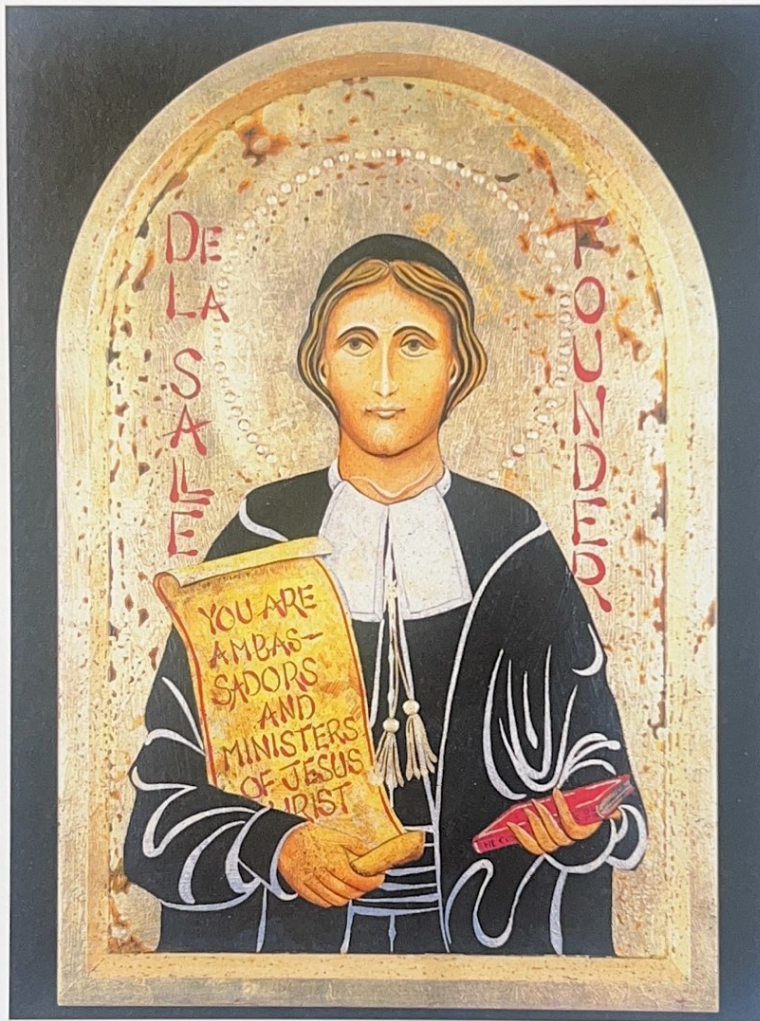


*The Bishop John S. Cummins Institute
for Catholic Thought, Culture & Action*

VERITAS



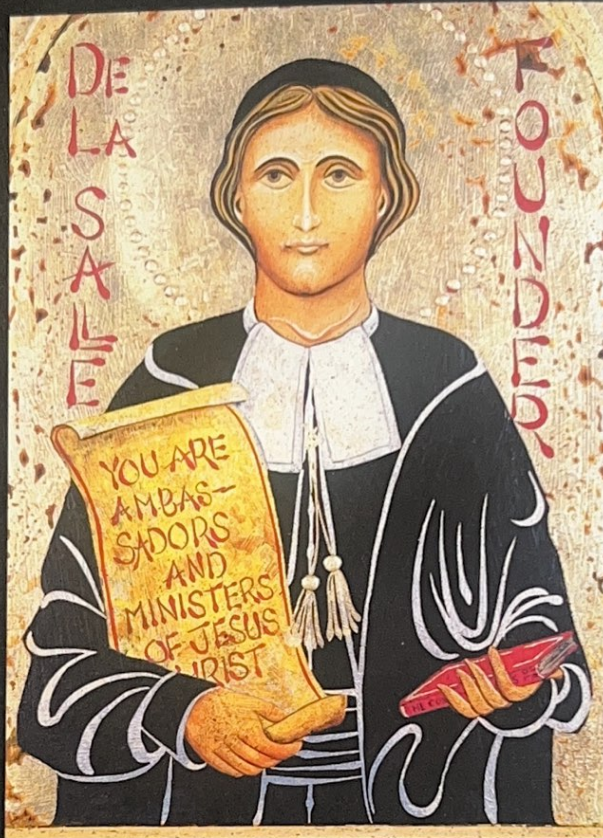
Vol. 4 {2012, March} No. 2

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

ON THE COVER:

AN ICON OF ST. JOHN BAPTIST DE LA SALLE

was commissioned in 1997 when the provincial administration of the De La Salle Christian Brothers asked Brother William Woeger to create a new image of their founder. Brother William is a national liturgical consultant, designer, and artist with a great reputation and many awards that testify to the integrity of his work. The Icon hangs in the provincial office of the Christian Brothers of the Midwest District in Burr Ridge, Illinois.



St. De La Salle holds a book in his left hand. It is one he wrote with his teachers, over a thirty-five year period, entitled *The Conduct of Schools*. This work first appeared in print in 1706 and went through many revisions based on the real experience of the classroom. It is the basic blueprint for the Lasallian concept of education and the formation of teachers. De La Salle believed that the central role of teachers is evangelizing poor youth and helping them develop the skills needed to live a functional and successful life.

In the right hand, you see a scroll with the words: "You are ambassadors and ministers of Jesus Christ." This is a powerful statement of De La Salle's firm belief that the teacher "is the person of Jesus as he or she stands before the students entrusted to his or her care. It is in the relationship between teacher and student that the student encounters the wonderful grace of God. For this reason, De La Salle called his first teachers, "Brothers." This familial term describes the relationship that must exist.

In De La Salle's eyes, we see the invitation he extends to all of us to consider our role in the formation of youth and the possibility that we might share more deeply in his vision that we are all "ambassadors and ministers of Jesus Christ."

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 and 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.

TABLE OF CONTENTS

LETTER FROM THE CHAIR 2

SEVEN CONSTRUCTIVE TENSIONS IN
CATHOLIC HIGHER EDUCATION 3
BY DR. RICHARD YANIKOSKI, MONTINI FELLOW

BOOK REVIEW:
HEATHER KING, *SHIRT OF FLAME: A YEAR
WITH SAINT THÉRÈSE OF LISIEUX* 16
REVIEWED BY BROTHER CHARLES HILKEN, FSC

LETTER FROM THE CHAIR

Dear Readers,

Greetings and best wishes for a spiritually fruitful Lenten and Paschal season.

