirs. With clarity it recognized the legitimate autonomy of human culture, especially of the sciences. It noted the importance of

literature and the arts to the life of the church. It reiterated the words from the earlier Vatican Council I of the two modes of knowledge with the phrase, "faith and reason," terms in my experience familiar in the atmosphere of St. Mary's College. It urged those who teach in colleges and universities through sharing of resources and points of view to collaborate with those well versed in other sciences. That document after its long and strenuous treatment won the overwhelming approval of bishops of the council, 2,309 to 75.

On October 20, 1965, a Cardinal Fernando Cento, who had strong academic credentials, introduced the draft to the waiting gathering. A crucial point of his presentation was that the preferred mode of operation of the church in relationship to the world is dialogue.

### III. ECCLESIAM SUAM POPE PAUL VI AUGUST 6, 1964

Pope Paul VI describes his letter as "a reverent consideration of the subject of Holy Church." Two-thirds of the encyclical—perhaps surprisingly for the time—relate to dialogue.

I found myself disposed to like and to embrace this instruction because of two experiences. One was the invitation shortly after the council closed to join the national dialogue group with the American Baptist Church. It was formal and structured. The Baptist contingent consisted of pastors, two theologians and one competent, personable historian from Union Theological Seminary in New York. For six years, we pursued common understanding, coming to terms with vocabulary. I learned to admire their sense of prayer and scripture. After forty years, I still recall

a homily from a Chicago minister on Matthew 25. We all gained sympathy for each other's issues, indeed problems that arise from Baptist practice, such as the profession of no formal clerical leadership nor infant baptism. My customary responsibility was to report to the congregation at the American Baptist Church, two blocks from our Oakland cathedral. Over the years, my proficiency drew me the warm encomium, "John...The Baptist."

The second was the experience of the national bishops' document on nuclear arms, "The Challenge of Peace," issued in 1983. It had been introduced three years before by two bishops widely separated in the theological spectrum. Cardinal Joseph Bernardin was chosen as the chair of the committee that included on the one hand Bishop, later Cardinal of New York, John O'Connor, at the time auxiliary to the Military Vicar of the U.S. Armed Forces, and on the other Bishop Thomas Gumbleton of Pax Christi and Detroit. Because of the political climate of the time, the document received attention at almost every level in diocese and parish. Invited to respond, University of California professors provided twenty-three assessments of the first draft, seventeen of which went from favorable to enthusiastic, six from hesitancy to disagreement. All of the latter had notably lived some part of their lives in Eastern Europe. Two months before the final vote of the document, eleven of us at lunch in Washington did not think that a two-thirds vote in favor would be possible. In May 1983, the affirmative vote was overwhelming.

In the diocese here there was much restiveness over the issue largely because Lawrence Livermore National Laboratory was so involved in weapons design. Initiative came from a variety



of sources, a parish in Livermore, professors from the Berkeley seminaries and the universities. A first meeting of this group that included representatives from the Lawrence Laboratory took place at San Damiano Retreat here. The rules were set down sharply and monitored by professional facilitators. The demand was civil discourse, not argumentation, the very quality of exchange that enabled a diverse U.S. bishops' group to produce a vote of 238 to 9 approving their document. The second meeting of our dialogue group took place at St. Mary's College without facilitators, a condition that lasted for another decade of that continuing dialogue.

So much from my experience made this encyclical congenial. Pope Paul began his reflection by indicating that the church had to meet and get to know and love the world. He made this a matter that was desired by the church, but with conviction he noted it was vital to the world. Remaining true to the faith was not enough for him. Gifts were to be shared. He declared, "To this internal drive of charity which seeks expression in the external gift of charity we will apply the word dialogue. (65)" The word would appear seventy-seven times.

In line with other references from today, the pope noted that culture

is where the church lives, ever in the scriptural understanding of "in the world, but not of it." One is to keep distinct from the world, but the pope emphasized we are not distant from it, not indifferent to it, not afraid of it and not contemptuous of it (65). Our task is to serve society, to deal with its serious problems of solidarity and

peace and the rapid developments in science, technology and social life and currents of philosophical and political thought. Without adapting our thinking to the customs and actions of the secular world—the "relativism" spoken of by Benedict XVI—we need a type of spirituality nourished by the reading of scriptures and the fathers and doctors, readings graced by contemplation.

