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ABSTRACT

This journal issue is devoted to the theme of university presidents and their visions of the future. It presents the inaugural addresses and speeches of 16 Catholic college and university presidents focusing on their goals, ambitions, and reasons for choosing to become higher education leaders at this particular time in the history of education in the United States. Speeches from the following college presidents and chancellors are presented: Joseph S. Brosnan (Belmont Abbey College); Rev. Daniel A. Degnan, SJ (Saint Peter's College); Rev. Albert J. DiUlio, SJ (Marquette University); Rev. James E. Hoff, SJ (Xavier University); Karen M Kennelly, CSJ (Mount St. Mary's College); Kent M. Keith (Chaminade University); Rev. William E. McConville, OFM (Siena College); Joseph J. McGowan, Jr. (Bellarmine College); Patricia A. McGuire (Trinity College); William J. Medland (Viterbo College); Rev. Neil J. O'Connell, OFM (St. Bonaventure University); Rev. Leo J. O'Donovan, SJ (Georgetown University); Rev. Thomas R. Peterson, OP (Seton Hall University); Brother Dietrich Reinhart, OSB (Saint John's University); Rev. John P. Schlegel, SJ (University of San Francisco); and Mary Lea Schneider, OSF (Cardinal Stritch College). References follow some speeches. (GLR)

Current Issues in Catholic Higher Education

Presidential Visions

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Introduction

One day when the media had been particularly hard on higher education, Paul Gallagher, ACCU's associate executive director, voiced a question: "Why do people still seem to want to be college presidents?" We had noticed the turn-over of administrators registered in the *Chronicle of Higher Education*, and yet we had also received news of many fine newcomers to the ranks of president in our Catholic colleges and universities. Paul suggested that we ask them why, at this moment of history, they were choosing to be leaders of these particular institutions. Their answers—major, often inaugural, addresses—furnished the content of this issue.

Several of the new presidents who responded are from colleges and universities affiliated with religious communities. It is clear that the commitment of the institutional leadership to the tradition begun by the religious community is still strong and vibrant. Those who were chosen to lead Catholic women's colleges believe firmly in the distinctive quality of the education offered there. They all express, in one way or another, the conviction that institutions of higher learning have a mission of research, teaching, and service and that they find therein personal satisfaction and hope for a more just world in the future. They see themselves as carrying on a great tradition, one that has its roots in Christian faith and its branches in contemporary culture. They believe that the search for truth and the sharing of wisdom are aided by a knowledge of and appreciation for the religious experience of the human community. Human intellectual effort and Christian faith are complementary not contradictory.

We are grateful for the gifts and commitment of these leaders. In this day of financial retrenchment and shifting demographics, the Catholic community is fortunate to have men and women of integrity who will study their particular institution and discover the distinctive niche that it can fill. From the very beginning of Catholic higher education, it has been the task of educating first generation Americans that has held our attention; today, many of our institutions continue to focus on marginal groups in our society and successfully empower new generations of students. Within the constituency of our 230 colleges and universities, we find enormous diversity in terms of size, mission, student profile, faculty commitment, and administrative and governance structures. Many of them are linked to local communities in a real partnership; others are more like oases in the world of noise and confusion. The liberal arts continue to be the core of studies in most of them; the study of religion and/or theology is still a distinctive mark; the centrality of the student is noticeable.

The goals of our new presidents, articulated here in diverse ways but in one voice, give flesh and blood to the term Catholic identity. It is clear that for them the love of learning and the desire for God go hand in hand and that they will be doing their utmost to achieve an environment in which faith and culture dialogue in freedom and civility. Tomorrow's teachers and learners are in good hands.

Alice Gallin, OSU
Executive Director

Inaugural Address

Joseph S. Brosnan

Mr. Grace, Father Timothy, distinguished guests, colleagues, students, alumni and friends of Belmont Abbey College. I welcome you and thank you for your presence here today. Cathy, Michelle, Stephen and I are most appreciative of the warm welcome and the true southern hospitality we've experienced. We've all been made to feel part of the Belmont community and the Belmont Abbey family, and for that we are grateful. I want to also thank Dr. Henry Buckley and the entire committee for the fine work they have done in coordinating this event.

Independent of the warm reception I've received I'm often asked the following question: How did a Brooklyn born Irish Catholic, who has lived his entire life in New York State, find his way to the Bible belt and the sunny climes if North Carolina? Tom Wolfe suggests an easy answer—he contends New Yorkers and Southerners have a fatal attraction for each other!

I've asked myself a more basic question: Why was I drawn to Belmont Abbey College? Upon reflection it isn't particularly surprising that, when invited, I would join the Belmont Abbey community. There are a number of connections between my personal history and the history of Belmont Abbey College. Let me comment on a few.

The Irish Connection: My Irish ancestry is undeniable—all my grandparents were born in Ireland and my mother thinks she was! Belmont Abbey has an Irish heritage as well. The original sponsor of the college was Father Jeremiah J. O'Connell, a native of Cork, Ireland, who purchased and donated the Caldwell Plantation on whose ground the college sits today. It was his initiative along with that of Bishop Gibbons of Richmond, Virginia, that brought the Benedictines to Belmont, North Carolina.

The Catholic Connection: I've been affiliated with Catholic institutions as an educator or student for 28 years of my life—so it is not surprising to find myself at Belmont Abbey College. What is astonishing is to find myself in a state in which, until very recently, the Catholic population was actually smaller than the number of Catholics in the state of Alaska!

The Brooklyn Connection: Although, with some help, I departed there at three years of age, Brooklyn remains in my blood and occasionally in my speech. There have been many Abbey students, faculty, and staff who have hailed from this the largest borough in New York City. However, I need only mention the name Al McGuire to evoke fond memories of a fellow Brooklynite and revered basketball coach here at the Abbey.

The Marist Connection: As an undergraduate at Marist College, I came to know and admire a history professor and 1954 graduate of Belmont Abbey College—John Jerry White. He is not aware that he inspired me to change my major from English to history. As my faculty advisor he was certainly responsible for many of my achievements at Marist College ncluding the rather tortured completion of my senior thesis!

The Bonaventure Connection: Both Belmont Abbey and St. Bonaventure University were founded in the latter half of the 19th century. They share a similar tradition and commitment to value centered liberal arts education. As important, their respective founding orders, the Benedictines and the Franciscans, enjoy a significant relationship. It was the Benedictines who provided the initial sustenance that encouraged Francis of Assissi to found the Order of Friars which now bears his name.

For me, however, the most important linkage exists in the rich histories, the dedicated people, and the common liberal arts mission that are a part of Marist College, St. Bonaventure University, and Belmont Abbey College. History is real, it is not an abstraction! The stories of individual leadership, courage, sacrifice, and extraordinary dedication are the fibers which, when woven together, form the fabric and vibrant texture of each of these institutions.

I've come to understand that the hardships that Abbot Leo Haid and the early Benedictines endured as they founded this college shaped the character that distinguishes Belmont Abbey College today. As well, I have come to admire the wisdom of Abbot Vincent Taylor, under whose guidance the college matured, and the warmth and vitality of Father Cuthbert Allen, who dedicated almost half his life to Belmont Abbey. As I learn about these men the rich history of the college comes to life.

But it was the people of more recent history that attracted me here. The warmth and vitality of the faculty, trustees, monks, and students made my decision to come to Belmont Abbey College an easy one. There are many examples of this vitality at Belmont Abbey College today—Mr. Chuck Grace, our peripatetic chairman of the board, Father John Oetgen, former president and revered professor, Dr. George Herndl, scholar, and dedicated teacher, and Richard Sutter, enthusiastic president of the student government, are just a few. As I get to know these individuals, I am even more committed to the Abbey's future.

Joseph S. Brosnan is president of Belmont Abbey College.

However, this reaction does not completely answer my original question: Why Belmont Abbey—why is it so important to me and so many other people? The answer for me, like others before me, is that I am attracted by and committed to Belmont Abbey's mission and tradition as a small, independent Benedictine college dedicated to teaching and the provision of a liberal education for each of its undergraduates.

The strength of America's post-secondary educational system is its diversity. This variety leads to competition, innovation and, it is hoped, increased quality. Within the state of North Carolina alone there are 37 independent colleges, 58 community colleges and 16 campuses in the University of North Carolina system. The University of North Carolina is essential to American higher education because it has offered and will continue to provide access to a quality education for hundreds of thousands of residents of this state and beyond. Locally, Belmont Abbey, Davidson, Queens, Johnson C. Smith and other private colleges contribute to this diversity because they provide a variety of options for those students looking for an alternative to public education.

But as those of us here today recognize, there is an even more substantial and urgent role that only a small number of institutions such as Belmont Abbey can play. As a Catholic college, Belmont Abbey can and does challenge the secular values and preoccupations of our society. As an independent institution, its curriculum and extracurriculum are free to promote and shape the moral and spiritual, as well as the intellectual, development of each student. Belmont Abbey has always been well suited to fill this role because it is foremost an undergraduate teaching institution. Frank Rhodes, the president of Cornell University, suggests that "we can cultivate the spirit of liberal learning only by the selection and nurturance of faculty members who regard teaching as a moral activity and who embody and exemplify the human spirit." At Belmont Abbey College, teaching is central to everything we do. One need not spend much time on campus to witness the dedication and the talent of our faculty. Each one is a full-time teacher, and all of our students benefit from their spirit, humanity, and enthusiasm. Of course, the classroom is not the only place where teaching takes place. Many of our staff assume a teaching role as they interact with students on a day-to-day basis.

Everyone here can recall certain voices, the voices of teachers who influenced our lives. Some of those voices in my life are here today and I want to acknowledge them. Brother Joseph Belanger and Professors Robert Norman and Thomas Casey—all teachers of mine when I was an undergraduate at Marist College. I thank you for being there then, and I thank you for being here now. And to each of you in the audience who have dedicated your life to teaching and education I want to say this: Although you may never receive a personal thank you (even 22 years later), please be aware that every day you can and do make a difference in the lives of your students.

Higher education faces many challenges in the 90s. The decline in the available student population, serious financial constraints, and a public-policy shift away from support of higher education are three of the more serious threats facing colleges and universities. This combination of factors places small colleges at particular risk. We are more dependent on tuition and have fewer resources to confront theses dangers. However, the country cannot afford to lose the special strengths that colleges such as Belmont Abbey bring to the rich mosaic that makes up the American system of higher education. Our nation cannot abandon a system whose unique character is a fundamental expression of American democracy. Small independent colleges must not simply survive the 90s—we must prosper! Therefore, I accept with great humility the sacred trust you have placed in me today and pledge to work with all the members of the Belmont Abbey family to assure that the college will have a strong and vibrant future!

What of the future? Many Americans are angered and disillusioned by the growth in federal and state deficits, the potential for war in the middle east, corporate scandals, and the rise in drug abuse, violent crime, and homelessness. At every level of our society we are confronted by the general failure of leadership. Add to this the fact that we are not only coming to the close of a century but also to the end of a millennium. Endings frequently bring about a sense of dislocation and loss. Perhaps this combination of micro and macro events is leading many anxious Americans to turn inward. Charges are often made in the op-ed pages that selfishness has replaced community responsibility and that pessimism has supplanted optimism in our society. One pundit suggests that "Americans are turning their homes into suburban bunkers against the threat inherent in 20th century life."

Americans are looking for answers! In the past, the public turned to the educational community for these answers. Now, however, our creditability is under attack. Because of poorly prepared graduates, fraudulent research, intercollegiate athletic scandals and allegations of conflict of interest, the public has lost confidence in the value and integrity of what we are doing. Higher education is no longer seen as part of the solution; instead it is perceived as part of the problem. We, therefore, must demonstrate to society that we are still worthy of their trust and confidence. We must recapture our leadership role. We must integrate the character-shaping principles of teaching and the basic values of education into the problem solving processes of our communities. We can and should engender a spirit of optimism and cooperation which will allow communities to make decisions based on the long-term common good rather than the short-term convenience of individuals. We need to reach out beyond ourselves and our campuses and make a commitment to utilize our resources to whatever degree possible for the educational, cultural, and economic development of our regions.

Equally important, academic institutions can serve as a model for society at large. As W.H. Auden once said, "To serve as a paradigm now of what a plausible future might be is what we are here for." Nothing that this country needs and wants done is possible without the next generation of teachers, scholars, and leaders. Therefore, our most important task is to prepare our students for the future—to prepare them for a lifetime of learning, work, and service. By this, I do not mean

that we should give in to the demands to train our students narrowly for their first job. As well, the focus should not be on which prescriptive course of study best prepares undergraduates for the future. Rather, we should emphasize that the most valuable education we can provide our students is the one that will begin to develop within them the requisite skills and a spirit of inquiry that will enrich and inform their lives.

In an information age in which we are constantly bombarded by unrelated data and poorly articulated sentiments, we need to equip our students to think critically and to communicate clearly and effectively.

In a popular culture dominated by media and sports, we need to stimulate in our students an aesthetic awareness that includes an appreciation of the creative and performing arts.

In a society in which "the bottom line" and "moral relativism" guide most decisions, we need to develop in our students a moral and ethical dimension which will inform their judgements and allow them to make discriminating choices.

In a world made smaller by global communication and interconnected economies, we need to show our students that knowledge is truly international and that they must understand cultures other than our own.

In a world in which societal and personal conflicts are fueled by racial and religious intolerance, we must instill in our students a spirit of ecumenism and tolerance for different races, religions, and opposing views.

In a culture which glorifies instant gratification and demands immediate answers to complex questions, we need to foster in our students the self-discipline and focus necessary to master a chosen field of knowledge.

Finally, the overall environment in which these skills are taught and learned is as important as their content. The singular advantage of Belmont Abbey College is that we can and must continue to provide a humane, liberal education that stimulates and integrates the intellectual, spiritual, social, and cultural development of each individual. Then we will have reaffirmed our commitment to provide a useful education to each of our students—an education for a lifetime!

The Third Era of Catholic Higher Education

Daniel A. Degnan, SJ

When Father Theodore Hesburgh, then president of the University of Notre Dame, brought in Father Richard McBrien to chair the department of theology at Notre Dame, in an effort to strengthen the Catholic nature of the department, critics saw the move as harmful to the department's ecumenical focus. When Father Raymond Schroth, SJ, dean of the College of the Holy Cross, encouraged the hiring of an economics teacher who would have an interest in the Catholic bishops' pastoral letter on the economy, about half of the tenured faculty at Holy Cross denounced the attempt as a violation of academic freedom, and Father Schroth resigned.

These two events symbolize the entrance of Catholic universities and colleges in America into a third stage or era of development, an era in which Catholic identity, for those schools that keep it, will have been consciously pursued and developed. They signal also the difficulty and delicacy of such a pursuit.

The first era of the Catholic college can be recalled by graduates of twenty-five or thirty years ago. It was characterized by a heavy emphasis on neo-scholastic philosophy and the liberal arts, and by less emphasis, surprisingly, on courses in "religion." Despite the academic focus, it can be called the seminary and convent era. The influence of faculty and administrators who were priests and religious sisters and brothers was pervasive and the discipline of the convent or seminary, in modified form, was transferred to the lay colleges.

The era was characterized by religious control. Members of the sponsoring religious communities were assigned to the faculty by religious superiors. Presidents or deans might hire lay faculty, but most of these were also Catholic. After World War II, however, when the colleges and universities expanded greatly, lay faculty came to predominate in numbers, and an increasing number were not Catholic.

The second stage in Catholic higher education, the era of professionalism, has been underway since about 1958. In his book *The Governance of Jesuit Colleges in the United States 1920-1970*, Paul A. FitzGerald, SJ, tells how the presidents of Jesuit universities and colleges assumed control over their institutions from religious superiors, the ten American Jesuit provincials (regional superiors) and the general of the society of Jesus in Rome. The model of American universities and colleges was adopted, and government passed from the religious superiors to the schools' boards of trustees and presidents. The change was fueled by a strong demand for professionalism, for the academic standards and practices prevailing in American education. The Jesuit universities and colleges desired to join the American mainstream, and in this goal they had been encouraged by the general in Rome.

The story represents the progress and professionalization of all of American Catholic higher education. There was an underlying issue, however, which received only glancing attention, the question of retaining the Catholic identity of the schools. When the transition to independent or autonomous boards of trustees was finally in process of approval, Father General Arrupe inquired: "Why should the Society of Jesus permit its name to be identified with an institution in which the responsible superiors of the Society can exercise no authority?" The American Jesuits responded that the colleges would be independent, Church-related institutions sponsored by the Society of Jesus. Little attention seems to have been given to the historical pattern of most of American private higher education, in which religious sponsorship has given way to a more or less complete secularization.

Indeed, in the era of professionalism, Catholic higher education has continued to show a strong Catholic identity. The spirit of the sponsoring or associated religious communities often deeply influences the school; older faculty, both lay and religious, exercise an important influence, and some of the newer faculty, Catholic, Protestant, Jewish and other, have been attracted by the schools' religious or moral values. Departments of theology are far stronger, and departments of philosophy, although no longer neo-scholastic, show a range and depth, an ability to draw from continental thought, not common in the United States and England.

The schools, while more pluralistic, continue to attract a predominantly Catholic student body from families of

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strong religious faith and practice. Campus ministry offers liturgies and religious leadership, fostering voluntary groups of students, with some faculty, for religious and social ministries.

There is, nevertheless, a deep current toward secularization, toward making Catholic universities and colleges increasingly like their secular counterparts. The cause is easily identified. Faculty recruitment and hiring, under American practice, are chiefly the responsibility of the separate departments, theology, history, economics, biology. Drawing from the national pool of young Ph.D's in a discipline, the departments follow the criteria of the discipline or field. There is, accordingly, little or no attention paid in hiring to the Catholic identity of the university or college. In a study of Marquette University completed in 1978, Gregory Francis Lucey predicted that Marquette, under current practices, would be largely secularized by 1998. Yet his study also showed that Marquette has been especially concerned to maintain its Catholic identity.

The trend is supported by other, powerful forces. Federal and state laws and regulations forbid discrimination in hiring, including discrimination based on religion, although the laws contain important exceptions for religiously affiliated institutions or for occupational qualifications, including religious concerns, in hiring. The penalties for possible violation, the cessation of grants and loans to colleges, are so severe, however, that many Catholic institutions avoid even the discussion of religion in relation to hiring, except for members of the associated religious communities.

Thus the scholarly backgrounds, areas of interest, ethos and beliefs of the faculties of Catholic colleges and universities gradually become more and more like a cross-section of the academy at large. One wonders if a faculty almost identical to that of any of our secular universities would in the future have much concern for an institution's Catholic identity, or sympathy with its department of Catholic theology or even with a department of religious studies.

For Catholic universities and colleges the question presents itself: Is there a way to nurture and develop the Catholic nature and identity of these institutions under principles and standards that respect the nature of the university or college and of the scholarly disciplines and the demands of professionalism and fairness?

In defining the Catholic identity of a university or college, we can start, as John Henry Newman did, with the idea of a university. The aim of the university, Newman states, is knowledge. This aim, in turn, has the aim of developing in the student a liberal habit of mind, a cultivated intellect, the ability to grasp the relations of things. Given these almost identical aims, the Catholic university is the true university, Newman argued, because it teaches theology.

Newman's argument had two fundamental points. The first, that the university, in order to be a true university, must include theology, was aimed at the establishment of his time, which had consigned theology to the area of belief or religious or moral feeling. Newman called upon all of his powers to show that theology was a science, a branch of knowledge, both historically and in theory.

That theology began in faith, Newman argued, did not make it any less a scholarly discipline. Indeed, because of its subject matter, the relationship of God and man, theology was first among equals. Newman's central, telling argument was that a university which, from a particular view of knowledge or as a compromise between conflicting beliefs, excluded theology thereby contradicted its own aim, the aim of teaching universal knowledge.

The second point was aimed at quite a different audience, the bishops and clergy of Ireland and the church at large. The point was that the university's aim is knowledge, not religion or morality. In the discourse "Knowledge its Own End," Newman argued that the university cultivates liberal knowledge, knowledge for its own sake, because the cultivation of intellect is an excellence in itself. Newman, in his incisive way, rejected the idea that the direct aim of knowledge is to make man better. "I consider knowledge to have its end in itself . . . I insist upon it, that it is a real mistake to burden it with virtue or religion as with the mechanical arts. Its direct business is not to steel the soul against temptation or to console it in affliction, any more than to set the loom in motion."

These fundamentals established, Newman could address other, closely related principles of the university. First, Newman argued that the presence of theology and the understanding of theology's role in the university promoted knowledge and the relationship of all of the disciplines. Secondly, Newman argued that the true university, the Catholic university in which theology was a branch of knowledge, would offer deeper, broader teaching in the disciplines other than theology, through a sense of the unity of knowledge, of history, religion, and intellectual culture.

Thirdly, the university must acknowledge other dimensions of the human, religion and morality. This is a need precisely because the university's direct aim, the cultivated intellect, is not addressed either to morality or redemption. Newman suggested that associations of students be formed for the student's moral growth and religious development.

Finally, as his editor, I.T. Ker, notes, Newman's idea of a university must be placed in the context of the ultimate importance of faith and redemption. "Underlying his belief in 'imperial intellect' is his belief in God's existence." In his lectures, Newman described the thirteen-year old boy in Ireland who acted as guide to three clerical dons and who explained his faith to them. For Newman, the boy had a more precious gift than any habit of intel-

lect.

Newman's Catholic University of Ireland could not survive in the conditions of the time, but in the United States Catholic universities and colleges were to succeed. Their experience added two things to Newman's idea of a university. American Catholic universities and colleges have attended to the religious and moral development of the student in a way not fully envisioned by Newman, with his Oxford background. While regulation has given way to voluntary participation, Catholic universities and colleges still present important opportunities for religious and moral growth. Despite elements of hedonism in the students' lives, the Catholic universities and colleges in my experience are characterized by an unself-conscious Catholic Christianity, by a marked sense of community and, for a number of students, by concerns for the poor.

A second American principle is a commitment to a beneficial pluralism in institutions which are principally Catholic. The reason for this commitment is the idea of the university itself, where knowledge is the aim and scholarship and liberal education are the means. The Catholic university is catholic or universal in its approach to knowledge. Other reasons range from a desire to reflect the broader intellectual currents of contemporary life, to the need for faculty and students who exemplify other faiths or traditions. There has also been, quite simply, a generous desire to share with others in a cherished enterprise.

Thus, Newman's discourses and the American Catholic experience present a university where knowledge and faith, reason and the practice of religion, the habit of intellect and the practice of moral virtue are distinguished but related, in fulfillment of the human and in contrast to the prevailing alienation of learning from religion and other paramount human concerns.

Newman's ideas, rooted in knowledge, offer today's American Catholic universities and colleges the confidence of his own challenge to a secularized education. Today's Catholic universities need to define their aims in knowledge and teaching and to devise new methods for this definition and its implementation.

The first aim is theology. The theology should be Catholic, since this is the Catholic university's strength and tradition, and since the university was founded, in part, to offer this rich and complex knowledge. While Catholic theology is ecumenical by nature, the expectations of the intellectual community and of other churches also require a theology that is principally Catholic.

In the other disciplines, the aims of knowledge and teaching should reflect a universal, Catholic idea of knowledge. In the Catholic university, philosophy should express the depth and sweep of the Western tradition and its associations with the great strains of Catholic, Protestant, Jewish and secular thought. One should also expect a special interest in Aquinas, Suarez, Lonergan, and others who have a special role in the Catholic intellectual tradition.

The university should develop ethics or moral thought with the confidence with which it approaches theology. With the reaction in Catholic circles to the rationalistic ethics of the manuals largely spent, and with liberal ideas (of all varieties) at a dead end, the need is for a modern, personal and societal approach to ethics which can draw on the great traditions of classical, Christian and Jewish thought, as well as on the Enlightenment and modern theory. In economics or the professions or the sciences, to echo Dean Schroth's concerns, there should be an ability, among some faculty, to relate the discipline to social, moral, and political questions. In literature and history the Catholic university can seek an understanding lacking, for example, in the Whiggish dismissal of Medieval Europe or Latin America.

Such aims require new relationships between the university or college and particular schools or disciplines or departments. Defining a university's aims requires a university- or college-wide body of visibility and prestige, engaged continually, with the component parts, in evaluation and planning of an academic, intellectual nature. Such a group, while it would not supersede the authority of each discipline, should carry great institutional weight.

In the hiring of faculty members, this group or a similar body could also develop criteria for persons of depth and breadth of knowledge, persons, to use Newman's term, of cultivated intellect. Perhaps a university-wide committee on hiring, similar to the present committees on rank and tenure, should pass on persons recommended for new positions. The same body might plan and promote the scholarly development of present faculty in a way designed to further both the institution's and the faculty person's aims.

University planning should also seek a broader aim, an academic community that will support and nurture the idea of the Catholic university. This general aim does not call for hiring based upon religious faith or affiliation. It would instead, be the product of the aims of knowledge and of the university's understanding of the relationship of knowledge to moral and religious life. In the university at large, the principal means for achieving this general aim would relate directly to the aims of knowledge. Efforts can also be made to establish professorial chairs reflecting the university's aims.

In the colleges or in the undergraduate schools of a university, the defining of aims can be expanded by concern for the students' religious and moral development. This already appears in the recruitment and hiring of qualified academics who are members of the sponsoring or associated religious community. As the number of such faculty declines, a similar, limited affirmative action can seek some persons, Catholics and others, of both unmistakable learning and religious or moral commit-

ment who would undertake a special responsibility to the Catholic and ecumenical tradition and culture of the school and the life of the student community. This type of affirmative action should be acceptable if it is an expansion of the aims of knowledge and is tied to responsibilities such as serving as resident tutor or counsellor; and if the faculty has confidence in the fairness of procedures for hiring, promotion and tenure.

Other, imaginative methods are needed if Newman's vision is to be maintained. For example, inter-disciplinary institutes or "colleges" might be founded, to which faculty would be invited to devote part of their energies and time. A Thomas More college might invite faculty and students to relate their disciplines to issues of justice. A Teresa of Avila college might relate literature, the sciences, history to religious symbolism and experience. An Einstein college might explore questions of science, technology and society; a Michelangelo college might relate other disciplines to the arts.

The apparent paradox in calling for these aims and methods is that Catholic universities and colleges have achieved much of Newman's idea. Yet if a deep current runs counter to these aims, as I think it does, the need is for vision from presidents, faculties, and trustees.

While the set is toward secularization and sameness, there is also, I believe, a strong desire that the Catholic university or college be Catholic. If one is a teacher, student, administrator, or trustee in a Catholic university or college, one knows that there is a strong Catholic foundation and tradition on which the institution stands. If for nothing else than to maintain the institution's distinctiveness and to attract its students, this tradition needs to be continued.

There is also a fiduciary relationship, a trust. The trust is owed to the founders, to present and former students, to the Catholic community which has supported the university or college, to the wider American community, and to the church. Ultimately, the trust is owed to the truth expressed in Newman's idea of a university.

Inaugrural Address

Albert J. DiUlio, SJ

Today is a special day for Marquette University and for me. Marquette is honored that so many of its friends, students, faculty, parents and others are able to join in this celebration. We are honored as well by the representatives of the church and of other faiths, members of the Society of Jesus, government and education who have come to celebrate. In today's audience are many people who have my special love and affection: in particular, my mother, my sister, my brother and his family, and special relatives and friends from Laona and elsewhere. Others recall cherished memories: classmates from every phase of my educational journey, grade school, high school and college teachers who have played a vital role in my life. A particular thanks to the many Xavier friends who have taken the time to share a special moment with me as we shared so many others in the past four years. Finally, I would like to acknowledge the presence on stage of Fr. William F. Kelley, the 19th president of Marquette. Fr. John P. Raynor, the 20th president of the university is, as you know, recovering nicely. These men and our 18 predecessors have made everything I say here today possible, and I thank them sincerely.