The College has been truly blessed this year with visits by notable guests addressing a rich variety of topics of interest to Catholic thought, culture, and action.

Dr. Dick Yanikoski, whose remarks we publish in this issue, spoke to us about the creative tensions in Catholic higher education today; Immaculee Ilibagiza inspired us all with her heroic witness to Christian faith and forgiveness; Brother William Woeger, F.S.C., called us to a wholesome recollection of what is at stake in celebration of the mass and how movement serves the sacredness of the sacrament; His Excellency Bishop Richard J. Garcia shared with us the hope born of a real and active Catholic response to Latino gang activity in his diocese; Reverend William O'Neill, S.J., Associate Professor of Social Ethics at the Jesuit School of Theology in Berkeley, enlightened us about Catholic social teaching on the economy especially as it relates to the challenges to the common good brought to light by recent global financial difficulties; and finally Sister Mary Peter Traviss, O. P., who with the late Brother Donald Mansir organized a day-long symposium on Blessed John Henry Newman, whose philosophy and practice of higher education have been constant inspirations to our college.

The highlight of our spring activities is the inaugural lecture in an annual series that will feature modern theologians at work in announcing the Gospel. Our inaugural lecturer is M. Shawn Copeland of Boston College. Professor Copeland's recent publications include *Enfleshing Freedom: Body, Race, and Being* (Fortress Press, 2010), *The Subversive Power of Love: The Vision of Henriette Delille: The Madeleva Lecture in Spirituality* (Paulist Press, 2009), and *Uncommon Faithfulness: The Black Catholic Experience*, with LaReine-Marie Mosely and Albert Raboteau (Orbis Books, 2009). In her own words, her research interests "converge around issues of theological and philosophical anthropology and political theology, as well as African and African-derived religious and cultural experience and African-American intellectual history."

We look forward to reporting in full on Professor Copeland's visit to Saint Mary's College in our June issue. It is well to draw attention at this time to the sesquicentennial celebration of the college in the next academic year, which will happen in tandem with other significant anniversaries: the sesquicentennial of the Emancipation Proclamation, and the golden anniversaries of the Second Vatican Council and the Diocese of Oakland. Among the events sponsored by the Institute will be a visit and lecture by His Excellency Bishop Marcelo Sánchez Sorondo, the chancellor of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences, on 24 October, and a day-long conference on the Vatican Council, the diocese, and the Church, in January. More information on these and other commemorative events will be forthcoming.

Sincerely yours,

Brother Charles Hilken, FSC
Chair

SEVEN CONSTRUCTIVE TENSIONS IN CATHOLIC HIGHER EDUCATION

26 OCTOBER 2011

BY DR. RICHARD YANIKOSKI, MONTINI FELLOW

4TH ANNUAL MONTINI LECTURE



Thank you Br. Ronald, Br. Charles, Bishop Cummins, members of the Institute, and everyone on campus who has warmly welcomed my wife and me since our arrival Sunday evening. This campus is so inviting, it makes me think that perhaps we have retired in the wrong place, although we really do enjoy life in southern Indiana.

I want to compliment you on the distinctive nature of your undergraduate curriculum, your innovative centers and institutes, the congenial spirit on campus, and the ambitious conversations you are having, and I daresay will continue having for many years to come, about Catholic higher education. I enter your conversation humbly, since my reflections are informed by decades of experience elsewhere but only by a few days here at Saint Mary's. My goal is to enrich your dialogue and then leave it to you to judge what may be useful. You might be surprised to learn that I do not have a prepared script, especially since I have so many papers in front of me. The reason is that

I prefer to talk with people before I talk to them, so I have been listening to your desires, concerns, questions, and opinions during recent days, right up to an hour ago when I stopped to have a sandwich and shuffle these notes one last time.

The title of my presentation is "Seven Constructive Tensions in Catholic Higher Education." I now know that my topic is too ambitious for the time allotted. After I began criss-crossing Saint Mary's campus asking which tensions people would like me to consider, I realized the impossibility of taking more than a cursory look at the many complex issues which are of interest. I will do the best I can in about 5-7 minutes per topic, hoping in each instance to leave you with at least a thought or two – not a solution, not a recommendation, but perhaps a useful insight, analogy, phrase, concept, application, or reference. I may even offer a few practical suggestions you could begin implementing tomorrow, assuming presidential approval and support.

Allow me to begin by focusing on the meaning of the word "tension" in the title of my remarks. When we think about the word tension, we probably think of psychological tension – cognitive dissonance, personal interactions that aren't working, emotional stress of one form or another. These tensions are well known on college campuses and reflect the root meaning of the word tension, "to stretch." A tension bridge exemplifies another form of tension. A bridge of this type stays aloft because its support cables are stretched between strong anchors at each end. One anchor would not suffice. Consider that many of the issues you are discussing on campus also require two anchors, not merely one (for example, faith and reason, liberal learning and career preparation, cognitive and personal growth, personal

freedom and institutional mission). Tensions between these undergird substantive conversation and support the breadth of the educational enterprise. There is still another kind of tension I think worth considering: surface tension. Molecules at the surface of a liquid in a container bond together more strongly than molecules do further down in the liquid. If you have looked closely at liquid in a glass, you have seen that the liquid's surface exhibits a slightly convex shape as a result of surface tension – a molecular version of encircling the wagons. I submit that in a campus community, we sometimes behave similarly. We tend to strengthen already-familiar social and professional relationships when the world beyond our personal control seems threatening or chaotic. In sum, then, the concept of “tension” has multiple meanings, each of which can be useful as an analytical frame of reference.

So what are the seven tensions I intend to discuss? I will name them so you can keep score. One is the tension between what students want for themselves and what others want for them. The second tension is the interplay between individual freedom and institutional autonomy. The third is the relationship between institutional autonomy and church authority. The fourth is the complex relationship between engaged faith and engaged intellect. The fifth tension is the difference in community engagement between charity and relationship-building. The sixth is the endless struggle between high aspirations and finite resources. The final tension focuses on the nurturing of trust and hope in the midst of wariness or weariness. This list by no means captures all of the tensions we might fruitfully discuss, and I daresay, I will have time to offer only a few thoughts on each, but let us see how far we can go in the time available today.