The pluralism of our societies recommends dialogue as a method of the apostolate. Paul VI notes the inherited style of Popes Leo XIII, Pius XI and Pius XII, entering into the stream of modern thought, and particularly in Good Pope John's encyclical "Pacem in Terris" appealing to all men and women of good will. No other course is open to us. The church must enter into dialogue with the world in which it lives, and the pope says with confidence, "The church has something to say. (65)"

For an undergirding by theology, the pope places the origin of dialogue in the mind of God himself.

" BUT DIALOGUE HAS ITS PLACE. TO ENGAGE IN IT IS TO BECOME A SIGN OF CONSIDERATION AND RESPECT. ONE LISTENS TO WHAT OTHERS HAVE TO SAY AND SEEKS TO DISCOVER ELEMENTS OF TRUTH IN THEIR PRESENTATIONS. "

Revelation can be looked on as dialogue. It is through the incarnation and the gospel that God wishes to be known. For us that dialogue finds its expression in prayer. Furthermore, as God took initiative in the dialogue, we too must ask for dialogue.(70)

The encyclical gives evidence of much thought and perhaps some of the traditional agonizing moments that we associate with the very sensitive Paul VI. Dialogue for him is something special. It is not proclamation nor, in the worst sense of the word, "preaching," nor is it ingratiating conversation. It does not conflict with the church's responsibility at times to protest and crusade against evils. The practice can be difficult if not impossible with those who utterly reject our invitation or are unwilling to accept it or those who practice a "calculated misuse of words." In these cases silence is the proper posture.

But dialogue has its place. To engage in it is to become a sign of consideration and respect. One listens to what others have to say and seeks to discover elements of truth in their presentations.

Dialogue has particular qualities. It requires clarity before all else and intelligibility. It depends on the ability to conduct it with dignity, honesty and prudence, confident in the power of words and of good will so that "truth is whetted to charity and understanding to love." (82) Dialogue thrives on friendship and most especially on service.

In drawing his conclusions Paul VI sees circles of participants starting with the human family. He proceeds then to those who worship one God, then to the Christian world. He saves admonition for those of the household of the faith, urging them to nourish and preserve harmony and peace in the church and reminding his

flock that obedience based on faith is still operative. (114) Additionally, one does not come to the dialogue with bitter criticism or arrogance since that vitiates dialogue, turning it into argument, disagreement and dissension.

Our Holy Father modeled his instruction first in the visit to the United Nations, then by meeting the Orthodox Patriarch Athenagoras to whom on his election he had written a letter in his own hand. They met in Jerusalem in 1964, a first encounter of Pope and Patriarch since 1054. Paul followed up the visit of the Archbishop of Canterbury with John XXIII with a welcome to Michael Ramsey in 1966 and setting up the Anglican Roman Catholic dialogue. He established secretariats for non-Christian religious in 1964 and for unbelievers in 1965.

My best experience with the virtues of dialogue described by the pope were with the American Bishops' Committee on Science and Human Values, set up in the 1980's "to monitor development in science and technology that have moral and religious implications for society and church and to provide bishops with resources both philosophically and theologically evaluating such developments." The instrument offered was annual conferences for those responsible for the teaching of the faith and those whose worldview was formed by modern science. The establishment coincided with the comments of Pope John Paul II at the University of Fribourg in 1984, "Such a dialogue should try to clarify problems and questions and to discover a possible convergence of the various truths involved."

I joined the group in 1995. There were eleven bishops and eleven scientists of diverse religious convictions. The topic that year was

genetic testing and screening.

The opening stimulation for discussion was a presentation by Michael Kaback, a professor from the University of California-San Diego, M.D., PhD and genetic counselor. The case involved a husband and wife, both developmentally disabled, expecting their third child, living on the property of parents who were aging. My response was apprehension and suspicion of argument. The weekend however was marked by the best of good will. The common search for value and judgment welcomed injection of the church's moral tradition. The third day brought us to sifting out the areas of agreement, then those of divergence, and lastly, questions remaining—a counsel of Paul VI that the end in view for dialogue was not the need to settle questions definitively.