University inaugurations, graduations, and other convocations, often seem throwbacks to a different era, to an almost unreal time of pageantry. And indeed, the ceremony and procession themselves are rooted in the medieval universities of Italy and France and are preserved as part of our colorful American educational tradition. These ceremonies call forth the long tradition of university education in which Marquette locates itself in a special way today. For the first time in our 109 year history, Marquette has gathered its community to inaugurate a president. Our purpose is not to acclaim the president, but rather to celebrate Marquette itself: past, present, and future.

Historically, Marquette has drawn inspiration from many sources, most notably from its Jesuit and Catholic heritage. Among the many Jesuits prominent in this institution's development is Jacques Marquette, who died over two hundred years before the start of Marquette College. Born in France in 1637, he entered the Society of Jesus in 1654, was ordained in 1666, and traveled to French Canada the same year. As a missionary, Marquette dedicated himself to discovering new ways to reach the Indian nations and to bring them the Catholic faith.

Another person who made a valuable contribution to this university was John Martin Henni, bishop of Milwaukee from 1843 until 1881, who was determined to establish a Jesuit college in his diocese. He traveled to Europe in 1848 to solicit funds and began pleading with Jesuits to staff his proposed school. Eventually, the Jesuits yielded to the bishop's pleas and established Marquette College. Marquette's gratitude to Archbishop Henni, who should be regarded as one of the founders of the university, is as deep as it is to the current archbishop of Milwaukee, Rembert Weakland, an honorary alumnus, who, during his distinguished tenure as archbishop, has given loyal support to Marquette University, and whose presence here today I cordially acknowledge.

The vision that I have for Marquette draws inspiration not only from its Jesuit and Catholic traditions, but also from reflection, conversations, and personal experience. Fr. Marquette's life exemplifies what I hope will always characterize this university: a spirit of discovery, an abiding sense of faith, and a commitment to service. My vision for Marquette also draws from God's words to the prophet Jeremiah: "I know the plans I have for you . . . plans for welfare and not for evil, to give you a future and a hope" (Jer. 29:11).

Discovery requires exploration. Marquette left his native France to explore an unknown world and came to experience something new—to stand in awe before God's beauty, to listen to the rhythm of God's loving heart deep in the northern woods. He wanted to be surprised by the enormity of God's creation. And so he was!

Like Marquette, each of us is born into a society only superficially familiar to us. Indeed, our environment will imprison us unless, through the discipline of rigorous study, we investigate the world in which we live. The study of past civilizations can liberate us: they contain treasures for people in search of something new and greater. Even the familiar world of the present yields insights—pearls of great value—to those who are eager to explore. In the university setting, Fr. Marquette's spirit of discovery becomes a search for truth.

Rev. Albert J. DiUlio, SJ, is president of Marquette University.

The bedrock conviction supporting every university is that truth is connected: truth in history is connected to truth in anthropology, which is linked to truth in biology and in business, nursing, law and engineering as well. Truth is a seamless garment that justifies the sanctity of life. The pursuit of truth in any discipline should lead to God, because God is truth. And because truth is structured, coherent, and inalienable, the search for truth must remain unfettered. As Cardinal Newman told an audience over a century ago, "Great minds need elbow room ...and so indeed do lesser minds, and all minds" (*The Idea of a University*, Image Books, 1959, p. 429). Just as Jacques Marquette took at times what he later discovered to be wrong paths during his explorations in Wisconsin, so it will happen that scholars in the pursuit of truth may adopt positions that turn out to be false or misleading. But, scholars best recognize their mistakes by attending to the arguments and criticism of their colleagues. As long as people at Marquette pursue truth and not politics or ideologies, the university fulfills its mission.

The never-completed search for truth is as large as the universe, and Marquette plays a pivotal role in this endeavor. One essential requirement in the quest for truth is libraries, which form one of the great pillars of learning. During my tenure as president, I shall seek to strengthen library holdings and provide the necessary technology so that Marquette's library system becomes a richer resource in American higher education. I am determined to seek the funds and expertise necessary to develop a library appropriate for our future. This region, city, and university need the availability of a great modern library to support the explorations of students and faculty so that both can transmit their knowledge, their truth, to others.

And where do we search for truth? Marquette searches for truth within the Catholic tradition and seeks to foster an abiding sense of faith. No university can retain its traditions by hiding them under a bushel basket or by apologizing for them. Marquette remains committed to being Catholic and Jesuit. We shall not lose these traditions. However, at Marquette we pledge ourselves not only to transmitting but also to sharing and renewing the Catholic faith of our own community and with all those who seek a deeper meaning in their lives.

While remaining Catholic, Marquette University also recognizes the contribution of many outstanding faculty, students, alumni, and friends from other religious faiths and traditions. The Jewish, Protestant, Orthodox, Islamic, and Asian religious traditions also seek the truth, and Marquette benefits from their insights and efforts. The university welcomes people of different cultures, faiths and creeds, who contribute to the faith life of our campus community. Marquette University is Catholic, but not exclusively so.

The church and the university fail each other if they do not respect their roles and missions. As Jesuit theologian Michael Buckley has written, "It is in and through the Catholic university that the mission of Christ to draw all human culture to himself is given historical continuity and visibility in the twentieth century." The tension between the role of the church and that of the university is good, provided each entity remains within its own area of competence. Society is not well served when the body politic seeks to eradicate all expression of religion from civic culture. The church is not well served by standing aloof from society and failing to be informed by its insights or moved by its needs. Thus one of the essential roles of the Catholic university is to provide that meeting ground, that level playing field, where both church and society enjoy the freedom of exchange so important to the growth, vitality and credibility of each.

The virtues of a pluralistic society are eroded if people of conviction abandon their beliefs in the name of peace. Avoidance of conflict at any cost produces a false harmony in society. Marquette University desires no false harmony but will assist the church and modern society as an articulate, forceful, and cooperative partner. In doing so, the university fulfills the role envisioned for it by Pope John Paul II, who just last month described the Catholic university as "one of the best instruments that the Church offers to our age, an age which is searching for wisdom and certainty." Especially by influencing the daily activities of its community, Marquette contributes to the process of renewing a culture that has undergone tumultuous changes in the past 20 years.

A third characteristic of Jacques Marquette's life was a commitment to service, which is also a hallmark of Marquette University. In times of crisis, many social institutions do not function effectively and people then expect other institutions, such as schools, to assume new burdens, even though the tasks are unrelated to the central mission of the institution. Society unrealistically expects education in the United States to remedy many deficiencies in American life. Some in our culture call on universities to incorporate and assimilate society's immigrants, run day-care centers, convey information, teach values, conduct nutrition centers, and operate farm-teams for professional sports. Although these needs are real, endeavors to meet them are not vitally linked to the university's central mission of discovery and transmission of knowledge.

Marquette has thought about these issues, and it stands by the following pledge. The primary service rendered by Marquette to this country is and always will be precisely what it is supposed to be: education. Providing an educated and trained citizenry is not only a service of the highest order but also a work of mercy. Nothing else will increase American productivity more. Nothing else will enhance the lives of individuals as much. Nothing else will sustain the United States as a leader of nations. The largest service industry in the United Sates today is education, and I maintain that any institution that provides education only, and provides it well, must be a

prized treasure in our culture. Critics have warned about the rising tide of mediocrity in America's schools that threatens the nation. I promise to work with educational leaders in Wisconsin and elsewhere to challenge all students and faculty to shun mediocrity and to dedicate themselves to the pursuit of excellence in education.

My dream for greatness at Marquette is neither a mystery nor a secret. We will not rely upon video-marketing, slick advertising campaigns, or even upon the victorious sports teams that we will have. No, my hopes, Marquette's aspirations, are based on more substantial foundations: I seek to encourage discovery, faith, and service. In this enterprise that is Marquette—this idea of a university—we need bold people, people of great imagination, people willing to take risks. But we also need disciplined, hard-working individuals of outstanding ability and great character. Let those who desire rigorous study remain in our midst. Let those who seek education for their community come to us. Let those who hunger for Christian faith in an increasingly secular world visit our chapels, our classrooms, our laboratories, our residence halls, and our offices. Let faculty who are eager to dialogue with the international academy of learned scholars join our ranks. Finally, let all those committed to Marquette University stand with me. Together, we will walk humbly with our God and work for His Greater Honor and Glory. Thank you.

Ingaugural Address

James E. Hoff, SJ

My dear friends, I am pleased and honored to have been elected to serve as th 33rd Jesuit president of Xavier University.

I want to thank you for being with me today, for participating in this inauguration and for supporting me in this endeavor.

In the year 2000, we will celebrate the second millennium of this Christian era. At the end of the first millennium, there were no universities. The University of Paris was still to be founded, and the vast majority of people were illiterate. Now, today, there are 3,500 colleges and universities in the United States. Still only about 17 or 18 percent of the adults in our nation have completed four years of college—83 percent have not.

Of those in college today, approximately 80 percent are in public universities and colleges, and approximately 20 percent are in private independent schools which can more easily choose their own mission and their own academic programs. Of that 20 percent, maybe two or three percent of today's college students are in the 28 Jesuit colleges and universities. A Jesuit education is very precious, indeed.

Today I would like to talk about this Jesuit university called Xavier, founded in 1831 a few blocks from here on Sycamore Street. I have three comments I would like to make. First, what do I want for Xavier? Second, what do I want most of all for Xavier University? Third, what are special challenges facing us at Xavier as we approach the year 2000 and the beginning of the third millennium?

First, what do I want for Xavier University? Ladies and gentlemen, I want everything.

Let us begin with an endowment of $100 million. That's only five times more than we have right now. It's a modest sum indeed, when you realize Princeton has an endowment of more than $2 billion and Harvard more than $4 billion. One-hundred million is not too much to ask. With that, think of what we could do.

We could have $50 million additional in endowment for student aid to make a Xavier education accessible to a broader economic spectrum of American families; $25 million for endowed professorships to retain outstanding faculty—to recruit the best and the brightest; and $25 million for faculty development, faculty research and academic programs.

I want to add more books and periodicals to the library, as well as more study space. I want a new residence hall, an on-campus arena, a new student union, and, of course, I would like to see Hinkle, Alumni and Schmidt Halls renovated. And I would like a new centralized heating and air conditioning system for the campus. I could go on.

Fr. Hesburgh, former president of Notre Dame, has said frequently, "A lot of money does not make a great university—but I've never seen one without it." These are things that I really, truly, deep-down want for XU—things that we can do together.

My second point: What do I want *most of all* for XU? Some people judge a university by the magnitude of National Institute of Health and National Science Foundation grants. Other people judge a university by the average salary of the faculty. I like to judge a university by the quality of its graduates—how well prepared they are to step into a rapidly changing society, how inspired they are to work beyond themselves for other people.

What I want most of all is to hear each and every Xavier graduate say, "I received an absolutely superb education at Xavier. I could not have received a finer education anywhere in the world. And I say this because I know that I am intellectually, spiritually and morally prepared to take my place in a rapidly changing global society and to have a positive impact on that society—to live a life beyond myself for other people." I'd like for just a moment talk about this because it is so important.

We can intellectually prepare our students by providing a liberal arts and sciences program with a strong core curriculum. Our graduates will have the ability to think critically, to evaluate, to express themselves clearly and effectively through the written and spoken word. Graduates who are competent, informed and who have learned how to learn—that's the beginning of what I want most of all.

But that's not enough in a Jesuit education. For our graduates to live full lives, they need to be spiritually prepared as well. Xavier faculty are interested in all of

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Rev. James E. Hoff, SJ, is president of Xavier University.

reality, including God. For them, the study of science and religion are not incompatible with intellectual integrity. Both can go on at the same time. I would feel our graduates are cheated if they leave Xavier without an opportunity to reflect on God's word—about who he is and how we should live together—or if they have not had an opportunity to reflect on their own relationship with God and to deepen that relationship. I say that for all of our students—Protestant, Catholic, Jew, no religion. This is not dependent upon any one religion. I want all of our graduates to have that kind of opportunity.

I feel, in a similar way, that they need the opportunity to reflect on the great philosophical questions which have preoccupied men and women from the beginning of time so they can sort out their own lives—the meaning of life and of human existence. What kind of person am I now? What kind of person do I want to become? We would be cheating our graduates if they did not have the opportunity.

Moral preparation: There is no one more dangerous than a bright person without conscience, without moral sensitivity. There is no one who can be more destructive in our society than a person who is very, very intelligent, highly educated, but without moral sensitivity.

Our students must become aware of the ethical issues in their field and the ethical issues facing us in general. What is a just war? Can you justify feeding a person who is comatose month after month after month? I would hope our graduates are aware of these questions, and that they have some idea of how these issues have been resolved traditionally. And I would hope they have some idea of how to resolve them today.

But that is not enough for a full Jesuit education. Our founder, Ignatius of Loyola, did not go into education only to see students develop to their personal potential. He was just as interested in their formation as leaders, to become good citizens and to work for the betterment of society. Inspiration, then, is a very important part of Jesuit education.

Jesuit education is education of the heart. Education in compassion and in magnanimity, large heartedness, great heartedness, so that the people who graduate from Xavier are going to live for others, not just for themselves. And some are going to be inspired to do great things. That also is part of a Jesuit education at Xavier.

Finally, my third point. What are some of the challenges facing us at Xavier as we approach the year 2,000 and the third millennium?

The first challenge, I believe, is whom shall we educate? Who shall have access to this precious Xavier education? In a nation in which only 17 percent of the adults have completed four years of college, it would seem the most talented, the brightest, our potential leaders are ones whom we should educate if we expect our democracy to survive. Should that be the focus of Xavier?

It's difficult to believe that in this same democracy, a major segment of our society has been historically deprived of higher education. It was not until the Omnibus Civil Rights Act of 1964 that public and private universities began to open their doors, to any great extent, to African-Americans so they could receive a higher education.

Should our focus be on recruiting and educating more minority students than we are at present? By the year 2,000, one-third of the 18-year-olds will be minorities. Should that be our role?

Every day it is becoming more evident that we people on Planet Earth—Jew, Christian, Moslem, Arab, African, Caucasian, Oriental—desperately need to better understand each other so we can live together in harmony and peace. Should Xavier be recruiting and educating more international students? We need to, not only for their sakes, but for the sake of all of us on campus. We need greater opportunities to understand other peoples and cultures so we can live together in harmony and peace. Whom shall we educate? That is our first challenge.

Our second challenge: What shall we teach them? We are living in a situation of knowledge explosion which is radically changing the way we live.

Take, for example, the field of cardiology. Physicians have been studying heart disease for centuries; yet the great discoveries in the treatment of heart disease have all occurred in the last 25 years or 30 years. A physician finishing his residency in internal medicine specializing in cardiology in 1960 would not have had access to open heart surgery and bypass surgery, much less to heart transplants. That physician never heard of angioplasty. Pacemakers were not yet in vogue. And as for the vast array of drugs with which we treat heart disease today, those have all been discovered in the last 25 to 30 years.

Our challenge, then, is really to prepare our graduates for 25 to 30 years from now, for the year 2020. How do we teach them? Perhaps what's more important is to teach them how to learn and how to continue learning; how to live and to continue living. What will the role of continuing education be in the future? How are we going to handle the knowledge explosion?

The third and final challenge: How do we prepare our graduates to become, not only citizens of the United States, but citizens of the world? The Planet Earth is shrinking. Right now, if I have the proper downlink from a communications satellite, I can receive the news live from Moscow, Paris, and Iraq. An almost instant sharing of knowledge is possible. And I can get on the phone and call up my stock broker in Tokyo right after the news broadcast. We're living in that kind of world.

We are becoming more and more internationalized. The issues we face are more and more international. Political and social problems are now international. We look at the refugee problem after the war in Iraq—that is an international problem. Food distribution and crime are international problems. We speak of a new political

order, that is a new order for the whole world not only for a part of the world.

We need to understand other people, know their languages, understand their cultures and their ways if we're going to be able to live together in harmony and peace. That's an enormous educational challenge facing us as we enter the third millennium.

These challenges will be our collective responsibility as faculty, trustees, alumni, friends, and students of Xavier. It will be our responsibility to fashion a Xavier which is prepared to enter the third millennium and to gather the resources necessary to accomplish our goals.

I am truly proud and grateful to be part of this 150-year-old Jesuit university. I intend to be here for a good number of years. Together, with God's help, we will fashion an ever-greater Xavier University. And we will listen to our graduates say, "I have received an absolutely superb education at Xavier. I could not receive a finer education anywhere in the world."

Women's Colleges
Reaffirming the Strengths of Tradition

Karen M. Kennelly, CSJ

We are assembled today at a women's college, sponsored by women, the Sisters of St. Joseph of Carondelet, for the purpose of educating women in the higher branches of knowledge. This year, as it welcomes its tenth president, the Mount celebrates the 65th year of its existence. It is fitting, therefore, that we reflect today on the tradition of women's colleges founded by religious congregations, of which Mount St. Mary's is so proud a part, and on the educational mission to which it is dedicated.

In 1727, the first group of nuns arrived in New Orleans from Europe to establish an academy for girls. The efforts of this Ursuline order laid the foundation of educational work carried forth in America which is unparalleled in the world. In no other nation has so large a portion of the Catholic population received its elementary and secondary education from nuns. The idea of a liberal arts college for women and the advancement of health care education have been uniquely molded in America by the influence of nuns. This singular contribution to women's higher education is what I propose to explore with you now.

The first Catholic colleges for women in the United States were established in the 1890s by nuns such as Julia McGroarty and Antonia McHugh who had attended, and later taught in, the early academies founded in this country by nuns. The step from academy to college was daring in terms of social controversy and finances. The times did not encourage educating girls beyond high school.

One argument against educating women which I am fond of quoting, so aptly does it reflect the deep-seated prejudices of the times, stressed women's alleged physiological limitations. Women, argued learned physicians of the day, had smaller and less complicated brains than men, thus endowing them with a diminished capacity for learning. Arguments about the foolishness of higher education for women as beings destined for domesticity persisted into the twentieth century. One Roman Catholic bishop reasoned in 1905 that women were intended by God to be wives and mothers and that they did not need to be as educated as their husbands, to whom they were subordinate. There was no need for women to read newspapers and novels, occupations for which higher education would presumably fit them, for "smartness is not becoming to a woman."[1]

Nuns were too experienced to be dissuaded by such arguments. Their own careers contradicted the reasoning which would enshrine women on a domestic pedestal and remove them from the halls of academia, and they were increasingly disturbed by the exclusion of women from Catholic colleges. By the 1880s they had added one and two-year collegiate departments to standard academy courses in many parts of the country.

The first recognized Catholic colleges to offer baccalaureate degrees to women were the College of Notre Dame in Baltimore and St. Mary's in South Bend, both of which added college studies to an existing academy in the 1890s. They were followed by Trinity of Washington, DC, which secured a charter in 1900 as an independent baccalaureate-granting institution.

Those of us who face the challenge of introducing the children of a new generation of immigrants to higher education in the 1990s can appreciate the adventure and challenge of conducting a Catholic women's college in the 1890s. American women religious representing congregations from the School Sisters of Notre Dame in Baltimore to the Sisters of the Sacred Heart of Jesus and Mary here in Los Angels exhibited outstanding qualities of leadership and resourcefulness as they established colleges for women throughout the country. We are struck today by their autonomy and authority as women of vision, boldness and practicality.

Mother Margaret Mary Brady's forthrightness in the founding of Mount St. Mary's is a clear example of these qualities. Her congregation had become experienced educators since coming to America in 1836, beginning with schools in the central and northern Great Plains and the East. They moved south, southwest and west as the Catholic population grew, establishing Indian mission schools and an academy in Arizona in the 1870s.

In Los Angeles, the success of the sisters' academy prompted Mother Margaret Mary, in June of 1925, to discuss with the local bishop the possibility of establishing a Catholic college for girls. Within three months, this intrepid woman had secured permission to start a college

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and had negotiated with the state to incorporate as a baccalaureate-granting institution. When classes commenced on September 15 on academy grounds, the college had a class of 25 freshman and a faculty of four sisters augmented by five lay teachers.

It was again Mother Margaret Mary who concluded purchase, three years later, of the site where we are now gathered. Descriptions of the sisters' exploration of the area compel us to add physical stamina to the list of requisites for women's college founders. The college dean vividly described her first visit to the 33 acre tract: "There was no road, and the climb had to be made through brush—sage, mostly, chaparral and sumac. The guide sent his dog on ahead of us saying 'if there is a rattlesnake in the brush, the dog will bark.' We were grateful that the dog did not bark, though we did see rattlers coiled around the branches of the black walnut at the summit."[2]

Purchase of the land, to which 21 more acres were later added, and construction of the first buildings represented an enormous investment for the religious community at the time. Thirty years later the congregation accepted more responsibility by extending the college into the downtown area with the opening of the Doheny campus.

At the time of its founding, Mount St. Mary's was one of 26 liberal arts colleges for women administered by Roman Catholic congregations. Between 1926 and 1955, the number increased to 116 four-year and 24 junior colleges, offering women in every sector of the country access to a liberal arts education in the Catholic tradition.

From the beginning, the Sisters of St. Joseph of Carondelet strove for excellence in their colleges. They formed faculties drawn from the best of their academy teachers and augmented them with outstanding lay teachers. Curriculum was structured to meet the needs of the student body which, in the early years, was mainly composed of daughters of immigrants—mostly from Europe, but also from South America and Asia. Today Mount St. Mary's stands out among its sister colleges as the most ethnically and culturally diverse—of every ten students matriculating at the Mount, four are Anglo, four Latina, one Asian, and one black. In addition, typically, women from 15 to 20 countries are enrolled.

Our continued emphasis on women's education and cultural diversity places Mount St. Mary's among a select group of institutions of higher learning in the United States: Only 4 percent of the more than 3,000 colleges are women's colleges, including 46 Catholic colleges for women. The Mount's continued single-sex orientation is rooted in the awareness that while women have come a long way since the first women's rights movement they have a long way to go. Nowhere is the distance yet to be traveled on the road to full liberation of women more evident than in the field of education.

This last decade of the twentieth century finds us with much to learn about the education of women, and with solid arguments for maintaining colleges for women as a valued alternative in our national system. Research findings demonstrate the fact that women are disadvantaged learners in coeducation classrooms, and that single-sex education has positive effects for women.

Discrimination reveals itself in subtle and not-so-subtle ways in academia. Recent studies show that male students are called upon more often in the college classroom; receive more informal feedback from teachers, the majority of whom are men; receive better eye contact; have their names remembered more; and, in general, are more encouraged. In response, male students tend to dominate classroom discussion. Women, on the other hand, are interrupted more frequently; have their names forgotten more readily; and are more likely to receive disparaging remarks or discouragement from teachers. Comments on their appearance tend to be more frequent than comments on their ability.[3]

The result of these classroom dynamics is that even among the most gifted women there tends to be a diminishment in self-esteem and stunted intellectual growth. A telling study conducted at a prestigious East Coast university followed a group of men and women students over their four-year college experience, asking them whether or not they would characterize themselves, in comparison with their classmates, as above average. Nearly as many freshmen women as men saw themselves as above average at the outset, the women's self-esteem apparently having been reinforced by such obvious signs of ability as graduating from high school with valedictorian rank, high SAT scores, national merit listing, and the like. But four years later at graduation, the percentage of male students thinking themselves above average had increased, while the number of women holding that opinion had decreased to zero.[4]

The startling findings of the study are partially explained in gender-related developmental psychology research done over the past several years. Such research noted that "highly competent females are especially likely to underestimate their abilities."[5] Other studies show that girls with higher intelligence scores than other girls express unrealistically low expectations of success. In the face of these findings we have a strong incentive to maintain the women's college alternative.

Still other findings in these same studies, as well as our culturally diverse student body, challenge us here at Mount St. Mary's to evaluate the educational experience we are providing in terms of who and what we are teaching. A central finding with enormous relevance for us and one that cuts across ethnicity, race, and age is the crucial role self-esteem plays in a woman's development. Accordingly, ours is an education that acknowledges a woman's need for affirmation and community as a prerequisite to, rather than an outcome of, the learning process. At Mount St. Mary's College we pose and answer the questions, "What does a woman need to know?," and,

"How can she best learn it?"

There is considerable reason to believe that colleges for women have achieved success in their efforts to the degree that they have addressed these questions and have embraced the values of affirmation and cooperation. Elizabeth Tidball's findings about the remarkable rate of achievement by alumnae of women's colleges, as well as other studies, show that graduates of women's colleges in 1990 are more than twice as likely as their sisters at coeducational schools to continue their formal education and earn doctoral degrees. We also know that a high percentage of women in leadership positions are alumnae of women's colleges. For instance, 30 percent of the women in a 1987 ranking of the 50 highest placed women in corporate America were products of women's colleges. This was true even though of all college educated women, only five percent graduated from women's colleges during this period. At Mount St. Mary's we take special pride in another mark of success—the proportion of disadvantaged students who complete associate degrees and go on to earn their baccalaureate degrees.

At this juncture in our national history, when concern is being expressed on all sides over deteriorating standards and quality in the country's educational system, we find compelling reasons to reassert the need for the women's college alternative and to renew our dedication to education for women. At Mount St. Mary's this process takes the form of serious questioning in curricular and academic planning groups, reiterating the concern for what a woman needs to know and how she can best learn it. A dialogue is being carried on, drawing from each member of the Mount community and our shared heritage of Catholic thought, liberal arts ideals, and standards of excellence in education for women.

As in our beginning 65 years ago, when our work was 'substantially done' by members of my sex, we treasure the predominately female faculty and staff, seeing in them the role models so essential for the woman student's development as a person and leader in society. At the same time, we esteem the men who work with us to make Mount St. Mary's College truly a woman's place for growth—growth in the knowledge that liberates and in the faith and love that inspire action for the common good. We are greatly encouraged in our daily educational efforts by the 8,000 Mount alumnae who are models and mentors for our students by reason of their lives of love and service.

In conclusion, let us take this occasion of the welcoming of new leadership to utter a profound word of thanks. We are grateful to our predecessors for bringing us to where we are. We pledge to them our continued effort to make Mount St. Mary's a place where women of all walks of life and cultural heritages are inspired to be and do the best of which they are capable.

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1. William Stang, bishop of Fall River, Massachusetts, in *Socialism and Christianity*, 1905.

2. Sister Dolorosa Mannix, "Mount St. Mary's College," Los Angeles.

3. Daryl G. Smith, "Women's Colleges and Coed Colleges: Is There a Difference for Women?," *Journal of Higher Education*, 61:2 (March/April 1990) pp. 191-95, cites and corroborates earlier research by Elizabeth Tidball, Alexander Astin and others.

4. "Studies Link Subtle Sex Bias in Schools with Women's Behavior in the Work Place," *Wall Street Journal*, 9/16/88.

5. "Children's Achievement-related Expectations as a Function of Academic Performances, Histories and Sex," *Journal of Educational Psychology*, 72.

Inaugural Address

Kent M. Keith

Bishop Ferrario . . . Father Eden . . . members of the clergy . . . Chairman Williamson and the Chaminade University Board of Regents . . . President Moder . . . President Emeritus Roesch . . . representatives of other distinguished universities . . . Chaminade University faculty, administration and students . . . friends . . . family . . . and special guests.

It is my privilege, as the new president of Chaminade University, to share with you my understanding of the character of our university, and my vision of the direction our university will take in the coming years.

First, our character as a university. We are a value-centered liberal arts institution which is Christian, Catholic, and Marianist. I would like to explain what that means to me.

WE ARE A VALUE-CENTERED LIBERAL ARTS INSTITUTION

Higher education in America today is a broad, complex, and varied field. There are state universities, community colleges, business colleges, research universities, and liberal arts colleges. Different institutions respond to different needs and fill different niches.