Tension #1 What Students Want for Themselves, What Others Want for Students:

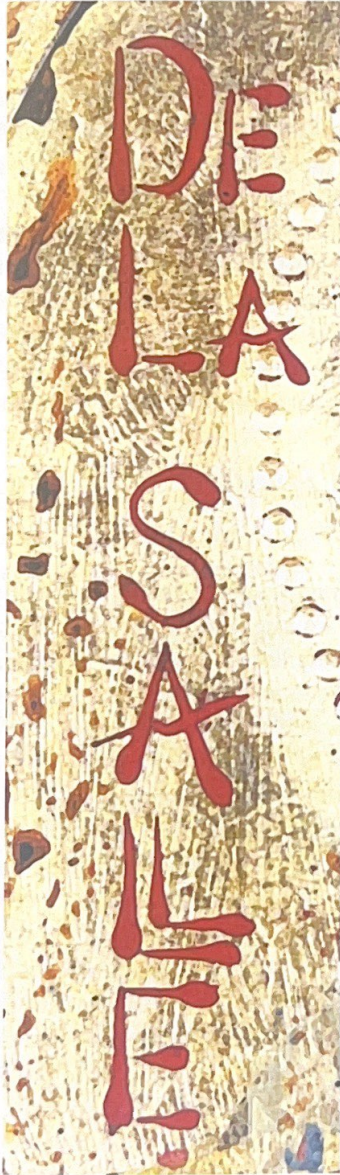
When one of Saint Mary's students was leading me on an extended walking tour of campus, we paused in front of the large statue of John Baptist de La Salle and she said with enthusiasm, “Enter

to Learn, Leave to Serve.” I asked where the phrase came from and she said, “It's in one of our documents.” My mind immediately translated that as, “Well yes, that is what the college expects of us and it is a worthy goal, but most students are preoccupied with a more tangible goal, “Enter to Learn, Leave to Earn.” These differing perspectives are not incompatible, of course, but they do suggest a tension embedded in the daily calculus of allotting time to various tasks.

National data indicate that a low proportion of students entering higher education, even Catholic students entering Catholic colleges, select their institution based on its Catholic identity or commitment to service. We know that nationally five-sixths of all full-time Catholic freshmen matriculate at institutions not under Catholic sponsorship. We also know that, of those who do attend Catholic institutions of higher learning, fewer than 20% say that the college's Catholic identity is one of the top eight reasons why they matriculated at that particular institution. That is a sobering fact. I do not know what the percentage is on this campus, but let's say it is similar to the national average. What *do* students say are the most important reasons why they selected a particular Catholic college or university? Most often named is the college's academic reputation; freshmen identify that seven times as often as the school's Catholic identity. Next, in declining order, is the prospect of getting a good job – roughly six times as often; financial assistance – also six times as often; the size of the college suits them – five times as often; graduates go to top graduate schools – four times as often; good social life on campus – also four times as often; and living close to home - named twice as often as the institution's Catholic identity as a top reason for attending a particular Catholic college.

These figures do not mean that Catholic identity is unimportant to undergraduates. Nor does it mean that we are tilting at windmills when we attempt to strengthen students' faith life or commitment to serving others. It means that students typically have other considerations in mind when they select a Catholic college and then attend

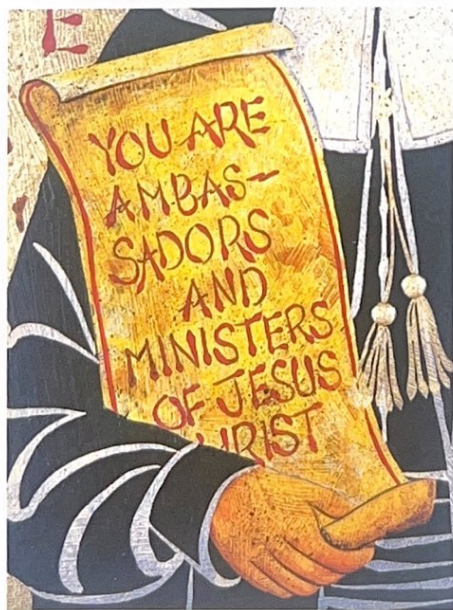
to daily affairs on campus. When we wonder why students are not more engaged in campus religious activities or cultural enrichment or community service, we need to bear in mind that for most students other interests are of greater salience. Our difficult task as educators is to pry open some room in students' lives for intellectual and spiritual quests of enduring value – precisely what modern social norms tend to downplay.



We may take a measure of encouragement from good news buried in national data. For example, students' sense of the importance of a Catholic college's religious affiliation rises steadily with the academic selectivity of the college, which implies that academic rigor and faith commitment are not antithetical. Another hopeful finding is that undergraduates at Catholic institutions are noticeably more likely than students at public institutions to value helping others, which implies a greater openness to social justice activities. These clearly are points working in our favor even though only a fraction of students enter our campuses with a high commitment to the lofty principles featured in our mission statements.

One complicating factor with respect to the Catholic identity of this and other colleges is that increasing proportions of students are coming to campus in an "unchurched" manner. That is to say, most students of this generation know little about the substance of their Catholic (or other) faith, church history, sacramental matters, or the Catholic Church's social teachings. Such knowledge has been in decline for at least two generations and shows no signs of abating. Church attendance also is down dramatically. So when the campus mission calls upon faculty and staff to engage students in spiritual reflection, community service, or scholarly inquiry related to Catholic theology and social teachings, what most students know is so minimal (and often erroneous) that we have little to work with. Would we want to start an athletic team with people who rarely ever played the sport? Probably not. Would a college music program want to start with people who couldn't read music yet? Definitely not. Yet in the matter of Catholic social teaching, Catholic sacramental life, the Catholic faith, and related matters, most students – and often we who are older – are relatively unprepared to have any sophisticated conversation. This is the cold reality we face on a daily basis in the classroom and in co-curricular activities. It also is a glorious opportunity to make a positive difference in students' lives.

Saint Mary's College has an ace in the hole which public institutions and most secular private institutions do not have: the Lasallian heritage commits Saint Mary's to provide meaningful, enticing opportunities for those who wish to develop spiritually, ethically, and morally in addition to intellectually. As a point of contrast, consider this statement from an address to freshmen at the University of Chicago by distinguished-service professor, John J. Mearsheimer: "Today elite universities operate on the belief that there is a clear separation between intellectual and moral purpose, and they pursue the former while largely ignoring the latter. There is no question that the University of Chicago makes hardly any effort to provide you with moral guidance." Similarly, Dr. Harry Lewis, former dean of Harvard College, wrote in his book, *Excellence without a Soul*, "I have almost never heard discussions among professors about making students better people." We in Catholic higher education would not make such statements. We believe we can do better than that. We aim to strengthen students' intellectual abilities, prepare them for life and a career, and help them develop morally, ethically, and spiritually.



