The Religious Exemption Debate: What Have We Learned?

By now, it is likely that nearly everyone among the readership of Update is familiar with the debate that continues to engage the country regarding insurance coverage of contraceptives. The embers have been burning since last August, when the Department of Health and Human Services (HHS) announced an interim rule that mandated coverage of contraceptive drugs, sterilization, and some abortive medications, in new insurance policies under the health care reform law. The rule contained only a narrow exemption for religiously affiliated employers, with the result that Catholic colleges and universities, among other institutions, would be required to provide the coverage.

The majority of the mandated procedures are noncontroversial and do, as supporters have advocated, advance women’s health care, particularly through coverage of preventative services such as mammograms. Those aspects of the mandate that remain controversial, however, quickly took center stage, and there they remain. As opponents to the rule urge, requiring religious employers to offer health plans covering drugs and services that run counter to deeply held beliefs, such as Catholic opposition to birth control, is tantamount to retracting the religious liberty promised in the U.S. Constitution.

That short description summarizes only the essence of the ongoing debate—but it draws into stark contrast the reasons why emotions ran high so quickly and so intensely. Those who felt their religious freedom was being disregarded came eye to eye with those who felt that women’s health care was being compromised.

So what have we learned? Clearly, both sides hold valid concerns but the fervor of reactions made the story ripe for a media frenzy. Moving beyond the rhetoric, however, Catholic colleges and universities can glean a number of important lessons related to controversies that play out in the public square.

The Path to Change

When HHS released the final rule on January 20, religious organizations responded quickly, generally calling for adequate time to review the details of the mandate before issuing their conclusions. When those reviews found that the final rule did not alter the limited exemption, Catholic and other religious groups expressed significant disappointment.

As those opponents of the mandate began considering their options, what became apparent was that their strategy needed to take into account the
Scenes from the 2012 ACCU Annual Meeting

A record number of Catholic college and university presidents and other leaders gathered in Washington, DC in January for the 2012 ACCU Annual Meeting. Here are some highlights of the Opening Banquet and Awards Presentation. Plus: Read selected speaker remarks and other highlights on ACCU’s website.

Left to right: Father Dennis Holtschneider, president of DePaul University and immediate past chair of the ACCU Board of Directors; Margaret O’Brien Steinfels and Peter Steinfels, winners of the Presidents’ Distinguished Service Award; and Galligan-Stierle.

Presidents and other representatives from ACCU member campuses across the country and institutions around the world gathered to celebrate and explore Catholic Higher Education and Culture: Advancing Gospel Values and Cultivating Civility.

Left to right: Father Dennis Holtschneider, president of DePaul University and immediate past chair of the ACCU Board of Directors; Margaret O’Brien Steinfels and Peter Steinfels, winners of the Presidents’ Distinguished Service Award; and Galligan-Stierle.

Left to right: Mary Meehan, president of Alverno College; Sister Joel Read, recipient of the Rev. Theodore M. Hesburgh, CSC, Award; and ACCU President Michael Galligan-Stierle.

Left to right: Fontbonne University President Dennis Golden; Father Bryan Hehir, recipient of the Monika K. Hellwig Award; and Galligan-Stierle.

Father Bob Koopmann, president of Saint John’s University (MN), delights attendees at the Opening Banquet and Awards Presentation with a piano improvisation of “Just a Closer Walk.”
Civility—and Friendship—Take Center Stage

This past January, the Association of Catholic Colleges and Universities hosted nearly 400 leaders in Catholic higher education at our association’s Annual Meeting in Washington, DC. It was our largest attendance in a decade, and I was so gratified to participate in three days of deep conversations, renewed friendships, and enthusiasm for the mission of Catholic higher education. I was also privileged to speak with many of the attendees and I know that the meeting theme resonated with them, both during the conference and in the weeks following.

That theme, Catholic Higher Education and Culture: Advancing Gospel Values and Cultivating Civility, reflected how Catholic higher education can both embrace and challenge culture in order to advance society. Speakers and participants tackled the critical and timely question of how Catholic higher education can put forth a model of civility during sometimes vitriolic debates.

Celebrating—In Our Own Words
This year, ACCU made a concerted effort to reach out to special populations with targeted pre-meeting events, consisting of new and expanded programs. The first Catholic Mission Institute for New Presidents spanned two and a half days, during which new presidents had the opportunity to connect with colleagues, both other presidential rookies and old pros, to discuss challenges and opportunities related to their role in advancing Catholic mission and identity. This inaugural year proved a great success. One attendee welcomed the “practical collegiality ... the sense of mission and sacredness of this work” that the program emphasized.

We were also pleased to extend our Mission Officer Conference to a full day. More than 80 mission officers heard Dr. Barbara Wall from Villanova University open the conference with a profound keynote address titled “Our Common Mission, Our Defining Elements.” The conference also included small group presentations based on innovative new mission initiatives, as well as a panel of seasoned mission officers who described concrete ways to actualize mission.

We opened the full conference with an evening of camaraderie, both sacred and secular. Our opening liturgy, celebrated by the Most Rev. Joseph P. McFadden, chair of the U.S. Conference of Catholic Bishops Committee on Catholic Education, featured the uplifting voices of the Villanova University choir; Rev. Dennis Holtschneider, president of DePaul University, delivered an inspiring homily.

At our annual ACCU Banquet and Awards Presentation, we were thrilled to honor Sr. Joel Read, SSSF, President Emerita of Alverno College, with the Rev. Theodore M. Hesburgh, CSC, Award; Rev. J. Bryan Hehir of Harvard University, with the Monika K. Hellwig Award; and Margaret O’Brien Steinfels and Peter Steinfels, co-directors of the Center on Religion and Culture at Fordham University, with the Presidents’ Distinguished Service Award (see pictures, page 2).

In addition to the stirring remarks of these distinguished recipients, the audience enjoyed the premiere of a new video titled “Catholic Higher Education: In Our Own Words.” The nine-minute video profiles some very special graduates of our institutions who describe what their Catholic education has meant to them. It is moving, uplifting, and puts a human face on what we constantly strive to achieve. You can find the video on the ACCU website and on YouTube.

Civility in Action
Beyond the celebratory atmosphere that surrounded the opening, our meeting was a forum for those interested in Catholic higher education to discuss the role we play in disarming conflict and creating a space in which those with opposing points of view can come together respectfully. As part of that discourse, speak-
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Reflections on the 2012 Annual Meeting
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ers addressed such hot-button subjects as interfaith dialogue, pro-life and social justice issues, and immigration.

For two hours on Monday morning, campus presidents engaged in a presidents-only session that addressed the weighty issues of the day. More than 100 presidents brought their best thinking to our discussion and participated in face-to-face conversations for the good of the wider Catholic higher education community. Not surprisingly, this session ranked very highly among the conference evaluations.

We hope that those presidents, as well as the vice presidents, mission officers, and many others who attended, returned to their home campuses renewed from both the conversations and the resources that the conference provided. Knowing that many genuine efforts to reach across divides exist within our local, national, and international communities, ACCU distributed a handout to all attendees, “Ten Things Your Campus Can Do to Promote Civility,” which outlines practical steps that colleges and universities can take to foster civility. Each step makes note of an exemplary program at an ACCU member campus.

As for me, I hope that I gleaned both wisdom and a sense of the importance of civility—as the national conversation on the contraceptive mandate revved into high gear. On the very day ACCU’s meeting ended, the media frenzy swirled to life and our office—like many of yours, undoubtedly—was met with an avalanche of reporters’ calls (see story, page 1). It has been challenging to maintain a civil disposition when a fundamental right that we hold dear as Catholics and as Americans is threatened, but faith and the lessons learned from the Annual Meeting grounded me.

I think it safe to say that the working theme for our next Annual Meeting—Globalization and Catholic Higher Education—will again evoke some provocative ideas and pertinent conversation. As always, we look forward to hosting our members in a celebration of Catholic higher education, while helping old friendships renew and new friendships begin. Please mark your calendars now and plan to join us in Washington, DC on February 2–4, 2013.

Michael Galligan-Stierle, Ph.D.

Special Thanks
ACCU extends special thanks to the individuals who devoted their time and wisdom to planning our special programs:

The 2012 ACCU Catholic Mission Institute for New Presidents Planning Taskforce:
• James Collins (Chair), Loras College
• Sr. Janet Eisner, S.N.D., Ph.D., Emmanuel College
• Thomas Flynn, Ph.D., Alvernia University
• John Hayward, J.D., Mercy College of Ohio
• Eileen Schwalbach, Ph.D., Mount Mary College
• Mary Pat Seurkamp, Ph.D., Notre Dame of Maryland University

The 2012 ACCU Mission Officer Conference Planning Group:
• Sr. Catherine Colby (R.I.P.), Ohio Dominican University
• Rev. Jay Fostner, St. Norbert College
• Rev. James McCloskey, Duquesne University
• Sr. Marguerite O’Beirne, Neumann University
• Kurt Schackmuth, Lewis University
• Sr. Carol Sellman, Holy Names University
• Meghan Toomey, The College of New Rochelle
• John Wilcox, Manhattan College
• Sr. Carol Ziegler, Notre Dame College
ACCU Launches Two Job Searches
The association has two positions currently open: vice president and associate editor of the Journal of Catholic Higher Education.

The vice president will provide senior leadership, build effective relationships, and assist with implementing new and ongoing programs and projects. The ideal candidate will be able to demonstrate the ability to think strategically, plan tactically, and execute relentlessly. Read the job description here.

The associate editor will be responsible for engaging high-quality authors to produce innovative articles for the journal, manage the full editorial process, maintain contact with peer reviewers, manage the journal’s online submission system, and more. More information is available on the ACCU website.

Association President Discusses Pastoral Care for International Students
The Third World Congress on the Pastoral Care of International Students, organized by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, was held in Rome in December 2011. Participants—including religious and lay pastoral agents, and international students—came from 36 countries. Among the speakers, ACCU President Michael Galligan-Stierle addressed the importance of pastoral care for Catholic international students. The campus minister who reaches out to international students and encourages them to retain their culture can “transform pressures into opportunities for discussions about faith and values,” he said.

Visitors to the ACCU website can read a summary of his comments as well as a final document issued by the Council, and view an EWTN interview with Galligan-Stierle.