Chaminade University has chosen to be a liberal arts institution. We believe that a liberal education provides many significant benefits to our students. It gives them an excellent foundation for lifelong learning and personal growth. It gives then the broad orientation which they will need to successfully change careers in response to new developments in the workplace. And it gives them the background necessary for effective leadership. Effectiveness in top leadership and managerial positions depends on a person's ability to understand people, to integrate information and values, and to see the world in the larger context of social, economic, political, and cultural realities.

We offer specialized courses and degrees which relate to the practical world of business, government, and a variety of professions. However, even when students choose to specialize, nearly fifty percent of all their courses for their bachelor's degrees are in the liberal arts core. We are committed to the liberal arts.

As a liberal arts institution, we teach the humanities, the arts, the social sciences, and the natural sciences. We share the richness of the human heritage with our students and the general community. We transmit, critique, interpret, and enhance our own culture and those of other parts of the world. In doing so, we seek to expose our students to the rigors and satisfactions of the life of the intellect. We teach them to think critically and compassionately. We teach them how to relate moral and ethical issues to facts and hypotheses. We prepare them for productive lives as participants in a democratic society.

Values are central to the human heritage which we impart to our students. Those values carry with them the cumulative wisdom and experience of all civilizations, past and present. Those values include love, truth, loyalty, beauty, honesty, responsibility, fairness, goodness, service, justice, compassion, courage, commitment, faith, hope, honor, discipline, and duty.

In today's world, in which the speed of change increases daily, these ancient values may sound anachronistic. The reason, I think, is that we have become so mesmerized by technological change that we have forgotten what has *not* changed. Fundamental human needs have not changed—not in the last 5,000 years. The human need for meaning; the need to love and be loved; the need for community; the need to contribute and to be recognized for contributing—these are human needs which have existed since the earliest recorded human societies.

I am among the many who are enthusiastic about the opportunities which new technologies can bring us. But the use of these technologies must be humane. Furthermore, we must not forget that our quality of life has more to do with the quality of our human relationships than with the quality of our machines. And the quality of our human relationships depends on an understanding of, and respect for, human values.

I believe that American society has been undergoing a crisis of meaning. The crisis is a *lack* of meaning. Somehow we became successful and modern and proud, and broke away from the old values. Somehow we decided that all was relative and subjective, everybody and every-

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Kent M. Keith is president of Chaminade University.

thing was okay, there is no right or wrong, you do your thing and I'll do mine. Soon, we were into materialism, "me-ism," drugs, sex, cults, and even violence. We became the "now" generation, focused on immediate gratification, and much too busy to read the minutes of the last meeting. Our highest standard of behavior sank to the level of "if it feels good, do it."

How did we become so proud as to think that we could do without the values that have given meaning to people of all cultures and countries for thousands of years? What immense arrogance turned us away from the hard won wisdom of all who have gone before us?

And what could be more self-defeating? Those who abandoned values treated nothing as sacred, and then became discouraged that the world was so profane. They treated people and things as cheap, and then became disillusioned by the world's cheapness. They ascribed no value to anything, and then became outraged that things were without value.

By now, it must be clear that something is missing. Not a magical, mysterious, surprising something, not a technological something, but something old and deep, as old as Time, and as deep as Heaven. Something that has guided human life on this planet for thousands of years: a sense of values.

At Chaminade University we teach values, not because they are old, but because they are true. We turn to values, not to take us back, but to guide us as we go forward. They are not the baggage we carry on our journey. They are the compass in our hands.

We cherish academic freedom. When we teach values, we do not require our student to agree with us. We encourage them to make their own choices. But we should not pretend that, in our eyes, all choices are equally right and good. We must tell our students what *we* think is right and good. We fail them if we take no stand at all. To force them to believe something would be wrong. To pretend that we believe *nothing* would also be wrong—it would be dishonest. We owe our students our best advice, our truest beliefs, our most fundamental values.

WE ARE CHRISTIAN AND CATHOLIC

Our truest beliefs and most fundamental values are Christian. Our university is built on some simple truths: that there is a God; that it matters how we relate to him; that it matters how we relate to each other; that it matters how we live. Our university is built on the person and teachings of Christ. It is built on our love of God, and our love of our neighbors. It is built on a sense of wonder and intense curiosity about the nature of the world which God has created for us. It is built on a commitment to the search for truth.

As a Catholic university, we are confident that there is no ultimate conflict between faith and reason. We believe in the unity of creation, and the ultimate unity of all secular and religious truth. We therefore believe that faith and reason must be combined for human beings to reach their fullest potential.

As a Catholic university, we are committed to an open dialogue in the search for truth. We are characterized by the ecumenical spirit. We welcome students of all faiths. We consider ourselves enriched by the diverse backgrounds of our students, who come to us from 25 different countries and 35 different states. We not only welcome differences among us, we treasure them. We not only respect those who follow different paths, we seek to learn from them.

While not forcing religious beliefs on our students, we strive to create an environment in which they can discover or strengthen their faith. We know that merely observing faith from the outside and living it from the inside are different experiences. We believe that *living* a faith can make the world a richer, more beautiful, more meaningful place—a place in which true joy, in the deepest sense, is possible. The world of spiritual beauty is made available to students at Chaminade in a way in which it is not available at many other universities.

One characteristic of Catholic education is the requirement that students take religion and philosophy courses. At Chaminade University these courses survey the world's major religions, address ethical dilemmas, and examine current issues in Christianity. The reason for requiring these courses is more than our desire for our students to get a good liberal arts education. We think our students should begin now, asking themselves about the meaning of life. Personally, I have seen many young people graduate from their universities, get good jobs, marry well, have nice children and nice houses, and then wake up one morning, ten years later, wondering—what is it all for? Is this what I was born to do? Does my life make a difference? Those are good questions for life's journey. In answering them, we all need a road map. Religion and philosophy may not determine the road we will take, but they are the map which helps us understand where each road leads.

As a Catholic university, we want to help men and women develop their God-given talents to the fullest. We want to help them become more loving, more responsible, and more responsive to others. We want to help them lay the foundation for their personal fulfillment as friends, spouses, parents, and members of their communities. We want to help them become human beings of good character.

To do all that we want to do for our students requires care and concern for each of them as individuals. There is no way to mass-produce the results we have in mind. Our style of education is therefore not the large lecture hall with hundreds of students. Our lecture classes usually range from 8 to 24 students. Nor do we save our professors for research and ask graduate students to teach

in the classroom instead. Our teaching is done by professors.

Individual and small-group attention is a fundamental characteristics of our university. It allows professors and students to enter into a dialogue. Dialogue is the basis for a true community of scholars—students and teachers working together, interacting, sharing a common purpose. The discovery of self and the discovery of truth are human processes which are interactive, oral, and personal. One-on-one dialogue and small-group discussion are the right settings for these discoveries.

In the final analysis, teaching is not giving information to a student, but guiding and encouraging each student as he or she masters information and transforms it into knowledge and then into personal wisdom. The result of this process is that students do not merely understand the truth; they have made the truth their own.

Finally, as a Catholic university, we are characterized by a concern for social justice. We care about others. World hunger and disease, war and conflict, the plight of the homeless and the poor, racial and sexual discrimination—these are issues which our students must understand, and issues about which we encourage them to care deeply. We want to give our students a sense of how urgently their talents are needed by others. We want to help them to become dedicated to the service of humanity.

WE ARE MARIANIST

Our university is named after a man who dedicated his life to the service of humanity: Father William Joseph Chaminade, a French Catholic priest who lived from 1761 to 1850. He lived through a tumultuous period in French history, including the French Revolution, with its Reign of Terror, and the wars of Napoleon. For five years, he worked in secret, ministering to his people even though to do so was to risk death by the guillotine. In 1816 Father Chaminade founded the Daughters of Mary, and in 1817 he founded the Society of Mary, whose members are today known as Marianists. A primary purpose of the Marianists is to educate leaders.

Father Chaminade left a great legacy. Today there are 111,000 students in 106 Marianist schools and universities in 30 countries. We are proud to be part of this major international educational effort.

The Marianists first came to the United States in 1849. They founded the University of Dayton in Ohio in 1850, and St. Mary's University in San Antonio, Texas, in 1852. In 1883 they came to Hawaii and assumed the leadership of St. Louis School here in Honolulu and St. Anthony's School on Maui. Two years later, in 1885, they assumed the leadership of St. Mary's School in Hilo, serving there until 1951, by which time the school had become the co-ed St. Joseph's School.

Chaminade University was founded on the St. Louis campus in 1955. We are proud to be part of this distinguished local tradition of education. Five generations of leaders in Hawaii have graduated from Marianist schools.

Sometimes I wish I could have been here in 1883, when the first Marianists came ashore and walked up Fort Street to the cathedral. They were welcomed by Father Damien, who celebrated mass for them. A few years later, St. Louis School was thriving so well that King Kalakaua himself used to attend the school's music and drama performances.

The Marianists and their educational institutions are characterized by a strong sense of community and a family spirit. The Marianists are consecrated to Mary, the Mother of Jesus, whose distinctive quality is life-giving, nurturing love. Mary heard God's word, and took the risk of acting upon it. The early Marianists took the risk of coming to a new land. Our university was built on the selfless dedication of the Marianist brothers, sisters, and priests, and those who joined them over the years, working hard to give others opportunities to learn and grow and reach their potential as human beings. The love that built our university has been strong here in our islands for more than a century.

A VISION FOR THE FUTURE

I have given you my understanding of our character as a university: We are a value-centered liberal arts institution which is Christian, Catholic, and Marianist. Now I would like to share my vision of the direction our institution will take in the coming years.

I believe that Hawaii needs a liberal arts institution which is a high-quality alternative to the state system and to US mainland colleges. My experience is that state systems have difficulty providing the individual attention and value-centered education which is typical of small liberal arts colleges. And liberal arts colleges on the mainland which *do* provide individual attention and a value-centered education are extremely expensive, and beyond the reach of many. Thus, there is a need for an excellent, affordable liberal arts college right here in Hawaii.

Chaminade University's goal is to meet that need. Our goal is to become the finest liberal arts institution in Hawaii, and then in the Pacific.

There are five ways in which we intend to be the best. First, we intend to be the best in terms of teaching. Second, we intend to be the best community of scholars. Third, we intend to be the best in terms of our ability to stimulate the intellectual and personal growth of our students. Fourth, we intend to be the best in terms of leadership training. And fifth, we intend to be the best in terms of holistic education—educating the whole person, intellectually and spiritually.

There are many steps we will take and many programs we will launch in the coming years. Let me mention a few

today.

First, we will be the pre-eminent center for the education and training of leaders in Hawaii. The education of leaders is a primary mission of the Marianists and our university. We will be an excellent place to prepare for a life of leadership in business, government, or community affairs. The Chaminade Leadership Institute will provide workshops, seminars, projects and practicums to awaken in our students and the broader community the desire to be servant leaders—leaders who do not ask, "How can I gain power?" but ask instead, "How can I serve others?" In time, we will offer programs for people of all ages, all professions, and all types of experience who seek to become leaders, or wish to be better ones.

Second, we will become a major center for the practice and study of religion. We will begin by becoming a resource for the Catholic Church and its schools. We will continue by enhancing our religious studies department, and supporting the religious institutes already on campus. We will become a center of ecumenical dialogue. We will stimulate scholarship in regard to all the world's major religions.

Third, we will seek specific ways to be of service to the community around us. Our first goal is to assist in meeting the state department of education's pressing need form more teachers. The state university system can meet only part of that need. We have been asked to help, and we will do all that we can. For the past 170 years, the Marianists have been teachers of teachers.

Fourth, we will be a source of innovation in the world of higher education. We will try new subjects, formats, and methods and share them with other institutions. A major goal is to increase the programs available to non-traditional students, so that lifelong learning will become a reality.

Fifth, we will be national and international. We will build our ties with our sister Marianist universities, with other universities on the mainland, and with universities in foreign countries. We will make international experiences available to our students.

Sixth, we will build our student activities program. We realize that it is not enough to learn *what*—it is necessary to learn *how*. It is not enough to learn values—it is necessary to practice them. We want our students to learn how to work together to achieve as groups the things which cannot be achieved as individuals. We want them to learn good human relations skills, in an environment in which coaching can help.

SOME PROMISES

And now I will make some promises. I promise that we will aspire to live greatly and to exemplify in our lives and in our institution all that is noble and good. I promise that we will have the courage to take risks for what is noblest and best. I promise that we will aspire to act with a generosity of spirit, among ourselves and with others.

I make these promises with humility, knowing that from time to time, we will fall short, and fail to do what we set out to do. We are not perfect. But we will *stand* for what is right, and *live* for what is right, and strive to *do* what is right. I see no point is aspiring to anything less. Let the world know that a banner has been raised on the hill known as Kalaepohaku. It represents the highest standards and the highest ideals. No matter how strong the gale, no matter how severe the storm, no matter how dark the night, that banner will remain. I promise.

And I promise one more thing. In all that we do, we will know the meaning of joy. We will sing, and laugh, and share the true happiness which only those embarked on a high purpose can share. We will have fun. This is the work the Lord has given us, and we will rejoice in it. With his help, our lives will bear witness to the wonders which love and faith and hard work can produce.

OUR FIELD OF DREAMS

And so, here we stand: A small university committed to the big truths. A young university built on ancient values. A good university poised to become a great one. A university astir with dreams of an exciting future for ourselves and those we serve.

I was very touched by a recent movie, "Field of Dreams." It is a movie that is hard to describe, perhaps because in many ways it is a wonderfully chaotic fantasy. But if so, it is a fantasy with humor and love, mystery and miracles, values, and the reconciliation of a father and son. It is a fantasy about our aching need to fulfill our most cherished dreams. It is about our yearning for what is good and simple and true.

In the movie, a young farmer, a product of the 60s, hears a voice which says: "If you build it, he will come . . . If you build it, he will come." He sees a vision of a baseball field in his cornfield near his house. He decides to heed the voice, even though he is puzzled and doesn't know what it means. He plows up a portion of his cornfield, builds the baseball field, and waits. One day, a famous deceased baseball player shows up on the field. Then he brings others. Soon there is a whole team of famous deceased baseball players, men who love the game. For them, being able to play again is the meaning of heaven. Not everybody can see them out there, playing each day; but the farmer, his wife, and his daughter can see them. They sit in the bleachers and munch popcorn and watch them play.

Having plowed up part of his cornfield, the farmer has less corn to sell, and he can't make ends meet financially. His mortgage is about to be foreclosed; he is nearly bankrupt. He is under pressure to sell the farm. But those around him who believe in the field of dreams tell him he should keep the farm and the field, because others will come and gladly pay to watch old-time baseball. He

believes, and keeps the field. At the end of the movie, the camera pans up toward the distance, and one can see a long line of cars approaching the field. "They will come," his daughter had said. And they do.

It turned out that the voice the farmer heard was his own voice. We, too, must listen to our own voice, the voice of our own history and tradition. We, too, must build our own field of dreams at Chaminade University. It will be filled with love and human values. It will be a place where one can find what is good and simple and true.

If we build it, they will come . . . If we build it, they will come.

To God be the glory.

Franciscan Charism and Higher Education: Challenges and Opportunities

William E. McConville, OFM

This is the first time that I have given a presentation which has been given the designation "keynote." I must confess that I initially felt it to be a burden. Somehow I was going to have to take these two complex themes—Franciscan charism and contemporary higher education—and treat them comprehensively and find some way of creatively (and perhaps originally) interrelating the two. I must confess that I found the task daunting and, further, that I found myself getting the bends from attempting to do that kind of intellectual mountaineering. It was the dictionary which restored my equilibrium, however. If Webster's is correct, a keynote is a modest reality indeed. Musically it is simply the "first and harmonically fundamental tone of scale." A liberating insight! The keynote is not to be confused with the development nor, even more happily, with the resolution of a composition, at least in our post-modern period. Permit me, then, to take advantage of my more modest role in today's symposium and to sound a couple of preliminary notes. They will not be startling in their novelty.

A first note, indeed a fundamental note, must give us some sense of the radically altered situation in which the topic of this symposium is being raised. Even before attempting to describe the change in the nature of our colleges, we have to recognize the significance of a change in vocabulary. I think it safe to say that thirty, perhaps twenty-five, years ago the word "charism" would not have been in the title of this symposium. Our vocabulary then would have run more in the direction of the "Catholic College," or, if more narrowly focused, "The Franciscan Order and Higher Education." That vocabulary, much more juridical and institutional, reflected the then current situation. Our colleges were owned and controlled by the orders or communities which founded them. Boards of trustees were identical with the governing councils of these communities; they appointed the president. There was a preponderance of religious on the faculty. Enormous residences housed them. The non-religious faculty, as well as the students, were almost all Catholics. Theology departments taught Catholic doctrine; the philosophy department provided the necessary supports. The ca npus code of conduct was basically co-extensive with Catholic moral teaching.

For many an older colleague, of course, those were the glory days. The use of the word "charism" signals we are in a quite different world. The ownership of colleges has been transferred to boards of trustees which are predominantly lay, with some religious representation. The president may or may not be a member of the founding religious community. Religious are a distinct minority on the campus, occupying some administrative jobs and the campus ministry, while a few actually teach in the classroom. The faculty is considerably more diverse; the students somewhat less so. The theology department has become a department of religious studies. As regards the campus life, the college has eschewed the role of acting *in loco parentis* as well as *in loc eccelesiae*. The literature of the college—campus viewbooks and student life manuals—speaks about creating caring environments where young people can make responsible decisions informed by a religious ethos.

Within this quite different context new questions are posed. Now we ask ourselves "How can the entire life of the campus reflect Franciscan values?" or "How can the curriculum reflect the Franciscan intellectual tradition?" or "Should there not be a component on Francis of Assisi during a compulsory course for the frosh, introducing them to college life?" In answer to the first question, a college committed to the Franciscan ethos will often stress respect for the individual person, the creation of a community, and the commitment to develop the affective as well as the intellectual. Those engaged in answering the second question will look to ways to introduce the study of classic Franciscan texts into the core curriculum. There has been much creative thinking along these lines among our various institutions. One of the purposes of this kind of gathering is to share with one another what we have been doing.

It is within this context that the emphasis on the word "charism" is very suggestive. We know that, with its roots in the Pauline theology of the Christian community, charism describes a free gift of God, often related to a

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service or function (teaching, healing, prophesying) which is given for the common good, for enriching the shared life of the Body of Christ. "Charism" has become part of our contemporary religious speech as a result of the biblical renewal, the conciliar agenda, especially in regard to the renewal of religious life, and the growing interest in spirituality. But, whatever its precise theological meaning, the word "charism" evokes a world of vision, energy, freedom, of gentle leaven, of a gift given on behalf of the many. And, I think it safe to say, it is a gift that exists in an uneasy relationship with institutions, even educational institutions. While there are those who contend that charisms need institutional embodiments for full development, there are also instances in which a charism is betrayed or transformed into something else by being routinized.

As we addressed these issues I believe that many of us discovered certain realities which have become fertile opportunities. The first is the enthusiasm which exists on our campuses for raising the question of Franciscan identity. Certainly there are some who are skeptical, sensing in it a return to a narrow sectarianism or a shrewd public relations gesture. But, on balance, there is a conviction shared by many, that all areas of collegiate life will be enriched by attending to this question. While not many of us work at institutions which are often characterized as distinguished, we can at least be proud of the fact that our schools are distinguishable by the enlivening presence of the Franciscan charism.

The second fact is the recognition that the bearers of the Franciscan charism have not exclusively been the members of the community. As a matter of fact, the *genius loci*—the spirit of the place, as Newman called it—has been shaped and molded by many who shared the vision and the values. The third fact flows from this—that the charism will continue to shape the self-understanding of the college, its curriculum, and the various ways the campus lives and works together, only through a process that is genuinely collaborative and inclusive, that respects people's intelligence and freedom, as well as the integrity of the processes by which the college does its business. Thus it is incumbent on a religious community to think through its approach to preparing a young man or woman to work in a college setting.

The changed relationship of our religious communities to the colleges in which we serve is reflective of a transformation which has occurred in the wider church. It is possible to argue that our former relationship found a parallel in the church's attempt to relate to the world under the rubric of "Christendom." The church saw itself as the sole repository of grace and truth, sought to see the agenda for the world, and on occasion succumbed to the logic of domination. In a corrective to this approach the Second Vatican Council offered a vision of the church as the sacramental servant of the Kingdom of God and the world itself as already graced and alive with the presence of God. Thus, in its *Pastoral Constitution on the Church in the Modern World*, the council invited the church and the world into mutual dialogue and collaborative effort on behalf of the welfare of the whole human family. The church is to make common cause with all men and women of good will in the service of unity, dignity, and freedom. And so the parallel can be made that, as the church serves the world by offering it the message and ministry of the Gospel, Franciscans serve academic institutions by offering them the Franciscan charism.

There are, however, difficult questions which must be addressed by Franciscan communities which claim a special relationship with colleges and universities and seek to serve within them. The first has to do with the definition of the charism itself. We all know the difficulty of trying to grasp this reality. Someone once aptly suggested that when Franciscans return to their origins they find to their dismay "muddied sources and tangled roots." As overwhelming and attractive a figure as Francis of Assisi was and is, he remains illusive and the nature of his legacy hotly contested from generation to generation. Discussions among Franciscans, Capuchins, Conventuals, Poor Clares, and Third Order Franciscans on these matters are rarely irenic. Add to all of this the difficulty of the attempt to retrieve the Franciscan intellectual tradition as practiced by luminaries as diverse as Bonaventure, Duns Scotus, and William of Occam. The task is formidable. I suspect that, on occasion, many of us involved in higher education cast an envious glance at our Jesuit brothers with their frequently thumbed volumes of the Spiritual Exercises and an historically clear model of Jesuit education. (In our heart of hearts, of course, we know that they are struggling with similar issues; there is an increasing use of the language of "the Ignatian charism" in higher education.) We cannot circumvent this complex question lest we allow the charism to be solely identified with a breezy and friendly informality which may be characteristic of our campus communities.

The second is, in my judgment, even tougher. It has to do with the relationship between the Franciscan charism and Catholic identity. Does it make sense to speak about the former without explicit reference to the latter? The question is especially troublesome for institutions such as Siena College—my institution—which in the early 1970s redefined itself as a "private, independent college in the Franciscan tradition." As I understand the legislation, in order to receive state funds or Bundy money, schools had to be clear that they were not under the formal control of the church or that they went about the business of education in a confessional or proselytizing way. Catalog offerings, especially in religious studies, were occasionally monitored by the New York State Department of Education. At the same time it was and is clear that many, if not most, of the constituencies of the college—prospective students and their parents, alumni and alumnae, and potential donors—perceived such schools to be Catholic

institutions. We have walked a fine line, attempting to respond to the strictures of the state and to the expectations of our varying constituencies.

In response, many of us attempted to be as inclusive as possible without jettisoning our Catholic tradition. This involves making sure that our campus ministries are prepared to serve the needs of our Catholic students while ensuring that non-Catholic students are also ministered to; that on controversial issues, *e.g.*, abortion and war and peace, the Catholic tradition is well presented; that important events in the tradition are recognized, *e.g.*, the 100th anniversary of *Rerum Novarum*; that student life policies are reflective of the Catholic ethical tradition; that, while making sure that our religious studies departments offer courses that are ecumenically and critically aware, these departments also provide a sufficient range of courses that offer the interested student an intelligent approach to contemporary Catholic issues; that students are regularly encouraged to engage in voluntary work on behalf of those in need.

I do not believe that careful attention to the Franciscan charism is meant to replace this direction. My hope is that it will bring a distinctly Franciscan thrust or vision to what we are doing and, I must confess, doing rather well. We are, however, indeed fortunate in that the Franciscan charism is itself wider than the Catholic tradition. It has been appropriated by non-Catholic Christians; it has been esteemed by Jews and Moslems, by Buddhist monks, by the Hindu Gandhi, and by men and women of good will who care about the earth and their brothers and sisters. We then have a unique resource by which to re-energize the best of our Catholic tradition, but to do it in a way that is truly ecumenical and inclusive. At this point I have no idea where this quest will take our institutions, but, after all, we are only at the beginning. It has taken twenty years for us to begin getting the questions correct. Another whole era of probing and searching is commencing for us.

I know that I, as sounder of the keynote, am responsible for sounding one note, a basic note. Permit me at this point to strike another note, one considerably more discordant. This again focuses on the word "charism." I think that we need to be honest about the fact that much of the discussion that has gone on over the last twenty years concerning the nature of the Franciscan charism has been, if not hostile to education, at least not supportive. Much attention has been given to ministries for and among the poor, to those immediately concerned with peace and justice, and, in general, to creative, and some not so creative, alternatives to traditional ministries. I think that this was necessary and good. And, of course, there was enormous attention given to the nature of community life, often resulting in the creation of life-style enclaves. However, a widely shared conviction emerged that involvement in the academic/intellectual life was elitist, an unnecessary luxury, a waste of time. One often heard a talented young sister or friar say that she or he wanted to work with people, not books.

Sidney Callahan has recently written a wonderfully insightful essay on the erosion of American Catholic intellectual life. She is talking about something wider than academic institutions. In fact, the style of life at many colleges and universities militates against a genuine intellectual life. If we are honest we must recognize that such an erosion of intellectual life has occurred within the Franciscan family as well. I am often struck by the fact that much of our return to our sources has been done under the rubric of a pious fundamentalism. We, and the men and women among whom we minister, will in the long run be ill-served by this. Paradoxically we have impoverished ourselves (inappropriately) in our commitment to the poor. Isn't it ironic that while as a nation we are struggling with education and its paramount importance in the life of our society and world, education remains far down the list of our priorities? Sadly we will rediscover this significant part of our heritage and its relevance to contemporary human needs when education once again becomes fashionable.

I have chosen as my modest keynote to offer a portrait of where we are. Perhaps subsequent discussions this morning and later on this afternoon will correct my portrayal. Thus, I am excited about this symposium. I am not sure where it will lead, but I cannot help but think of it as a *chairos*, a time of opportunity and promise: to challenge, to assist, to support one another—as educators captivated by the vision of Francis of Assisi.

Convocation Address

Joseph J. McGowan, Jr.

Good afternoon and welcome to the first college convocation at Bellarmine. It is my pleasure to officially welcome our new and returning students. I ask the faculty and staff to join me in extending our welcome.

Today you, as Bellarmine's new students, pledge to learn to the best of your ability. In turn, on behalf of the faculty and staff, we pledge to teach you to the best of our ability.

I have only recently completed my freshman year at Bellarmine, and I would like to tell you some of the more important things I have learned.

To effectively lead a college, it is necessary to know it thoroughly, to have a sense of its essence and nature, to know its strengths and weaknesses, as well as its natural inclinations for growth and progress.

And, so a little over a year ago, I initiated several conversations, conversations which will continue, with the various constituencies of the Bellarmine College community, and with many business and government leaders in the region.

I came to understand that this college, while only a youthful forty, had just begun its third stage of development, with its first two stages pretty much paralleling the lengthy tenures of the college's first two presidents.

HISTORY

In 1950, with Msgr. Horrigan at the helm, the Catholic Archdiocese of Louisville began a men's college. In 1968, Ursuline College merged with Bellarmine. At this time, the college not only became coed but it also changed its legal status and governance and became a private, independent college with a self perpetuating board of trustees. Like many other similar colleges at the time, it chose to continue its work in the distinguished Catholic tradition of higher education in its concern for excellent teaching, for the liberal arts and sciences, and for the education of the whole person.

For a variety of reasons, 1973 found the college struggling financially and the trustees asked Dr. Gene Petrik to be president. While Msgr. Horrigan's mandate and achievement was to get a new college underway, Dr. Petrik's was to stabilize the institution financially through growth and diversification. This he did with distinction, improving the faculty, increasing the student body, and significantly expanding the physical plant of the college.

Upon my arrival, trustees and faculty told me that while Bellarmine was strong and stable, there had been so much growth in so many different directions, that the college was not quite sure of its vision, direction and priorities. My mandate was clear.