The outcomes of our effort are rather heartening, albeit still far from fully satisfying. National and campus-specific surveys have shown that graduates of Catholic institutions of higher learning are more attentive to their faith and to moral action than graduates of secular or public institutions. Here are examples from a national study conducted a few years ago: 57% of graduates of Catholic colleges said that college helped integrate their faith and the other aspects of life, compared to 12% who attended state flagship institutions; 52% of graduates of Catholic institutions said they benefited from opportunities for spiritual development, compared to 7% at state flagship institutions; 80% of the graduates of Catholic colleges said they developed moral principles that can guide action, compared to 35% at state flagship universities. So, while it is true that most students enter Catholic colleges primarily for reasons other than Catholic social teaching or Catholic spirituality, if we provide these in a sensitive way, a great many of our graduates will find something of value for themselves and take it back into their families, workplaces, and parishes.

Tension #2 Individual Freedom, Institutional Autonomy:

To focus quickly on the concept of "individual freedom," we might blend concepts such as personal preference, respect for individual differences, freedom of expression, freedom of conscience, and academic freedom. Similarly, the concept of "institutional autonomy" brings to mind institutional incorporation (in this country, corporations are recognized as people), institutional mission, institutional priorities, institutional heritage, and on this campus the prerogatives of Lasallian sponsorship. Tensions between the exercise of individual freedom and institutional autonomy date back to the earliest days of university life, nearly a millennium ago, and there is no sign they are abating today. The Church's official document on Catholic higher education, *Ex corde Ecclesiae*, explicitly recognizes the importance of both academic freedom and institutional autonomy, and it also specifically protects freedom of conscience and welcomes individuals who are not Catholic. However, *Ex corde Ecclesiae* provides very little guidance regarding how best to promote all these freedoms simultaneously.

A little more than a century ago, an academic freedom case at nearby Stanford University helped shape the foundation of the American Association for University Professors and today's prevailing definition of academic freedom. Professor Earl A. Ross – sociologist, economist, founding president of the American Economics Association – specialized in exposing the exploitive nature of big business. When his views on Chinese and Japanese immigration conflicted with those of Leland Stanford Jr.'s widow, she pointed out that were it not for the Stanford family's generosity, the university would never have been founded and would not succeed. It was barely a decade old at that point. In the middle of the controversy was the university's president, David Starr Jordan. Jordan told Ross that he wanted to protect freedom of inquiry and would appreciate anything Ross could do to focus his efforts away from the Stanford family's interests. At stake was the future of the university itself. The tension was resolved awkwardly when Jordan eventually removed Ross. At about the same time, powerful business interests were exerting pressure on other universities, and the academy responded by creating the AAUP. Its record of promoting academic freedom and tenure is widely known and need not be recounted here. I do, however, want to examine briefly the AAUP's stance toward the relationship between academic freedom and institutional autonomy.

At the first meeting of the Association in 1915, John Dewey told his colleagues that the formulation of professional standards should be "quite as scrupulous regarding the obligations imposed by freedom as jealous for the freedom itself." The next year a committee was established under Dewey's leadership to develop "a code of university ethics." In fact that code was never produced. A distinction between professional and institutional rights was noted in the opening two paragraphs of the *AAUP's 1940 Statement of Principles on Academic Freedom and Tenure*: "Institutions of higher education are conducted for the common good and not to further the interest of either the individual teacher or the institution as a whole. The common good depends upon the free search for truth and its free

expression. . . . It [academic freedom] carries with it duties correlative with rights." During subsequent decades, various committees of the AAUP formulated guidelines concerning ethical practices, conflicts of interest, and discriminatory practices, but never squarely addressed the complex relationship between academic freedom and institutional autonomy. Documents comprising the AAUP's current "Redbook" explicate and defend the rights and privileges of academic life, but give scant attention to institutional rights and privileges. This matter has been left to individual campuses to resolve.

As a university, Saint Mary's stands squarely within the American social milieu's emphasis on personal freedom. As a Catholic institution, it stands in a somewhat more complex relationship to prevailing norms. We know that this nation was founded by groups of individuals with basically separatist instincts: people who felt threatened in their faith coming to this continent for freedom, people who felt oppressed by poverty or taxation, exiles and prisoners, and adventuresome pioneers. Their common desire was to be left alone in order to live well. To the extent that government was deemed necessary, they wanted it local and of limited reach. These factors, together with the expansive frontier experience and predominantly Protestant faith of early immigrants, brought into being what Prof. John Tropman at the University of Michigan has called the "Protestant Ethic" in this country. In a succession of books, he compared this dominant ethic to a "Catholic ethic" and found many points of comparative difference. The Protestant ethic is focused on self: the individual has rights, makes free choices, takes risks (or not), and reaps earned rewards. In contrast, the Catholic ethic places individuals in an "ensemble" relationship to family, community, and church. The Protestant ethic generally is rooted in competition and personal achievement, the Catholic ethic more in cooperation and communal well-being. The Protestant ethic favors institutions which as much as possible leave people alone, whereas the Catholic ethic favors institutions that actively help people and serve as a safety net when they fail.

Such distinctions are, of course, generalizations, but they have analytic value in helping us to identify distinctive ways in which Catholic institutions of higher learning already have or might yet address tensions between individual freedom and institutional autonomy. As this deliberation continues, I recommend the point of view expressed by Prof. David Hollenbach, a Jesuit at Boston College: "The long tradition of Catholicism has some distinctive *intellectual* resources that are much needed on the American university scene today. Let me call the chief of these resources a commitment to *intellectual solidarity*. By intellectual solidarity I mean a willingness to take other persons seriously enough to engage them in conversation and debate about what makes life worth living, including what will make for the good of the *polis*. . . . It is rooted in a hope that understanding might replace incomprehension, and that perhaps even agreement could result. Where such engaged conversation about the good life begins and develops, a *community* of freedom begins to exist." Saint Mary's College is a community of freedom where conversations of this type should flourish.

Tension #3 Institutional Autonomy, Church Authority:

The third tension recognizes that the institutional autonomy of a Catholic college is affected to some degree by its relationship to the Catholic Church, primarily embodied in the sponsoring religious community and the local bishop. For people not particularly knowledgeable about the details of canon law and ecclesial protocol, there often are misperceptions about these relationships. We might begin by noting that fewer than 2,000 people work at the Vatican in service to the billion Catholics around the world. No college or government agency has such a proportionally small administrative team. Local dioceses similarly have rather small staffs, so there is rarely a reason for them to devote much attention to Catholic higher education. When, as president of the Association of Catholic Colleges and Universities, I was with bishops and Vatican officials. I heard a great deal of admiration for the Church in America and for our Catholic institutions of higher learning. Our institutions are the envy of the world, and we need to celebrate that.