Catholic Higher Education the Focus of Ávila Conference
ACCU President Michael Galligan-Stierle also spoke at the World Congress of Catholic Universities in Ávila, Spain last August. There, he spoke about the three components of the Catholic faith—sacramentality, mediation, and communion—that “allow Catholic higher education to embody the greatness for which it has been founded.” Galligan-Stierle’s remarks, as well as video from the conference, are available online.

Journal Focuses on Nursing Education
The Journal of Catholic Higher Education is now accepting manuscripts focused on how Catholic mission and identity are embodied in teaching, learning, and service at Catholic colleges of nursing. Articles will be included in a special issue of the peer-reviewed journal. Article submission deadline is January 31, 2013.

Manuscript submission guidelines can be found on the ACCU website. You may also contact Lorraine Sloma-Williams for more information.
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three distinct avenues that exist in the United States for altering laws. While much early attention was paid to the administration, observers noted that the executive branch of government was but one avenue, and that both the legislative and judicial branches presented additional opportunities to effect change. Two months earlier, in fact, Belmont Abbey College had already filed suit seeking to overturn the rule, the first higher education institution to do so. Legislative wheels also began to turn, with congressional leaders announcing their own efforts to reverse the mandate.

Lesson #1: Having three routes to advance change in the U.S. legal system affords a certain freedom to those seeking that change. While a pronouncement from the president of the United States carries significant weight, those seeking relief should always remember that the country’s founders believed in a system of checks and balances, manifested in our “trinary” system that ensures that no one branch develops disproportionate power.

What’s at Stake

The diversity of organizations and individuals that engaged in the ensuing public discourse brought with them a parallel assortment of points of view—not always agreeing on just what issue was at stake. The media often portrayed opponents of the mandate as seeking to impose their morality upon an unreceptive audience. That din threatened to drown out the drumbeat of religious liberty, and the focus on a threat to American values, not just those held by Catholics.

In February, a series of Congressional hearings began, with the first (Lines Crossed: Separation of Church and State: Has the Obama Administration Trampled on Freedom of Religion and Freedom of Conscience?) taking place before the House Committee on Oversight & Government Reform. Two female representatives walked out of the proceedings before they even began, citing their objection to the lack of women testifying, although an afternoon panel of witnesses representing higher education included two females. The action of those representatives, and the media coverage that followed, reinforced the two opposing perspectives on the table: women’s health vs. religious liberty, with nary a suggestion that some common ground might be possible.

Lesson #2: Theater often trumps substance, especially in the world of politics. Even as leaders of various faiths testified to their opposition to the mandate—in several cases, despite their lack of opposition to contraception—the public lost its focus on religious liberty as the central issue for discussion. Holding the conversation close to this fundamental understanding became increasingly distracting, challenging, and unproductive.

Breaking News

As these events unfolded, early news articles reported the facts, with later pieces providing analysis of reactions from both supporters and opponents of the mandate. In some cases, that analysis quickly spun into rhetoric and supposition: Was Obama waging war on religion? Were the bishops aiming to set women’s rights back 100 years? As the weeks wore on, media began delving into access to contraception on individual Catholic colleges and universities, as well as reactions among some campus communities. Special attention was paid to those institutions located in one of the 28 states that have an existing contraceptive coverage mandate. Again, the focus on religious liberty was lost, in favor of seemingly more provocative story lines.

Lesson #3: When talking to reporters, stay on point. The media want to tell a compelling story, even when the story is complex and the details not altogether gripping. Recognize this, and craft your public statements carefully, considering how each sentence could be taken out of context or otherwise used unfavorably. Reporters have limits on both their time and their space; don’t expect them to be able to convey subtle nuances in a short period of time or in 1,000 words.

The Public Arena Widens

In February, President Obama announced what has come to be known as the “accommodation,” shifting payment for objectionable practices from employers to insurers. Questions remained—most notably what adjustments would be made for self-insured religious employers—and the debate continued.

More recently, the argument took a nasty turn. Radio host Rush Limbaugh used his forum to launch a personal attack—using decidedly uncivil language—on a Georgetown University Law student who had
Lessons from the Religious Exemption Debate

tested in favor of the mandate. In response, Georgetown President John DeGioia responded with a powerful statement, which read in part, “In our vibrant and diverse society, there always are important differences that need to be debated, with strong and legitimate beliefs held on all sides of challenging issues. The greatest contribution of the American project is the recognition that together, we can rely on civil discourse to engage the tensions that characterize these difficult issues, and work towards resolutions that balance deeply held and different perspectives.”

It was certainly coincidence that much of the media frenzy flared up on the very day that ACCU’s 2012 Annual Meeting concluded. The meeting theme, Catholic Higher Education & Culture: Advancing Gospel Values and Cultivating Civility, was timely, exploring ways that Catholic colleges and universities can engage in civil discourse and pursue the common good amidst contentious debate.

So therein lies Lesson #4: As Catholics and as members of a learned community, we must bring our deepest values and guiding beliefs to every difficult conversation. Heated debates are generally the least likely to generate warmth, and yet if we believe that every human being is made in the image of God and therefore worthy of dignity, we must listen to opposing points of view thoughtfully and respond with conviction and genuine reflection. It is from this belief that Catholic colleges and universities infuse their students with an appreciation for a spirit of cooperation and mutual respect—long a hallmark of Catholic higher education.

What’s Next?

As of this writing, legislative efforts to overturn the mandate continue, but the most recent effort to come to the Senate floor—the Respect for Rights of Conscience Act (S. 1467), sponsored by Senator Roy Blunt (R-MO) and 37 other senators—fell to a 51-48 defeat. In reaction, the U.S. Conference of Catholic Bishops described the result as a chance to “build on this base of support as we pursue legislation in the House of Representatives, urge the administration to change its course on this issue, and explore our legal rights under the Constitution and the Religious Freedom Restoration Act.”

Observers tend to agree that the ultimate verdict on mandated coverage and the religious exemption will be handed down in court. The suit filed by Belmont Abbey College is now one of many; Ave Maria University, several non-Catholic colleges, and Catholic media outlet EWTN, as well as a seven-state coalition of attorneys general, have also filed lawsuits seeking to reverse the federal regulation.

Opponents of the HHS rule are optimistic that these efforts will eventually result in a wider exemption for religious employers, especially given the unanimous January ruling by the Supreme Court in the Hosanna-Tabor v. EEOC case. The issue of religious liberty is clearly presented in both Hosanna-Tabor and the question of mandated contraceptive coverage, but it is important to note that some analysts have questioned whether the parallels are enough to predict an overturning of the health rule.

Optimism may be better grounded in the Religious Freedom Restoration Act (RFRA). Passed by an overwhelming and bipartisan majority in 1993, RFRA sought to prevent laws that substantially burden a person’s free exercise of their religion. In a series of blog posts written for National Review Online, Ed Whelan, president of the Ethics and Public Policy Center and a constitutional law expert, called the mandate a clear violation of RFRA. He explained that four questions can be used to determine whether the mandate violates the act, the first of which is, “Does a person engage in an ‘exercise of religion’ when he, for example, refuses to provide health insurance that covers contraceptives and abortifacients?” He then points out that HHS has acknowledged that religious employers “are engaged in an ‘exercise of religion’ (within the meaning of RFRA) when they refuse to provide health insurance that covers contraceptives.” For this reason (and others), Whelan argues that the mandate is an “open-and-shut violation” of the act. Whether the high court agrees remains to be seen.

The Final Lesson: Resolution continues to be far in the distance. As this discourse has unfolded, ACCU has endeavored to keep our member campuses, particularly their presidents and public relations officials, apprised of new developments and equipped with talking points. Rest assured that the association remains focused on member needs, even as the next chapter in the ongoing debate has yet to be written.

Note: ACCU encourages all readers to view the video of the House hearing titled Lines Crossed: Separation of Church and State. Testifying on freedom of religion and freedom of conscience were the Most Reverend William E. Lori, Catholic University of America President John H. Garvey, Belmont Abbey College President Dr. William K. Thierfelder, and others.
The 8th annual Rome Seminar offers trustees, presidents, senior administrators, and faculty leaders of ACCU institutions a firsthand opportunity to explore the intellectual and spiritual legacy of the Catholic Church. This unique seminar, to be held June 25–29, 2012, presents an intimate look at the leadership and life of the Catholic Church at its heart in Rome.

Conducted and coordinated by ACCU senior staff and the staff of the Lay Centre at Foyer Unitas in Rome, this year’s Seminar will feature meetings with several curia officials and talks related specifically to Catholic higher education. Plans for the 2012 session include:

- “Best Practices for Communicating Catholic Social Teaching to Young Adults at Catholic Colleges and Universities,” a dialogue with Dr. Flaminia Giovanelli (invited), Undersecretary, Pontifical Council for Justice and Peace.

In addition, participants will engage in significant conversations on Catholicism and religious charisms while visiting Sacro Speco, the founding location of the Benedictines, and the Rooms of Ignatius, where St. Ignatius lived in Rome. Participants will also be part of a Papal Mass in St. Peter’s Square for the Solemn Feast of Sts. Peter and Paul.

Spouses are welcome to attend the Rome Seminar! The spouse track includes some of the seminar activities such as Mass at St. Peter’s and dinner at the Lay Centre, as well as optional programming designed specifically for spouses. Last year’s programs included an Italian cooking class and a tour of the tombs beneath the Vatican. Please consider joining us!!

Registration deadline is April 11, 2012, and very few spaces remain for participants. To register, visit the ACCU website for additional information (www.accunet.org and click on Events). Please contact Lorraine Sloma-Williams, Ed.D., with any questions: lorraine@ancorisconsulting.com.
Supreme Court Recognizes ‘Ministerial Exception’ to Employment Discrimination Laws

By Elizabeth Meers, partner in the education practice of the law firm Hogan Lovells US LLP. The author would like to thank David Ginn for his assistance in preparing this article.

On January 11, 2012, the U.S. Supreme Court unanimously held that courts may not entertain employment discrimination lawsuits brought by “ministers” against churches and other religious employers. The case, Hosanna-Tabor Evangelical Lutheran Church and School v. Equal Employment Opportunity Commission, reaffirms the Supreme Court’s commitment to the First Amendment liberties of religious organizations, but leaves the scope of the so-called ministerial exception open for future consideration.