The vital piece for the weekend was a sizeable leaflet outlining the state of the question for bishops and for educational institutions. The virtues of testing and screening were made clear relating to therapy and prevention. So too were listed the questions that arise in relation to morality and public policy. One was confidentiality, not just for the person involved but in relation to family and relatives, implication of mandatory screening, impact on life and health insurance, government welfare or intervention.

That committee in my time dealt with end of life issues; in 1999 with stem cell research; later, genetic plant modification; evolution and a fascinating weekend on "brain, mind, and spirit." The committee has been dropped because of downsizing of the staff at the national office. The explanation is that the work is not a primary mission. I politely disagree.

By way of conclusion, from my own experience what one does

instinctively is fortified by someone else's careful analysis. Pope Paul's giving it such attention deserves notice. Dialogue is worthy of focus but for some it is not easily learned or prized. For many years, I was the liaison of the American bishops to the Federation of Asian Bishops Conferences. It is an organization approaching forty years of existence containing episcopal conferences from twenty different cultures. Years ago a decision was made that their Asian mode of operation would be dialogue with the cultures in which they live, dialogue with religions with which they are associated and especially dialogue with the poor. At one of their meetings twenty years ago, a young Jesuit theologian from the Philippines Father Catalino Arevalo opened the first session with his appreciation of dialogue. It was not without a touch of passion. He was followed by Cardinal Josef Tomko, from the Congregation on the Evangelization of Peoples, equally convinced of the necessity of proclamation: "At the time of Jesus there were world religions; nevertheless, he came." The archbishop of Delhi sitting next to me whispered, "I think there is a war on that we know nothing about."

The Catholic college in a special way can deal with the world outside because it has opportunity for motivation. From "Ex Corde Ecclesiae," however, comes an additional comment: "The Catholic university must become more attentive to the cultures of the world of today... and to those various cultural traditions existing within the church." (Emphasis added) I would say the obvious by adding the cultures within the college.

At the same time, I would quote to you from "Ex Corde Ecclesiae" the practical constraints. John Paul II notes that among responsibilities

of a Catholic university is the integration of knowledge. He calls this “a process, one which will always remain incomplete; moreover the explosion of knowledge in recent decades, together with the rigid compartmentalization of knowledge within individual academic disciplines, makes the task increasingly difficult.” My impression is that interdisciplinary conversation is much desired in higher education. During our dialogues on nuclear arms in the diocese, the issue was mentioned commendably a number of times.

The former master general of the Dominicans, Timothy Radcliffe once remarked that the church can channel the dialogue so that it has cohesion and progress. I refer again to Monika Hellwig’s contention that the understanding of the Catholic university is into a new phase and is not looking backward. Along with the International Federation of Catholic Universities, St. Mary’s participates in that search while the very terrain is shifting beneath one’s feet.

Dialogue reverently treated by the Second Vatican Council and Pope Paul VI plays an important role in Monika Hellwig’s “new phase”. I appreciate the words of another Dominican, Bede Jarrett, a preacher of some renown in the last century, “You are being driven by the relentless hand of God. You do not realize that you are being driven along and you try to settle down. This means infinite pain and great dissatisfaction. You are a traveler; you must not settle down...you are on a journey. It is for the guidance of our attitude to life that we should always remember that we are only pilgrims. The secret of a happy and holy life lies in remembering that.”

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## MONTINI FELLOW IN CATHOLIC HIGHER EDUCATION

**T**he Mission of The Bishop John S. Cummins Institute for Catholic Thought, Culture and Action at Saint Mary’s College of California 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. This mission promotes the dialogue of faith and reason, builds community among its members through the celebration of the Church’s sacramental life, defends the goods, 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 – such as *Populorum Progression*, *Octogesima*, *Adveniens*, *Evangelii Nuntiandi*, and in particular *Ecclesiam Suam* – 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.