BELLARMINE'S VISION

Consequently, I studied the college and this is Bellarmine's vision as I understand it:

Bellarmine is a teaching institution in the best tradition of Catholic higher education. Its center, its soul, is liberal arts and sciences, and, true to its tradition, it is also engaged in professional education, but professional education as informed by the liberal arts and sciences—in business, education, and nursing. We want our students to be able not only to make a living but to make a life worth living. As a result, Bellarmine is poised to become the premier liberal arts college in the region, and one of the best in the nation.

Bellarmine must become increasingly residential and diverse in its student body, and there must be a vigorous, viable student life, fully integrated with the academic goals of the college. The college community should be characterized by personal concern for each member as an individual and as a whole person. Service to others on the campus, in the region, and throughout the world should be the distinguishing characteristic of student life. Louisville itself should be a clear beneficiary and an integral resource of the college, as it is the greatest city in the region in terms of art, culture, and international economy and is thus a worthy host for the best private liberal arts college in the region.

In this vision, exceptional academic quality is our lead, our product, if you will. There has to be solid justification for students to choose us over our primary competition like Hanover and Centre and over our secondary competition with large, complex, bargain public institutions.

Joseph J. McGowan, Jr., is president of Bellarmine College.

We have no choice but to be first-rate in doing a few basic, select, serious, and important things and in doing them exceptionally well. Quality is our niche, and quality is our competitive edge.

Especially since we are a small, human scale institution, we have to embody excellence and quality in everything we do. The quality of our faculty, of our student body, of our teaching, indeed the quality of our very interactions and discourse with one another and the public are all interrelated. Each dimension or manifestation of our quality nurtures and is nurtured by the other.

PRIORITIES

In this vision, our challenge is to bolster our strengths and eliminate our weaknesses in line with the priorities explicit and implicit in our vision.

Our first priority, therefore, is academic quality. The major academic resource for addressing this priority is the faculty. Faculty development, therefore, is essential. The $237,000 challenge grant from the Knight Foundation will help us have a $500,000 faculty development pool. This is an excellent beginning to our faculty, course, and curriculum development.

Competitive faculty compensation is essential for keeping and attracting the best faculty in the region and beyond. Planning is underway to achieve our goal of having the highest faculty compensation in every rank among our competitors.

Effective faculty participation in the governance of the college is essential for its academic quality. The committee of the faculty is currently developing recommendations in this regard. This year we will merge the faculty, admissions, and financial aid committees and thus improve faculty participation in these key areas. And, later in the year, I will create an athletic advisory board which will include faculty in developing athletic policy and in monitoring the integration of academic values and athletic success which is the proud hallmark of our athletic program.

Finally, at this point, I wish to mention the importance of having a palpably academic and intellectual climate on our campus as well as my satisfaction at our significant progress in this regard. In my experience, our lecture series have been outstanding and most appropriate for Bellarmine. To have had visit the campus within the past twelve months Robert Bellah, Arthur Schlesinger, Joyce Carol Oates and, most recently, the brilliant Ken Burns is impressive indeed. I am pleased as well with the beginning emergence on campus of the world renowned Thomas Merton Center, and I congratulate Bob Daggy, Lee Bash, and Gray Henry for the great work in bringing Tibet to Kentucky and to Bellarmine.

SCHOOLS

Our three schools must be included in this academic review. One of my initial impressions about Bellarmine was that it seemed at times to be organized more like a large college rather than a small college. In a step toward simplification, the Lansing School of Nursing, Education, and Health Sciences came under review. As a result, the education department was moved back into the college of arts and sciences, as the liberal arts and sciences are largely the content which our teachers are prepared to teach. With this action, I believe we are better positioned as an institution to respond to Kentucky's educational chance of a lifetime in the historic Kentucky Education Reform Act. The health sciences program consisted mainly of management training focusing on the health care industry. As this is management training, the program has been moved to the Rubel School of Business. As a result, we now have, simply, the Lansing School of Nursing.

The nursing school recently has undergone a series of serious improvements as the curriculum has been dramatically improved, most faculty have completed their doctoral degrees, and the best news of all is that the NCLEX exam pass rate have been very successful in recent administrations, and so the Kentucky Board of Nursing has fully approved our nursing program. Bellarmine and the faculty of the nursing school are pleased to have the new leadership of Dean Sue Hockenberger, so please join me in recognizing her role and that of the faculty in the recent improvements in the Lansing School.

The Rubel School of Business Administration continues to maintain its solid reputation under Dean Feltner's leadership. Our business programs continue to be the programs of choice in the city on the basis of quality. My expectation is that this reputation will not only be maintained but will grow in the years ahead. I particularly appreciate the efforts of the faculty to attend to international issues and concerns in our business courses.

In arts and sciences, we are pleased to be benefiting from the leadership of one of the most distinguished faculty members in the college in Dr. John Oppelt. John, I hope you are enjoying your return to administration as much as we are enjoying having you there.

CAPITAL PLANS: CLASSROOMS AND LIBRARY

In addition to our faculty and deans, our priority for academic quality determines our physical plant growth and improvement. Academic buildings are the top building priority with the construction of the new classroom building and the library. While I am pleased that all the windows in the faculty offices in Pasteur Hall have at last been replaced, my short term building focus is on the nursing and education classroom building.

As you recall, this project threatened to significantly exceed our planned budget until we called an official time out and sent the architects back to the drawing board. The recently approved revised plans calls for a very attractive building on the present foundation with only a modest

reduction in square footage. The plans will go out for bid from five contractors within the next few days, and construction will resume upon acceptance of the best bid. This building will come in on or below the approved budget, you can bet on that.

The library is next. As academic quality is our lead, our product, a first-rate new library is essential to the realization of our vision. While I had hoped to break ground for the library this coming spring, we will not be able to do so, but the construction of the library remains the number one building priority for the college, not only for myself, but for faculty, students, and the board of trustees.

We have completed the development of the architectural program for the library, and are preparing to go to an architectural competition. We have a commitment from a trustee to fund the architectural competition and are planning to have the competition completely underway by the end of this semester.

When the architect is selected and his or her plans are drawn, the only thing between us and walking in the door of the new library will be funding. I believe that our funding goals for the library will be more readily achieved, however, with the availability of completed architectural plans and drawings.

The building as presently envisioned will cost approximately $9 million and will be located on the Johnson Quadrangle between Horrigan Hall and Pasteur Hall. It will be three or four stories tall and will look into the golf course from the quadrangle side and into the residence hall complex from the other.

While the $20 million capital campaign is nearing successful completion two years early with well over $18 million in cash and pledges received, only $2 million is available for the library as donors have restricted gifts to other buildings or projects. We need to raise $5 to $7 million more in a specially focused "mini-campaign" to get the building under way, and we are developing plans to do just that.

ACADEMIC VICE PRESIDENT

My own vision, hopes, and expectations for the future of academic life at Bellarmine College have been strengthened by the arrival just a few months ago of a distinguished colleague from Johns Hopkins University who agreed to move from Timonium, Maryland, to the pandemonium of academic life. Please join me in formally welcoming Dr. David House.

ADMISSIONS, FINANCIAL AID, AND SCHOLARSHIPS

While the achievement of academic quality is very much dependent on faculty, facilities, and academic leadership, the raw material of our quality is our student body.

Because of the priority of academic quality, and because of the centrality of students in achieving that quality, the area of admissions, financial aid, and scholarships is particularly important for our future. This year we had a higher overall increase in admissions than did our competitors. We were higher in full-time, first-time students than a year ago, and in full-time transfer students as well. We declined somewhat in part-time students and believe that this was due mainly to the recession, to reductions in corporate tuition support for employees, and marketing problems. Dr. House was a dean for adult and continuing education at Johns Hopkins and is planning major improvements in this area at Bellarmine.

I see no reason why Bellarmine, with all that it offers and at such a competitive cost, 33 percent below the national average for similar colleges, should not meet its admission goals. I cannot imagine that a college which has ranked in the top twenty of private colleges and universities in the country for two years in a row in *Money* magazine's study and this year is 47th of all colleges and universities in the country should have any difficulty meeting its admissions goals in this regard.

To that end, the admissions and financial aid areas are being further developed. In our new structure, we have an acting admissions dean, Anne Kroll, reporting to the vice president with the most experience in this area, Dr. Len Moisan. We doubled our financial aid pool last year, thus tripling financial aid offers, and plan to continue to improve our financial aid capability.

In addition, more money has been added to scholarships for top academic students, including the new Bellarmine Scholars program which is already bringing more of the best students in the region to Bellarmine. For starters, this year's Bellarmine Scholars included the top two students last year from St. Xavier High School. The Bellarmine Scholars academic program is being developed with the help of students and trustees to include many interesting components, including an international work experience, seminars, and theses. In similar fashion, other top programs like Presidential Scholars and Cardinal Sections are being revitalized and improved.

There has been considerable improvement of our admissions, marketing, and recruiting strategies as well as materials, including an attractive and upbeat admissions video. These materials will be presented to the Bellarmine community within the next few weeks.

In addition to more intensive recruiting in the Louisville area, we are expanding our initial high school student contacts and will be making a more thorough effort to encourage accepted students to come to Bellarmine. We have, this fall, begun intensive recruiting in major cities within a 500 mile radius. I have personally joined admissions recruiting efforts recently at two high schools in Atlanta and eleven in the Chicago area and fully believe that we can and should have many more students from these and other cities including St. Louis, Cleveland, Pittsburgh, Indianapolis, Dayton, and Columbus.

DIVERSITY

Regional diversity will help Bellarmine in obvious ways, but we also need to make major progress in attracting minority and international students. While our number of international students significantly increased this year and further planning will guide more international recruiting, our immediate diversity goal is to aggressively recruit local and regional minority students. Our world is already multisocial, multiethnic, and multicultural, so as Bellarmine works to prepare our students for that world, it makes educational sense to improve our diversity.

To assist the college, we are seeking advice from a group of distinguished leaders in our black community, including a new trustee, Dr. Sam Robinson, president of the Lincoln Foundation. This task force is helping us to better know and to become better known in the area's black community and will eventually recommend specific recruiting strategies.

In addition, Bellarmine has significantly increased its minority scholarship programs as part of the overall improvement in financial aid and scholarships. We were pleased recently to accept an initial check of $60,000 from the Philip Morris Foundation for this purpose with the hope of more to come.

While a search will be initiated by the end of the semester for a permanent admissions administrator, Dr. Moisan and the admissions and financial aid staff are already moving ahead with great energy and focus. Already, the parents association, alumni, and volunteer groups are working with Dr. Moisan and pitching in in the new admissions activities. With the help of the committee of the faculty and the committee on admissions and financial aid, we will soon be developing and in some cases, so I understand, revitalizing faculty and departmental cooperation in the admissions effort as well.

STUDENT LIFE

In our efforts to improve the academic quality of Bellarmine, we must give serious consideration to the improvement of the quality of student life. At Bellarmine, student life is not considered a necessary evil, nor is it seen as a distraction from the formal academic life of the college. Rather, at Bellarmine, the student life area in all its richness and variety is seen as an informal, more eclectic opportunity to address in the students' experience the academic goals for our students' intellectual and personal growth.

To lead this effort, we recently created a new position called the vice president for student affairs and dean of students. We were fortunate in our national search to attract the attention of the then assistant vice president for student life/dean of students at the University of Louisville. Please join me in formally welcoming Dr. Fred Rhodes.

Dr. Rhodes has been asked to work with faculty, students, and his staff to evaluate student life and the student affairs area and to develop a comprehensive plan for its improvement over the course of several years. Dr Rhodes is working on this effort, and we look forward to great progress in this area.

In the meantime, many projects are already under way to improve student life. A student activities fee was developed to provide the basic structure to fund student activities, student government, clubs, and organizations. A basic fee was established, and hereafter it will be up to the students to recommend any increase in that amount. Even at this basic level, and I say basic because many colleges like ours have much higher fees, the students' activities budget has been tripled for this year, and this should have an immediate and highly favorable impact on student life.

There are two important and related major policy considerations under way in student life, one concerning a proposed new alcohol and drug policy and the second on the future of Hillside. In the meantime, the board of trustees has recently approved a new sexual harassment policy which has been under discussion for a year, rather than for a month as has been the case in other venues.

Regardless of one's opinion about the veracity of Judge Thomas or Professor Hill, there can be no doubt that the recent television coverage of this matter has made clear that sexual harassment is a very serious issue and that it has no place whatsoever in the workplace or, in our case, on a college campus. I will be sending copies of this new policy and procedure to you in the near future, but the point is made: sexual harassment will simply not be tolerated at Bellarmine College.

In residential life, students have been responsible and helpful in bringing their concerns to the attention of the administration. I was personally pleased with the student group which provided leadership in the discussions which led to the revision of an antiquated and unenforceable regulation on visitation hours. As a result of this student initiative, not only were visitation hours improved, but so were the lighting and furniture in Petrik Hall and the presence of overnight security in the halls.

In fact, it was also because of discussion with students that it became clear that the college needed improved common space and amenities in the residence halls. Dr. Rhodes, students, and physical plant are working together to create in Newman Hall a non-alcohol cafe called Hilary's, after Bellarmine's beloved first dean of students, Fr. Hilary Gottbrath, OFM, as well as a Nautilus room and an aerobics room.

Renovations and improvements continue in Kennedy and Newman Halls, including a new lobby, a study hall, a computer lab, a new TV room, and appropriate quarters for the health center.

In student services, Dr. Rhodes has initiated a search for a clinical psychologist to head our new counseling center, and he will be working with Ann Zeman to further develop our already successful career planning and placement operation as well as the internship program.

Intramurals, orientation, and even the disciplinary system are under review.

In athletics, particular attention is being given to women's sports in scholarships and facilities and also to support activities for athletics, such as cheerleading and the pep band, with the help of additional scholarships and budget enhancements.

Dr. Rhodes, we look forward to the products of your work with faculty and students, in particular to the creation of residential colleges and to related efforts to fully integrate academic and student life.

CAMPUS MINISTRY

Finally, in student life, an area of concern is campus ministry. I will appoint a small planning group of faculty, students, and staff to create a plan for the long-term growth of this important area. The campus ministry I envision will reflect the various faiths of our college community and, while predominately Catholic for obvious reasons, will have an interfaith liturgical character and a social action orientation. In the meantime, we will attend to the short-term needs of campus ministry with the assistance of Fr. Callahan and other selected members of our faculty, staff, and student body.

BUDGET

No president's report is complete without reference to our budget and general financial health. The trustees recently approved the official audit of last year. We came in on budget. The trustees also just formally approved a balanced budget for this year which allows us to make many major advances in the life of the college. My congratulations to Mr. Jack Kampschaefer and his staff. Please join me in recognizing a member of Bellarmine's pioneer class of 1954, Mr. Jack Kampschaefer.

SYMBOLS AND IMAGES

One of the many reasons that I was attracted to Bellarmine was that it was a small institution, a place, as Fr. Callahan told us earlier this year, like the bar Cheers in that, here, "everybody knows your name."

But, as mentioned earlier, I was surprised to find a more fragmented community than expected. I finally realized that these phenomena were reflections of a place with many great strengths and resources but without a compelling and unifying vision around which the community could rally, and with which it could identify and connect.

I realized further that if the people within the college were not a "common unity," we most probably were not presenting ourselves to the outside public and to the world with common and consistent images.

And so a number of efforts to improve this situation have been initiated, efforts to which I hope you will contribute over time, to attend to common images of the values in the Bellarmine vision stated earlier in these remarks.

So we now have a history committee working with the archivist and me to develop a written and video history of Bellarmine for our 50th anniversary in the year 2000, a little over eight years from now.

We have started naming our buildings and halls for people who have given their lives to Bellarmine, like Horrigan Hall and Petrik Hall.

We have eliminated the abstract and sterile corporate logo and replaced it with the distinguished traditional seal of Bellarmine with its stirring motto: In Veritatis Amore—in the love of truth.

At my inauguration a little over a year ago, you heard Wade Hall's wonderful poem and today will hear his Patrons' Report as he continues to speak to us as he would imagine Robert Bellarmine would.

We have a college-wide marketing committee whose purpose is to assure consistency and quality in every public presentation of the college in print and other materials.

We are now using one nickname, "Knights," for our men's and women's teams, rather than two completely different names.

We are deliberately developing more Bellarmine community traditions and rituals such as this ceremony, the Holiday Festival of Lights, commencement, and other annual events.

Soon there will be a whole new internal and external signage program to replace existing signage and to better present us to the public as helpful, welcoming, and gracious hosts.

We will be developing a thoughtful advertising campaign with consistent messages, images, and themes all clearly related to our vision as the region's premier residential liberal arts college.

And just as you saw the president's office open up in a more welcoming way, so too you will see the utility lines along Newburg Road buried underground as Newburg Road is widened, dramatically improving the line of sight, the vision if you will, into our beautiful campus.

It is my firm belief that as we become more familiar with our own story, we will become better at telling our story to the world.

STRATEGIC PLANNING

Our vision is clear, and much progress is already under way in line with that vision. But to be truly effective in

realizing our vision over time, we need to structure its realization in a five- year strategic plan.

We recently began this process at a two-day strategic planning retreat for our board of trustees.

At the retreat, the trustees strongly and unanimously supported the vision I have articulated for Bellarmine, and they have outlined for me the factors they want addressed in our strategic plan. While they made clear to me that the development of the plan was ultimately my responsibility, they also made clear their serious interest in having faculty, staff, and student input into the plan, a plan they will eventually review and approve.

I will be communicating with you more fully on our strategic planning in the near future and will work to have the basic plan for the college in shape by the close of the academic year.

PERSONAL

Thanks to each and every one of you, the past fifteen months have been the most extraordinary and challenging of my life. But few things, however, have been more moving to me than the recent two-day trustee retreat at which the most powerful and distinguished governing board in the region came together and deepened their dedication and commitment and committed themselves to Bellarmine and to my presidency as never before.

With the establishment of our common vision, with clear academic priorities, with the rich resources of our faculty, students, staff, and alumni, with a strategic plan to realize the vision, and with a governing board ready and able to support us, our strong and viable future is assured.

I am fully confident that, working together, there is no question but that this little Bellarmine, we're gonna make it shine . . . make it shine, make it shine, make it shine.

Ethics and the Catholic Women's College: The Moral Imperative of Our Mssion

Patricia A. McGuire

As we open the new academic year at Trinity, we come together to reflect on the larger principles of education that draw us together in this community. For my topic today, and our theme for this year, I have chosen the title: "Ethics and the Catholic Women's College: The Moral Imperative of Our Mission." I hope that we will be able to carry this theme forward in many different dialogues through the months to come.

Other college presidents have reflected on similar themes, and we begin this morning with reflections from them:

The late Bart Giamatti, president of Yale University, wrote that "... education is a matter involving character as well as intellect ...."[1]

Father Theodore Hesburgh, former president of the University of Notre Dame, enlarged this theme: "Education in the university context is not just a thing of the mind; it goes beyond that into the moral context .... In the simplest terms, the university world is concerned with the truth.... The pursuit of truth is a good shared goal with which to begin to reorient and revivify our institutions as we attempt to shape the future through the education of our students .... Our goal is to educate persons capable of shaping the future, not dull and drab practitioners of what is, but seekers of what might be ...."[2]

Hesburgh's invocation of the pursuit of truth also brings to mind the words of Cardinal Newman, whose *The Idea of a University* is still regarded as one of the great frameworks for the Catholic college. Newman wrote, "Truth has two attributes—beauty and power; and while Useful Knowledge is the possession of truth as powerful, Liberal Knowledge is the apprehension of it as beautiful. Pursue it, either as beauty or as power, to its furthest extent and its true limit, and you are led by either road to the Eternal and Infinite ...."[3]

Character, truth, the road to the eternal: interesting topics at the end of a summer dominated by a popular culture of "Thelma and Louise," "Terminator II," and my two favorite *Time* magazine cover stories: one on "Evil," and one—even more disturbing—on "Busybodies and Crybabies: What's happening to the American character?" This is a most suitable context for my topic this morning: Ethics and the Catholic women's college.

What are the ethical premises of a Catholic women's college? And how do they relate to the kind of a place we want Trinity College to be? Let me take the latter question first, since it leads to the larger consideration.

During the last few months, some colleagues and I have taken the time to focus on the question of morale and synergy in the academic workplace. A recent national study of faculty morale conducted by the Council of Independent Colleges is reported along with planning strategies in a CIC paper entitled "A Good Place to Work: A Sourcebook for the Academic Workplace."

In studies of colleges with high scores for faculty morale, the single most important characteristic shared by the successful colleges was a "distinctive organizational culture" as defined by a clearly articulated mission and deeply shared values, combined with a high respect for openness and difference. Many of the exemplary examples were small liberal arts colleges including several Catholic women's colleges. The authors noted, "Faculty commitment to [these] colleges ... is enhanced by an intellectual climate that values community and critical thought—the asking of hard questions. It is the struggle with the tension between the two that cultivates the kind of strong academic community worth committing to."[4]

As we pursued this discussion these last few months, we probed our own culture here at Trinity, and we talked about the impact of the who and what and why of Trinity on the way we live and work together on this campus. Our conversations encompassed our many identities as a Catholic liberal arts college for women with an active commitment to social justice. And we found much that was good and harmonious about our culture, but we also found the danger of fragmentation caused by sub-cultures surrounding each characteristic of mission, somehow never relating to the whole. The problem, of course, is that far from being simple adjectives, the words that define the mission of Trinity define a constellation of values, a set of ethical imperatives that are challenging, complex, and often overwhelming in their relentless demand for fidelity. How can we deal with all of them all at

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Patricia A. McGuire is president of Trinity College, DC.

once, when even one of them is so difficult?

All of these problems and challenges come together in my task this morning. The distinctive organizational culture of Trinity is rooted firmly in the values that drive the mission of this college in the intellectual tradition of the liberal arts; a college with a special commitment to the education of women; a college with both an intellectual and spiritual tradition in the Catholic faith and the larger Judeo-Christian heritage. This historic mission is enlarged and renewed today by the academic embrace of professional studies along with liberal arts, by the inclusion of men in our graduate program, and by the inclusion of non-Catholic students and staff in the life of the college.

Considering all of this, from the relatively modest values of a good academic workplace, to the deeply mystical values of a core spirituality, a common theme emerges linking all of these themes majestic and mundane: The theme is ethics, the fundamental matter of right and wrong in human behavior, the internal consistency of something that is a real life, not simply a lifestyle. This is the ultimate purpose of our teaching mission in the lives of our students.

I refer here to ethics not simply as a subject taught in the philosophy department. I refer here to ethics as a way of life for each one of us, role models for our students, teachers and students to each other, brothers and sisters together on this purposeful journey. My challenge to you, the Trinity faculty, as we embark on a new year of teaching and learning, is to renew and enlarge the ethical imperatives inherent in our mission identities through our curriculum and every course and class, through special programs and co-curricular activities, through our daily encounters with each other and with our students.

What do I mean by the ethical imperatives of our mission identities, and how do I propose to make them real amid the daily grind of papers and advisees and meetings and the endless search for chalk? Consider: curriculum; governance and campus culture; diversity; commitment to women; Catholicism.

CURRICULUM

Curriculum is the *sine qua non* of our existence as a college, and it provides the most logical framework for my initial thoughts about ethics and the Catholic women's college.

What do we teach?
Why do we teach it?
Who do we teach?
What do they learn?
How do we know?

Aren't these the questions we've been struggling with, lo these many years? Why are they so hard for us?

Yesterday, I spoke of my desire to see our curriculum project this year fuse into a glorious "inspired consensus." This is not the idle musing of a president with little else to do. This is a central, compelling need for this college and this faculty to resolve as one. The inspired consensus must arise from the values and ethical premises inherent in our teaching mission; the curriculum must be more than the sum total of its courses and credits.

The inspired consensus must speak to who we are as a college, *why* we teach *what* we teach and *who* we teach; what lasting values remain in the lives of our students long after they have forgotten every single art history slide, the difference between Hume and Burke, the table of common elements. They must take with them, ultimately, from this college, not a disconnected series of facts and experiences, but an entirely consistent system for philosophizing throughout their lives, an ethical framework for responding to problems and issues and facts unimagined.

The planning document "Toward Trinity 2000" speaks to the fundamental values of the curriculum: freedom, leadership, service, faith, justice, honor, respect for women and the diversity of our culture, global interdependence. Our view of the curriculum, as urged in our planning document, should proceed from a fundamental view that:

"The undergraduate study of the liberal arts should develop in the student a lifelong habit of cultivating the intellectual strength, versatility and freedom derived from the goals and objectives of liberal study: the ability to think critically . . .; to give witness to the meaning of justice; to relate the lessons of history to ambitions for the future; to write and to speak clearly; to enjoy fine art and great music; to make honest and ethical judgements; . . . to understand the fundamental philosophical, social, political, economic and spiritual incentives of both the great movements in society as well as the more humble motivations of each human life; to respect and understand technology and science, and to recognize their limits; to pursue with passion and intelligence those causes that enlarge the meaning of human existence."[5]

To internalize these goals in the lives of our students is a profound challenge and a serious ethical commitment we make as teachers. Beyond general principles, we need some focused discussion. As we begin this new academic year with new academic structures, I would like to take this opportunity to propose some agenda questions to focus each discipline and division on the challenges that emanate from this bold and ambitious claim of our profoundly ethical educational purpose against the backdrop of our world condition.

To colleagues in political science and economics and sociology and international affairs:

•We say we value education for freedom and justice, and yet we see in our students and ourselves, at times, a sense of being overwhelmed by the political cynicism of

life in America in the late 20th century. We turn on the TV and watch the war. We turn it off and go to our rooms because it gives us a headache. And even as this lethargic phenomenon grips the citizens of the freest nation on earth—as depicted in the *Time* cover story on crybabies—people in other nations with far less freedom leave their rooms, take to the streets and change the course of history.

How can we use the lessons from recent weeks in Russia and Eastern Europe and earlier in Tianenman Square to kindle in our own students a passion for the principles of freedom and democracy, a passion so strong it dares stand alone before the advancing wall of tanks and guns? Can we seize the lessons of current affairs to revivify the fundamental freedoms of our own nation? Let's make this a vibrant discussion on this campus this year, not simply the passive observation of someone else's history in the making, but an opportunity to speak to the ethics of citizenship and governance and responsibility inherent in a free society.

To colleagues in psychology and philosophy and theology:

•We say we value the ennobling principles of human life even as a book on how to commit suicide climbs to the top of the best seller lists. Do we ignore this phenomenon as a passing fad, or do we struggle with the inconsistency obvious in the distance between noble ethical principles taught in a classroom and the reality of a life imprisoned by pain and despair? Our students struggle daily with this reality, and a very few from time to time are tempted to the expedient step—will anything we teach here change that outcome?

To colleagues in art and music and literature and languages:

•You have the power of universal communication, uniting the many peoples and cultures in the highest powers of the human intellect, the ability to enjoy beauty, to communicate thought, to describe the human condition. In a social time of increasing division because of cultural diversity, how can we use this power of art and music and language to lead us beyond the examination of the differences among us to a full appreciation of the unity and community of human emotion and reason?

To colleagues in the sciences:

•The occasion of the Gulf War reminded us that some of the most powerful and disturbing uses of science in this century have been primarily for purposes of destruction: nuclear weapons, chemical warfare, horrendous environmental sabotage. How do we teach our scientists to balance the powers of creation and destruction as they view their life choices?

To colleagues in education and human services:

•Do we really want a nationalized curriculum and agenda for the education of children in this country, teaching by governmental mandate? How can educators ensure that the agenda remains educational and not political?

Those are some of our curricular challenges as we think about larger value-centered issues in our approach to teaching.

GOVERNANCE AND CAMPUS CULTURE

But the curriculum is not the only place where teaching occurs on this or any campus. The nature of our co-curricular lives, our governance processes, our relationships with each other, also teach our students about the truth of the philosophies we teach. We cannot have a truly ethical curriculum if we do not have a truly ethical life together on this campus. We expect our students to live by an honor system that places a profound burden on each person to help each other to live ethically. Confrontation, admission, forgiveness are all actions that we expect our students to engage in regularly as part of their honor agreement, and this is part of our teaching methodology.