The “Ministerial Exception”

For over 40 years, federal and state courts have recognized a “ministerial exception” to employment discrimination laws. This exception is grounded in the religion clauses of the First Amendment, which prohibit the government from enacting laws “respecting an establishment of religion, or prohibiting the free exercise thereof.” Based on those constitutional provisions, the ministerial exception precludes the application of employment discrimination laws to claims concerning the employment relationship between a religious institution and its “ministers.” In this context, minister refers to individuals performing religious functions, not merely to Protestant clergy.

The Supreme Court had never addressed the ministerial exception before the Hosanna-Tabor case, and the lower courts had differed as to its scope. In Hosanna-Tabor the Supreme Court recognized the ministerial exception for the first time, but left many details for future consideration.

Factual Background

The Hosanna-Tabor Evangelical Lutheran Church operates a small school in Michigan that offers a “Christ-centered education” to students in kindergarten through eighth grade. One of the plaintiffs, Cheryl Perich, was a “called” teacher at the school, which meant that she carried the title Minister of Religion, Commissioned and was regarded as “having been called to [her] vocation by God through [the] congregation.” The school also employed lay or contract teachers, who generally performed the same functions as the called teachers, but were not commissioned as ministers and were hired only when called teachers were unavailable.

Perich developed narcolepsy in 2004 and took an extended leave of absence from the school. When she eventually attempted to report back to work, the principal informed her that the school had filled her position with a lay teacher for the remainder of the school year. Ultimately, Hosanna-Tabor rescinded Perich’s call and terminated her employment.

The Lawsuit and Lower Court Decisions

After Perich complained to the Equal Employment Opportunity Commission (EEOC), the agency filed suit against Hosanna-Tabor under the Americans with Disabilities Act. According to the EEOC, Hosanna-Tabor had discriminated against Perich on the basis of her disability and had retaliated against her for threatening to file a lawsuit.

The federal trial court dismissed the EEOC’s lawsuit on the basis of the ministerial exception, but the court of appeals disagreed, concluding that Perich did not qualify as a minister. Among other facts, the court of appeals found it relevant that called teachers and lay teachers performed identical duties at the school and that the called teachers spent much more time teaching secular subjects than performing religious duties. The court inferred that the called teachers did not have a central role in the spiritual or pastoral mission of the congregation.

The Supreme Court Decision

In its unanimous decision, the Supreme Court reached two key conclusions. First, the Court confirmed that there is a constitutionally based ministerial exception to the employment discrimination laws. Second, the Court held that Perich fell within the ministerial exception and therefore could not pursue in court her claim of disability discrimination against the school.

The Court grounded the ministerial exception in the history of the First Amendment, tracing a long series of church-state conflicts over religious offices in England and the American colonies. According to the Court, the First Amendment was adopted against that background of controversy and was intended to ensure that the government “would have no role in filling ecclesiastical offices.” The Court found that its understanding of the religion clauses was confirmed by early American practice and by the Court’s decisions in cases involving disputes over church property, where the Court had largely refused to take sides.

In light of the relevant history and precedent, the Court concluded that the First Amendment

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His Holiness Benedict XVI delivered the following remarks for the season of Lent.

Dear Brothers and Sisters,

The Lenten season offers us once again an opportunity to reflect upon the very heart of Christian life: charity. This is a favorable time to renew our journey of faith, both as individuals and as a community, with the help of the word of God and the sacraments. This journey is one marked by prayer and sharing, silence and fasting, in anticipation of the joy of Easter.

This year I would like to propose a few thoughts in the light of a brief biblical passage drawn from the Letter to the Hebrews: “Let us be concerned for each other, to stir a response in love and good works.” These words are part of a passage in which the sacred author exhorts us to trust in Jesus Christ as the High Priest who has won us forgiveness and opened up a pathway to God.

Responsibility Toward Our Brothers and Sisters

... Concern for others entails desiring what is good for them from every point of view: physical, moral, and spiritual. Contemporary culture seems to have lost the sense of good and evil, yet there is a real need to reaffirm that good does exist and will prevail, because God is “generous and acts generously” (Ps 119:68). The good is whatever gives, protects, and promotes life, brotherhood, and communion. Responsibility toward others thus means desiring and working for the good of others, in the hope that they too will become receptive to goodness and its demands. Concern for others means being aware of their needs. Sacred Scripture warns us of the danger that our hearts can become hardened by a sort of “spiritual anesthesia” which numbs us to the suffering of others. ... Reaching out to others and opening our hearts to their needs can become an opportunity for salvation and blessedness.

Being “concerned for each other” also entails being concerned for their spiritual well-being. Here I would like to mention an aspect of the Christian life, which I believe has been quite forgotten: fraternal correction in view of eternal salvation. Today, in general, we are very sensitive to the idea of charity and caring about the physical and material well-being of others, but almost completely silent about our spiritual responsibility toward our brothers and sisters. ...

The Church's tradition has included “admonishing sinners” among the spiritual works of mercy. It is important to recover this dimension of Christian charity. We must not remain silent before evil. I am thinking of all those Christians who, out of human regard or purely personal convenience, adapt to the prevailing mentality, rather than warning their brothers and sisters against ways of thinking and acting that are contrary to the truth and that do not follow the path of goodness. Christian admonishment, for its part, is never motivated by a spirit of accusation or recrimination. It is always moved by love and mercy, and springs from genuine concern for the good of the other. As the Apostle Paul says: “If one of you is caught doing something wrong, those of you who are spiritual should set that person right in a spirit of gentleness; and watch yourselves that you are not put to the test in the same way” (Gal 6:1).

In a world pervaded by individualism, it is essential to rediscover the importance of fraternal correction, so that together we may journey toward holiness. Scripture tells us that even “the upright falls seven times” (Prov 24:16); all of us are weak and imperfect (cf. 1 Jn 1:8). It is a great service, then, to help others and allow them to help us, so that we can be open to the whole truth about ourselves, improve our lives and walk more uprightly in the Lord's ways. There will always be a need for a gaze which loves and admonishes, which knows and understands, which discerns and forgives (cf. Lk 22:61), as God has done and continues to do with each of us.

The Gift of Reciprocity

This “custody” of others is in contrast to a mentality that, by reducing life exclusively to its earthly dimension, fails to see it in an eschatological perspective and accepts any moral choice in the name of personal freedom. A society like ours can become blind to physical sufferings and to the spiritual and moral demands of life. This must not be the case in the Christian community! The Apostle Paul encourages us to seek “the ways which lead to peace and the ways in which we can support one another” (Rom 14:19) for our neighbor's good, “so that we support one another” (15:2), seeking not personal gain but rather “the advantage of everybody else, so that they may
be saved” (1 Cor 10:33). This mutual correction and encouragement in a spirit of humility and charity must be part of the life of the Christian community.

The Lord’s disciples, united with him through the Eucharist, live in a fellowship that binds them one to another as members of a single body. This means that the other is part of me, and that his or her life, his or her salvation, concern my own life and salvation. Here we touch upon a profound aspect of communion: Our existence is related to that of others, for better or for worse. Both our sins and our acts of love have a social dimension. This reciprocity is seen in the Church, the mystical body of Christ: The community constantly does penance and asks for the forgiveness of the sins of its members, but also unfailingly rejoices in the examples of virtue and charity present in her midst. As Saint Paul says: “Each part should be equally concerned for all the others” (1 Cor 12:25), for we all form one body. Acts of charity toward our brothers and sisters—as expressed by almsgiving, a practice which, together with prayer and fasting, is typical of Lent—is rooted in this common belonging.

Christians can also express their membership in the one body which is the Church through concrete concern for the poorest of the poor. Concern for one another likewise means acknowledging the good that the Lord is doing in others and giving thanks for the wonders of grace that Almighty God in his goodness continuously accomplishes in his children. When Christians perceive the Holy Spirit at work in others, they cannot but rejoice and give glory to the heavenly Father (cf. Mt 5:16).

Walking Together in Holiness
These words of the Letter to the Hebrews (10:24) urge us to reflect on the universal call to holiness, the continuing journey of the spiritual life as we aspire to the greater spiritual gifts and to an ever more sublime and fruitful charity (cf. 1 Cor 12:31-13:13). Being concerned for one another should spur us to an increasingly effective love which, “like the light of dawn, its brightness growing to the fullness of day” (Prov 4:18), makes us live each day as an anticipation of the eternal day awaiting us in God. The time granted us in this life is precious for discerning and performing good works in the love of God. In this way the Church herself continuously grows toward the full maturity of Christ (cf. Eph 4:13). Our exhortation to encourage one another to attain the fullness of love and good works is situated in this dynamic prospect of growth.

Sadly, there is always the temptation to become lukewarm, to quench the Spirit, to refuse to invest the talents we have received, for our own good and for the good of others (cf. Mt 25:25ff.). All of us have received spiritual or material riches meant to be used for the fulfillment of God’s plan, for the good of the Church and for our personal salvation (cf. Lk 12:21b; 1 Tim 6:18). The spiritual masters remind us that in the life of faith those who do not advance inevitably regress. Dear brothers and sisters, let us accept the invitation, today as timely as ever, to aim for the “high standard of ordinary Christian living” (Novo Millennio Ineunte, 31).

In a world which demands of Christians a renewed witness of love and fidelity to the Lord, may all of us feel the urgent need to anticipate one another in charity, service, and good works (cf. Heb 6:10). This appeal is particularly pressing in this holy season of preparation for Easter.

Read more.