SISTER MARY PETER TRAVISS, OP  
MONTINI FELLOW IN CATHOLIC HIGHER EDUCATION  
2009

Sister Mary Peter Traviss is a native Californian who, after completing high school at Flintridge Sacred Heart Academy in Pasadena, California, entered the Dominican Sisters of Mission San Jose. She completed her undergraduate work in history, a Masters degree in both history and in education, and a doctorate in educational psychology at Stanford University. Sister Mary Peter has been a teacher, high school administrator, Director of Education, and professor in education. She was the Director for the Institute for



Catholic Educational Leadership at the University of San Francisco from 1989 – 2000. She was named President of Queen of the Holy Rosary College, Mission San Jose, in 2006.

A significant contributor to current thinking on the moral development of students, Sister Mary Peter was honored in 2005 with two national awards by Catholic educational associations for a lifetime's worth of work in the field, including the Seton Award.

Sister Mary Peter has published extensively and given dozens of workshops for Catholic teachers both in the United States and abroad. Sister Mary Peter is well-known to the Christian Brothers, as colleague, teacher, friend, and mentor.

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*.

# GOVERNING BOARD & COMMITTEES

2009-10 MEMBERSHIP

## SERVING BY POSITION

- Chair of Theology and Religious Studies: Michael Barram
- Dean of Mission and Ministry: Marie Lawler
- 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: Bailey Hasty, vice-president Lindsey Vaccaro designated

## REPRESENTATIVES APPOINTED BY THE PRESIDENT AND PROVOST

- One academic dean: Brian Jersky, Dean of the School of Science
- One student life dean: Scott Kier, Dean of Students
- One Christian Brother representative: Brother Charles Hilken, FSC
- One faculty representative from each of the undergraduate schools:
  - School of Science: Roy Wensley
  - School of Liberal Arts: David Gentry-Akin
  - School of Economics and Business Administration:
- One faculty representative of the graduate schools:
- One staff representative: Jeanne DeMatteo
- Two student representatives: Danny Rodriguez

## CHAIR

Brother Donald Mansir, FSC

## SEEFURTH CHAIR

Bishop John S. Cummins

## ADMINISTRATIVE ASSISTANT

Sally Jamison

## FINANCE COMMITTEE

- The Finance Committee will be composed of the Chair, Administrative Assistant, and two members of the Governing Board.
- The Committee proposes a yearly budget to the Board for approval.
- The Committee establishes "Guidelines for the Application for Assistance for Activities and Events."
- The Committee reviews all requests for assistance from persons and organizations which do not have membership on the Governing Board according to the approved "Guidelines."
- The Committee makes decisions on all requests up to \$1,500. Requests for more than \$1,500 must have the approval of the Governing Board. Decisions are made in line with the total amount for non-Governing Board activities approved by the Board each year.

MEMBERS: BROTHER DONALD MANSIR, FSC [MAY 2005-], SALLY JAMISON [SEPTEMBER 2009-], SCOTT KIER [OCTOBER 2006-]

## EVENTS & PROGRAMS

The Events and Programs Committee is responsible for the major activities and events of the Governing Board, at least one in the Fall Semester and one in the Spring Semester. The purpose of these events and programs is to promote the Catholic intellectual tradition at Saint Mary's College. Proposed activities are presented at a Governing Board meeting for approval. Events are in line with the total amount for Governing Board activities approved by the Governing Board year. No member of the Board is precluded from suggesting sponsorship for any event or activity at any meeting.

MEMBERS: DAVID GENTRY-AKIN [MAY 2005-], CAROLE SWAIN [MAY 2005-]

MONTINI FELLOW SUB-COMMITTEE: BROTHER DONALD MANSIR, FSC, CAROLE SWAIN, SALLY JAMISON

THE BISHOP JOHN S. CUMMINS INSTITUTE FOR  
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"THE JOY AND HOPE, THE GRIEF AND ANGUISH OF THE MEN AND WOMEN OF OUR TIMES, ESPECIALLY THOSE WHO ARE POOR OR ARE AFFLICTED IN ANY WAY, ARE THE JOY AND HOPE, THE GRIEF AND AFFLICTION OF THE FOLLOWERS OF CHRIST AS WELL. NOTHING THAT IS GENUINELY HUMAN FAILS TO FIND AN ECHO IN THEIR HEARTS."

--GAUDIUM ET SPES, VATICAN COUNCIL



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