Yet, with respect to the specific issue of institutional autonomy and Church authority, there are a couple of documents and a few specific issues which have created tension. One of them is the Land O' Lakes Statement of 1967, written by a select group of male representatives from American Catholic research universities. Many people know the first two sentences of this document but nothing beyond. Therein lies a problem. The statement begins: "The Catholic university today must be a university in the full modern sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching and research functions effectively the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself." In the next paragraph comes the countervailing statement which is seldom cited: "The Catholic university participates in the total university life of our time, has the same functions as all other true universities and, in general, offers the same services to society. The Catholic university adds to the basic idea of a modern university distinctive characteristics which round out and fulfill that idea. Distinctively then, the Catholic university must be an institution, a community of learners or a community of scholars, in which Catholicism is perceptively present and effectively operative."

This document did not say everybody has to be a Catholic, become a Catholic, or pretend to become a Catholic. It only urged that Catholicism be "perceptively present and effectively operative" on the campus of every Catholic university. Specific suggestions were offered about how to accomplish this. Five years later this text and several others helped a global convocation of scholars in Rome to generate a concise document entitled "The Catholic University in the Modern World." It remains good reading. Out of this document came the four principles that *Ex corde Ecclesiae* identified as the four hallmarks of a Catholic university, namely that there be "a Christian inspiration, not only of individuals but of the university community as such; a continuing reflection in the light of Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;

fidelity to the Christian message as it comes to us through the Church; and an *institutional commitment* to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life."

Ex corde Ecclesiae later adds: "One consequence of its essential relationship to the Church is that the *institutional* fidelity of the University to the Christian message includes a recognition of and adherence to the teaching authority of the Church in matters of faith and morals. Catholic members of the university community are also called to a personal fidelity to the Church with all that this implies. Non-Catholic members are required to respect the Catholic character of the University, while the University in turn respects their religious liberty." The local bishop and "competent university authorities" are called upon to resolve any problems regarding an institution's Catholic character. *Ex corde* also notes: "A Catholic University possesses the autonomy necessary to develop its distinctive identity and pursue its proper mission. Freedom in research and teaching is recognized and respected according to the principles and methods of each individual discipline, so long as the rights of the individual and of the community are preserved within the confines of the truth and the common good."

Although there have been cases of notable tension between Catholic colleges and local bishops, these have been few and not generalized. On a broader scale, *Ex corde Ecclesiae* has helped to crystallize Church thinking and stimulate conversation on Catholic campuses about the importance and nature of Catholic higher education. In reiterating the inherent value of both academic freedom and institutional autonomy, *Ex Corde* provides a protective space for these conversations to continue. I do wish that *Ex Corde* had cast the *mandatum* differently and had given more attention to the civil origins of Catholic universities and to the pivotal role of sponsoring religious communities, but still I think the overall impact of the document has been positive. Professor Donald White from the University of St. Thomas did a study a little over a year ago and found that the three biggest practical changes that occurred on Catholic campuses because of *Ex*

Corde were altered mission statements, a greater number and variety of liturgical and prayer-related events, and an increase in the number of programs that in some fashion built specifically upon the Catholic identity of the institution, Catholic social teaching, and the charisma of the founding religious community. Most of the centers and institutes that we have on Catholic campuses across the country came after *Ex Corde* and in large part because of the conversations provoked by it.

Tension #4 Engaged Faith, Engaged Intellect:

I have a younger brother who, forty years ago, somehow found his Catholic faith irrelevant or no longer believable. Since I was living in Germany at the time, we corresponded. At one point I wrote him a lengthy defense of the faith, which began with a short poem, *Aeolus*, written by Robert Hale:

I have seen my son

Race down a field,

Holding the wind captive with a string,

Laughing as he feels tugs from the infinite.

He need not be told

That the unseen

Is real

I submit to you, with no further evidence, that most people have a similar feeling about the divine. We instinctively know that there is more to life than death, that there is more to life than the joys and struggles we face every day, that there is more to creation than the notion that some cosmic stew accidentally produced the extraordinary variety of life we see in people and in the environment. My experiences with people of faith and of no faith have convinced me that almost everyone senses there is meaning beyond what career success and the life of the intellect can provide. As I see it, a college like Saint Mary's should not to

attempt to impose Catholicism upon anyone but, rather, should provide a functioning model of what life can look like when first-rate intellectuals examine their faith, live their faith, and enjoy positive relationships in community with others who believe differently or not all. Engaged intellect and engaged faith are not in a zero-sum relationship but should strengthen each other. The tension perceived between them is not inevitable, but rather is a function of faulty attempts to grasp complex matters.

Pope Paul VI in an article entitled, "Catholic Character in Catholic Universities," wrote in 1975: "Catholic universities should be open to the world and to modern problems. They should foster and sustain dialogue with all forms of culture: with atheists, with non-Christians, with Christians of various confessions. The example of the post-conciliar church is powerful in this respect! But all this should be done while fully maintaining the character of Catholic universities. . ." He added: "The difficulties which Catholic universities encounter today are grave indeed, but this should not discourage us, nor lead us into the temptation, open or hidden, to leave this field or surrender it to others." One more short excerpt: "Today, more than ever, the Catholic university is called upon to foster a truly Catholic atmosphere within its precincts; it should be a place where Catholicism is flourishing, vital, and visible."

For this to occur, we need to consider carefully how to populate the faculty of this campus or any Catholic campus for the purpose of engaging intellect and faith in constructive, respectful ways. I know from talking with several of you that that is a matter of considerable discussion. What I suggest is that we not lean toward any kind of quota system and that we not belittle attempts to "hire for mission." I said to a group yesterday, when asked about hiring for mission, "Who *wouldn't* hire for mission? What is the alternative?" Hiring randomly? Hiring whomever happens to be available? No, hiring for mission always occurs. Research universities seek outstanding researchers; liberal arts colleges seek faculty who are expert in teaching the liberal arts. This institution can seek out first-rate experts in various fields of

study who also care deeply about the Catholic mission of the College, although not all need be Catholic. It can be done.