Lenten Resources
The solemn season of Lent is a time of penance and fasting—the perfect setting for reflection on our struggle to address the root causes of poverty and injustice, which can at times leave us weary. Consider using one or more of these tools to aid your reflection during Lent:

- **Operation Rice Bowl**, a program of Catholic Relief Services, offers Catholics a way to connect with our brothers and sisters in need around the world by praying with our families and faith communities; fasting in solidarity with those who hunger; learning more about the challenges of poverty overseas; and giving sacrificial contributions to support those in need.
- **Catholics Confront Global Poverty**, an initiative of the U.S. Conference of Catholic Bishops and Catholic Relief Services, is sending out weekly reflection e-mails during Lent.
- **Examination of Conscience** in the Light of Catholic Social Teaching can be used to supplement your regular examination.
- During Lent, use the **Penance resource** from the “Sacraments and Social Mission” series to reflect on this sacrament as an opportunity to re-establish right relationship with God and others, and to recognize participation in the “structures of sin” which degrade others’ lives and dignity.
- **Catholic Charities USA** is offering daily Lenten/Easter reflections based on the daily Mass readings between February 22 and April 14.
- **The Catholic Mobilizing Network to End the Use of the Death Penalty** has a number of Lenten resources available, including a Good Friday reflection and several prayers to end the use of the death penalty.
During the second week of January, I had the wonderful opportunity of visiting Rwanda and Burundi as a participant in a new initiative of Catholic Relief Services (CRS) designed to strengthen links between Catholic colleges and universities and CRS work in the field.

Our delegation included four presidents of Association of Catholic Colleges and Universities member campuses—Dr. Mary Lyons, University of San Diego; Fr. Stephen Privett, SJ, University of San Francisco; Dr. Brennan O’Donnell, Manhattan College; Sr. Anne Munley, IHM, Marywood University—and three representatives from CRS—Ken Hackett, former president; Joan Rosenhauer, executive vice president of U.S. operations; and Dorothy Madison-Seck, regional director for Central Africa.

This was not my first visit to Africa. I have been to many other countries because of my involvement with the African Sisters Education Collaborative (ASEC), but this was my first direct encounter with the devastating realities of genocide and the ongoing human struggle toward reconciliation.

What I witnessed in Rwanda at the Genocide Memorial and during a parish community healing and reconciliation session in Kigali, and at numerous CRS projects to empower people in Rwanda and Burundi, was deep and profound. Survivors and perpetrators of horrific acts of genocide were able to come together to a place of healing and peace, moving beyond what most would consider unforgivable deeds. Collaborative and capacity-building efforts to address poverty, disease, malnutrition, and the consequences of war and genocide can and do make a difference. Technical and interpersonal know-how, fueled by the foundational value of respect for the dignity of every person, can re-weave the fabric of society. A passion for the possible can make the impossible happen.

Since I have returned home, I have drawn comfort from the insights of author James Riordan, who contributed to the book The Bishop of Rwanda, saying, “What I learned in Rwanda was that God is not absent when great evil is unleashed. Whether that evil is manmade or helped along by darker forces, God is right there, saving those who respond to His urgings and trying to heal the rest.” In my short time in Rwanda and Burundi, I was able to see that God is indeed “right there.”

Mutual Benefits

A blessing of this trip for me personally was increased awareness of CRS programs and collaborative activities as concrete expressions of a caring and universal Church. Through such efforts, Catholics of the United States touch and are touched by our brothers and sisters in God’s global family. Catholic colleges and universities in the United States are steeped in Catholic social teaching. Our students are interested in service learning and open to experiences that have the potential to help them learn to live responsibly in a diverse and interdependent world. In this time of competing global demands for scarce resources and growing gaps between rich and poor, CRS and ACCU colleges and universities are natural partners for mutually beneficial collaboration.

Respectful empowerment of the people served is a hallmark of the CRS projects that we visited in Rwanda and Burundi. Among the programs that we experienced was the Great Lakes Cassava Initiative, in which CRS and other partners are training and strengthening the capacity of Burundi farmers to address cassava mosaic disease and emerging pandemics that threaten the food security and incomes of cassava-dependent farming families. We also had the opportunity to observe a meeting of a Savings and Internal Lending Community (SILC) youth group as they pooled resources and approved members’ requests to borrow funds for small income-generating projects, such as the sale of soap or fruits and vegetables.

On the outskirts of Bujumbura, Burundi, we were privileged to visit a Twa (Batwa) group that has not yet received development assistance. Traditionally a semi-nomadic people, the Twa have lost access to their hunting and gathering grounds and are landless, poor, and discriminated upon as an ethnic minority. We were warmly welcomed by dancing women and children as Father Elias Mwebembezi, M.Afr., whose ministry focuses on the Twa, introduced us as “friends from America.”
The next day, Father Elias accompanied us to a Twa village to experience the impact of programs and projects sponsored by CRS, the Missionnaires d’Afrique, Caritas, and other partners. Again we were greeted with gracious hospitality and joyful singing and dancing. Instead of living in grass huts, these families had small brick dwellings, and the people showed us planted fields and micro-enterprises such as the breeding and sale of pigs and CRS “bicycle taxis.” There is a small school where the children are taught to read and write, and efforts are underway to secure access to healthcare and improved nutrition.

In the near future, it is likely that the Twa will be assimilated into the broader society through intermarriage and agricultural development. What we encountered, therefore, was an amazing experience of a way of life that will soon cease to exist. I was deeply moved by the work of Father Elias and CRS among the Twa. There is dignity in the way in which the people work together and CRS staff interactions with the people are so respectful. Father Elias just wants the people to be “treated like everybody else.” I experienced the presence of God through the presence of Father Elias and CRS staff in the midst of the Twa people. God, indeed, is “right there.”

**What Next?**

While in Rwanda and Burundi, our delegation also met with high-level civic and Church officials as well as with the U.S. ambassadors in both countries. The Archbishop of Burundi would like to establish a Catholic university, and the country’s vice president shared plans for a polytechnic university. In a society struggling to recover from the effects of genocide and warfare, education at every level is a critical need.

As I look back on the entire experience, I am grateful for the opportunity to have seen the work of CRS in the field up close and personal. I saw the principles of Catholic social teaching in action and made holy by respect, dignity, and right relationship. All that I observed permeates my thoughts and fills my heart with hope and a spirit of possibility.

If you are interested in participating in future delegations, please contact Lindsay Weldon at lweldon@accunet.org or (202) 457-0650, ext. 224.

Sister Anne with children in Kigali.

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**Court Rules on ‘Ministerial Exception’**

*Continued from page 9*

required the ministerial exception. When a court adjudicates employment disputes between a church and its ministers, the Court said, it “interferes with the internal governance of the church, depriving the church of control over the selection of those who will personify its beliefs.” The First Amendment prohibits such intrusions into ecclesiastical matters and permits dismissal of any lawsuits brought by ministers against their religious employers.

Although the Court gave its unqualified endorsement to the ministerial exception, it proceeded cautiously with respect to the details. The Court was reluctant to adopt a “rigid formula” for deciding which employees qualify as a “minister.” Instead, the Court concluded that the exception covered Perich for four reasons. First, Hosanna-Tabor held Perich out as a minister. Second, Perich’s title as a minister reflected a significant degree of religious training followed by a formal process of commissioning. Third, Perich held herself out as a minister. Lastly, some of Perich’s job duties reflected a role in conveying the church’s message and carrying out its mission. In light of these considerations, the Court held that Perich qualified as a minister even though the great majority of her job duties were secular.

**Future Cases**

On a procedural point the Supreme Court ruled that the ministerial exception is an affirmative defense to an employment discrimination claim, not a jurisdictional bar. Accordingly, a religious employer facing an employment discrimination claim must raise the ministerial exception in a timely manner.

In future cases, courts may consider issues such as which religious employers may invoke the ministerial exception, which employees are covered by the ministerial exception, and which legal claims are barred by the ministerial exception. The Hosanna-Tabor case is thus an important—but still preliminary—step in defining the constitutional liberties of religious organizations.
Leadership Formation for the 21st Century

The Catholic traditions’ worldview and ethical value system have produced a distinctive educational approach among American institutions of higher education.

Ensuring the continuation of that distinctiveness at a time of ongoing leadership transitions and declining numbers of members of the founding religious orders has its challenges, but also its opportunities. Making the most of those opportunities will require concerted efforts in leadership formation and careful institutional planning.

The Reid Group has been assisting Catholic institutions and not-for-profit organizations for 15 years providing services in planning, leadership formation and team building, fund development, and training in conflict resolution and mediation.

A New Suite of Services

Because of our deep commitment to Catholic institutions, we have made it a top priority to make our services available to and responsive to the challenges faced by Catholic colleges and universities. Our new suite of services specifically designed to respond to the needs of Catholic colleges and universities concentrate on three target areas:

- Conducting searches for key leadership positions with mission and identity prioritized
- Designing and facilitating customized mission development workshops for Boards of Trustees
- Conducting campus-wide mission audits and assessments to assist presidents and Trustees

Leading this new suite of services for The Reid Group are two former university leaders who together bring over 40 years experience:

The Reid Group is focused on helping leaders and organizations transform challenges into opportunities to create a better world. Let us help you with the unique challenges facing Catholic higher education today—give us a call at 206.432.3565 or toll-free at 800.916.3472, or send us an e-mail to info@TheReidGroup.biz.

Susan Secker, Ph.D.
A former provost and vice president for planning

Lucien Roy
A former vice president for mission
Organizational Justice: A Core Competency for Catholic Colleges and Universities

By Gary L. Miller, Director, Integrated Management Support in the Office of Human Resources at DePaul University, with guest Jed Babbin

Over the next few years, workforce trends will create new management challenges. For instance, many surveys show that employee engagement levels are at record lows. Once the job market begins a solid recovery, these low engagement levels could translate into turnover. At the same time, record numbers of older workers will be retiring. As a result of these trends, the challenge to recruit and retain talent will intensify. Central to any effective management response will be considerations for organizational justice.

Organizational justice here refers to employees’ perceptions of fair treatment as influenced by, among other things, a manager’s style. Interestingly, the Wall Street Journal reported last June that business schools are beginning to “teach ‘soft skills’—such as accepting feedback with grace and speaking respectfully to subordinates—that companies say are most important in molding future business leaders.”

As one example of how this might pertain to Catholic colleges and universities, consider the rise in the number of credit hours taught by adjunct faculty, a general pattern in higher education. Relatively recently, some have asked if these contingent faculty are being equitably paid. This question has been felt more acutely at some institutions, as adjuncts have attempted to organize with fairness being the rallying call. At first glance, the contentious issues appear to center around compensation, but deeper explorations reveal another underlying issue: respect. Could it be that these justice concerns are fueled by issues independent of compensation?