How can we possibly teach them how to live in such an ethically consistent manner if we do not choose this life for ourselves? The fundamental concepts of the honor system are not just for the students, they must be for us as well. Our governance processes, our administrative and collegial relationships, must be premised on a deep trust that we all share the same goals and desires for our students and each other; an ability to engage in conflict honestly and without assault on persons, realizing that disagreement and argumentation is part of the pursuit of truth; a willingness to confront each other about disagreements, the humility to admit mistakes, the largeness of spirit that is the necessary forgiveness without which we would be engaged in perpetual uncivil warfare.

DIVERSITY

Speaking of which, and while we're saying all the taboo words, let's talk about diversity as a major ethical dilemma in the campus culture. I speak of all facets of diversity: racial, cultural, socio-economic, ability level, age, religion, and yes, gender. Across America today, this issue of diversity, and especially racial diversity, is the single most explosive issue in our society. And it has been made all the more so by political demagogues playing on the worst prejudices and fears of the people to divide communities against each other, to achieve the most ignoble of ends in electoral politics. Such demagoguery warps and distorts the ethical realities inherent in our mission as educators.

After our commencement last May, at which time I spoke on the issues of diversity, I was quite disturbed to learn that some colleagues were not happy with my message. "Does this mean that we'll have to be politically correct, too?" was a comment that was passed along to me. While somewhat astonished, I was also saddened to realize the extent to which the current inflammatory

national political discourse has made it difficult, if not impossible, to discuss profoundly important value-based issues on this campus and other campuses.

Perhaps it was my own naivete. I have had my eyes opened this summer, as I have traveled with the chairman of the Middle States Commission on Higher Education to talk with the editorial boards and writers at the *New York Times*, *Time*, *The Washington Post*, and, the *Wall Street Journal*. The leading print media in the nation had already reached verdicts before investigating facts, and their verdicts were all the same: Whatever the facts about diversity, the issue was part of the "political correctness" problem of the campuses. It must be true, of course; a senior writer of *Time* told me so.

Good heavens! The fact that 33 percent of the students on Trinity's campus today represent racial minorities has precious little to do with political correctness, so far as I know. As with virtually all college campuses, racial and cultural diversity is something that happened to us not so much by design but by demographics and economics. The ethical issue inherent in the diversity matter revolves around not prescriptions about admitting students, but promises inherent in the act of admission. The ethical issue is a matter of protecting all students against economic exploitation, especially at a time when colleges and universities everywhere are expanding their markets.

So it is that Trinity, with an increasingly diverse student body, is challenged to equip faculty and staff with the ability to teach each and every one of our 1,100 students equally and well. To do so requires an increasingly sophisticated range of activities, from improved and expanded child care to better analysis of our students at entrance, to better academic advising, more appropriate student services, and a curriculum and pedagogy more sensitive and responsive to views of life shaped by different cultures.

We have problems with our diversity. Some African-American students believe that some faculty practices are racially discriminatory, as expressed at a student forum last spring. Some faculty have told me that they are not sure how to handle racially charged issues in class, whether it be a challenge to a particular text or an expression of anger with a critical comment.

But the problems are not all racial, nor are they only limited to students. Non-Catholic faculty, staff, and students have no religious services or spiritual counseling available to them on this campus. We struggle to meet the needs of staff who do not speak English, and yet we still are far behind the need. The male students in our graduate program are generally good-natured about our messianic messages about the education of women—but those men and all men on this campus should be included more respectfully in our thinking and services. Our largest student populations are adults who come at night and on weekends, and yet most college services are, at best, haphazard.

These are not "politically correct" problems—these are fundamentally ethical issues about the obligations we have to each person on this campus. The ethical dimensions of our diversity is an issue that we must pursue this year, and I will be appointing a presidential commission on diversity to develop plans and programs for some permanent growth in Trinity's capacity to address these matters. This commission will include faculty, staff, and students representing different races, ages, religious backgrounds and other aspects unique to Trinity's sense of diversity, including gender.

Having nodded to the men, I will now launch into my customary messianic message about women. What is the ethical imperative of our commitment to women?

Last semester, you may recall, some seniors startled us by conducting a "social slammer" with the provocative title, "Has Trinity failed its women?" The discussion was important, because it challenged us to think about what we mean when we say we are a women's college, other than the fact that we have no men in our undergraduate classes. And we struggled with some of the answers, especially concerning issues of sexuality and self-esteem.

What do we teach our women about themselves and their lives as women, as ethical beings? Let's not talk about the honor system here, especially one that makes our adult women park their purses at the door. (Talk about a procedural oxymoron!) Let's talk, instead, about Thelma and Louise.

I confess at the outset that I loved the part where they shot out the trucker's tires. Other than that, I confess as well that I'm in the ranks of those who find that the message that women can be murderous scoundrels, too, completely misses the mark. But it also illustrates the problem in women's struggle for equality.

When did equality become a least-common-denominator sameness—most notably illustrated this year in the depiction of ability of women to carry guns, drink hard, drive fast, fly fighter planes, shoot and kill on screen and for real with the same accuracy and verve of some of our warrior brothers? Let me put this question another way: Is equality really sameness? Is this truly a value-neutral struggle in which achieving the right to be the same in any activity is really of greater value than the value of activity itself? And what, further, should we be teaching our women: that equality in all activities is equally meritorious, or that the investment of one's energy and talents in some pursuits is of greater value than in others?

Let me not be too oblique. The matter is one that relates to our whole purpose and reason for struggling so hard to survive as a college for women. For the first great century of women's colleges, from one mid-century to another, our existence was assured by virtue of the exclusion of women from most universities. Now, however, our existence is threatened by virtue of the inclusion of women in most universities.

Many if not most women's colleges have not responded

well to this ironic conversion from exclusion to inclusion of women at the universities. Yet, this phenomenon changes the entire foundation of our being. Oh, we grasp at straws here and there to justify our existence. . . . Gilligan says this, Tidball says that, and so forth. But ever since our existence became a matter of choice rather than of force, we have struggled with a gap in creating a genuine philosophical rationale for continuing our purpose as women's colleges.

The gap, I submit, is waiting to be filled by the college that seizes the unique ethical dimensions of women's lives and education today as we struggle with choices about families, children, careers, and the whole notion of struggling to reach an equality that may be hollow, like the ball of gold in the heavens that was found to be clay.[5] With apologies to some of my more radical feminist friends who may be ready to string me up by now, I believe that our ethics are more important than simple equality, and we must teach our students about how to pick and choose well among these seductive balls of gold in the sky. In particular, we need to reconsider whether our aggressive focus on career success undermines our students' development of ethical discernment and ability to choose well among other life choices as well: children, spouse, family, civic commitments, work in social justice, and public service.

How can we promote this discussion among the disparate populations and generations of women on this campus?

And in particular for our adolescent students growing into adulthood, how can we address the matter of social and sexual behavior as a profoundly ethical issue for women?

Among all of the women's colleges in this country, Trinity may be better positioned than any to take up this discussion and to forge a new level of understanding and identity not only for our women college students but for women and men in a broader sense. I say this because of our location, because Washington gives us unparalleled resources to bring into this discussion and a clear platform for national leadership. I say this because of our size, because smallness can be a virtue in trying to move a bold new conversation. I say this because the level of our commitment to women is great, extending into our adult studies program, unlike many other women's colleges.

But beyond all of those reasons, I also say it because we are a college founded and grown in the intellectual as well as the spiritual tradition of the Catholic faith. And it is on this, the "Catholic" issues of Trinity, that the quality of our future hangs very much in the balance.

A Catholic women's college is *not* an oxymoron! I have said often in the last two years that this is one of the most challenging, difficult, complex and rewarding identities in all of higher education. And it is also, in many ways, the most integrated, the most complete identity in the genre.

However, problems abound. In our discussion among administrative colleague earlier this month about the "distinctive organization culture" of Trinity, the "problem" of Catholicism kept coming up. The "problem" has roots as deep as the historical fact of the "old Church," the former nature of religious life, the influence of that form of religious life, and the influence of that form of religious governance on the structure and governance of the college for its first eight decades.

The "problem" also has roots as fresh as *Ex Corde Ecclesiae*, the Vatican statement on Catholic higher education, and the Wichita abortion clinic protests. We cannot deny the impact of the abortion issue on the perception and reality of Catholic colleges today. I am on the Board of Directors of the Association of Catholic Colleges and Universities, and when I meet with these fifteen other presidents several times a year the matter weighs heavily, because we all want our campuses to be genuine colleges and universities while also being faithful to our church.

Here at Trinity, I have come to learn that it is somewhat easier to discuss matters of race or sex than to discuss religion, especially among faculty colleagues. I think we need to be honest about this difficulty: The church herself poses many challenges for many Catholics, and we do not want to air our disputes publicly on the faculty. For non-Catholics, the problem is compounded by the silence of Catholic colleagues who choose not to discuss issues because of the fear of conflict.

Unfortunately, such fear among Catholics and failure to include colleagues of other faiths are exactly the opposite of the illuminating, energizing, community-building values that our faith commitment should be bringing to this discussion and to our work together. In a sense, the fear and silence have marginalized our faith commitment in this community, safely tucking such matters into neat departments. Thank God for Mike and Georgia in theology. Seton, keep up the good work in campus ministry. Yes, of course, we are a Catholic college. Next question?

Our ultimate ethical challenge together this year is to have this conversation about faith and the meaning of a Catholic college with a religiously pluralistic faculty, staff, and student community. How can we be more inclusive, more ecumenical, while also strengthening and clarifying our Catholic commitment? How can we raise the discourse about Catholicism on this campus beyond doctrine and dogma, beyond even good works and action for justice, to a level of serious intellectual discussion and spiritual commitment? By the way, the Jesuits do not have a copyright on this kind of dialogue (Notre Dame might think differently), but they do it quite well and consistently, and we should look to some of their models like Loyola and Wheeling.

An important part of raising the level of this dialogue is to develop a common platform of reference and philosophical parameters. In some Catholic institutions, Newman's *Idea of a University* has been a framework for discussion and debate. You don't have to agree with

Newman to respect his approach. His is a clear theory of the problem of liberal education severed from the higher plane of religious commitment.

Newman warns against the tendency of civilized, intellectual elites to treat ethics and ethical behavior as a matter of mere taste and fashion rather than of conscience. The tendency to demystify the religious and theological premises of moral behavior by substituting a secular philosophy of beauty and taste endangers the ultimate purpose of life, according to Newman, and is one of the problems inherent in a liberal education. With intellectualism, warns Newman, "A perception of the Beautiful becomes a substitute for faith."[7]

You need to be Catholic; you do not need to agree with Newman to find this thought provocative. Just because we have a proper adjective called "Catholic" attached to the name of Trinity, just because we have mass on campus, just because we do good works in the name of social justice does not mean that we have achieved faith, or even come close.

In particular, we must be careful about the link between our faith commitment and our commitment to social justice—Catholics don't own the market for good works, and many persons of good secular intention or profound other faiths can teach us a few things about justice. Our church does call us to include action for social justice as part of our agenda as well, but not as a box unto itself, but as a way living the Gospel message. We need to pay far more attention to this nexus.

In all of this discussion of Catholicism and faith and the woman's college, I feel it is important for me to say not only that the discussion must occur, but it must occur in a climate of freedom and respect. Our Catholic identity cannot constrain our true college identity, nor can our life as a college embarrass or undermine or belie our faith commitment. This is truly a tangled web, but having spent a good long time at a certain other institution in this town, I suppose I have developed a somewhat Jesuitical approach to the clash of secular and religious principles on the Catholic campus: If our faith is as strong as we claim, then it may be put to the test by the expression of all other ideas, because it will emerge even stronger.

This principle, this ability to withstand the tension inherent in the conflict between even our deepest spiritual values and the expression of dissent, is a characteristic of the healthy academic workplace with a distinctive organizational culture described by the research on successful colleges. And, I believe, it is completely consistent and resonant with the strength and resiliency of the charism this institution has received from the tradition of the Sisters of Notre Dame.

I always return to a passage written by a friend and mentor to many of us, the late Sister Helen Sheehan, who understood so well the culture and charism of Trinity. In the famous stormy disputes of the early 1970's about whether men should be allowed to visit in the dormitories, she articulated most clearly the Notre Dame vision of this college as a place with an ethical and spiritual center unafraid of modern life, because it is into that life that we send our students. She wrote:

> Julie Billiart begged her Sisters of Notre Dame to cultivate in themselves and in their students the qualities of maturity and strength of character. She wanted women, she said, not insipid little girls. It is her perspective and her vision that have characterized Trinity. In that tradition Trinity was founded, and in that tradition she endures.[8]

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1. A. Bartlet Giamatti, *A Free and Ordered Space* (New York: W.W. Norton & Co., 1988) p. 127-128.

2. Reverend Theodore Hesburgh, "The Nuclear Threat to Humanity," Eugene M. Burke Lectureship, April, 1985.

3. John Henry Cardinal Newman, *The Idea of a University* (London: Longmans, Green & Co., 1910), p. 217.

4. Ann E. Austin, et al., *A Good Place to Work: Sourcebook for the Academic Workplace* (Washington: Council of Independent Colleges, 1991), p. 12

5. "Toward Trinity 2000," Trinity College internal planning document, 1990, p. 2.

6. Stephen Crane, "A Ball of Gold."

7. Newman, ibid., p. 217-218.

8. Sister Helen Sheehan, Trinity College Alumnae Journal, Spring, 1973, p. 5.

Viterbo College: A Personal Perspective

William J. Medland

The purpose of liberal education at Viterbo College must be to develop the critical intellect to its highest potential within a faith context. Liberal education must be viewed as "good" in and of itself; such a liberal education must develop within the student a holistic perspective of the human person as free and responsible. To develop the critical intellect, Viterbo College must focus its attention on the process of the intellectual advancement and academic maturation of its students; the liberal education program must assist students in their movement toward Christian wisdom.

Viterbo College must endeavor to present a collegiate education that is truly liberating. The whole arena of knowledge and ideas must be open to our students. They must be challenged to explore the nature and destiny of the human person, to inquire about the ultimate meaning of life, and to seek goodness and virtue. In essence, the Viterbo student must be given a liberal education, an education in which academic matter is subjected to an exploration of its moral and ethical dimensions and implications. Such a broad, but integrated, education should prepare adults (non-traditional students) and young adults (traditional students) to enter the process of life-long intellectual development and life-long formation; such an education should prepare students to assume positions of leadership and to respond to those less fortunate in society.

Viterbo College must commit itself through its liberal education program to human and Christian values; it must emphasize value orientation and be concerned with the personal value development of its students. Viterbo College must be an institution in which value-clarification within a faith context is not only perceptibly present but also effectively operative. The liberal arts program must emphasize moral and ethical values. As Father Ted Hesburgh told his faculty a decade ago:

> ... If we fail in the moral development of young adult students, then we will produce lawyers unconcerned about justice, doctors who want their fee prepaid before they become involved in treatment, priests who place the care of self above the care of souls, businessmen who cherish profit more than people's welfare, engineers who prize technique more than safety, architects whose ego trips make living space unlivable, and professors who profess the least and neglect the most important of all.

While this value orientation within a faith context must permeate the entire curriculum, it should be an integral component of the liberal arts curriculum. For example, through the study of theology, students should develop an ability to understand fundamental conceptual issues of religious thought and activity, but they also should be able to clarify their own faith values for working and living in a Christian community. In like manner, through the study of philosophy, students should develop the ability to understand fundamental conceptual issues of human thought and activity, but they also should be able to clarify their personal values as these pertain to a humane, democratic, civilized society.

A truly liberating education must expose students to the humanities, the arts, and the sciences, including the biological, natural, mathematical, and social sciences. But within Catholic colleges, such a program must seek to develop within students the ability to perceive the human, moral and ethical implications inherent in the study of such subject matter. As a Catholic college, Viterbo must endeavor to present a collegiate education that is geared to modern society. Students must be allowed to explore the pressing issues of our era: peace, justice, poverty, international confrontations, civil rights, economic systems, genetic engineering, ecology, and the like.

At Viterbo College, this value orientation within a faith context, which must be inherent in a liberal arts curriculum, acts as a unifying principle. It is the common thread that runs through and ties together the faculty, the curriculum, the students, the administration, and the board of directors. This value orientation must reflect our Franciscan tradition of peace, joy, hospitality, and appreciation for all things created by God.

As a Franciscan, Catholic, and liberal arts college, Viterbo also is interested in the professional and preprofessional preparation of its students. The purpose of professional programs within a Catholic college such as Viterbo is to provide students with the knowledge, understanding, competence, and skills necessary to perform properly the responsibilities they will encounter in their

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respective careers. Viterbo College, however, has the responsibility to enhance this professional education by incorporating moral and ethical issues into the curricula and into the instructional delivery of such programs. Professional expertise and sound ethical/moral judgment should be the twin goals of professional programs here at Viterbo. Ultimately, as Viterbo College begins to implement more professional and masters degree programs, it must make certain that such programs are more than a duplication of programs available through the state university system. Viterbo College must remain faithful to its mission and purpose in both undergraduate and graduate/professional education. Viterbo, in actuality, has a special role to perform in graduate/professional education; this role is to ensure that students are exposed not only to the knowledge and competencies of the profession but also to the moral and ethical ramifications of decision-making on issues relevant to the profession and to society. Finally, Viterbo College must strive continually for excellence in its graduate and professional curricula and in its hiring of professors to teach in such programs.

As a Franciscan and Catholic college, it is imperative to realize that this institution, as a community, has a social existence in which Judeo-Christian values must be integrated into the very fabric of the institution. As a result, students must find themselves in a situation in which they can express their Christianity. They must be able to conduct a Christian dialogue among themselves and with the faculty and to participate in activities that assist others in the human community. The style of life at Viterbo must be one that provides an atmosphere of personal caring and concern for the individual, and which affords maximum opportunities for ethical and personal development and service to others. Viterbo College is, in part, identified by this distinctive living style called the Christian community.

Viterbo College must take the risk of being countercultural by remaining faithful to its mission and purpose as a Franciscan, Catholic, liberal arts institution. The Catholic college or university that fails to remain distinctive will not survive this decade. I firmly believe that this decade will witness the closing of many Catholic institutions of higher education. The institutions that will close will be those that have attempted in the past decade to simply mirror their public counterparts. They have no special identifiable purpose. Viterbo must dare to be different from its public counterparts; it also must dare to risk what it is for what it can become!

The faculty at Viterbo are a special group of individuals. Like their counterparts in public education, they are experts in various areas of knowledge and professionals in the art of teaching. However, the similarity terminates here. For the professor at Viterbo College is engaged not only in a profession, but in a vocation. Teaching at Viterbo College is more than a job; it is a way of life; it is a ministry. Therefore, in the recruitment and retention of faculty at Viterbo, administrators must be concerned not only with faculty credentials but also with faculty who as teachers relate to students and who as Christians relate to the Franciscan and Catholic value systems of the college. Faculty members who come from other religious traditions make a very special contribution to the educational experience of students at Viterbo College. This contribution must be recognized, for it enhances the college. Yet, it is imperative that at Viterbo people be willing to share the Franciscan heritage. Faculty, in particular, must be willing to accept the Franciscan character of the college.

I believe that Viterbo College must manifest with unmistakable clarity its identity and mission as a Franciscan, Catholic, and liberal arts institution. If Viterbo does this, then it will thrive in the coming decade while other small, private, Catholic institutions close their doors. The identity of Viterbo as a Franciscan and Catholic institution committed to human and Christian values should be self-evident to the students, the faculty, and the general public. The curricula, practices, and spirit of Viterbo College must communicate to everyone that the institution is an educational community dedicated to the ideals and values inherent in being a Franciscan institution. The Viterbo heritage is a proud one reflecting the social activism of Rose of Viterbo, the quest for scholarship of Bonaventure, and the spirituality of Francis. Viterbo must ensure that the quest for academic excellence is continuous, that liberal learning flourishes, that value-orientation within a faith context is truly operative on campus, and that it remains faithful to its heritage, to its mission, and to its goals. If these components exist, Viterbo will be distinctive. The name Viterbo will have meaning beyond simply being identified as just another college.

One should remember that as a private college, Viterbo is one of 1500 institutions; as a Catholic college, Viterbo is one of 224 institutions; as a Franciscan college, Viterbo is one of 20 institutions; as a Catholic, FSPA (Franciscan Sisters of Perpetual Adoration) college in LaCrosse, Viterbo is singular. This is the beginning of the college's primary identity; this makes Viterbo distinctive.

Installation Speech - St. Bonaventure University

Neil J. O'Connell, OFM

This event may be part of a rapidly disappearing phenomenon in United States higher education. A recent publication of the Council for Advancement and Support of Education indicates that more and more newly appointed presidents and chancellors and more and more colleges and universities are deselecting from the pomp and circumstance and from the excessive cost of presidential inaugurations. In fact, this publication provides creative recommendations for modest inaugural activities for those individuals and institutions which feel compelled to endure such an observance.

This trend is due to a convergence of a number of realities in United States higher education in the last quarter of the twentieth century. Firstly, the greatly retracted administrative life expectancy of college presidents of 5.5 years renders the extravagant inauguration of these officers a too frequent burden of emotion and expense for an institution to sustain. Secondly, the greatly reduced budgets of higher education enterprises do not dispose faculty and staff, who have experienced drastic curtailment of resources, to be too tolerant of the most recently arrived member of the institutional community prancing about at a conspicuous consumption of resources. Thirdly, the maturation of collegial governance in United States higher education reduces the symbolic need to focus on the office of the president in a dramatic fashion. Fourthly, the intrusive nature of modern media diffuses the heroic stature of the presidential office by exposing the all too true mundaneness of the incumbent. Fifthly, and finally, the urgency and complexity of higher education administration make the attention to protocol and detail of an inauguration ceremony an unnecessary distraction from doing the business of the institution.

If, then, this is the trend and this is the convergence of realities provoking it, why are we here this afternoon and why are we doing what we are doing? Against my own better judgement, many relatives, friends, and communal brothers, immediately upon my selection as president of St. Bonaventure University, began to presume to stage a happening such as we are experiencing at this moment. Some of those urging me to this endeavor referred to the event as a coronation. However, the imperial vision of David's gigantic canvas of the *Coronation of Napoleon* I is hardly in keeping with the collegial and inclusive priority the university community desires for my administration. Moreover, I do not have a Josephine, at least not one whom I will mention in this context, to trundle out to receive a crown at my hands. Some of those urging me to this endeavor referred to the event as an inauguration. However, an inauguration occurs on the first day of functioning in office. Moreover, as of today ninety-five days of the usual one hundred days of honeymoon granted to new presidents have been completed for me and by next Wednesday, when the honeymoon will be done, the university may be more inclined to deinaugurate me than inaugurate me.

In the face of these inappropriate urgings, I determined that if I had to undergo such an excruciating ritual the event would be termed an installation. A number of waggish intimates reflected that such a term smacked of installing a refrigerator or a stove, or lodging a horse in a stable. An initial version of the announcement of this occasion inadvertently applied the term installation to these proceedings. The observation of my friends and the mistaken appellation of the draft announcement, however, do bear significance. Like a refrigerator, a university president preserves the intellectual and spiritual harvest of the institution for the sustenance of present and future generations. Like a stove, a university president boils the steamy and bubbling stew of intellectual and spiritual dialogue. Like a steed, a university president canters sprightly forward with the institution astride his/her back in resplendent majesty. Like a dramatic serial, a university president provides a thrilling chapter of chills and spills, laughter and tears, cliff hangers and dramatic rescues in the ongoing saga of the university.

So it is an installation into which we are plugged at this moment. But what were the persuasive arguments which brought me to this moment in spite of my initial hesitancy to be a part of this event?

The first argument was that the university had not experienced a ceremony of this nature in fifteen years and that there would be an incalculable benefit in morale

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Rev. Neil J. O'Connell, OFM, is president of St. Bonaventure University.

development in the unfolding of the event. The second argument was that such an observance is an opportunity to showcase the institution to the wider community and to market its educational services to a more comprehensive constituency. The third argument was that such an event would contribute positively to the advancement of the local economy. The fourth argument was that the Franciscan tradition of the university could use the occasion, as it usually does with any human gathering no matter how large or small, as a pretext for a party. The fifth argument was that the already scheduled Francis Week and Annual Founders Day Convocation would provide a context within which the observance would take place in a cost efficient fashion.

However, the most convincing argument for mounting this enterprise came from Mr. Joel Tirschwell of the university's board of trustees. During a recent multihours August evening supper in Manhattan akin to Louis Malle's film, "My Dinner With Ander," Mr. Tirschwell spoke passionately about the need for a formal institutional recognition of the commencement of the term of the university's new president. For him the gathering of educational representatives, the solemn procession, the exotic array of colors and regalia, and the ritualistic actions were a revelation to the wider world that, in spite of political and religious fanaticism and in spite of repeated restrictions of resources, the centuries old continuity of the free intellectual quest for truth, knowledge, and wisdom remain indomitable in the person of the newly appointed chief executive and the higher education institution to which that person has been appointed. Indeed, the whole event becomes an academic apocalyptic—an academic "yom yahweh," wherein the agenda of responsible human reason is vindicated over the, at times, seemingly triumphant agenda of insecure narrow-mindedness and totalitarian intellectual blindness. In the light of this reasoning no other argument was needed, and I reconciled myself to the validity of the exercises in which we are all presently engaged.

This, then, is to be an academic apocalyptic for St. Bonaventure University and for its friends and professional colleagues gathered here in stately yet festive convocation.

The place of this convocation dictates the apocalyptical nature of this moment. St. Bonaventure University lies within the domain of the Seneca Nation. Among the Five and, later, Six Nations of the Iroquois Confederation, the Seneca Nation held the proud responsibility of being Keeper of the Western Door. For many peoples the westward vision of the setting sun has been an eschatological vision of end times, mortality, and accountability to a future of dramatic transcendent intervention over the current order. The sculpture above the western doors of medieval cathedrals regularly depicted the Last Judgement in recognition of the symbolism of the westward direction of those portals. The Seneca Nation itself found able guidance in the sometimes apocalyptical visionary leadership of such individuals as the venerable Red Jacket. For the past 132 years St. Bonaventure University has stood at this Western Door of the Six Nations and now beginning with this convocation and continuing at all of its future official convocations, will, in the spirit of the other tribes of old, receive the official welcome of the Seneca Nation as well as its apocalyptical admonition when appropriate.

St. Bonaventure University finds itself located at the southwestern corner of a New York State region extending west of Albany to Lake Erie which through a tumultuous and boisterous evangelical period between 1800 and 1850 earned the popular designation as Burned-over District. The repeatedly apocalyptical nature of the religious experience of this region and era, according to Whitney R. Cross who documented the Burned-over District phenomenon, found a partial root in the region's environment of mysterious glacially engendered hills and valleys and lake-spawned theophanic electrical storms. St. Bonaventure University will continue to honor this environment as highly contributive to the apocalyptical theophany of learning.

The apparently remote location of St. Bonaventure University, as Dr. Richard McDowell, president of the University of Pittsburgh at Bradford, reminded me two weeks ago, realizes a long United States tradition of sequestering higher education sites apart so that they may stand free of the congested restraints of urban location as apocalyptical New Jerusalems of instruction for provision of well informed citizens for an effective democratic society. As it has in the past, St. Bonaventure University will go forward in employing the advantage of its location to present thoughtful and productive citizens to the nation and world.