By way of analogy, a model for faculty hiring might be to act as if we were deans of music or basketball coaches. How would you put together



a proficient student orchestra or competitive basketball team? It would not suffice to have a recruitment plan which assumes that anyone who is 6 foot 5 inches tall can play basketball or that anyone who can read music is ready to play in an orchestra. An orchestra needs musicians proficient in specific and different instruments. An athletic team needs skilled position players. Each tries to recruit the most talented position players available, people who also are good at working with others and who share a commitment to joint excellence. Should not faculty hiring be similar? If an institution's mission includes goals related to spiritual, ethical, and moral development of students – or to community service and social justice – should not faculty recruitment also be based on position statements which blend disciplinary subject expertise with a broader set of teaching competences? These broader competences and attributes should be articulated through conversations involving faculty, the Brothers, board members, and others

— each group acting in their proper capacity. A search process which employs distinctive position descriptions encourages properly qualified candidates to self-identify. It also helps those already on campus (or among alumni) to find appropriate candidates. Don't wait for people to apply. Call up or visit somebody up and say, "Your presentation was great; can we talk to you about an opening we have?" Most of the time you will hear "No, I don't think so, but thanks." Some of the time you will be able to recruit a desirable colleague who never would have thought about applying. Make the phone call. Go find the people you want. Hiring for mission is an intentional activity that requires initiative.

Tension #5 Community Engagement as Charity, as Relationship-Building:

For three years I headed the public service management graduate program at De Paul University and throughout life I have volunteered in a wide range of organizations. I believe that the best way to serve others effectively is to be in a caring relationship with them, even if the period of contact is brief. Blessed Mother Teresa held the dying in her arms, not because that would heal them but because she understood that those who are dying need to feel loved as they leave this world. St. John Baptist de La Salle also gave his life in service to others both by educating young men and by being in a brotherly relationship with them. To the extent possible, helping relationships should be reciprocal. In the context of the College's programs of community engagement, that means not just providing tangible help to those in need but also being in a fuller relationship with those in need and with not-so-needy neighbors. At DePaul we used to talk about developing a mutually beneficial relationships between the institution and the urban area. Often we provided a service for some neighborhood or group. They, in return, would teach us about life as they experienced it and offer us suggestions about how we could improve our service to them and our education of students.

On one occasion, I assembled the faculty of the Public Service Management Program and asked

them to listen (just listen!) for two hours to representatives from Chicago's most difficult neighborhoods. These were mothers fighting a drug culture, local ministers whose churches were the only safe havens in a neighborhood, unelected grassroots leaders from blighted areas, and so on. What they told us was an eye-opener. They spoke to us of unspeakable living conditions and neglect by civic authorities. They also told us that grant-supported projects usually raised hopes for a short time and then left dispossessed people feeling even more hopeless than before; that universities too often designed projects for their own purposes, with little advice from the people most affected; that they were tired of being seen only as "problems to be addressed" and wanted to be treated as courageous and creative people with some good ideas about how to solve local problems. In sum, they wanted to be thought of not as "subjects" of a study, not as "objects" of an intervention, and not as "recipients" of charity, but as "partners" in an enterprise of mutual interest and mutual benefit. People we seek to help want to tell us what life is like from their side - what their lives and interests and needs and gifts are - and when that happens there arise valuable learning opportunities for students and faculty, and a new recognition of what a privilege it is to be a student or faculty member at Saint Mary's College.

A decade ago, Cardinal Roger Mahoney of Los Angeles wrote: "In the end, believers must never forget that it is not government that calls us to serve those in need, but the Gospel." Catholic social teaching expands that call in an enlightened manner and helps us understand how to love those whom we serve and how to be "neighbors" to all.

Tension #6 High Aspirations, Finite Resources:

Twenty years ago I wrote a chapter for a book that was never published. My part concerned the relationship between institutional size and academic quality. I asked rhetorically whether any colleges or universities had built their strategic plans around the concept of "shrinking to excellence" or "growing to mediocrity." Either seems unlikely given the American penchant to "grow

to excellence.” We always want our institutions to become more prominent and more affluent and successful. It is almost assumed as an article of faith that enlarging our institutions is the way to do this. Grow and keep growing, lest others think we are not succeeding.

I tried to make the case while I was at Saint Xavier University that we should define an optimal institutional size based on the nature of the academic community we wanted, and then build all buildings and programs for that size. By settling upon a campus large enough to host the programmatic and interpersonal diversity that faculty and students want, yet small enough to maintain an vibrant academic community built on conversation and shared life, we could set budgetary priorities and hiring priorities in an intentional way. In a decade or two we could create an excellent, focused, financially secure institution. Has anybody done that? Yes, a relatively small number of schools have taken that approach. The College of the Holy Cross in Massachusetts has done exactly that and today is one of the finest liberal arts colleges in the nation.

The alternative approach, adopted by most institutions, is to grow continuously (or at least try to do so). In this model, revenue from increased enrollment pays for yearly salary raises and other expenditures. Lagging a bit behind, however, is the downside of growth. After a few years of enlarging enrollment, the campus needs more faculty, classrooms, and computer labs, then another residence hall, then a bigger library and bigger dining faculty, then bigger parking lots and more maintenance staff. Debt service increases, specialty programs get overcrowded, and the liberal arts core suffers from becoming unwieldy. There are many routes to institutional success, and I certainly am not opposed to enlarging Catholic colleges and universities. I merely urge caution and suggest that focusing on quality rather than growth is an attractive option too seldom seriously considered. Quality and growth can be uncoupled, and sometimes should be.

I would like to introduce one more concept to help address the endless tension between high aspirations and finite resources. The concept of “opportunity cost,” drawn from the field of economics, can be defined as the benefit or value of opportunities that must be given up when making a decision or spending limited resources on one particular option. Time is a scarce commodity, space is a scarce commodity, money is a scarce commodity. Anytime that a decision-maker on campus makes a commitment or expects a commitment of one of those resources, perforce some other very good things that otherwise could have been done can no longer be supported. There are only so many hours in the calendar, only so many dollars in the budget. So I used to require during the budget process that anyone who was proposing something more resource-intensive had to provide a rationale for not only why that was a good thing to do, but also why that option was probably one of the *best* things to do on campus. We looked for residual benefits, for expenditures that helped many departments, for things that really needed to be done for the sake of quality and fairness. We learned to defer amenities and spend for impact. Donors and trustees approved, as did most faculty, staff and students. Fundraising improved and so did campus quality, and in due time, amenities improved notably.