To provide some background on organizational justice and its significance to many of today’s management challenges, I am being joined in this column by Jed Babbin. Jed is currently completing his doctoral dissertation at The Chicago School of Professional Psychology and developing a managerial training program to teach soft skills related to organizational justice.

Jed, can you give us a little background about the origins of organizational justice as a topic of management research?

JB: While its roots are grounded in philosophy as well as literature, and most recently law, organizational justice is a relatively new field of research. Only in the past few decades has it become a serious topic of research in both psychology and management. The current empirical research of justice in the workplace can be traced back to John Stacey Adams’s Equity Theory in the 1970s, which involves comparison of an individual’s effort and rewards with the effort and rewards of another. This led to the study of perceptions of distributive justice, which studies outcomes such as the equitable allocation of pay, bonuses, and other rewards. Distributive justice also covers consistent and equitable application of punishments for workplace infractions. From this early research, a number of other drivers of justice perceptions have been identified.

When I think about justice, it’s definitely about the outcomes. What are these other drivers?

JB: Perceptions of justice have also been shown to be influenced by how employees are treated on a day-to-day basis. Research performed by Bies and Moag as early as 1986 showed that the extent to which employees feel they are being told truthful information and treated with respect clearly affects the degree to which they describe management as “just.” These sorts of perceptions relate to procedural justice and interactional justice, subcategories of organizational justice. As another example, managers who are rude to subordinates or lie about knowledge of higher level decisions tend to be seen as unjust. Such treatment by managers has been shown to affect employees’ overall feelings of just treatment by the employer, as well as affect their health.

Perceptions of injustice can also be affected by a lack of information. An abundant volume of research shows that it is extremely important to provide people with detailed information about how reward decisions or potentially negative outcomes are made. A study by Greenberg found that the communication used to inform employees of an impending pay cut affected how many workers resigned and the rate of theft by those who stayed.
Perception and Reality Contribute to Organizational Justice

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Research has shown that other important drivers of fairness perceptions include consistency in decision making and whether or not expressed concerns are given serious attention.

Jed, does the research show that these drivers are as significant as outcomes when it comes to influencing perceptions of just treatment? Are they as significant as, say, actual pay levels?

JB: Yes. The research shows that these drivers can be as substantial in influencing perceptions of organizational fairness as actual outcomes. Remember that we are talking about perceptions, not necessarily reality. A management decision might be considered unfair due to a simple failure to communicate all of the important information adequately. For instance, going back to Adams's Equity Theory, a person may compare his or her own effort at the office to a colleague who moves slower and wonder why she gets more rewards, not knowing that she often puts in additional hours from home.

I would suspect that most managers with responsibility for adjuncts, particularly at Catholic colleges and universities, treat them well.

JB: While I can't speak directly to your statement, even well-intentioned managers can be perceived as unfair and disrespectful. Many people think that managing "fairly" is intuitive, but it's not. For instance, a perception of injustice can be derived from a manager failing to consider an employee's opinion. This oversight could drive negative perceptions regardless of whether or not the opinion was acted on.

What makes a high level of organizational justice a rather difficult goal to achieve on a widespread basis is that managers almost always tend to view themselves as fair, even when their subordinates disagree. Many managers who are considered unfair by others simply lack an awareness of how their behavior is perceived. Further, they may not recognize the importance of the soft skills they need to develop, nor do they realize that there are best practices in this area. For these reasons, I feel that training managers in some of these skill sets could be highly effective.

Going back to adjunct faculty, many institutions have experienced steady growth in the number of adjuncts over the past several years, often without the development of corresponding policies, communications, and management training programs to manage this new employee population properly. Could justice issues arise from this situation?

JB: Definitely. Merely the absence of proper and thorough communication of the processes, and of the outcomes of the processes that are in place to ensure fairness, could result in perceptions of injustice. Again, research has shown us that it's the perception more than the actual outcome that influences employees' attitudes and behavior. Therefore, sufficient and accurate communication is definitely important to avoid misconceptions. If, however, the underlying processes are missing, thorough communications can only go so far.

That being said, as far as I know, there has as yet not been any research on the relationship between organizational justice and contingent faculty perceptions of fairness. However, a large volume of other research shows a relationship between the factors we've already discussed and employees' health and behaviors such as theft, innovation, absenteeism, and litigation. Given the research findings, it is reasonable to conclude that using the tools you listed to promote respectful treatment of employees could be effective in higher education.

The Bureau of Labor Statistics reports that turnover within the non-government sector is increasing. Does any of the research show a connection between turnover and organizational justice?

JB: Yes, multiple studies have shown this connection. Most applicable is a hotel chain that found its hotels where employees had the highest perception of organizational justice had not only the lowest levels of turnover, but also the highest customer satisfaction.

Jed, do you have any other comments?

JB: Though I will be looking to train managers rather than adjuncts, I am looking to test my training next year. The application of my research is in developing a six-hour training module that would be tailored to the organization and delivered over two days. It will be for first-line managers and use a number of practical exercises in which participants will practice using some key ideas from my research. I would not charge for training, but only require the organization to cover the minimal associated costs.

To the extent that organizational justice research can point to practical ways to increase management effectiveness as well as perceptions of fairness and community cohesion, it deserves serious consideration. Additionally, research suggesting a relationship between organizational justice measures and employee health support the consideration of wellness programs by colleges and universities. ☐

Find the full list of references for this article online.
In spring 2011, Richard Arum and Josipa Roksa released what some would consider a controversial book called \textit{Academically Adrift}. As many in the ACCU community know, various media outlets referenced this study in order to report that college and university students were not learning at an acceptable level, did not study enough, and were not meeting the expectations of employers.

Soon after the book’s publication, I began receiving phone calls and e-mails from students and colleagues at my institution asking if the results applied to University of St. Thomas students. Fortunately, we began administering the Collegiate Learning Assessment (the primary instrument used by Arum and Roksa) in 2007—two years after the authors’ study cohort. This fortuitous timing placed us in a position to respond to our university community. In fact, the institution was in the midst of administering the final section of the longitudinal study at the same time the study was released.

As I read the book, I was surprised to learn the actual assessment of learning occurred after the students had completed only three semesters of an eight-semester program. In addition, the study methodology used a convenience sample of 24 institutions with approximately 3,200 students. In all fairness, the authors did identify this as a limitation of the study but continued to argue this sample was representative of higher education in general. Many media outlets appeared to agree, and considered the results to be an accurate representation of colleges in the United States. As a result, college officials throughout the country found themselves trying to explain why their institution did or did not mirror the results of Arum and Roksa’s study.

Admittedly, I found the book to be a fascinating read and appreciated the authors’ attention to higher education literature—so much so that I would recommend this text as a resource for better understanding student engagement and behaviors in higher education. In addition, I applaud the authors for taking on one of the most controversial and debilitating topics in higher education. In fact, after 20 years in higher education, I would argue that learning assessment at the institutional level has been one of the most politically charged and difficult tasks faced by administrators at all levels of our industry.

Still, I do have reservations concerning the authors’ conclusion that students in American higher education are not learning at an acceptable level. The Collegiate Learning Assessment (CLA) is a product of the Council for Aid to Education in conjunction with several philanthropic foundations. As I indicated earlier, St. Thomas voluntarily participated in this assessment. In fact, we were happy with the instrument and are in the process of using the results to identify strengths and weaknesses in our undergraduate program. Further, I believe the CLA has provided the higher education community with an implement to use in conjunction with other learning assessment tools so that we may finally provide quantifiable learning outcomes to internal and external constituents.

However, given that the authors reached their conclusion of limited learning after only three full semesters, these results have to be viewed in the proper context. After all, the first three or four semesters at our institution focus on what we refer to as the core curriculum. Like many Catholic colleges, the St. Thomas core curriculum provides a knowledge base for our students as they work toward determining their vocation. In fact, St. Thomas does not allow students to declare a major until their fourth semester. As such, we would not expect a student at our institution to be exposed to the requisite skills necessary to thrive on the performance task portion of the CLA. True, our students have developed a strong intellectual foundation focusing on literature, science, Catholic tradition, reason, and so forth. However, the skills they have developed in their first three semesters here are not conducive to the two sample CLA questions provided by the authors; one involved purchasing an airplane and the other addressed taking a position on a crime reduction program.

Of course, the particular skills called for are important and we expect our students to develop them more fully during the final two years of their baccalaureate program. That is the period...
The Difficulties of Measuring Student Learning

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during which they are most focused on their future vocation. In short, I agree with both the authors and CLA regarding the validity of the questions. My disagreement lies with the timing of the assessment. Having access to our own CLA data enabled us to test this idea.

Sizing Up the Numbers

So what did we learn? Using the same section of the CLA cited by the authors, St. Thomas researchers conducted the same freshman-to-sophomore study. In addition, we took the analysis a step further and explored the data from the freshman year through the senior year. In our view, this would provide us with a fuller understanding of the learning that had occurred using this one measure of the CLA.

Both Arum and Roksa and CLA researchers chose to report this learning using a statistical term called effect size. This measure is arrived at by subtracting the average (mean) score of students during their freshman year from the average (mean) score of these same students during the second semester of their sophomore year. The result of this computation is then divided by the standard deviation derived from the freshman year distribution. In the book, the results of the authors’ analysis revealed an effect size of .18. They go on to argue that a .50 to 1.00 effect size would have revealed significant learning on the part of the students participating in the study.

When considering St. Thomas, the results of this same analysis revealed an effect size of .01—considerably lower than the figure presented by the authors. For reasons I indicated earlier, though, these results are not entirely surprising. In response, we then measured this same effect size from the beginning of the first year to the middle of the eighth semester (senior year). The results of this analysis were markedly different, with the effect size reaching the high end of the authors’ definition of acceptable learning at .84. Again, the dramatic difference is not surprising, given the nature of the St. Thomas core curriculum during the first two years and the intentional relationship of this core to the vocational preparation occurring in the junior and senior years.

Perhaps these results are not unique to St. Thomas. One could argue the baccalaureate experience is the sum of the parts rather than a specific point in time approximately halfway through a student’s program of study. CLA does recognize this and provides the results to the participating institutions. If your institution is one of the CLA participants, you may want to take a closer look.