The time of this convocation also dictates the apocalyptical nature of this moment. One thousand years ago the Christian world waited in dreadful anticipation of the apocalyptical conclusion of the first millennium of the current era. Today we stand at the threshold of the last decade of the second millennium of that same era. During the past eighteen months, momentous forces of apocalyptical popular proportions have shattered the bestial monstrosity of political domination in Eastern Europe, eroded the doctrinaire governance of China, and undermined the vicious immorality of South African apartheid. St. Bonaventure University has already begun through the chair of its board, Dr. John Murphy, and through Dr. Kathy Murphy of its school of business to address the needs of the reborn societies of Eastern Europe and will be ready to do so as legitimate aspirations for national self-realization and unity evolve in China, in South Africa, and, hopefully soon, in Ireland.

For the previous and present weeks Mr. Robert Lax has graced the university with his talents, wit, and charm as the first of what will be a long lineage of Dr. Reginald

Lenna Visiting Lectures. Currently Mr. Lax resides on the Island of Patmos where the writer of the Book of Revelations in the midst of a Lord's Day Liturgy was transported to a mystical apocalyptical liturgy, the rich imagery of which continues to perplex and inform our cultural inheritance, and which has been the source of repeated apocalyptical religious movements through the ages. Five decades ago, Mr. Lax was a companion with Thomas Merton on an eschatological journey up a seven story mountain of spiritual maturation which I have always identified with the mount ascended by Dante and Virgil in the *Purgatorio*. As on that mountain, Mr. Lax and Thomas Merton, at the conclusion of that journey, encountered an apocalyptical vision which led to a life- long intellectual and spiritual apocalyptic which has benefitted us all.

The mission of the institution where this convocation is occurring finally dictates the apocalyptical nature of this moment. Indeed at this point the theme of apocalyptical academic moment transposes to the theme of apocalyptical academic institution, for any higher education institution which has had an historical intimate association with a religious order or congregation must per force dispense apocalyptical education. It is always sobering to recall that the earliest Christian practitioners of religious life received the title of "anchorites" and "anchoresses" since they had elected to "anachorein" or dance against the agenda of life of lusting for pleasure, power, and possessions in anticipation of the quickly approaching Reign of the Lord. The practice of celibacy itself was a positive assertion that thorough consummation with the energetic and enthusiastic preparation for the Reign of God wholly displaced human passion. Thus the religious habit, from which is derived the official academic garb which adorns many of us this afternoon, was and is a symbol of the impending apocalyptical moment for which the wearer should be laboring. Those, then, who wear religious attire, even in its academic derivative, must remind themselves of the apocalyptical nature of what they do and live. Parents and families who entrust their sons and daughters to higher education institutions long associated with religious orders or congregations should stand warned that the education may prove hazardous to maintaining the status quo and the dominant agenda of life.

But St. Bonaventure University in a special way is and must remain as a purveyor of apocalyptical education. An inherent element of the university's mission is the Franciscan tradition. In a recent series of regional gatherings, Father Anthony Carrozzo, OFM, provincial of the Holy Name Province of the Franciscans, has reminded his brothers of the eschatological dimension which pervaded the Franciscan tradition from the beginning and which must reinfuse that tradition as it prepares for the third millennium. Personally, Francis of Assisi encountered a series of apocalyptical experiences beginning with his incarceration and extending through his prolonged illness, his call in the chapel of San Damiano and his embrace of the leper to his ecstatic vision of Mount Alvernia which indelibly imprinted the movement emanating from him and corresponded to the apocalyptical expectations for social and ecclesiastical renovation of his time. Though fervently loyal to the charism of the magisterial authority of the institutional church, Francis, in his last will and testament, cited a higher, apocalyptical origin of his way of life.

Bonaventure, originally John Fidanza, notes for us in the preface to the *Legenda Majora* his own personal apocalyptical experience, not dissimilar from that of Francis, when as a youth he endured a near fatal illness and received a seemingly miraculous restoration to health through the intercession of Francis which irrevocably changed his life and his name. This experience, then, communicated an apocalyptical tone to the remainder of his speculative and literary productions. From that point on pure knowledge was impossible for Bonaventure and all knowing was infused with the dynamic of divine love to become self diffusive wisdom. The prominence of divine illumination in the cognitive process as envisioned by Bonaventure renders each cognitive act an apocalyptical intellectual event.

Resting upon and permeated with that Franciscan tradition, St. Bonaventure University has and will foster certain apocalyptical characteristics to its educative process.

The first of these characteristics is that all instruction, directly or indirectly, will propel the cause of justice and peace. The dominant feature of the apocalyptical time is that justice delayed will be delayed no longer and that a perpetual reign of justice conducive to a perpetual state of peace will be realized. An ancient Hausa adage from West Africa states that "God gives blessings to all men and if man had to distribute them many would go without." The apocalyptical time is the reassertion by the divine of this prerogative to distribute the blessings of life evenly and fairly in the face of the persistent human inability to do so. The recipient of a St. Bonaventure University education must always be foremost in advocating the apocalyptical agenda of justice and peace.

The second of these characteristics is that the provision of education at St. Bonaventure University will be inclusive. The apocalyptical vision always embraces an incalculable throng of men and women from every race, nation, and way of life into the eschatological reign. The old spiritual *Plenty Good Room* celebrates this inclusive vision by inviting us to choose a seat and sit down since there is more than ample room in the Reign of God. Therefore, in providing educational service St. Bonaventure University shuns all attempts to close doors, limit access, and promote elitism as inimical to the tradition of Francis and Bonaventure which motivates it. Moreover, St. Bonaventure University admonishes its companion institutions to avoid these attempts as inap-

propriate to the educational tradition of the United States. Perhaps it may be timely to declare an academic Monroe Doctrine against all current attempts to impose European and Asian elitist models of education as threats to the security of the United States education system which has successfully and exceptionally served the educational needs of the widest number and diversity of people in the history of the world. Even further, St. Bonaventure University not only eschews restrictions on access to higher education but also is determined that each student accessed will receive the best quality education. In spite of the fears of educational elitists, open access to higher education, if truly open, avoids mediocrity. Finally, the apocalyptical inclusiveness of a St. Bonaventure education embraces as colleagues the committed practitioners of primary, secondary, and associate degree education.

The third of these characteristics is that St. Bonaventure University has and will present to the world servant leaders. An amusing feature of the eschatological reign is that masters become servants, as Francis instructed his followers who have the misfortune to be designated as communal leaders. Consequently, the sons and daughters of St. Bonaventure University will wear greatness lightly and modestly. Cultivated, urbane, and proficient in their fields they will remain at home with the unlettered and rustic and will still be able to gently share the cup of coffee and the glass of brew in the old neighborhood. From beneath the attire of success of the St. Bonaventure University alumn will be a glimpse of the brown and white of the little poor man of Assisi.

The fourth and final of these characteristics is the overarching atmosphere of exuberant joy in living and learning. In the eschatological reign tears disappear, laughter abounds, and gleeful "Alleluias" permeate the air. It is the joy of release from bondage, especially the ultimate enslavement of amassing power. Like Francis and Bonaventure, members of the St. Bonaventure University family joyfully accept the contingent state of the human condition and are relieved to discover that there is no need to unreasonably control life.

At this year's first evening service for Yom Kippur at the Temple in Olean, the visiting Rabbi, Judy Cohen-Rosenberg, in welcoming me as a worshipper, noted to the congregation that this installation would fall on the Festival of Succoth or Tabernacles. In many ways this convergence epitomizes all that must be characteristic of my service over the years ahead to the St. Bonaventure University family and of the service of that University family to the wider family of the world. Ushered in by the apocalyptical cancellation of all debts and obligations to God on Yom Kippur, Succoth is a forestate of the perpetual jubilee of the eschatological reign wherein rich and poor alike overcome distinctions and celebrate the abundance and joy of life as brothers and sisters under leafy canop' s symbolic of the transient nature of human achievement. My hope is that with your prayers and shared faith St. Bonaventure University and I may enjoy a prolonged academic Feast of Tabernacles which will be a focus of apocalyptical education inbued with Franciscan inspired justice, peace, inclusiveness, service, and joy.

This is no easy task, and I approach this service in the spirit of Bonaventure who, as he began his ministry as the eighth general minister of the Franciscans, journeyed in the steps of Francis up Mount Alvernia. At the conclusion of that physical and spiritual pilgrimage he came to an insight into how he would accomplish his charge, to which I fully submit:

> But if you wish to know how such things come about, consult grace, not doctrine; desire, not understanding; prayerful groaning, not studious reading; the spouse, not the teacher; God, not humanity; darkness, not clarity. . . . Let us . . . , then, . . . pass over into the darkness; let us silence every care, every craving, every dream. . . . Thus, having seen the Father, we may . . . rejoice with David, saying: 'Though my flesh and my heart waste away, God is the rock of my heart and my portion forever. Blessed be the Lord, the God of Israel, through all eternity! Let all the people say, Amen! Alleluia!

Renewal for a Third Century

Leo J. O'Donovan, SJ

Thank you all for your warm welcome.

As I look out on this lawn I have loved for so long, the sea of your faces is gladsome beyond saying. I am moved to see before me my oldest friend from childhood and the Dominican nun who first gave me piano lessons in third grade; the hearts that became part of mine forever during my prep school years; each of my college roommates, so many other classmates and their wives, and all my fellow alumni; my Jesuit brothers who supported me in my vocation and the past president of Georgetown who preached at my first mass; the distinguished faculty, many of whom are already friends; the students with whom I begin my tenure and their parents who have entrusted them to us; our board of directors, who have so honored and humbled me with the trust to lead Georgetown into its third century; our guests—college and university presidents, representatives of learned societies, official pastors of the church—who have graciously joined us for this weekend of ending and beginning; and, of course, my own dear incomparable mother.

I am deeply grateful for the welcome you have given me. But even more than thanking you for your presences, I praise the generous and hopeful spirit that you bring to this inaugural convocation. And I promise you now my every effort to be true to your generosity and hopes for Georgetown.

What will we need for Georgetown to fulfill its promise as a truly great university? First, we will need precisely the sort of imaginative recollection in which we have engaged during our bicentennial celebration. For a university to be true to itself, it must regularly raise the question of its central purpose. What do our several schools and campuses have in common, and how do they share a mission that is one? The very simplicity of the question suggests its centrality, as well as the danger that it will be overlooked. To say that we are one in seeking the truth, that we are a community of inquiry into the way things really are, may seem too basic to belabor.

John Henry Newman did not think so. The "single, almost visual, image" that governs *The Idea of a University* is that "all knowledge forms one whole" or "circle," in which the different branches of learning deal each with a different segment. The liberal knowledge or "philosophy," which Newman considered the end or idea of a university, consists in an awareness of the interrelationship of the various disciplines that allows the whole to be perceived. Newman insisted that knowledge is its own end and requires no further moral purpose for its justification. Yet no one who has read him will easily forget the attributes he expects from a liberal education: "freedom, equitableness, calmness, moderation and wisdom."

To Newman's testimony, we naturally join our founder's. John Carroll's academy was started to "diffuse knowledge, promote virtue, and serve religion." His providential vision for Georgetown proposed that it be open to "students of every religious profession." His enduring commitment to the new academy was, as James H. Billington has said, "an act of faith not just in God's truth, which he was determined to defend, but in man's freedom, which he was determined to exercise.

The world has undergone profound changes since the founding of our republic and Newman's lectures in the early Victorian period. We have come to recognize the historical character of all human experience. We have seen an explosion of knowledge, especially in the natural sciences. We have submitted to a shock, a trauma, an abyss of suffering in our century. At the end of the American century we have come to realize that we are a world of many cultures and religions. They can scarcely be brought to peace by new forms of imperialism or previous religious patterns. In every case, our understanding of the world and our efforts to act responsibly in it have come more starkly into dialogue with one another.

For Georgetown, the celebration of our bicentennial has been an occasion to remember our origins and our growth. Stimulated by the scholars and public figures who have visited our campuses, we have become more aware of our development from an academy to a university—a development which pivoted on Father Patrick Healy's decision to erect the building now named in his honor, and culminating in Father Timothy Healy's leadership of the university during the years between the bicentennial of the American revolution and our own.

Rev. Leo J. O'Donovan, SJ, is president of Georgetown University.

We have recalled the beginning of our graduate education with the first graduate degree granted in 1821. We have taken new pride in the founding of our medical school in the year before Newman delivered his Dublin lectures and the opening of our law school five years after the Civil War's end. We have new confidence in our schools of nursing, foreign service, business, and languages and linguistics.

We have remembered how Georgetown's Catholicity has grown. We continue to be committed to the study and teaching of philosophy and theology, understanding them not as masters but as servants among the sciences. We realize the centrality of ethical reflection and have committed ourselves to a university-wide program for the study of practical and foundational ethics. Aware of our international heritage, we have become more alert to the need for a genuinely intercultural education for which the church of God, one in spirit yet diverse in many places, can offer valuable lessons. We have seen more clearly than ever the importance of giving space and time to recollection and worship. These are attitudes that all the children of our one God need to recognize and celebrate who in the depths of their hearts and the height of their hopes they most truly are. Still more important, and in clear continuity with Carroll's vision, our Catholicity requires an ethos of inclusion marked by open, frank, and consistent conversation among all members and divisions of the university community.

Through our bicentennial celebration, we have remembered Georgetown's tradition of learning and its Catholic heritage as part of our commitment to fulfilling the university's promise for its next century. Institutional memory, however, must be accompanied by a recognition of the challenges we face and the renewal of our identity. Please think with me of the challenges.

They are first of all intellectual and programmatic. Our graduate education must pursue the excellence to which it has committed itself in the fields of philosophy, economics, history, government, and chemistry. We must continue to strengthen and coordinate interdisciplinary programs in international relations, law, and public health. There, and in our undergraduate schools, we must be committed to a sustained harmony between serious research and creative teaching. American society needs the experiments of our scientists and the poetry of our humanists. At Georgetown, and throughout our nation, we are also clearly challenged to integrate more effectively the various ways to truth that are studied in our classrooms.

Our law center, led by its new dean, Judith Areen, must continue to review the model of legal education it has inherited and will carry into our next century. The research of our faculty and publication in its several journals must indeed represent the grand motto that stands on the facade of our handsome new Edward Bennett Williams Library: "Law is but the means—justice is the end." Our law teachers and students alike must continue to learn the lessons offered by other disciplines and other cultures. They must continue to ask how legal education may more adequately serve public as well as private interests.

For our medical center, I intend to lend the strongest encouragement and support to Dr. John Griffith as he leads our missions in research and science. There Georgetown is developing its ability to make a sustained, leading contribution to the advancement of biomedical science and to an enhanced understanding of the biological dimensions of our individual and collective humanity. Such understanding has intrinsic and, quite obviously, practical value for the preservation of health and the alleviation of illness and suffering. In the laboratories where we seek to unravel the mystery of a cancer cell, in the operating rooms where we try to heal the broken and diseased, at the bedsides of new mothers and children and of the sick and dying, in all these places Georgetown comes face-to-face with the struggles, the triumphs and the tragedies of very real human lives. We have an opportunity to improve these lives, and the lives of patients far beyond Georgetown, by expanding and refining the pool of biomedical knowledge.

A second form of challenge has to do with our resources. A recent report, "The Decaying American Campus: A Ticking Time Bomb," concludes that $20 billion will be needed nationally to repair and renovate campus structures, while an estimated $40-50 billion more will be required for maintenance that cannot be deferred indefinitely. Georgetown also faces the problem of deferred maintenance, and we will have to set our priorities and plan carefully over the next five years.

Even with the major improvements of our physical plant over the past decade, we will also require new buildings. At the medical center, we will need a strong and sustained commitment of funds for the expanded research facilities, for new and more specialized patient care facilities, and for new educational and training programs. Our law center must also have a residence hall. And our library facilities must be expanded.

But not all the challenge to our financial resources will bear on buildings. The tensions between advanced research and education, even at such prestigious universities as Stanford, Cornell, Princeton, and Johns Hopkins, have been widely discussed. The strain may be thought a fruitful one, but without careful supervision it can prove divisive for any university's future. Funds for improved student aid will be necessary, and we should join with other leading institutions in requesting that President Bush, who wishes to be an "Education President," redress the imbalance that has developed between grants and loan programs. We must also find additional funds for the adequate compensation of our faculty members.

Our greatest problem may be one of seeding the future for our faculty. Michael Sovern has spoken persuasively

about the aging of the nation's professors and the loss of faculties and students to other careers. His priorities are exactly right when he urges President Bush and Congress to "fund a sufficient number of graduate fellowships—to be awarded on the basis of merit—to assure a flow of the highest quality faculty to America's campuses."

The challenges of developing our educational programs and finding the personnel and financial resources to support them are joined by a third challenge: the urgency of cooperative interdependence. Human life on our planet today can only succeed if we recognize how deeply the different national cultures and economies affect each other, and if we learn to cooperate in the pursuit of particular national goals. In education, the importance of interdisciplinary cooperation may give us a sense for this growing social and political reality.

As a result of the competition offered the United States by new economic powers, our world is at once more interconnected than ever before but also more threatened by the disunity of greed and self-interest. Technological change and growing economic interdependence powerfully affect life from the personal to the public level. Neither of these powerful forces, however, has a moral logic of its own. They need to be given a moral logic, or they will simply take their own direction.

Confident in the possibility of an American resurgence, Frank Newman's Carnegie Foundation Report a few years ago called higher education to restore "its original purpose of preparing graduates for a life of involved and committed citizenship." In a more technological, more international, and above all more dynamic world, the issue is "whether the United States will move ahead in a sensitive role of leadership or begin a graceful retreat from the global, social, political, and economic issues we confront; whether we remain a source of new ideas and new opportunities, or allow a climate of bureaucracy and cynicism to settle in; and whether the United States can lead in the most profound sense—helping this country and others to a better world—or focus only on immediate economic self-interest." Georgetown must contribute to that leadership, and nowhere more crucially than through our ethical reflection.

What does Georgetown need to enter its third century? We need to remember our heritage and tradition, as this past year we have done. We need to recognize the intellectual, economic, and social challenges of late-20th century America. And we need, finally, to renew the vision we have been granted and the commitment we have made to it.

Let us not assume that such renewal is easily achieved. I call you to join me in what most we long to be as we seek the truth of the human condition and face the challenges before us. I call upon you—faculty, students, alumni, and friends—to be a community of wisdom. For this the fullest labor of our hearts and minds will be required, but ultimately we must hope that the gift will be given us. Inquiry is our method, but wisdom is our goal. And we make the journey together.

Georgetown can meet the challenges before us if we plan and choose wisely. In the recent past we have had to make painful decisions, judging that certain graduate programs or even a school with a cherished history could no longer be included in our mission. In the future we shall have to be equally selective and equally wary of resisting expansion for its own sake. The moderate size of our institution is one of its great fortunes, and worthy of being preserved.

Certain principles of governance will be indispensable to careful planning and choice. One will be consultation, at every level and in every major case. Another will be the delegation of responsibilities and the acceptance of distinction in such responsibilities. Our processes for faculty evaluation and promotion, for curricular revision, and for program innovations should be clearly stated and regularly followed. Accountability, above all to the highest standards of intellectual inquiry, should be a central concern for administration, but also for students and faculty. Differentiation of responsibility is essential in a university community, but need not exclude genuine participation in the planning and choice of the community as a whole.

A true university exists for the centuries. You and I are entrusted with its life but for a while, and even if we hold it the worthiest of enterprises, to which no one can contribute too much, still our task resembles more the keeping of a promise than its conclusion.

You notice, my friends, that I have become more personal in these last minutes of this inaugural address. Clearly I risk being moralistic. But you see, at the beginning of our third century I am committed above all else to the principle that we are meant to be a community of inquirers, a place for learning, a home for wisdom. If we are indeed to renew Georgetown's vision and confidently meet the challenges of our time, our greatest resource will always be keen minds and resolute hearts in concert. I hope our alumni and our students and all the friends of the university will forgive me if I say plainly and emphatically that it is our faculty who will constitute the heart of that community. Not simply Georgetown's faculty, and certainly not my faculty, but *we* the faculty, who lecture and write and try to communicate as best we can with all available modern means of communication. My greatest confidence for the trust of leading this university into its third century rests with you, my fellow members of the faculty.

Will you enter the new century with me? Shall we take the fading motto on the portico of Healy and tell the world that the stone is weathered but its wisdom endures? Can we all in our various ways continue the conversation between faith and culture, between any good news we believe we have received from God and all the truth to which our imagination and experiment may lead us?

In our third century we need not discover, we need not invent Georgetown; we must renew it. Our renewal must be led, it will at times be costly, it must above all be *ours*. It must be a personal decision by each member of the greater Georgetown community, but it will be interwoven with the lives of others, the images that come with time's tide, the very language that expresses a new, converted standpoint in the world. Our university's renewal will resemble personal maturation to adulthood, social transformation of a society into a free people, and religious conversion to a life lived in God and for others. It will have a secret center in the question that has always haunted humanity: Will our daily passages from darkness to light, at life's end, finally be a passage to eternal life? It can have a revered Jesuit motto to guide it: What we do we do *"Ad majorem Dei gloriam inque hominum salutem,"* for the greater glory of God and for the salvation, the well-being of all humanity.

On this day when we express thanks for two centuries so fortunately concluded and confidence for the new century before us, let us join our minds in the search for truth—shirking no question, admitting honest disagreement, aware of the relativity of all our positions, serving the truth. It is as servants that we will join hands on behalf of the justice in which truth is fulfilled, determined to contribute to a more humane and healing, a more compassionate and inclusive world. Let us trust that God's grace will still be with us when the time of our trust for this university is complete. Then we may find that our commitment to truth and our care for justice has led us to be one at heart and will have made us friends—not simply in word but in deed.

Inaugural Address

Thomas R. Peterson, OP

People throughout history, when they had a particularly important message to deliver to a particularly important audience, sometimes elected to use verse and melody as the vehicle for their thought. They attempted to "Say it with music." The psalmist David did this in speaking to the Israelites about the wonders of the works of God. We are told that Nero fiddled while the rest of Rome concentrated on fighting its fiery problems. And in a classic show on Broadway, King Arthur sings to his page boy the marvelously misty message that, "for one brief shining moment there was a place called Camelot." I am neither prophet, nor violinist, nor monarch. I will, however, attempt to convey to this very important audience a few reflections of my own for this important occasion. And with the help of some of our very talented students and faculty here at Seton Hall University, we, too, will attempt to "Say it with music."

PHANTOM OF THE OPERA

In the story which forms the basis for the smash hit *Phantom of the Opera*, a presence whom people assume to be a spirit wants those who hear him to respect his message, to love those whom he loves, and to laugh at those who seem unwilling to see subtle solutions to present problems. Recall the melodious message from *Phantom*.

No more talk of darkness, forget your
wide-eyed fears.
I'm here, nothing can harm you;
My words will warm and calm you;
Let me be your freedom, let daylight
dry your tears.
I'm here with you, beside you,
To guard you and to guide you;
Say you need me with you now and
always.
Let me be your shelter; let me be
your light.
Say you'll share with me one love,
one lifetime;
Promise me that all you say is true;
that's all I ask of you

Seton Hall University is not a phantom but a reality, yet its real message reflects the message of *Phantom of the Opera*. But, what is this spirit of Seton Hall? I would contend that it is a spirit of learning and of love and of laughter. It calms fears, gives freedom, guards, guides, and shelters for a lifetime.

The spirit of Seton Hall is a spirit which seeks and savors and nurtures the need to learn. But to learn what? Does this spirit of the "Land of the Pirates" goad us on to steal the time to learn everything? The answer is both yes and no.

The only way that we can learn everything is to investigate all things at their source. We learn all literature when we learn the alphabet. In the reflection of a drop of water, we see the oceans of the world. In a much more realistic sense, a study of God is a study of all of reality. This concept of learning which presupposes the right and includes the need to delve into the depth of the Divine is quite consistent with the tradition of Seton Hall. Our university is and shall remain a Catholic institution of higher learning. As such, we must take seriously the challenge which St. Paul issues to all committed followers of Christ to give reason for the faith that is in them. And so the study of God and of God's sacred truth must always be a focal point in our learning endeavor. The study of the scriptures, of theological problems and of our authentic religious traditions are matters of genuine importance. Here, as in so many other ways, the presence of the Immaculate Conception Seminary benefits and enriches Seton Hall as an important and vibrant part of our university. As I have already indicated to its new rector, Fr. Harahan, the seminary is assured of the new chancellor's assistance and special concern. As Catholic, however, Seton Hall is also universal. We welcome

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Rev. Thomas R. Peterson, OP, is chancellor of Seton Hall University. Father Peterson writes, "If the format seems somewhat unusual, I was trying to incorporate representatives from the faculty and the student body as part of the address. The idea suggested itself that the best way to do this would be to use music as part of the address itself."

people of all faiths and we assure them of our sincere respect and love.

God's truth, like God himself, is unselfish. It diffuses itself and, therefore, must be studied in all its diversity. The master teacher who was the head and founder of the first Christian school of higher learning, shows us in his Gospels, that he found it important to discuss what we might consider very contemporary and mundane subjects, even though he often did give his syllabus a kind of "Godly twist." He taught Peter the fisherman how to fish in order to get the best results, how to navigate a boat in heavy seas, how to be a leader, and how to brighten his future. I don't know how they categorized these discussions in Jesus's time. Today they fit very nicely into what we would call ecology or effective human resource management.

The college curriculum of today needs to reflect the complexity of our contemporary world. Students must know history if they are not to be condemned to repeat its mistakes. They must appreciate math and machines, sciences and software but in a way that makes life much more than a living computer game. They must see the value of values and the need to be made more mature and humane by a broadening familiarity with literature, with music, and with art. We cannot forget either to teach them those things that will let them make a living. And so the college of arts and science, the law school, the college of nursing, the school of education, the school of business, the school of theology, and all the other divisions of this university are very important factors needed to enhance the spirit of growing at Seton Hall—a spirit of maturing that is meant to be an adventure in one love, in one lifetime of learning.

From this learning adventure there evolves these other two elements of love and laughter—a love of new ideas and a commitment to the paradox that learning can be fun even when it is tough on those who share different sides of the same classroom desk.

Love uncovers mystery, make opposites attract and sometimes moves mountains in order to maintain itself. A true love of learning does all of these things. One who loves to learn has the intellectual security and self-confidence not to fear new ideas. He or she, at the same time, does not cast aside the precious pearls of the past merely because near-sighted academicians look upon them as lack lustre. Neither does such a person latch on to shiny new concepts and conclusions simply because they are new and different. Such ideas can at times be shallow and glisten only with the brilliance of fool's gold.

A love of learning can bring disparate ideas together and out of dialogues and debate forge answers. Mountains of mistrust and misunderstanding melt away like the ice of a glacier when they are brought under the warming influence of fair inquiry and honest investigation.

This adventure of intellectually probing the old and creatively evolving the new can be fun. This process is laughable only when it is not taken seriously. The ancier Chinese philosopher Confucius told his fellow academicians in 500 BC that students must honor their teachers who in turn must respect those to whom they transmit the truth.

In this adventure of learning how to learn, it is laughable to limit ourselves only to one field, or one era, or one culture. The spirit of learning that is Seton Hall must be far more transcendent. It must be as universal as God's truth itself.

But, significantly, this spirit of Seton Hall is also a spirit of wind and of wings. Listen.

THE WIND BENEATH MY WINGS

The spirit of success which is Seton Hall is anchored in the efforts of the past and has been brought about by many people. Today as this university soars to new heights, like an eagle, she must never forget the source of the wind beneath her wings. A new leader only builds upon the accomplishments of the heroes and heroines of the past. Recall the words of the song:

The Wind Beneath My Wings

I - the present - am the one with all the glory,
while you - the past heroes and heroines - were the ones with all the strength,
Sometimes only a face without a name
You never once complained,
Did you ever know that you're my hero,
And everything I'd like to be
Seton Hall can fly higher than an eagle
"Cause you're the wind beneath our wings
We would be nothing without you,
You are the wind beneath our wings

For an eagle to soar to heights far above those achieved by most mere mortals, the eagle must have wind beneath its wings. Without this thrust which bears it upward, it could achieve very little. In a sense, the same can be said for Seton Hall. Many of her graduates refer to our university simply as "the Hall," but the hall without the Seton is like the eagle without the wind. The thrust which allows Seton Hall to soar comes from the first part of her name—the Seton—Elizabeth Ann Seton. She was by any measurement an extraordinary woman and is the heroine of our heritage. It is the vitality of her spirit which makes Seton Hall soar. Elizabeth Ann Seton is a saint because she learned and lived God's truth and then shared it. She went out to others and shared with them what she had—her learning, her love, and her laughter. We at Seton Hall would be disloyal if we did not do what she did.