Tension #7 Trust and Hope, Weariness and Wariness:

Weariness and wariness always appear during times of change, especially when challenges abound. This is a time of profound social change, of economic uncertainty, and of political uncertainty, with potentially profound implications for higher education as well as for other social institutions. As previously noted, it also is a time of challenge for the Catholic church and for other faith communities. On campus, it is a time of aging and near-term transition for the Lasallian Christian Brothers. In the classroom, students are technologically connected in ways that most of the curriculum never anticipated. It is time for the campus to develop some new strategic plans and for the Catholic mission of the College to find some fresh champions.

In such circumstances, many become weary and faculty in particular tend to become wary. These reactions are understandable, especially when challenges seem to have no end and more work is expected of those who already are working hard. Decades of research have shown that even relatively small periods of uncertainty produce dysfunctional attitudes within college communities. As a Catholic college, however, Saint Mary's can be expected to call upon reserves of trust and hope in times of stress. Generations who came before us built this institution with great dreams, hard work, perseverance, and few resources. The college survived wars and recessions, moves and setbacks, and continued to become stronger. It will happen in our time again! The concept of campus, in its Latin root, was a level field, like the Agora in the Greek polis, where people came together to battle each other or to deliberate together, to exchange goods and share ideas. Saint Mary's is a campus in this sense, too, and a particularly attractive one, I might add, where faculty and students and others can talk with true respect for one another about life, faith, culture, matters of the intellect, and the needs and opportunities of the larger world. I have been privileged to work my entire professional life in Catholic higher education, and I celebrate those of you who are devoting your lives to it now. I hope some of you who are students will prepare yourselves to take up similar opportunities in the future. Catholic higher education faces challenges, to be sure, but in my experience, there is no more hopeful place to be, nowhere where you can blend the life of the mind and the life of faith so seamlessly, and no place where there are so many receptions with tasty food and drink.

Thank you, once again, for the invitation to be with you this week as the Montini Fellow. I am firmly convinced that the best days of Saint Mary's College lie ahead. May your efforts be bountifully blessed.

Questions from audience and Dr. Yanikoski's replies:

Br. Charles: First of all, thanks to you, Dr. Yanikoski. You are speaking underneath a coat of arms that says "knowledge" and I want to thank you for the wealth of knowledge that you have, that you shared with us, and also for the clarity of expression that you gave to questions that are an ever present concern to us. So, questions from colleagues, students, community friends, and please, I beg your indulgence, if a student has a question along the way, I'd like to give precedence to that, so let's have at it. Questions? Conversations?

Dr. Yanikoski: Rebuttals are welcome, too.

Julie: Thank you so much for being here today. I was just curious... our school is based on the traditions of Lasallian, Catholic, and liberal arts tradition and you spoke a lot about conversation. I am curious where you think the liberal arts tradition plays a role in that, and where faculty and staff play a role in regard to the Catholic tradition.

Dr. Yanikoski: This institution, not only because of its Lasallian roots, but also because of its conscious choice to focus the liberal arts core on reading of the Great Books, fosters a kind of conversation that quite frankly differs from that at most other liberal arts institutions, whether Catholic or not. Most colleges and universities build their liberal arts core on the back of a menu of unrelated courses drawn from various departments, supplemented by a common course or two and occasionally by some type of capstone senior thesis or project. The dominant pattern is for students to select one or two courses from history, another one or two from literature or the arts, a few more from science or math, from the social sciences, and so forth. To paint the picture perhaps a bit too starkly, this places an extraordinary burden on students to somehow integrate all this disparate information into some coherent frame of reference. Students are expected to achieve what curriculum committees could

not – to bring a meaningful sense of wholeness to a wide variety of courses. When students do not take a consistent set of courses, they have relatively little to talk about with one another. In the Great Books Program here at Saint Mary's, as I understand it, all students become more or less conversant with many of the great texts of the Western tradition (and soon, perhaps, other traditions) and are therefore capable of reflecting upon, interpreting, and questioning great ideas in dialogue with other students and multiple faculty. This is a wonderful opportunity!.

Professor Tywniak: Another loaded question... As a Catholic institution, the question of a critical mass of Catholic faculty. How do we define critical mass as qualitative or quantitative and how do we critically amass this critical mass?

Dr. Yanikoski: Well, I am not sure that the mass has to be critical... it could actually be cooperative. The place to start is to recognize that there is no formula. *Ex corde Ecclesiae* stipulates that, to the extent possible, a preponderance of the faculty should be Catholic. In most cases I think that is a reasonable goal. In point of fact, there are Catholic universities in this world which have fewer than 1% Catholic students and only a few Catholic faculty. They don't happen to be in this country, but we do have several Catholic colleges in heavily Protestant states where faculty struggle to recruit Catholic colleagues in large numbers. Any mature Catholic institution can face recruitment challenges if its local population changes radically or if economic conditions take a turn for the worse. In general, however, as I stated earlier, if we try hard enough, we can find outstanding Catholic scholars who are pleased to be Catholic and are open to working at an institution like Saint Mary's College.

I think it reasonable to expect a critical mass of Catholic faculty on this campus. What is the right number or proportion? I cannot say. What we do know is that the Lasallian Christian Brothers have carried a heavy load over many decades and still do so in a highly visible manner: they live in community, they teach, they administer,

and students can find them after hours and in times of crisis. The time is at hand to hire their successors. From my perspective, hiring faculty for the mission is intentionally hiring individuals who *as a collective* bring the cognitive skills, attitudes, personal behavior, and faith commitments needed to sustain the core purposes of the College. These individuals cannot be just a few in number and they cannot be confined to just a few departments. Earlier I talked about recruiting faculty as if putting together an orchestra or an athletic team. You would not want all pianists or all quarterbacks. What you need are highly talented people who bring complementary gifts while sharing a common commitment to what the enterprise is all about. At a Catholic college, the enterprise is about fostering intellectual growth and personal maturity in a manner inspired by faith and attentive to the needs of the world. With proper recruitment of a mix of talented faculty, Catholics and others, this campus will continue to attract and serve a diverse population of scholars and students who model the best our democratic society has to offer – a community that, in the words of Vatican II's "Declaration on Christian Education," is ready "to undertake weighty responsibilities in society and witness to the faith in the world."

Br. Charles: Our last question is going to come from Bishop John himself.