In closing, I want to emphasize my appreciation for the effort put forth by Arum and Roksa, as they have given credibility to a very important conversation involving the idea of learning assessment in an ever-increasing age of accountability. My hope is that this work will help higher education faculty and staff realize the importance of assessing the teaching and learning processes. After all, if we do not, someone else may. ☐

Have you seen the new ACCU video?

At its 2012 Annual Meeting, the Association of Catholic Colleges and Universities premiered a new video, “Catholic Higher Education: In Our Own Words.” The video profiles five recent graduates of Catholic colleges and universities whose lives demonstrate how Catholic colleges and universities make a vital contribution to the mission of the Church and truly serve society.

Please take a few minutes to view the video, found on the ACCU website, and download it to your own college’s site. ACCU member institutions are also encouraged to adapt the video by including footage of their own graduates.
The College of New Rochelle Recognizes Ursuline Educators Service Award Winners

The College of New Rochelle (CNR) has recognized and awarded four students with the 2011 Ursuline Educators Service Awards.

The Student Service Recognition Program is sponsored by the Ursuline Educational Services, a collaborative effort of Ursuline congregations to carry their educational traditions into the new millennium. According to Director of Campus Ministry Helen Wolf, “The requirement for this award is that each recipient must have completed a specific act of service in the previous academic years.”

Student recipients of the Ursuline Educators Service Awards for 2011 were:

- Erika Leigh Petroro in the School of Nursing for her work on the college’s Student Nurses Association. Petroro was a leading organizer of the Blood and Bone Marrow Drive, the Annual Breast Cancer Walk, and “Go the Distance Walk” at Westchester Medical Center.
- Zenobia Pointer in the School of New Resources DC-37 Campus, who implemented the Community Partnership Program, a joint effort between local businesses and the Brooklyn Public Library.
- Cassandra Irons in the School of Arts & Sciences, who took part in both the college's Midnight Runs and the Lord’s Pantry, and recently participated in the Plunge Service Trip to West Virginia. She was also instrumental in the founding of Spectrum, the college’s SGA Diversity and LGBT Awareness student organization.
- Patricia Ganues-Williams in CNR’s Graduate School, whose activities included mentoring at-risk youth, prison ministry, feeding the homeless, and facilitating a Toys for Tots program for children in need.

A New Journal for the New Evangelization

The University of Notre Dame has announced a new online publication, *Church Life: A Journal for the New Evangelization*, intended to celebrate Catholic life and mission, exploring theology, liturgy, teaching, community, and prayer.

The free quarterly publication is being produced by the Institute for Church Life, and is edited by Timothy O’Malley, acting director of Notre Dame’s Center for Liturgy. The first issue was made available on January 31, 2012, and included articles from faculty members as well as contemporary photography. Read more.

Caldwell College Students Attend Students for Life of America National Conference

Caldwell College students Sarah Sledgeski, Melissa Brady, Kaitlin Sheehy, and Kristin Wagner were among the many college students from across the United States who were able to hear pro-life speakers and attend various workshops when they attended the Students for Life of America National Conference last January.

Sledgeski, president of the Caldwell College Students for Life club, said, “Being able to share a day with over 2,000 other pro-life students from across the nation was like no other. I was so moved to know that I am not alone in supporting the unborn.” Among the speakers was Chai Ling, founder of All Girls Allowed, aimed at restoring life, value, and dignity to girls and mothers, and at revealing the injustice of China’s “one child” policy. The four students then took part in the March for Life in Washington, DC the next day.

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Saint Benedict and Saint John's Honored for Internationalization Efforts

Congratulations to ACCU members College of Saint Benedict and Saint John's University for being among the five colleges to take home the 2012 Senator Paul Simon Award for Campus Internationalization. Bestowed by NAFSA: Association of International Educators, the annual award recognizes colleges for their work to internationalize their campuses and academic programs. Providence College also was recognized for a particular international program.

Fairfield University Launches New Faith and Science Program

Fairfield University biology professor Glenn Sauer, Ph.D., has created God and Modern Biology, an educational enrichment program for Catholic parish leaders that began in February.

Speaking on the issue, Sauer said, “I’m really interested in the way religious points of view intersect with science [and] seeing how different religions address issues such as the Big Bang Theory, evolution, and biotechnology.” With a $116,867 grant from the John Templeton Foundation, Sauer and other Fairfield faculty will meet with leaders from 29 parishes and schools in the Diocese of Bridgeport to develop instructional programs addressing religion and science that they can use in faith formation, youth, Bible study, and other groups in their parishes. It is anticipated that the group will include 50 to 75 parish priests, directors of religious education, youth group leaders, and other lay volunteers from across Fairfield County.

Assumption College Launches New Faculty Development Initiative

Assumption College recently held its first d’Alzon Colloquium, an intensive weeklong series of guided discussions on a single theme in the Assumptionist tradition for interested faculty and administrators. The first series centered on the relation between law or divine commandment and love (in various forms) in key texts and artworks of the tradition stretching from Virgil to Shakespeare. The readings were accompanied by presentations on the same themes in music (Gregorian chant and the music of the Renaissance) and the art of Michelangelo. Participants also saw one film, Roland Joffé’s The Mission (1986).

During the colloquium, eight Assumption faculty members presented informal lectures and led discussions on the works assigned. The faculty participants came from the natural sciences, business, history, English, art, and philosophy.

For more information, contact the college.

Saint Michael's Professor Receives Top Award

Dr. Edward Mahoney, professor of religious studies at Saint Michael’s College, was awarded the 2012 Called and Gifted Award by the Association of Graduate Programs in Ministry (AGPIM) at its most recent annual meeting.

Mahoney is director of the Graduate Theology and Pastoral Ministry program at Saint Michael’s, as well as a professor in the Religious Studies Department. The Called and Gifted Award is presented annually to a member who has made a substantial and lasting contribution to graduate ministry education through leadership, teaching, and scholarship; and has fostered collegiality among the various graduate programs in ministry. Dr. Kyle Kramer, president of AGPIM, noted that Mahoney also has made significant contributions to the field of theological and ministerial education and formation.

Calling All Deacons

Little is known about “permanent deacons” who work in U.S. colleges and universities. Dr. Joseph Ferrari of DePaul University is interested in learning about the joys and challenges of deacons who work in higher education, as staff, administrators, and faculty.

ACCU encourages you to assist Dr. Ferrari in his research, whether a deacon works at your college or not. To participate, please contact Joe Ferrari at jferrari@depaul.edu. Thank you.
Make plans to attend the

24th General Assembly of the
International Federation of Catholic Universities
July 23–27, 2012
Sao Paulo, Brazil

Teaching and Learning in a Catholic University

Teaching, research, and service to society and the Church are the three main missions of the Catholic university. The upcoming meeting of the International Federation of Catholic Universities—open to the entire Catholic higher education community—will focus on teaching and learning as immediate tasks of our institutions, with the perspective of building a more just and human society. Roundtables, panels, workshops, and plenary sessions will offer the richness and diversity of the world of Catholic universities and will bring new light to the major challenges with which your institutions are faced in matters of training and learning.

For more information, visit www.fiuc.org.
Encouraging Catholic Students for a Life of Faith

By Michael J. O’Loughlin, Communications Manager, National Leadership Roundtable on Church Management

Over the course of three warm days last spring, nearly 80 college students and their campus ministers gathered at the Saint Thomas More Catholic Chapel and Center at Yale University in New Haven, Conn., to share stories of faith and friendship. The students, all Catholic and all finishing their junior and senior years, had participated in the pilot year of an innovative Catholic campus ministry program sponsored by the Catholic center at Yale and the National Leadership Roundtable on Church Management called ESTEEM—Engaging Students to Enliven the Ecclesial Mission.

“ESTEEM empowers Catholic young adults to use their talents in service to the Church,” explained Katie McKenna, who manages ESTEEM for the Leadership Roundtable. “We work with campus ministers to identify student leaders and then cultivate their leadership potential throughout the year. At the end of ESTEEM, students are ready to serve their church at the parish and diocesan level.”

Catholic culture at many of the nation’s top universities is vibrant and attractive to students. Campus ministry centers engage students through liturgy, study, and especially service, but this positive experience often does not translate into strong parish connections following graduation. ESTEEM aims to enrich the church by connecting recent graduates to vibrant parishes and Catholic nonprofits. Anecdotal evidence suggests that young adults are not returning to active participation in the Catholic Church, even eschewing parish life during nascent marital days, a traditional time for young people to seek spiritual homes. Closing this gap is the primary aim of ESTEEM, exhorting young adults to live out their baptismal call to serve the Church now and in the future.

The ESTEEM executive committee consults with campus ministers, nonprofit executives, and ordained Catholic leaders to develop a curriculum outline that includes spiritual reflection, leadership workshops, and study of Catholic doctrine. Campus ministers at the pilot sites take the framework and customize it to best serve the needs of their own communities.

Putting Faith to Work

Unique to ESTEEM is the emphasis on connecting students to local leaders in fields that they hope to enter as professionals after graduation, creating a student-mentor relationship that explores the intersection of faith and career aspirations.

Sarah Heiman, a campus minister at Sacred Heart University in Fairfield, Conn., explained that the mentor feature of ESTEEM attracted students to the program on her campus.

“Before we had even ended the pilot year we had students asking about when they would be eligible to participate in ESTEEM. They yearned to have a mentor who could help them connect their faith and academic pursuits and to have conversations with their peers about how they would transition from campus back into parish life. ESTEEM has become one of the key ways in which our seniors are able to carve out the time to carefully reflect on how they bring their faith and values into their everyday lives, especially as professionals once they enter the workforce.”

Last year, New York Times religion writer Sam Freedman profiled Marysa Leya, an ESTEEM participant at Yale, and her mentor, Dr. Leo Cooney.

“I can’t imagine shirking my faith,” Leya said in a recent interview, “but how do you keep it important around all the chaos of med school? How do I become a meaningful member of a new parish? How do I allow the kind of experiences I’ve had here to continue?”

Kelly Leather, a graduate of Sacred Heart University who is now a Fulbright Scholar in Albania, explained that ESTEEM offered a space for her and her peers to consider how their faith would influence their professional lives.