Seton Hall University must acknowledge that it is dependent upon many people if it is to show a self-

centered world how to soar above selfishness. Many people helped Mother Seton, many people continue to help Alma Mater Seton Hall. It is from their generosity and from the extraordinary generosity of our many other friends that we have the base from which we are able to do what Elizabeth Seton did—go out to others. And there are many others to whom we must go out.

Our learning is not meant to be a luxury limited only to the few. We have a mandate from Mother Seton to make it available to the many. While each of our undergraduate and graduate students is unique and must be treated as such, we have a particular obligation to those with special needs. For the particularly gifted there must be honors courses to challenge their best efforts. For those whom we must guide to intensify their educational energies, there must be faculty members willing to fire their enthusiasm and to rekindle their motivation to move forward more rapidly.

We at Seton Hall must reach out to the poor, the disenfranchised, and the forgotten. Efforts must be made to find more money for financial aid. Minority students must be told of their worth and not just of their toleration. The words "bigotry," "bias," and "racial discrimination" must be made meaningless in our midst and have no place in Seton Hall's vocabulary. Ethnic groups must share with others the richness of their own cultures and by this sharing foster mutual respect.

Mis hermanos y hermanas Hispanos: Ustedes son un ejemplo de aquellos que nos brindan una rica herencia cultural. Compartan con nosotros su enthusiasmo. Unanse a nosotros en una aventura mundial de aprendizaje. Esten seguros de nuestro interes y nuestro amor.

And lest we forget, Elizabeth Seton, our valiant woman of yesterday, would have a right to expect that the school which bears her name would do everything possible to further the rights of her sisters of today.

"Learning how to live," this too is part of the university experience. Seton Hall recognizes and must stress the need for all of us to be good neighbors to those outside our campus. Seton Hall is not just in New Jersey, we are part of it. Seton Hall is not just in South Orange, we are a concerned member of this community, proud of its past and interested in its future progress. Elizabeth Ann Seton was always a good neighbor. We intend to keep up this family tradition.

THE NEW JERUSALEM

But what about the Seton Hall of tomorrow? Let's take a moment to listen to what the crystal ball of music foretells. This is Carly Simon's song that was sung by the Seton Hall chorus as their theme last year in Rome. Listen again.

Let the rivers run; Let all the dreamers
wake the nations
Come the new Jerusalem
Coming to the edge, Running on the
water
Coming through the fog, your sons and
daughters
We the great and small stand on a
star
And blaze a trail of desire through
the dawn darkening
Come the New Jerusalem.

The new Jerusalem—a new era in which Seton Hall's sons and daughters will be restless to wake up their nation and rest their hopes upon a star.

Seton Hall's chorus has sung these sentiments to the world, and they reverberate now to send us back a message. Our university is an educational community set on a mountain top not afraid to walk on water, and, if need be, to say to those outside. "Look at us world! We're wonderful! Each of us is a star!"

Cynics may think, "We at Seton Hall are only a handful. How can we make a difference?" Stand on a hill some evening when nature has hurled a handful of stars into the heavens. What a difference they make. They sparkle with the wonders of another world. They light up the lives of lovers. They guide those who are lost. The stars of Seton Hall must also sparkle and light up lives and guide.

Any educational institution that is to shine brightly with the lustre of commitment to academic excellence must have a good updated library as its foundation stone. A library speaks to where the university's priorites are. The present library at Seton Hall, like a memorable lady from the distant past, is much beloved and much beleaguered. She is beloved because of what she has done in the past. She is beleaguered because she is unable to cope adequately with the present. Seton Hall needs a new library and she needs it now. It must be her star, the jewel of her campus. This goal has to be accomplished on a schedule and in a manner that is financially responsible, but this beacon of intellectual commitment needed to guide us as lovers of learning must be built—and it shall be.

There are, of course, two other new structures already being built both of which will do much to brighten our future. One is the new and imaginative law school building in downtown Newark.

The other is the parking deck, the completion of which will bring about a reunification that will make the uniting of the two Germanies pale by comparison. On that triumphal day of the completion of the parking deck, no longer will the parking-privileged commuter student have to bid a teary farewell to her faculty father as she drops him off at the shuttle bus by the majestic Maplewood swimming pool. No longer will administrators and staff members bear the burden of buying new sneakers needed to jog up South Orange Avenue as they set new olympic

track records for covering the distance between home and office, cursing their fate as they speed along. Blessed shall be the time of the completion of the parking deck. It shall truly go down in our history as the day of pardon and the great return—pardon from parking tickets and the return to tranquility.

Another project of great importance is constant curriculum review. While it is true that truth is eternal, the roads that lead to this truth need redirection from time to time and even a bit of repaving. Those most capable of doing this are faculty. The administration can, nevertheless, be of some help here. It can point out some of the pitfalls and encourage academic colleagues to stay the course and follow every new twist and turn as this curriculum review continues.

And a final project is what I might categorize as "Project Listen." Before I attempt to formulate future plans, I intend to visit every school, every department and every segment of the university and to listen—to hear and to consider seriously what you have to say. You know Seton Hall far better than I. Together we can get to know her even more, and the better we know her, the better will she and all of us become.

As important as all of these projects are, people are even more important—our faculty, our students, our alumni, and also our staff.

What does the crystal ball show about the Seton Hall faculty members of the future? Certainly, they must continue to be genuinely qualified and experienced and dedicated to the task of teaching. After all, teaching is our most important business. In order that these words might have more meaning, I have requested that as chancellor I might also be given faculty status and be permitted to teach. This has been done, and so along with my administrative responsibilities I also hold the rank of University Professor, and I teach one course each semester.

Inter-disciplinary and multi-cultural courses and programs should also be initiated or intensified. Most of all, however, we must learn to learn from one another. If our teaching is as good as we like to think it is and the content of our courses as rich as we know it to be, for us as teachers not to become also colleagues in learning is a frightful waste of talent. If "Physician heal thyself" is an accepted adage, then "Teacher teach thyself" can be no less profound.

The students of tomorrow will have the benefit of what we do today. We hope that they will be brighter, better persons because of what we have tried to teach them. We recognize, of course, that we teach most effectively when we share ourselves with our students.

And, what of the now and future needs of our alumni? Will their appearance and interests remain the same? Yes, they will still cheer their Pirates on to greater conquests as they fight for the right to be foremost in the fame and fanfare of the Big East. Yes, they will continue to be interested in the expansion of the campus and the social life of alumni societies. Most of all, however, alumni must be concerned about keeping themselves constantly aware of the ever new wonders of the world of ideas. The classrooms at Seton Hall must in the future come equipped with elastic walls. They must stretch until they encompass our alumni everywhere. Like our students and, indeed, ourselves, our alumni are authentic citizens of the video world. They play video games, watch video movies and even suffer through Aunt Maud's wonderful video rendition of her daughter Wanda's wedding. Why cannot some of Seton Hall's best and most remembered professors put lectures of contemporary concern and particular interest on video tape and make them available as part of an outreach program in the continuing education of our graduates. Just think how this process would allow you as alumni to fulfill one of your great academic dreams! You could benefit from a fine, well thought out lecture without every worrying about taking notes or cramming for an exam. And in what could be indescribably delightful, you would be able with the flick of a switch to turn off and make disappear any professor who was not holding your interest—a life-long dream of every college student. Alumni education by video! Wouldn't it be wonderful! Why not make it happen! Our alumni are a very important part of our academic community. Their VCR could become their classroom at home.

Finally, staff members, too, must be recognized as important. We do appreciate their efforts and energies. They too are, in a very real sense, students who can study how to make our university better because of the benefit of their new ideas.

CONCLUSION

But now back to the spirit of Seton Hall. Learning, love, laughter; a heroine; a crystal ball's vision of our future university—all of these elements coalesce into the spirit that is Seton Hall. It is this spirit which vitalizes our campus, both in Newark and in South Orange. It is this spirit which challenges us to learn the depths and breath of the truth of God. It is this spirit which chides us on to reach out, even as Elizabeth Seton did, to share God's living love. It is this spirit which conjures up a future for Seton Hall so filled with creativity, with promise, and with hope.

This is the spirit of Seton Hall which we renew today and we announce it loud and clear in the poetic setting of a song. It is not a phantom but a reality which Seton Hall University echoes to her sons and daughters everywhere. Listen as she tells them.

Let me be your freedom, let my
daylight dry your tears.
I'm here with you, beside you to guard you
and to guide you.
Let me be your shelter, let me

be your light.
Share with me one love, one
lifetime.
Promise me that God's life in you
is true.
That's all I ask of you;
That's all I ask of yo

Listen to it once again.

When this day is remembered, let it be recalled as an occasion when the whole family which is Seton Hall came together to sing her bright message of promise, and when words seemed to us not to be enough, we took our message and said it with music.

A Good Stewardsip of Paradox: The Identity of a Catholic College

Dietrich Reinhart, OSB

I have chosen for this occasion a topic that, surprisingly, is not easy to talk about. I have chosen to talk about the identity of a Catholic college. The topic is embedded in bigger themes—the place of Catholic colleges and universities within the larger church, the conditions necessary for graduate study of theology in a Catholic context, the significance of scholarly resources like the Hill Monastic Manuscript Library for Catholic higher education, the contribution of non-Catholics, non-Christians and non-believers to the mission of a Catholic college. It may seem that I am dodging these themes so central to the life's work of many in our academic community. But I am not. I intend to raise questions which are relevant to those themes. But I can only do that if I confine myself today within a smaller compass.

So why is it hard to talk about the identity of a Catholic college? Certainly not because of the presence today of colleagues and friends from other religious traditions. Certainly not because we are joined by representatives of colleges and universities whose missions are not articulated in religious terms. All of you have foundational values which it is difficult to talk about, which it is easier to acknowledge than to describe. All of you know what a challenge it is to ensure vitality in a mission grown old, what a challenge it is to keep such a mission in focus while nostalgia and bereavement for what once was keep distorting the lens.

So why is it hard to talk about the identity of a Catholic college in this obviously Catholic place? Well you might not have noticed it among the Saint John's and Saint Benedict's faculty and administrators as we processed in, nor among the Saint John's and Saint Benedict's alumni of today and tomorrow who are sitting everywhere in this church. But there are Inquisitors in our midst, waiting for the tiniest slip of the tongue, longing to silence ideas which do not have a full and impeccable pedigree. There also are Ideologues, with rapid-fire answers to questions they have rarely asked, armored with slogans, fired up with sentiment that to all the world looks self-serving. Inquisitors, Ideologues . . . that's not all. If any hard-wrought statement of faith or value comes out of this mouth, there are Scoffers here likely to taunt, knowing how upbringing or warped socialization has impaired my mental powers and those of my ilk. And sitting here quietly are Cynics, bemused, knowing that nothing much is gained by dwelling overmuch on the imponderable—after all, all of this has been said before and where has it gotten us?

Inquisitors and Ideologues, Scoffers and Cynics . . . notice I have mentioned no names. You know who you are! Indeed, in every member of a Catholic college each of these four demons makes his or her home—nibbling away at the mind, clogging up the heart, depleting energy which could be spent in service. Inquisitor and Ideologue, Scoffer and Cynic stalk every dialogue about the identity of a Catholic college. The Inquisitor in us tries to silence disagreement, the Ideologue in us to control it; the Scoffer within finds it easy to ridicule those who speak out of the center of their lives, the internal Cynic dismisses the whole enterprise of talking about values.

Inquisitor and Ideologue, Scoffer and Cynic are all a royal pain. Surely it would be sensible, much more practical, simply to avoid dealing with them. We could divide the identity of a Catholic college into discrete parts, each tended by people with the appropriate training and interest. For example, theologians could take care of exploring the relationship of the divine and the human in expected parts of the curriculum. The ordained and "liturgy types" could make sure that the right kind of worship occurs. "Peace and justice types" could take the Gospel into places where most of us simply cannot go. Certainly Roman Catholics could each have an opinion about whether or not theology, worship, and service occupy their proper spheres here. And non-Catholics could be welcome indeed to appreciate all of this, as long as they stay respectful and out of the way. Fragmenting a college's Catholic identity would allow things to work pretty smoothly. Inquisitors and Ideologues, Scoffers and Cynics would rarely break into the open. When they did it would be an offense against politeness—something we have spent much of our lives learning how to deal with.

Dividing a college's Catholic identity into discrete

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parts looks prudent, it looks safe. But in reality it is more dangerous than any demon. When broken apart into pieces of turf, each occupied by a specialist or at least a special interest group, when Catholic identity is thus fragmented, it ceases to matter. Sure the curriculum, worship, and service long characteristic of the college live on. But they languish since they are unconnected to anything beyond themselves. If, as the president of this Catholic college, I call on us all to come to a sharper, more explicit awareness of the college's Catholic identity, we will have to engage in dialogue suspicious of all boundaries, a dialogue in which no one has hegemony as a specialist and none can be excused on the grounds that their special interest resides elsewhere. This is dangerous stuff. We will have to come to sharper awareness of disagreement, let go of control, resolve—no matter what—to affirm persons, and bear with ideas which seem half-baked long enough to tease something worthwhile out of them. This will be a messy enterprise. We will become vulnerable. There will likely be name-calling. Differences, seemingly unbridgeable, will emerge. And, odds are, the large world will consistently misinterpret what we are doing.

But despite the risks, I use this occasion to call Saint John's University to come to a sharper sense of its identity as a Catholic college. In rejecting other, seemingly safer courses—those which promise immunity from Inquisitor and Ideologue, Scoffer and Cynic—in rejecting those seemingly safer courses, we will have no other choice but to renew our commitment to wide-ranging and inclusive intellectual inquiry.

In the balance of this talk I want to suggest (1) that Christian experience must be the foundation for inquiry into a college's Catholic identity, (2) that such inquiry has to be mindful of the dynamics of Christian history, and (3) that such inquiry will only be successful if curriculum and worship are anchored in service.

CHRISTIAN EXPERIENCE

There is no way to talk about Christian experience without embracing paradoxes—contradictions which tug against each other and, as they do so, open up a reality more spacious than the sum of the parts. The Judaic tradition from which Christianity originated was built on the massive solidity of law and temple, yet it honored unexpected bursts of prophecy. In the fullness of that tradition was born a God-man, who spoke as the prophet Elijah, yet claimed that rather then destroying the law he came to fulfill it. This Jesus suffered a horrible death, but thereby broke the bonds of death for all time. The early communities who acknowledged this Jesus as Lord set up rules to govern their most basic interactions, yet discovered time and again that they were transformed "in newness of life." Law versus prophecy, death versus resurrection, a preoccupation with order versus utter transformation—these paradoxes have been etched in Christian experience by a rich succession of doctrines and norms. Yet no one has ever quite been able to distill their full meaning in a tidy set of propositions. The spirit of Christ has always been one step ahead, or (if you like) one fathom deeper, a notch or two simpler.

A Catholic college must draw its life from this rich paradoxical soil. It must teach the tradition, yet ensure that prophetic critique tugs against it—so that the tradition can open up a reality more spacious than the sum of the parts. Along with Jesus Christ, a Catholic college must enter with full heart into the abysmal alienation of humankind, yet—sharing Christ's own story—it must open up to utter transformation. A Catholic college must be unashamed to focus its best attention on ordering the mundane, yet cultivate a lively expectation that what is predictable is passing away. The foundations of belief must be clear in a Catholic college, but there ought to be a palpable sense of a new age breaking in with dynamics which defy expectation.

At times we would all like a simple description of a Catholic college—one which would allow us to name names and establish some standards of measurement. There is something insidious in human nature, something which whittles paradox down to scale. Within a Catholic college there must be something which resists that drive.

CHRISTIAN HISTORY

We can get a sense of what good stewardship of paradox is by considering the dynamics of Christian history. From the earliest Christian times, believers have struggled to understand their relationship to God, tabernacled as it is betwixt the paradoxes of law and prophecy, death and resurrection, order and utter transformation. Left to themselves, earthen vessels cannot hold these paradoxes for long. Therefore, in each age the Christian community has had to take care that the tensions within these paradoxes do not get out of kilter. Definitions and norms have been needed: definitions of the nature of Christ, the requirements for salvation, the nature of the church; norms for right living, the exercise of Christian authority, the respect due to civil powers. The list goes on and on. . . . Each of these definitions and norms has been forged in debate and—once established—has set up parameters which rule out other possibilities, some because they squeeze out the most vital parts of paradox, others because they fail to hold those elements together in a proper tension.

In each age, then, the Christian community has decided what it has had to, what definitions and norms it needs. Christians believe that the Holy Spirit is in those decisions, but not confined to them. The age in which a definition or norm has been cast always gives way to another age, always gives way to an age animated by

different dynamics, contending with challenges anticipated by some but experienced by most as absolutely unprecedented. This inevitable passage from one age to the next is hard on definitions and norms; their certainty starts to wobble and their power to fade. Ultimately the essential characteristic of definitions and norms—their ability to hold Christian paradox in its vital tension—is lost. Then the Christian community, amidst bewilderment and pain, struggles to regain what it has lost—to recast definitions and norms so that they once again succeed in opening up a reality more spacious than the sum of the parts.

As the Christian community struggles to do this, it makes a great difference how its members have adhered to the treasured definitions and norms inherited from the past. If the Christian community has held to its definitions and norms by annihilating diversity and debate, then when a new age breaks in, its members have—more times than not—missed the signs of that change. They have been overwhelmed by its challenges, sometimes even shipwrecked. On the other hand, if the Christian community has been confident enough of its definitions and norms to cherish the vitality of debate and value the persons of those who disagree, its members have had the wherewithal to bring their lives into dialogue with a new age and, under the Spirit's guidance, to break good ground within it. In the high noon, then, of each age's definitions and norms, it is good for alternative visions to live on, to contend and re-contend, because such a dialogue helps the Christian community stay awake as time's shackles give way, one by one.

At times we would all like a Catholic college to put its feet down and establish what ideas belong and what ones do not. There is something insidious in human nature, something which would like to pickle and preserve what is most precious. The dynamics of Christian history suggest that a Catholic college dare not enter into the business of pickling and preserving. A Catholic college ought to be confident enough about its way of embodying Christian tradition to cherish the vitality of debate about that tradition and value the persons of those who disagree. If a Catholic college is a place where the tug of contradictions can thus be sharply etched in public life, then its members become resilient, attentive to the challenges of a new age and—most importantly—able to respond to those challenges with creativity and vision.

THE REQUIREMENTS OF A CATHOLIC EDUCATION

A Catholic college then must, first and foremost, have the wisdom to be faithful to the nature of Christian experience, to ground itself in the paradoxes of law versus prophecy, death versus life, order versus utter transformation—contradictions which tug against each other and, as they do so, open up a reality more spacious than the sum of the parts. A Catholic college must be a place whose values and commitments are clear, but which resonates with a spaciousness greater than any formulations can provide. A Catholic college must also be courageous enough to embody Christian paradox in a particular time and place—to build a community which embodies the best understanding of the present, yet prizes personal integrity more than the herd and listens to all voices, especially the unexpected and the dissonant. Out of these commitments a Catholic college creates an atmosphere for studying the curriculum, for assembling in worship, and for extending itself in service to others. I would like to suggest that good stewardship of Christian paradox from one age to the next requires that a Catholic college's curriculum, worship, and service be drawn into a strong, recurring dialogue.

The curriculum of a Catholic college is extremely important. Theology courses must occupy pride of place as a staple within graduation requirements, introducing students to central aspects of Christian revelation—the essentials. But not only the essentials! All students need to develop a sixth sense of the inner paradoxes of Christian revelation and how it unfolds. They need to develop a hunger, however protean, for more understanding. Beyond that basic graduation requirement, a Catholic college must also provide a strong major in theology, so as to ensure that some undergraduates can inquire deeply into the tradition and, through study and conversation with professors and fellow students, become adept at understanding how the paradoxes of the tradition are rearticulated in the face of great historical challenges. Whether on the level of graduation requirements or the major, students studying in a Catholic college must encounter theology in the context of alternative systems of meaning, so that their thinking becomes caught up in the debate which anchors Christianity's paradoxical tradition and sets the trajectory for its development from age to age. Partly, this is a matter of how the theology courses are conceived and taught. But perhaps of greater significance is the commitment of professors and students in every other discipline within a Catholic college to make explicit, time and again, how their own discipline reckons with Christian tradition—ways in which at different times that reckoning has been appreciative, or antagonistic, or simply non-existent; reflecting with insight on why those encounters with Christian tradition have proceeded as they have. Only by this broad curricular dialogue can the seeds planted in the study of theology receive the richest possible nurture. Only then can a Catholic college really be said to be a good and faithful steward of Christian paradox.

Too often worship on a Catholic campus is regarded as a way to compensate for the necessary limit to the number of theology courses which the general student can be required to take. On the other hand, it is sometimes expected to be an arena for emotion, since the intellect

supposedly gets so much attention in a college's curriculum. In actuality, worship is something quite different than a supplemental curriculum or compensatory emotion. Ideas and emotion intersect in word and sacrament, but the purpose of that intersection transcends both. Christian worship is all about the Word breaking into lives to create a space for wrestling with questions and for resting for a time with answers not easily grasped. Christian worship holds up a mirror to the restless human heart and mind, and then goes one step further to provide the experience of purest gift. Christian worship draws individuals of many different dispositions together into community and then sends them on with a transformed sense of the challenges they face. As it quickens a lively sense of community, worship also sharpens awareness of the stark and lonely requirements of personal integrity. A Catholic college must put great energy into worship. It must make sure that preaching and prayers, music, art and gesture are familiar to the individual, redolent of the communal memory of ages past. Yet at the same time, each of these facets must be so crafted that they scrape away at the commonplace, weaken adherence to half-hearted compromises, provide alternatives to complacencies of every kind.

The relationship of curriculum and worship in a Catholic college is strong, though not all simple or straightforward. The curriculum is not a form of worship with a syllabus, nor is worship a way to learn something without tests. It is in the common commitment to service that both curriculum and worship find ground to share and work—in their own ways—to shape the identity of a Catholic college. On one level that commitment to service is focussed upon the members of the college. Each year the boundaries of a Catholic college are redefined as new people become members. Each new member has precious talents which the college must help them to develop and to share. Each new member has personal dilemmas which the college will need to focus on quite explicitly at times, but most often with a light touch, simply creating a free space in which human growth can occur. A Catholic college, however, does not just look inward. Each year the boundaries of a Catholic college also expand as students, faculty, and staff provide help to the needy, join with the disenfranchised in their plight, and then—as is the case whenever one gives of self—return to the campus with a transformed sense of human value, a transformed notion of what really is important in life. It is through providing service to one another, and extending service to a world in need—redefining and extending its boundaries—that a Catholic college's curriculum and its worship are renewed in paradox. A value-laden curriculum like that offered by a Catholic college has the needed edge only if it is taught and studied by persons attentive to their own strengths and dilemmas, engaged in one way or another with the tangible travails of the larger human community. And the worship which calls the members of a Catholic college together into community is saved from smugness and narcissism only when the individuals who make up that community risk linking their life stories and making room within them for the brokenness of the world.

It is at this point that my remarks begin to wind to a conclusion. The identity of a Catholic college is found in its vigilant, self-conscious, and humble stewardship of the paradoxes of Christian revelation—contradictions ever in need of careful tending so that Christian experience can, from one age to the next, open up to a reality more spacious than the sum of the parts. There is joy in such an identity; also a sense of being poured out in some larger scheme of things.

Perhaps Frederick Buechner expresses it most succinctly: "The place God calls you to is the place where your deep gladness and the world's deep hunger meet."[1] There is gladness in inquiry well-conceived and debate well-conducted—such gladness meets a gnawing hunger in the human family for new knowledge and dependable arenas in which it can be discovered. There is gladness in belonging to a community whose identity in time is secure precisely because it provides space for individual integrity—such gladness speaks to a world where the ballast provided by traditional values in all cultures is dangerously diminished and respect for persons is merely one desiderata among a bewildering array of others. There is gladness in having a mission which succeeds only if head, heart, and hands are in dialogue and at the service of others—such gladness is a resounding affirmation of the good in human life and all that struggles against the odds to enhance its quality.

A Catholic college must be very clear about the paradoxes which make for its "great gladness" and never cease to sharpen the vitality and significance of its members' insight into those paradoxes. In doing so, it meets "the world's deep hunger," empowering all its members to be light in the midst of darkness, precious and well-loved, providing the world fresh reason for hope.

1. Frederick Buechner, *Wishful Thinking: A Theological ABC* (New York: Harper & Row, 1973), p. 95 as quoted in Sharon Parks, *The Critical Years: Young Adults and the Search for Meaning, Faith and Commitment* (New York: Harper Collins, 1986), p. 200.

USF
San Francisco's First University

John P. Schlegel, SJ

I welcome this opportunity, and all others, to participate in the future of this city because the university which bears its name has a mission, a legacy, a track record, and a revitalized desire to be fully involved in this community.

As Americans living in a democracy, we disagree on a lot of things, but not on the central need of quality education for all as a bulwark of our democracy and, indeed, our economy. We may disagree on the funding, on the mode of delivery and even the content, but not the value of education; the need for it. And that is what is traumatizing many communities across the country—the ongoing retrenchment, cut-backs, physical decay, and lack of leadership. It is nothing short of a threatened diminishment of a national treasure.

With that as preface, let met share some salient observations about the real issues; what USF is doing or can do to assist in resolving some of these issues; and finally, what I believe the role of the University of San Francisco to be in this city.

Behind the headlines there are a variety of real problems on the micro level that contribute to the current educational malaise.

THE REAL ISSUE

We cannot talk about the challenges facing schools without recognizing that the economic and social distance between the "haves" and the "have nots" in the United States, especially in California, is widening, bringing with it a frightening set of related health and education shortfalls.

Aside from the numbers, all demographics indicate that schools in California (and the United States) will be required to teach more and more children of parents unable to make a significant contribution to the tax base necessary to support schools.

We neither attract nor retain the best women and men as teachers. In some critical subject areas, less than half the classrooms of the nation are staffed by individuals even minimally equipped to teach their subjects—especially mathematics, sciences, and in bilingual education.

We are not attracting the best people to the major leadership positions in our principal urban settings. As of last month, 16 of the major cities of the United States are currently without school superintendents. We are very fortunate in San Francisco to have an outstanding superintendent in Dr. Ramon Cortines.

Despite modest improvements in retention rates, and pockets of accomplishment, schools still fail to provide the level of education for the majority of our children that will be necessary for them to have career and life-style choices in a world demanding increasing levels of skills.

The cost of private and public education, at all levels, continues to rise while the federal government is increasingly passing on the responsibility to state and local communities. Washington is increasingly unable or uninterested in paying the bill. Keeping that in mind, one is not able to resist the question: Why do we bail out bankrupt savings and loan associations at a cost of literally thousands of dollars per person in this country and only wring our hands and cite educational malfeasance when schools go bankrupt?

Industry, universities and schools, with few exceptions, have not been able to find ways to work together in a meaningful and sustained manner.

Finally, despite the changing social environment and population of our schools, we really have not changed the manner in which we organize our schools and deliver instruction. To quote Ted Sizer: "American education is stuck today on well-intentioned, deeply traditional, but flawed ideas about learning and teaching."

USF'S RESPONSE

Given the above set of real problems, how can the University of San Francisco respond; how can we assist in addressing these issues in the local community? What are we presently doing?