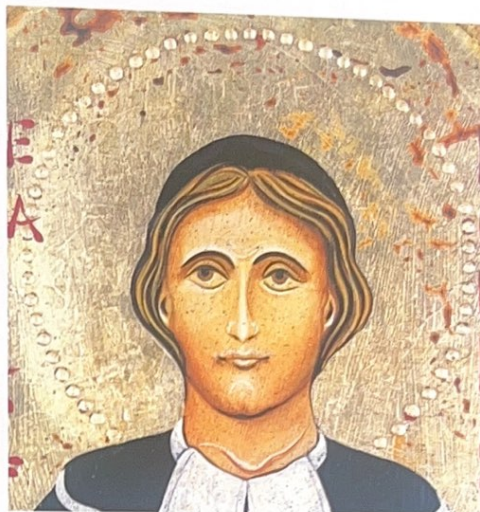
Bishop Cummins: The Land O'Lakes document – I thought that was a very big step forward, and it was sponsored by the universities. Twenty years later came *Ex corde Ecclesiae*, but it faced a few more bumps than Land O'Lakes. Was there a weakness to the Land O'Lakes document?

Dr. Yanikoski: I think there were several differences between the documents, with each facing its own set of critics. The Land O'Lakes document brought some fresh language to Catholic higher education and was perceived as promoting the stature of Catholic universities. It was intended as a working paper for later use by the International Federation of Catholic Universities, so it did not immediately enjoy public distribution. Its

shortcomings were noted, however. First, there were no women at the table and at that point, approximately two-fifths of American Catholic colleges were sponsored by women's religious communities. Those institutions received no attention. Second, the document was written from the perspective of research universities, not the norm in Catholic higher education at that time. It was essentially written to answer Monsignor John Tracy Ellis's challenge from 1955 – "Why are there no real Catholic universities?" Finally, several powerful individuals within the Vatican took a dim view of the Land O'Lakes statement because it appeared to overstate the autonomy of Catholic universities vis-à-vis the Church itself.

Ex corde Ecclesiae developed on a different trajectory. From the start, it was a Papal document, but the drafting process extended over many years and included opportunities for scholars and administrators, as well as bishops and other interested parties, to offer suggestions and criticism. The Association of Catholic Colleges and Universities here in the United States, and IFCU on an international scale, held numerous conferences aimed at helping shape the document. In the end, the document itself consisted of two parts: a set of principles, which was warmly received in most quarters, and the general norms, which were rather critically received. The *mandatum* for Catholic theologians was a particularly contentious aspect of the norms. It then took a decade for the bishops of the United States, in consultation with campus representatives, to propose more particular norms suited to our academic and legal traditions. Those, too, ran into some rough water at first, although over time both *Ex corde* and the American norms have rather quietly found their way into campus conversations and practices. Certainly not all that the Pope hoped for has been achieved, but few doubt that *Ex corde* has had a generally salutary impact on Catholic higher education.

If I may close with a suggestion, Bishop Cummins, it is that the American bishops do something they did a little more than three decades ago, which is to write a joint letter expressing their appreciation for and hopes for Catholic higher education.



The Church needs to celebrate the great gift that Catholic higher education is to American society, to the Church itself, to students, and to the world at large. There is no group of private colleges in this country as large as the subset of Catholic higher education. No other faith sponsors as many institutions and teaches as many students. No other nation has as many Catholic colleges and universities, especially of the size and scope we have. Moreover, our research institutes and service centers make extraordinary contributions to social justice, better business, wiser government, and Church ministries. Admittedly, we have faults and a few very vocal critics. Yet, while we work to address remaining concerns, the bishops can help the cause by speaking publicly of the good we do, lest the proportion of Catholic students and Catholic faculty who choose secular institutions continue to rise in the future as it has since 1970. We are just too good to let that happen!

Thank you again.

BOOK REVIEW

HEATHER KING, *SHIRT OF FLAME: A YEAR WITH SAINT
THÉRÈSE OF LISIEUX*, BREWSTER, MASS.

PARACLETE PRESS, 2011

reviewed by Brother Charles Hilken, FSC

This is a book for grownups — it is spiritual reading that enters into the soul of the pedophile priest, the terrorist bomber, and the torturer and identifies with what it sees, if even in some small way; and that scoffs at the idea of being spiritual but not religious. If you are looking for spiritual reading that cuts through barriers of popular convention and creates a space for an honest self-reflection on life and faith, then you might profit from *Shirt of Flame*, a book that takes its name from T. S. Eliot's *Four Quartets*, and is a meditation on the most recent doctor of the Church.

Author Heather King has read the literature on Saint Thérèse (1873-1897) and has immersed herself in her thought and writings. Her book is laid out in twelve chapters, one for each month. The sequence of chapters follows the life of the saint, from the death of her mother ("January, Early Loss") to her own death ("December, the Divine Elevator"). Thérèse's life adds up to a simple proposition: beneath the most mundane and ordinary life of a young cloistered nun there was the sparkle of investing everything with tremendous spiritual meaning. Heather King discovers the 'Little Way' of the saint; and under the tutelage of her life and writings, examines her own life, taking nothing for granted and facing the ordinary with an embrace of love. In reading Ms. King's book, one is reminded of Saint Philip Neri who left the employ of his merchant uncle to move to Rome in order to find the Gospel and help others find the Gospel in the heart of the city. The author identifies herself as an ex-lawyer, sober alcoholic, and contemplative living in Koreatown, in downtown Los Angeles.

The book can be taken up by readers of all ages and stripes of Catholicism and by those less familiar with it. While her treatment of the saint has the merit of re-introducing her to a new generation of readers, there is perhaps greater merit in the author's applications of Thérèse's teachings to her own contemporary life. In her meditation on the saint's attraction to the drops of blood falling from Jesus crucified, King thinks of valuing fully the unique quality of other people's lives: "noticing the unnoticed drops of blood within the body of Christ, that is, noticing and valuing fully the unique and precious quality of other people's stories, tears, pains, and joys" (November, "My Vocation is Love," p. 122). There is a tender humanity throughout the book. No one is lost as nothing is lost to God. When King tells of her encounters with a homeless man, the reader is reminded of Peter Lombard's *Four Books of Sentences*, where he asks when speaking of prayers and good works for the souls in purgatory, what happens to the forgotten poor who have no one to pray for them? Lombard's answer is that God takes care of his own and that the angels in heaven pray for those who have no other prayers.

We once had a student at Saint Mary's College who was introduced by Campus Ministry to service of the homeless and ever since, now more than ten years later, has worked on their behalf. He said while still a student that he imagined the day when people living on the street would be as shocking and unacceptable as public lynching eventually became.

Heather King's meditations on Saint Thérèse have the merit of making us look at our lives and our world in the loving light of God. The spirit of the book is captured nicely in a prayer that the author has written for the end of the July chapter: "Help me to enjoy the quiet morning and the still-point of the evening; the light of the moon and the incessant, slow, but steady movement of the universe that fills me with love" (p. 79).