“ESTEEM was an incredible journey for us throughout the school year,” said Leather. “It’s provided a meeting place for us to reflect even more on our faith, and that’s allowed us to better understand where we want to go in the future and how we want the Catholic community to be part of our lives.”
Kara Zang, an ESTEEM alum from the Saint Thomas More Newman Center at The Ohio State University, had her eyes opened during a trip with her mentor to an after-school program for homeless and at-risk children. “I was absolutely floored at all the opportunities for children through this program—ballet, plays, extra homework time, and just the chance to be warm, safe, and taken care of for several hours,” she remarked. “It never occurred to me that this population or ministry existed, and it was so moving to see how much work went into helping them.”

Young Adults, Young Leaders
The Catholic Campus Ministry Association (CCMA) honored ESTEEM last November during a reception at the fall gathering of the U.S. Conference of Catholic Bishops in Baltimore, Md. Kerry Robinson, executive director of the Leadership Roundtable and a member of the ESTEEM executive committee, said that the award validated the insight that the Church needs young adults.

“The Church has untapped access to an abundance of talent in its young people, and ESTEEM reminds students of their baptismal obligation to serve the Church,” Robinson said. “Part of the challenge is persuading Church leadership that young adults can be capable to serve now, and encouraging them to welcome this talent into their parishes and dioceses in meaningful and fulfilling ways, whether that be on parish councils, diocesan finance councils, or boards of Catholic nonprofits. The honor from CCMA affirms the work of ESTEEM campus ministers and students, and it will strengthen the case for young adult leadership.”

Now in its second year, ESTEEM is active on nine college campuses across the nation; original pilot sites included Yale University and Sacred Heart University in Connecticut, Michigan State University, The Ohio State University, Stanford University, and the University of California at Los Angeles. They were joined this year by Villanova University, Purdue University, and California State University at East Bay.

Campus ministers and university officials eager to bring this resource to their campus are encouraged to visit www.ESTEEMLeadership.org or contact McKenna at katie.mckenna@nlrcm.org.
Conferences and Events

April

**The Annual Catholic College and University Forum for Institutional Research**
Sponsored by CHERC
April 1–2, 2012
Villanova University, PA
Website

**Vatican II: 50th Anniversary Celebration Conference**
April 23–24, 2012
Sacred Heart University, CT
Website

June

**Journeying through Reconciliation: Taking up the Challenge of Eucharist Retreat**
June 5–9 and June 18–21, 2012
Tobar Mhuire, Crossgar, Ireland
Website

**Campus Ministry Leadership Institute, Session I**
June 6–10, 2012
St. Joseph’s University, PA
Website

**Third Biennial Jesuit Universities Humanitarian Action Network (JUHAN) Student Leadership Conference: Global Perspectives on Humanitarian Action**
June 12–15, 2012
Fairfield University, CT
Website

**Collegium 2012 Colloquy**
June 15–22, 2012
St. John’s University, MN
Website

**CCMA Director’s Institute for Visionary Catholic Ministry**
June 18–19, 2012
Crowne Plaza Dallas Downtown, TX
Website

**Renewing Mission and Identity in Catholic Business Education**
June 18–20, 2012
University of Dayton, OH
Website

**Interfaith Leadership Institute for Students**
June 18–21
Chicago
Website

**Campus Ministry Leadership Institute, Session II**
June 20–24, 2012
St. Thomas More Newman Center, University of Missouri–Columbia
Website

**ACCU Rome Seminar**
June 25–29, 2012
Rome, Italy
Website

**2012 Global Conference of Chaplains in Higher Education**
June 25–29, 2012
New Haven, CT
Website
July

Frank J. Lewis Institute for Campus Ministry Orientation
July 8–13, 2012
DeSales University, PA
Contact: Magdalene Riggins

Institute for Administrators in Catholic Higher Education
July 9–12, 2012
Boston College, MA
Website

Nonprofit Business Excellence Program for Catholic Leaders
July 9–19, 2012
University of Notre Dame, IN
Website

The Institute for Catholic Educational Leadership: Making Decisions to Sustain Your Mission
A Conference for Trustee Leadership in Catholic Education for governing boards of Catholic colleges and universities
July 19–22, 2012
University of San Francisco, CA
Contact: Jerry Powell at 415-422-5643

International Federation of Catholic Universities 24th General Assembly
July 23–27, 2012
Sao Bernardo do Campo, Sao Paulo, Brazil
Website

2012 ASACCU Annual Conference
July 24–27, 2012
University of Notre Dame
Website

Collegium 20th Anniversary Celebration
Saturday, September 22, 2012
DePaul University, Chicago, Illinois

Please join us as we celebrate 20 years of Collegium’s “Summer Colloquy on Faith and Intellectual Life.”

- Sr. Eva Hooker, CSC, writer-in-residence at Saint Mary’s College, Notre Dame, IN, and long time mentor, board member, and facilitator to Collegium
- Thomas M. Landy, founder and director of Collegium
- Collegium board of directors and longstanding facilitators over 20 years of Collegium

Further information: www.collegium.org/20thcelebration
The Annual ACCU Peace and Justice Meeting, held in Washington, DC on February 10–12, was a rich and fruitful exchange of learning and interaction between university members and social ministry partners.

During the first full day of the event, attendees heard presentations and participated in discussions led by representatives of the Catholic Coalition for Climate Change, Catholic Relief Services, Catholic Charities USA, the Catholic Campaign for Human Development, and JustFaith Ministries. The afternoon also included a thought-provoking address by Dr. Vincent Miller on Catholic Social Teaching and Catholic higher education, as well as presentations on immigration reform and human trafficking.

For more information, visit the ACCU website.

Universities Show Their ‘Global Solidarity’
Citing their established record of commitment to education, research, advocacy, and service in the areas of global justice and peace, three universities have been invited by Catholic Relief Services (CRS) to pilot a new Scholars in Global Solidarity program.

“The partnership will build on the strengths of [these] institutions to develop faculty leadership in solving pressing global issues affecting the poor overseas,” said Mary Laver, program adviser for CRS. “Although Catholic Relief Services and each Catholic college and university has its own distinct mission, each shares common concerns for social justice, peace, and educating for global responsibility.”

The University of Dayton, the University of San Francisco, and St. John's University in New York will participate in the two-year Phase I to exchange expertise among faculty and CRS overseas staff and technical advisers. The teams will develop sustainable activities for their campuses that build from existing academic strengths. Faculty will travel with CRS for site-studies of programs and to meet staff and partners in the field.

“It’s one thing when you talk about solidarity in the classroom, but it’s quite different when you can give students exposure to people on the ground who are directly engaged in peacemaking or development work,” said Vince Miller, University of Dayton Gudorf Chair in Catholic Theology and Culture.

University of San Francisco President Stephen A. Privett, S.J., called the alliance a tribute to the effective efforts of the university’s faculty, staff, and students to blend academic rigor with social responsibility.

Read more about the Global Solidarity program on the University of Dayton and University of San Francisco websites.

Fairfield University Students Repair Homes Damaged by Hurricane Katrina
Thirty-two Fairfield University undergraduates recently took a service trip to New Orleans, a city that is still in recovery mode despite the nearly seven years that have passed since Hurricane Katrina.

Their efforts were the latest in a series of trips made by the Fairfield campus community to Louisiana. Two staff members and the students, including members of the university’s Leaders for Environmental Action at Fairfield (LEAF), focused their efforts on repairing homes damaged in the St. Roch neighborhood.

“In just four days, we were able to transform this house with the little background in construction we had,” said Danielle Young, a nursing student. “This really shows how helpful we have been and we couldn’t be more proud of our work. This experience has shown us all how little efforts can truly make a huge difference in someone’s life.”

Read more.
Religion and Women in Poverty

Scholars have made urban mothers living in poverty a focus of their research for decades. These women’s lives can be difficult as they go about searching for housing and decent jobs and struggling to care for their children while surviving on welfare or working at low-wage service jobs and sometimes facing physical or mental health problems. But until now little attention has been paid to an important force in these women’s lives: religion.

Based on in-depth interviews with women and pastors, ACCU Peace and Justice Advisory Committee member Susan Crawford Sullivan has just published *Living Faith: Everyday Religion and Mothers in Poverty* (University of Chicago Press, 2011). Sullivan discovered that most of the women do not attend religious services because of logistical challenges or because they feel stigmatized and unwanted at church. Yet religious faith often plays a strong role in their lives as they contend with the challenges they face.

Read more.

Catholic University Exceeds Service Goal

The Catholic University of America has achieved a milestone in recording charitable service hours.

President John Garvey said, “Last spring we invited the students, faculty, staff, and alumni of The Catholic University of America to join us in a Cardinal Service Commitment to perform 125,000 hours of service in celebration of our 125th birthday. It is with great pride in our student body—past and present—as well as our staff and faculty that I learn that we have surpassed that goal with nearly two and a half months to spare. Such an accomplishment . . . expresses the heart of our mission as The Catholic University of America: to live in service to our Church and nation.”

As of late January, the number of service hours recorded had reached more than 135,000. The final tally will be announced on CUA’s campus on Founders Day, April 10.

Read more.

Sustainability on Campus and at Home

By Dan O’Connell, Catholic University of America student and ACCU sustainability intern, fall 2011.

Working as an ACCU intern on the *Sustainability and Catholic Higher Education: A Toolkit for Mission Integration* project, I learned a great deal about how I can continue to develop my faith through sustainability practices on my campus at The Catholic University of America and in my home parish of St. Vincent de Paul in Albany, NY. The toolkit and my studies at CUA have taught me that grounding sustainability practices “clearly, consistently, and explicitly” in the mission and identity of a Catholic college or university will strengthen the sustainability work of its community.

I am enthused by the steps that so many institutions have already taken to incorporate the toolkit into their campus communities, and I am optimistic that additional institutions of Catholic higher education will begin to do the same in the coming months.

Fostering a sense of ownership and accountability for this movement among the student body can allow the ideas and teachings of the toolkit to manifest themselves in large groups of students. And using the capabilities and resources of campus groups like residence life, campus ministry, student government, and even athletic teams to implement sustainability practices and programs can empower the student body to new heights. From these efforts, a campus may see more students participate in sustainability initiatives, create their own student organizations, and bring their own unique Catholic convictions to the movement.