There is need for all the community, including the private schools in San Francisco, to support in every way the efforts of the San Francisco Unified School District and

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Rev. John P. Schlegel, SJ, is president of the University of San Francisco. This address was given to the City Club in San Francisco in July, 1991.

our public institutions of higher learning; to enter into cooperative ventures which respond to the needs of both systems.

The close relationship between Dr. Ramon Cortines, superintendent of the San Francisco Unified School District, and Sr. Glen Ann McPhee, superintendent of the Archdiocese of San Francisco schools, is to be applauded. Over the past two years USF has started a systematic effort to reconnect with the San Francisco Unified School District in a meaningful way.

University programs responsive to both the education and service needs of the community are expanding—the USF Center for Child and Family Development in the Mission community provides child and family counseling through outreach programs in over 20 San Francisco public and private schools, as well as counseling parents and students at our Church Street site.

We hope to make language live and recognize the need for bilingual education. Recent arrangements with both Shakespeare in the Park and *Garcia Y. Lorca* provide for curriculum and faculty activities to support on-site performances and curriculum development.

The attraction of talented and energized young people to the teaching profession is a major objective of our school of education. A new Masters of Arts Program in mathematics and science education and another in special education will begin in fall of 1991. Expanded scholarship assistance based on need and talent is forthcoming for these graduate programs.

Of interest also is the recent funding from the US Office of Education and the National Science Foundation for two separate programs for the instruction of bilingual teachers. Also recently funded are curriculum materials for computer assisted teaching of math and science in connection with the San Francisco Unified School District.

To address the cost question, there are several ways USF can respond. (1) We can seek additional federal funds for our Upward Bound program; (2) We can develop year-round special programs at USF for the youth of the city and seek corporate funding; (3) We can attempt to increase our endowment funds so no able student will be turned away from USF for financial reasons; (4) We can lobby with other independent schools for an increase in Cal Grants. In both the short term and long term it will be less costly to the state to increase Cal Grants than to fund the proposed expansion of state campuses. The private schools can certainly absorb additional students who would then not make demands of the already overextended state system.

In response to present needs in the education community, it should be noted that a variety of on-going programs at USF are already in place. To cite a few.

The USF Institute of Catholic Educational Leadership is in its 15th year;

A highly visible in-service program for teachers meeting the problems of the inner-city student has a proven track record;

The successful program that provides tutoring for inner-city high school students by USF students and faculty continues to be popular;

Our law school is recognized for its commitment to public service and community law issues.

THE ROLE OF OUR URBAN UNIVERSITY

What is the role of USF in educationally worried San Francisco? Given the above record of interest and proactive involvement, it remains for me to share with you—at least in part—my vision of the university in terms of its relationship with the city. Because out of that vision will come the quality of response and participation the university will bring to questions of the day.

As the city's first university, USF has a proven tradition of service to San Francisco. From 1855 it has played a key role in reforming a goldmining boomtown into a world-class city. It educated the waves of immigrants who became the lawyers, doctors, businessmen, and clergy who moved the city forward. It shared with the city the tragedy of the 1906 earthquake during which the campus was completely destroyed. And rising like a phoenix, it was resituated on Ignatian Heights to welcome the warriors home from World War I and educate the World War II and Korean War veterans—later moving on into the Vietnam and Desert Storm era. It is a school of and for the city. Over 70 percent of our students hail from California.

Then, as now, USF is committed to being a provider of leadership for the city. Our motto, *Pro Urbe et Universitate*, tells the story. We exist to serve the city and the learning community. We serve, and we lead.

We are well positioned to educate the next generation of civic leaders. Our campus reflects the ethnic diversity in which this generation will live in California. We enroll 22 percent American minorities—an enviable record for a private school in the state. We also have a 12 percent international student population.

The San Francisco leaders of tomorrow will be educated in an international environment; an environment reflecting the world in which they will function with programs in business, law, education, nursing, and arts and sciences. Our Center for the Pacific Rim is just one of several pieces in this mosaic.

Our strong general education requirements in such areas of concern for employers as English and computer-assisted learning are in place. We believe the best education to equip students to meet the demands of a changing marke.place includes competence in communication, critical thinking, and math/computer skills. Thus educated, they are capable of being trained to the special needs of an

employer.

Another important leadership role for USF is to provide hope for the disadvantaged of this city for whom education is the only lasting answer to their poverty. In this regard, we plan to do more to build bridges for students of San Francisco's public and parochial schools. We will develop programs that affirm diversity, develop skills, and provide models. This is an area where I will be investing personal leadership and for which I hope you will hold me accountable.

At another level, USF continues to provide moral leadership to San Francisco. As a Catholic university in the Jesuit tradition, we are committed to educating the whole person in a values-centered context. The themes of compassion, justice, ethics, and respect for the rights of others are basic tenets of a USF education. So is service; service to the community and to the church. We educate our students to be women and men for others; to share their personal gifts within whatever community they find themselves.

We also teach a reverence for God. As a Catholic university we do not shy away from finding God in all things in our search for truth. This confidence as to who we are enables us to openly welcome as full partners people of all faiths or of no religious faith.

I believe values must be discussed, mediated and not held in a vacuum. To be a part of the discussion is preferable to being dealt out of the discussion. To be Catholic with both a big and a little "c" is our intent.

Our commitment to values speaks directly to our contribution to San Francisco. In a time when few standards seem permanent, USF is one institution whose values and commitments remain unchanged and upon which you can rely. Cities need this kind of anchor in the ebb and flow of things.

While we are not predominantly a research institution, the intellectual resources of our faculty are here to enrich the greater community. And, we encourage our faculty to invest their non-teaching and non-research hours in developing innovative responses to community needs.

At this time of urban flight and changing economic order, we at USF are here to stay and to serve those who live in this great city as well as those who come to San Francisco for a unique and inspiring educational setting.

Our future and the future of the city are closely linked; indeed, there is a symbiotic relationship between the two. The role we hope to play is the one we have played for the past 136 years—that of educator for leadership, reverence for God, and service. We will continue to educate leaders for the city, provide moral leadership both institutionally and through our students, and we will actively share our intellectual capital.

We know what our charge is: to prepare responsible and ethical men and women, who have an appreciation for the important issues to be faced now and in the future. We have the tools and skills to tackle the problems they will face and the willingness to work to solve them. We gladly share this resource with the City of San Francisco. Together we can do much.

The Social Ecology of the American Catholic College

Mary Lea Schneider, OSF

The title of my paper, "The Social Ecology of the American Catholic College," is meant to situate the topic in the context of our convention theme of ecology and also in the context of the conversation about the identity and ethos of Catholic institutions of higher education in the United States.

As Alice Gallin notes in her article, "Toward a Definition of a Catholic University," "In our decade of the 80s we have seen a renewed vigor on the part of our institutions to express their Catholic identity, perhaps because it is being questioned not only by some church authorities but also by the American public."[1] Taking an historian's approach, Philip Gleason places the identity issue as emerging in the mid-1960s and views it as a real crisis because "it required Catholic institutions to decide whether they wish to remain Catholic, and if they do, to devise new ways to operationalize that decision . . . ."[2]

The issues about identity are not new ones, and the concern for what it is that our institutions are, what they stand for, and what students are to experience in them and take from them speaks to what is distinct and to our hope to maintain that distinctiveness. For an excellent example of the discussion, I need only refer you to the recent CTS annual volume *Theology and the University* whose fourth part focuses on the character of Catholic higher education.[3] In particular, I would refer you to the 1987 address in that volume by William Shea on pluralism and Catholic higher education in which he dissects the dilemma of the pluralism present within and without Catholic institutions and the ramifications of that pluralism touching on the church as we come to terms with the fact that our institutions do not exist solely for the service of the church community but for the civic, public community as well.

Several months ago I attended a symposium at Neumann College on "Franciscan Charism and Higher Education" which drew more than 250 participants from 23 Franciscan institutions, including eleven presidents. The intent of the symposium was to stimulate new thinking on how to maintain an emphasis on Franciscan values that will energize and help define Franciscan institutions. A similar discussion is also taking place within the context of Jesuit higher education. And earlier this May, nearly 90 administrators from 33 institutions met at DePaul University in Chicago to discuss how well their schools define and convey what they consider to be Catholic values.

So it is the question of the identity, character, and values of Catholic higher education that I want to address here. I do not wish to engage in uncovering new facets of the debate over academic freedom, the orthodoxy or non-orthodoxy within departments of theology and religious studies, the role of the theologian and academic freedom, or the intricacies of canon 812 and the legitimacy or illegitimacy of oath-taking on behalf of a fearful cadre of Romans. In this latter regard, I confess to being rather pessimistic as to whether Rome will ever understand American Catholic higher education, and I suspect that in time the issue may become irrelevant. I am uneasy in saying that I would hope for that day; part of me remains convinced that such a solution is not the best. On the other hand, we might be relieved of some of the time-consuming tasks of responding to fears and questions and attitudes that are not directly pertinent to our situation.

ENVIRONMENTAL FACTORS

Taking my cue, then, from the definition Webster offers, that "ecology" deals with the "mutual relations between organisms and their environment," I wish to focus on the historical and social environments, both internal and external, in which our colleges and universities developed and function. It is my belief that, in some measure, the problems of identity and ethos will never be correctly understood nor sympathetically dealt with until and unless all parties in that dialogue recognize the environmental factors that helped shape public and private higher education in this country and which currently drive the engine of Catholic higher education.

Two of those critical environmental factors which were foundational in creating the legal and academic atmo-

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sphere regarding higher education and which now pass as "givens" in academe are related to issues of control. The first has to do with issues of external control—whether denominational control or political, governmental control. That issue was, for the most part, settled as a legal question of corporate law in the 1816 Dartmouth College case with the determination of just what a charter was and how it was to function in guaranteeing the virtual autonomy of the institution.

The second factor has to do with issues of internal control—control over content or subject matter and over professional opinions. The Ross case at Stanford at the turn of the century focused that discussion in earnest. While the discussion continues, it has at least a semi-definitive aspect to it ever since the creation of the AAUP statement on academic freedom, which our Catholic schools profess to honor—at least in principle. So attempts to control professorial subject matter, freedom of speech, and other such perceived rights, especially by forces outside the institution, have, to a great extent, been settled by establishing the right to autonomy regarding curriculum and opinions. While this second battle is still being fought, mainly in some conservative church-related schools, the general attitude in academe is that of the nineteenth-century development of *Lernfreiheit* and *Lehrfreiheit*—the freedom of the student to learn anything one wants to learn and the freedom of the professor to research any topic. In the professorial ranks, it amounts to the sense of freedom to teach and research within mutually-acceptable restraints generated by the academic community itself.

Apart from those few Catholic institutions that do have canonical links in some areas and those of diocesan origin with a demonstrated history of direct control (I am excluding seminaries from this discussion), I seriously doubt that these two critical factors can be breached in our institutions by Roman or hierarchical intervention. Perhaps I am too sanguine or have spent too many years laboring in the vineyard of the public school atmosphere; perhaps I am too optimistic in assuming that the American hierarchy, as a whole, possesses enough native intelligence to know what activities to avoid and that if one of their rank did not, the rest would apply some peer pressure. As Daniel Sheridan observed to me recently, good old American pragmatism should win out. I also believe that in most of our institutions, both boards and administrators are extremely wary of any encroachment from outsiders. If differences occur between gown and mitre and are not able to be settled by reasonable dialogue between equals, there is legal recourse to protect the autonomy of the institution.

A third and very evident environmental factor is the pluralism that exists today in higher education. The sheer number and diversity of institutions indicate that not only do Americans value higher education as an icon of national hubris, but that they also have differing philosophies on its nature and purpose. There is, on the other hand, the Jeffersonian view that the function of higher education is to raise up an educated elite by taking the best and the brightest from every social class and steeping them in the liberal arts. On the other hand, there is the view of Ben Franklin whose concern was the more pragmatic one of how to extend educational opportunities to all persons so that they could be educated or trained for their particular vocational needs. Both of these views contain an element of concern for national stability and civic responsibility, a concern which is reflected in the assumption that both public *and* private institutions play a civic role in American society. As William Shea noted in a talk several years ago, private institutions are very much public realities and are perceived as such both internally and externally.

This pluralism is reflected not only in the sheer number of institutions, but also in the diversity of *types* of institutions. And this diversity of types reflects not only differing philosophies of education; it also reveals a *stratification system* that is operative and which has social and economic class elements to it. In a pyramid configuration of institutional types, the large, Association of American Universities research-oriented, doctoral-degree granting schools range at the top of the pyramid in ranking of so-called prestigiousness. Next in rank, as one moves downward, are the public or state comprehensive institutions, followed by the regional state universities, the liberal arts schools, and, at the bottom, the community colleges. This is not to say that *all* liberal arts colleges are ranked only a tad above community colleges. Obviously the mind's eye of the public does rank some of them as very prestigious and elite.

But what I *do* mean to argue is that in our American environment, where bigger usually means better, there is a drive within institutions, as a whole, to move up the ladder. Four-year doctoral-degree granting schools aspire to AAU status; regional state universities aspire to comprehensive status; four-year colleges wish to become universities; and two-year colleges want to become four-year institutions. Most notable has probably been the shift in the state of the state normal schools which have transmogrified into regional universities. For Catholic schools, the drive also exists but is perhaps realistically restricted to those whose enrollment and degree-granting range afford the potential for upward mobility. Most of the smaller, liberal arts colleges are perhaps concerned more with maintaining a stable enrollment or even with simply surviving the 1990s.

INTERNAL ELEMENTS

I would like to turn now from these environmental factors of internal and external control, pluralism, diversity of types, differing philosophies of education, and upward mobility to focus on some of the more immediate

internal elements at work in our institutions since the late nineteenth century.

We seem to have adopted, since the advent of the industrial revolution, a machine image for higher education. Higher education came to be perceived as a business with machine-like operations run by businessmen who steered the institution from the vantage point of the board of trustees and in whose capable hands the business was supposed to prosper. One need only refer to Thorstein Veblen's 1918 work, *The Higher Learning in America: A Memorandum on the Conduct of Universities by Business Men*, to recognize that not everyone felt that the changes were for the better.

What Veblen was decrying, rightly or wrongly, was the invasion of philanthropists, businessmen, and business techniques and attitudes into higher education. As Laurence Veysey remarks in his landmark work, *The Emergence of the American University*, "Losing a clear sense of purpose, spokesmen of the American university around the turn of the century ran the danger of casually, even unconsciously, accepting the dominant codes of action of their more numerous and influential peers, the leaders of business and industry." Veysey quotes the exaggerated statement of John Jay Chapman that "The men who stand for education and scholarship have the ideals of businessmen. They are, in truth, businessmen. The men who control Harvard to-day are very little else than business men, running a large department store which dispenses education to the million. Their endeavor is to make it the *largest* establishment of the kind in America." John Dewey is also quoted as asserting: "Institutions of learning are ranked by their obvious material prosperity, until the atmosphere of money-getting and money-spending hides from view the interests for the sake of which money alone has a place."[4]

That mentality in the latter part of the nineteenth and early twentieth century gave us not only the beginnings of the stratification process, with the rise of research universities such as Johns Hopkins, but also gave us the development of the bureaucracy of higher education as we now experience it. It put administrators into position as *only* administrators, creating, for example, positions of deans of students. Faculty levels became definitively stratified, with the lower levels supposedly confined to teaching "the hordes of the unwashed," leaving senior seminars to the senior faculty. Parenthetically, I might add that as a senior faculty member, I still await that development as a reward devoutly to be wished but probably never to be realized.

We are also left, now, with such machine-like developments as: the credit system, time schedules, course catalogs (or perhaps one should say the *inventory* available for purchase), electives and requirements, and transcripts. This shift to a full-blown bureaucracy was acceptable to faculty because it enabled them to avoid having to deal with major administrative matters and the discipline of students. It at least *appeared* to free them for their teaching and research.

The second element I would like to mention is more recent but distinctly similar in origin. We have again, in the past several decades, drawn our paradigms for higher education from the business world. What we have now adopted is the mentality and practices of business management systems. Our language, our investment of trust in systems analysis and strategic planning, our concern for enrollment "management," our speaking of faculty, staff, alumni, and even students as "resources" to be managed, all point to this latest paradigm shift. Our personnel in institutional advancement positions scan the external environment and see alumni as potential investors and big business as potential collaborators in the enterprise. We need only consult the weekly issues of *The Chronicle* to know that the fastest growing position areas today are in institutional advancement and institutional management: areas such as fund development, alumni relations, public relations and information services, admissions and recruitment—the latter becoming somewhat of a cutthroat enterprise.

Higher education *is* big business. We all know that. And we exist in a market-driven economy today unlike any in history. I submit that it is this factor which is perhaps the most critical element in any discussion about the continuing Catholic identity of our institutions and even, in some cases, their continued existence.

Higher education has grown to somewhere around 3,400 two- and four-year schools, with approximately 12.5 million students, 400,000 faculty, and thousands of topics and subjects. Along with that development, we can also take into consideration that there exist approximately 7,500 trade or proprietary schools whose population is usually post-high school adults.

That market-driven environment of competing schools is the one in which our Catholic institutions exist and with which they have to contend for growth, if not for downright survival. The 232 schools which are members of ACCU have only thirty-two whose enrollments are 5,000 or above. Approximately 70 percent have less than 500, according to a special ACCU report done in 1984. And we all recognize that we need a critical mass of students to have a viable institution.[5]

In this century, growth in the Catholic system stemmed mainly from the emergence of schools originally designed as teacher-training institutions, operated by and for religious communities of sisters. These are the latest among those 232 institutions and they also constitute, for the most part, those institutions with the smallest enrollment.

CRITICAL ISSUES

The question is: Can all our institutions, especially our relatively small ones, retain, let alone enhance, their Catho-

lic identity and ethos and still survive in the current environment of higher education as big business where all institutions are forced to compete and accept the marketplace mentality by moving into academic areas which are far from the liberal arts core of their birthright and their inclinations but which enable them to contend for students who are more vocationally-oriented?

Most of the smaller Catholic institutions have already experienced a significant metamorphosis. Many have gone coed in the last three decades. In fact the number of women-only colleges has gone from approximately 300 down to about ninety-four in those thirty years, and I suspect the bulk of those have been the sister-education schools. I also suspect that a large percentage of those still remaining women-only are Catholic. They have also broadened their academic scope. Most have expanded into business and health-related vocational areas. They have also developed outreach into the communities they serve in regard to continuing education of all sorts.

A few are looking to merge for survival or are looking for a way in which to at least keep their buildings used for educational purposes. In Detroit, the University of Detroit and Mercy College have merged; Marygrove declined to join, choosing to go it alone. In Chicago, tiny Mallinckrodt College in Wilmette has merged with Loyola of Chicago, which allows the larger school to establish a campus at Wilmette. In Denver, Loretto Heights College was sold to Regis College. And not too long ago, St. Theresa's College in Winona, MN, closed because of financial difficulties. They were in competition with another Catholic college, St. Mary's, which had gone from a men's-only school to a coed institution, and also with a state university, Winona State. I believe that in the 1990s we will see more mergers, joint-operating agreements, and, perhaps, even closings of some of our smaller institutions.

The critical issues they face today have little to do with either Rome's concern for "orthodoxy" or even our own concerns as teachers of theology and religious studies for maintaining our academic integrity free from hierarchical encroachment. Rather, the major concerns stem from a market-driven and competitive economy scrambling for consumers. And so, from the perspective of boards and administrators, the issues are quite different and perceived as much more critical. Let me unpack a few of those critical realities:

First of all, an overdependence on tuition necessitated by meager endowments, if any; and increased competition with public institutions for those endowment dollars as public schools experience a decline in state and federal funding and are forced to seek private sector monies to keep tuition costs within reason;

Second, the growing trend of the federal government to shift its support from student grants to loans and to decrease monies available for loans, putting more and more pressure on the schools to find their own loan sources;

Third, the growing cost of library resources, especially periodicals, and the tremendous increase in the costs of fringe benefits for faculty and staff;

Fourth, the need to invest in costly information systems and high tech hardware simply to stay current and competitive with other institutions in attracting students and faculty and to enhance the learning environment;

Fifth, the increase in middle-level administrative positions that are non-academic yet necessary to deal with the burgeoning paperwork created by government regulations and reporting requirements; also the increase in support personnel needed in institutional advancement work;

Sixth, the increasing competition for a supposedly decreasing faculty pool, and that decrease includes the availability of women and men religious;

And a seventh and related issue, the traditionally lower salaries at most Catholic institutions, which is a real problem in the competitive hiring scene, particularly if one is really committed to diversifying faculty ranks through minority hiring.

From the standpoint of the faculty, critical issues also revolve around realities of a market-driven environment. I will mention only two: first of all, a student body which is more consumer-oriented than ever before; into careerism and into viewing education as a means to an end rather than an end in itself; the argument that a liberal arts education is the best preparation for any career is not yet widely accepted among the student body (although businesses are more vocal now in advocating a liberal arts background, that has yet to be conveyed in any significant way to students—particularly in hiring practices); and, second, an increasingly diverse student body: probably less than 50 percent Catholic at most institutions; also, more part-time and continuing education students who have less investment in the school and the ones least likely to be influenced by the school in any tangible way.

CATHOLIC INSTITUTIONAL IDENTITY

So much for the litany of environmental factors. In regard to identity-maintenance, how can or should we respond to this complex environment? I believe that our institutions need to continually bear in mind, as Joseph O'Hare from Fordham notes in a 1987 article, that "we may be tempted, at least subconsciously, to look for the clear and distinct idea that will conceptually set off a Catholic university from other institutions." We may be captivated by a "neo-scholastic impulse . . . to establish a definition that would somehow transcend history" and offer us a timeless and clear definition. In reality, he notes, "both questions and answer will be conditioned by history."[6]

At the 1986 Notre Dame commencement, Bishop Malone of Youngstown noted three elements he believed

critical for a Catholic institution. First, that the commitment of human and financial resources reflect support for the Catholic tradition and values. Second, that theology play a central role in the academic life of the school, recognizing that it will be necessarily interreligious and ecumenical. Finally, that the institution give a social witness to the values of the Gospel in its commitment to justice and its life of worship.[7] These three elements are broad enough to be expressed in different ways according to historical circumstances. Perhaps the best and, indeed, only way to sustain identity is to keep alive the discussion about it and to draw into that dialogue not only administrators and theology faculty, but all those connected with the institution—including students. I know that at Michigan State, the rhetoric about the land-grant philosophy is always put before us as the mission of the school. The bigger and more diverse the school the more difficult it is to get everyone singing from the same hymnal. Yet, particularly in my own college of arts and letters, faculty do appear to take the land-grant mission seriously. That mission is also seriously challenged today by the competing mission of Michigan State's identity as an AAU institution. There is only so much money to "go around" and we, quite literally, cannot afford to fund two different realities.

So in the discussion of identity, our institutions need to continually come back to a conscious sense of their mission and gauge every major market-driven shift in direction or emphasis from that measuring stick. And they need to recognize that "mission" is a flexible concept—there are any number of ways to transform the institution without letting go of the foundational values. It is possible for boards to make a conscious decision to change the very mission of the institution, and that always remains an option. But the scenario to be avoided at all costs is to allow it to slip away through a pattern of decisions made over a period of time in a manner unreflective of the mission.

Hiring with an educated sense of what type of faculty person will best exemplify those consciously stated and owned values is critical; whether those faculty need to be Catholic or not may be an important question, but I am not sure whether that is a critical criterion—much depends on what academic areas we are considering. With continued budgetary constraints, we may face an even greater number of part-time faculty, in virtually all disciplinary areas, and they may be less susceptible than their more permanent counterparts to being influenced by any sense of the collegiate mission of the institution.

My own sense is that faculty should, at the very least, evidence a strong commitment to undergraduate teaching and to a holistic sense of the liberal arts that avoids the dogmatism of overspecialization and a narrowness of discipline. Only then can a true community of scholars ever hope to be formed. If only we could find individuals possessing the sense of education that Parker Palmer speaks of in his marvelous work, *To Know as We Are Known: Toward a Spirituality of Education*.[8] While I speak here of hiring practices, I want to note emphatically that I believe those qualities to which Palmer refers, and they constitute the real treasured resources of our institutions. And it is they who can and do keep the machine-like and business-like tendencies in check. Beyond that general criterion for faculty and quality, I do not know if it is possible to develop a faculty consensus on a core curriculum reminiscent of a Jesuit-type *ratio studiorum* intended to convey the rudiments of a perennial Christian humanism.

There is an imperative now for cultural diversity in our liberal arts curriculum which we have never experienced before. This raises a question about the extent to which a more radically diverse curriculum forced to focus more and more on non-Western areas will be able to adequately educate students in traditional Western thought and, in particular, in the basic type of Christian humanism which David Hassel points to in his work, *City of Wisdom*, as a source for the identity and distinctness of the Catholic college.[9]

One solution to the faculty situation has been proposed by Thomas Landy in a recent issue of *America*. In response to concerns for the availability of Jesuit faculty in the future, he notes that we need "to reach Catholic graduate students now and inspire them to consider teaching in our schools," and he suggests that an umbrella organization could be created which sponsors annual summer institutes to gather the top graduate students who are interested in teaching. He offers a picture of teaching and research as a Catholic vocation and he foresees a collaborative relationship between the sponsoring religious community and the lay leadership and faculty generated by these recruitment efforts.[10]

In a similar vein, William Leahy from Marquette points to the arrangements made in the late 1920s at Creighton, Marquette, and St. Louis to subsidize the doctoral education of undergraduates who were enthusiastic about the mission of Catholic higher education. In return, they would commit themselves to a certain number of years teaching in those colleges.[11] I do not know if either of these approaches would be viable today; they certainly could be explored. At the very least, the ambiguous and sometimes tension-filled relationship between lay faculty and the sponsoring community needs a full airing.

In closing, I reiterate that I do not believe that the primary problems facing us today have anything to do with Rome. Apart from our few institutions that are canonically-linked, the issues of canon 812 and similar concerns are secondary to those dictated by current environmental factors. Questions of identity, and even of survival, will be paramount in this decade. Survival will necessitate getting into the marketplace and establishing a singular niche among the consumers; identity will be preserved only through a vigilant and continuing dia-

logue centered on the school's heritage of mission and values. For all of us, the imperative is to stay in the discussion and to bring both the wealth of our own theological backgrounds and our commitment to teaching as gifted and insightful contributions to that discussion. In doing that, we will find (not surprisingly) that *we are* the mission and the values; we are their embodiment—and they are in good hands.

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1. The Jurist 49 (1988): 550.

2. Edward J. Power, *Catholic Higher Education in America* (New York: Appleton-Century Crofts, 1972), 228.

3. John Apczynski, ed., *Theology and the University* (Lanham, MD: University Press of America, 1989).

4. Laurence R. Veysey, *The Emergence of the American University* (Chicago: University of Chicago Press, 1970), 346. I wish to thank Dr. Kathryn Moore, College of Education, Michigan State University, for introducing me to the intriguing study of the history of higher education in the United States and to the work of Laurence Veysey.

5. For the Johnson and Burns survey, see Jena Murray, *"The Small Catholic College Today,"* New Catholic World (September/October 1988): 208.

6. Joseph O'Hare, "The American Catholic University: Pluralism and Identity," *Catholic Commission on Intellectual and Cultural Affairs Annual* (1987), 9.

7. Ibid., 8.

8. Parker Palmer, *To Know as We Are Known: Toward a Spirituality of Education* (San Francisco: Harper & Row, 1983).

9. David J. Hassel, *City of Wisdom* (Chicago: Loyola University Press, 1983).

10. Thomas Landy, "Lay Leadership in Catholic Higher Education: Where Will it Come From?" *America*, 17 March 1990, 264-68.

11. William Leahy, " Catholicism Fading in Education?" (Creighton University) *Window*, Fall, 1989, 22-25.

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