It is crucial to get the toolkit into the hands of student leaders and their advisers on campus. Using the resident-life structure can facilitate this distribution and promotion. I suggest providing each RA with the link to the toolkit, discussing the content at staff meetings, and asking each RA to plan one sustainability-themed strategy per semester. For example, a “going green tree-planting” event during the week leading up to St. Patrick’s Day would allow students to plant saplings throughout the campus or surrounding community while dressing in green to celebrate the holiday.

Once the momentum is gathered for sustainability on campus, the community as a whole can work together to produce larger-scale events and create lasting traditions. Such initiatives will take time and energy but given the hubs of liveliness and knowledge that are colleges and universities, they are well within our grasp.

Download the toolkit or link to the Facebook page.

Continued on page 28
Xavier University Embraces Sustainability
Xavier University’s Division of Student Life and Leadership and the university’s Sustainability Committee shared its preliminary efforts at using the Sustainability and Catholic Higher Education toolkit in its growing sustainability efforts.

For instance, the toolkit is featured in Jesuitresource.org, managed by Xavier University’s Center for Mission and Identity. President Michael J. Graham, S.J., delivered remarks titled “The Place of Sustainability and the Environment in Roman Catholic Thought” last November during the university’s annual Sustainability Day. And the toolkit was shared with all staff members of the Division of Student Life and Leadership as a resource while they worked on forming the university’s annual sustainability goals.

Molly Robertshaw, M.S.W., assistant director, Service & Justice at Xavier said, “In reality, sustainability efforts have been in motion at Xavier since our signing of the commitment in 2008, but the toolkit provides the best comprehensive guide based in Catholic thought that does and will speak to even more players on our campus who can have an impact on our growing movement.”

Manhattan College Receives Fair Trade College Status
In February, Manhattan College became the first college in New York City to receive Fair Trade College status. For the last five years, the institution has worked to expand fair trade to campus as part of its commitment to social responsibility.

The Manhattan College community is dedicated to globally reducing poverty and building sustainable businesses by carrying fair trade products within all campus dining halls, restaurants, cafes, and the bookstore. “Campus ministry and social action, along with the student group JustPeace, have been raising awareness about fair trade since 2007,” said Gwendolyn A. Tedeschi, Ph.D., assistant professor of economics. “But this year, working with a great and diverse group of people across campus, including Gourmet Dining and the eFollett Bookstore, we’ve brought our fair trade campaign to a new level.”

Watch a video about the college’s efforts.

Saint Leo University Helps ‘Feed Children Everywhere’
Saint Leo University students, faculty, and staff gathered at a temporary campus worksite in February 2012 to help the nonprofit organization Feeding Children Everywhere. The group organizes food shipments domestically and internationally for those in distress, and raises awareness of childhood hunger issues while recruiting mass numbers of volunteers at college campuses and workplaces to pack food parcels for shipment.

Saint Leo’s Center for Values, Service, and Leadership acted as the host coordinator and recruiter for the campus. In keeping with Saint Leo’s core values—inspired by the Benedictine tradition—university administrators promoted the volunteer opportunity in the context of responsible stewardship and community.

Gonzaga Aims to Educate the Marginalized
From a cottage on the Gonzaga University campus, Mary McFarland, Ph.D., serves as international director for Jesuit Commons: Higher Education at the Margins, an ambitious new four-year pilot launched in fall 2010 in partnership with Jesuit Relief Services. The students served by the program are refugees from eight countries and live at camps in Malawi and Kenya with urban refugees in Syria.

Using Skype, McFarland speaks with team members in Rome, Kenya, Malawi, and Syria. Faculty teaching in the program “say they’ve learned more than their students,” said McFarland, who stepped down as dean of Gonzaga’s School of Professional Studies to lead the pilot funded by an anonymous donor.

The effort has the potential to help significantly educate the world’s marginalized masses. The project

Mark Your Calendars

A Catholic Consultation on Environmental Justice and Climate Change: Assessing Pope Benedict XVI’s Ecological Vision for the Catholic Church in the United States
November 8–10, 2012
The Catholic University of America, Washington, DC

This scholars’ conference—sponsored by the United States Conference of Catholic Bishops, the Catholic Coalition on Climate Change, The Catholic University of America, and CUA’s Institute for Policy Research and Catholic Studies—will explore the implications of recent papal teaching on environmental justice, creation, and solidarity. Learn more by visiting the website.
is part of Jesuit Commons, an outgrowth of the 35th General Congregation, the last worldwide meeting of the Society of Jesus. Jesuit Commons leverages the collaborative potential of the Jesuits’ and lay partners’ network that serves millions in more than 100 countries. The network aims to bring Jesuit higher education to many of the world’s poorest people, empowering millions to eradicate poverty.

Gonzaga and Regis University in Denver have assumed lead roles in the initiative.

**Faithful Citizenship Web Resources Now Available**

Dozens of resources are now available at www.faithfulcitizenship.org to help share *Forming Consciences for Faithful Citizenship*, a document from the U.S. Conference of Catholic Bishops. The resources are divided into several sections, including Church Teaching, All Catholics, and Campuses & Young Adults. Among the resources available for college students are a discussion guide and recommendations for campus ministers.

**Rockhurst Students Use Break to Give Back**

While many Rockhurst University students were enjoying the unseasonably warm January weather in Kansas City, others were enjoying even warmer weather on their winter service trips.

Over the winter break, 25 students, faculty, and staff spent more than 1,000 hours volunteering in New Orleans and Nicaragua as part of the university’s annual winter service trips. This was the sixth year Rockhurst has partnered with organizations in Louisiana and the second year students have gone to Nicaragua. “We intentionally strive to create longstanding relationships in our service-immersion trip program,” said Bill Kriege, assistant director of campus ministry.

The 10 students who went to New Orleans were charged with helping The Phoenix of New Orleans organization restore the city ravaged by Hurricane Katrina. They helped with constructing homes and hauling away refuse. “My recent trip to New Orleans allowed me to witness firsthand the lingering destruction from Hurricane Katrina,” Sean Fleming, a junior, said. “I crave more opportunities like this where I can give back and help others.”

In Nicaragua, the volunteers spent their time in the community of El Chonco, helping the local residents dig wells and working on a facility that will be used to feed hungry children. “I saw God each day in the people’s faces, in the work we are doing and in my surroundings,” Mikala Simon, a sophomore, said.

**Regis College Educates Nursing Students in Haiti**

In 2006, Regis College awarded an honorary degree to Ophelia Dahl, executive director of Partners in Health (PIH). A conversation with Dr. Antoinette Hays, then dean of the School of Nursing, Sciences, and Health Professions at Regis, spurred concerns about nursing education in Haiti. From that spark, a significant new project took root.

Hays travelled to Haiti in 2007 with faculty member Nancy White Street and a Regis College nursing graduate student to do an on-the-ground assessment of the country’s nursing education needs. Sponsored by PIH, the team met with Haitian government officials and nursing leaders and determined together that a targeted effort to advance the level of education of Haitian nurse faculty would improve access to quality health care in the country.

In July 2011, Hays became Regis College’s tenth president, and team building and fund-raising efforts brought the first cohort of Haitian nurse faculty into the nursing master’s program at the college. Regis has committed to welcoming three cohorts into the program over seven years. Today, the Regis College Haiti Project expresses the value of service to “the dear neighbor” promoted historically by the Sisters of St. Joseph of Boston, the college’s founders and sponsors. “According to our tradition, we asked Haitian nursing leaders what they needed. They answered, ‘More education,’ and we responded,” said Hays.

**Read more.**
Trinity Washington University Leader Honored

The National Association of Independent Colleges and Universities (NAICU) bestowed its 2012 Henry Paley Memorial Award on Patricia A. McGuire, president of Trinity Washington University recently.

NAICU called McGuire “an icon of higher education leadership, not because of her longevity”—she's led the university for 22 years—but because of the profound change her leadership brought to the institution and because of her tireless, passionate, and articulate voice for the value of America's system of higher education.” The association cited a number of goals reached during McGuire's tenure, from booming enrollment to successful capital campaigns, and noted “Trinity’s ability to reach these goals while staying true to its mission.” That mission remains grounded in its founding by the Sisters of Notre Dame de Namur and, added NAICU, “in the historic tradition of women's colleges to transform and empower women through education.” Read McGuire's full remarks.

Teaching the Catholic Tradition

Citing research that found many senior college administrators admitted that the Catholic faith was not effectively integrated into academic disciplines at their institutions, two noted scholars have released a book that aims to assist faculty efforts to more fully integrate Catholic themes into their coursework.

*Teaching the Tradition: Catholic Themes in Academic Disciplines*, by John J. Piderit, S.J., and Melanie M. Morey, comprises discipline-specific material and offers ways to understand the relationship between Catholic faith and courses in the humanities, the sciences, and professional education. The book is available from Oxford University Press.

Chronicling Catholic Identity

In *A Catholic Brain Trust: The History of the Catholic Commission on Intellectual and Cultural Affairs, 1945–1965*, author Patrick J. Hayes investigates a little-known effort on the part of Catholic intellectuals in the period immediately following the Second World War to 1965 to shape Catholic identity in the United States. Hayes demonstrates how a group of leading Catholic professors, college presidents, writers, government officials, scientists, and artists influenced Catholic culture through various media, through educational institutions, and through their participation in ecclesial- and government-sanctioned activities. The book is available from the University of Notre Dame Press.

Discounts Available from Georgetown University Press

Georgetown University Press is generously extending a 30 percent discount off the price of two new books to readers of Update.

*In Search of the Whole: Twelve Essays on Faith and Academic Life*, edited by Fr. John Haughey, S.J. of Georgetown University, is an anthology from faculty and administrators at Catholic institutions of higher education about meeting the challenges of becoming a whole person both personally and professionally.


To receive the discount, visit www.press.georgetown.edu and enter the code TF5Q at checkout.

The Freshman Survival Guide: Soulful Advice for Studying, Socializing, and Everything in Between

St. Joseph's University, Michigan State, LaSalle University, Assumption College, and Notre Dame College are just a few of the Catholic colleges and campus ministries that have made *The Freshman Survival Guide* a required read and have benefitted from discounts of up to 60 percent for bulk purchases. For information about buying the book in bulk, send an e-mail.