



update

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THE NEWSLETTER OF THE ASSOCIATION
OF CATHOLIC COLLEGES AND UNIVERSITIES

Catholic Higher Ed Welcomes Pontiff

The visit to the United States by Pope Francis brings attention to the ongoing social justice work of Catholic colleges and universities around the country.

By Paula Moore, Associate Vice President, ACCU

When Pope Francis celebrates Mass outside the Basilica of the National Shrine of the Immaculate Conception in Washington, DC, he will be standing at an altar designed by students of The Catholic University of America (CUA). The altar, as well as the ambo and chair that the Holy Father will use, were proposed as part of a competition at CUA’s School of Architecture and Planning, sponsored by the Archdiocese of Washington and the Basilica.

“We go to Mass together, we pray together,” said Ariadne Cerritelli, one of three architecture students responsible for the **winning design**, along with friends Matthew Hoffman and Joseph Taylor. “When we chose to work as a team, (we decided) to do it in faith.”

While few students can boast such a prominent role, the papal visit does offer all of Catholic higher education a unique platform, one that will showcase its distinctive contributions to the Church and the world.

“Catholic colleges and universities have always advanced the work of the Church in meaningful ways, contributing to the body of knowledge that furthers both faith and reason,” says Michael Galligan-Stierle, president of the Association of Catholic Colleges and Universities (ACCU). “The Holy Father’s visit provides

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Catholic Colleges Prepare to Welcome Pope Francis

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a global stage for those efforts, and a chance to broaden awareness of how our community serves a vital role for the Church.”

Catholic universities both in and beyond the cities on Pope Francis’s itinerary are focused on his visit. In Washington, DC, CUA is preparing for its third visit by a pontiff. In New York, St. Francis College will be in the midst of its annual St. Clare and St. Francis Week when the pope comes to town. In 2015, the theme for the week is “Care of Creation,” a reference to Pope Francis’s recent encyclical *Laudato Si*, which focuses on the environment.

Just outside Philadelphia, where the pope will participate in the World Meeting of Families, Gwynedd Mercy University’s campus ministry is developing a mercy-centered and Pope Francis-focused experience for Mercy colleges and universities. The university’s Pope-a-Palooza program will host students from at least four other Mercy schools during a four-day program that revolves around mercy, community building, faith sharing, and advocacy. Institutions slated to participate include Carlow University, Georgian Court University, Misericordia University, and Saint Xavier University. The program also will include a trip into Philadelphia for a papal Mass.

Other Catholic institutions are taking pride in helping shape the events in Philadelphia from miles away. A hymn written by the director of the Center for Norbertine Studies at St. Norbert College was selected as the official hymn of the World Meeting of Families, and an architecture graduate from the University of Notre Dame designed the sanctuary where Pope Francis will stand when he celebrates Mass during the meeting.

Living a Vision of Social Justice

Pope Francis is expected to draw attention to homelessness, prison reform, immigration, and other issues of social justice when he speaks to crowds in Washington, DC, Philadelphia, and New York. The message of mercy that the Holy Father has been spreading since his election in 2013 has resonated within Catholic higher education, where a commitment to these concerns has long been evident.

Consider the work of Seton Hall University’s Division of Volunteer Efforts (DOVE), which works at Northern State Prison to educate prisoners so that they can obtain a GED certificate or earn a college education while behind bars. Or the College of Our Lady of the Elms, which runs the “caRe vaN,” a mobile nursing unit that brings free healthcare to the homeless of Western Massachusetts.

Institutions are using the occasion of the papal visit to amplify such concerns. Students from several Catholic colleges participated in the Mercy and Justice Day of Action in early September, noted Kathleen Owens, president of Gwynedd Mercy University. “In locations across

Campuses that want to show their solidarity with papal concerns during the U.S. visit of Pope Francis can order t-shirts with a special Catholic higher education graphic.



Philadelphia, students used cardboard houses and artistic banners to engage members of the community in discussions about issues such as hunger, homelessness, and poverty. They also participated in the ‘Mary, Undoer of Knots’ art project both on our campus and in Philadelphia to bring awareness to important issues facing America, carrying forth Pope Francis’s message of compassion and justice for our sisters and brothers struggling with poverty.”

Faculty and administrators are also part of the activity. Offering deep wells of expertise and engagement, theology professors, student life officials, and campus ministry directors are of special interest to the media and the general public who are seeking a deeper understanding of the issues that Pope Francis espouses. A [new web portal](#) within the ACCU website serves as a central hub of such information, listing campus activities, links to news stories, and faculty experts, all organized by topic—care for creation, care for the family, poverty, and more.

The site was created by ACCU in conjunction with a taskforce of two dozen member campus communications officials, convened to connect the messages of Pope Francis to the everyday work and expertise of Catholic colleges and universities. The taskforce is also coordinating a series of visually engaging elements, such as infographics that demonstrate the Catholic college commitment to social justice, student-created videos, and a focused social media campaign, using the hashtag #HigherEdWithPope. Most efforts began in August and will continue through the pope’s September visit, with additional activity continuing after Pope Francis departs the United States. ✕

► President's LETTER

What's Your Number?

Another fall is upon us, and with it, a host of annual rituals. It's a time of convocations, dormitory move ins, and getting to know the new population of faces that will inhabit our campuses for, we hope, the next four or more years.

Calculating final fall enrollment rates are also a part of the early semester agenda. Among ACCU member colleges and universities, we hear that there is an overall uptick in enrollment figures this year, though that is certainly not true for every member. Some are reporting record-level sizes for the class of 2019; others are confronting enrollment rates lower than anticipated, and making the strategic decisions that fall from such conditions.

Over the last five years (2008 compared to 2013, the most recent year for which figures are available), Catholic higher education nationwide has experienced a modest enrollment increase of about 19,000 students (.03 percent of the total). That thin margin of increase leaves plenty of room for some ACCU members to post enrollment declines; in fact, comparing 2013 with 2008, 103 of 261 Catholic institutions (better than 40 percent) saw their fall enrollment drop, although for 23 institutions, the decrease was small. The majority of campuses saw increased enrollment over this time span.

What Gives?

What's behind these fluctuations? Increases and decreases in the enrollment of any given campus reflect many, many factors.



Michael Galligan-Stierle,
Ph.D.

“Increases and decreases in the enrollment of any given campus reflect many, many factors.”

These range from the mix of majors and degree programs offered (nursing enrollments are generally strong, while pre-law enrollments have weakened), to the aggressiveness of area competitors, to the underlying demography of the region. Catholic institutions tend to be clustered in the Northeast and the Midwest—areas of the country in which the Catholic population was concentrated several generations ago but now is dispersing (see the related news item in [Points of Interest](#)).

Add to that variation the typical profile of our student mix. The general public often thinks of the traditional college-age student moving to campus in the fall and enrolling full time. Annual reports like the Beloit College “Mindset List” reinforce this impression. While it is entertaining to consider that the majority of 18-year-olds consider Wi-Fi an entitlement or think of e-mail as formal communication, the truth is, these traditional-age students are making up a smaller and smaller proportion of higher education students, especially among Catholic colleges and universities.

Enrollment in Catholic institutions involves a significant number of part-time students and adult learners. These students are an important thread in the Catholic college and university tapestry. Part-time and adult learners often come to our campuses to earn a further professional credential, such as a master's degree in education. As the media have [often reported](#), these enrollments can

be very much influenced by the state of the job market and conditions that encourage enhanced credentials.

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Enrollments May Vary, While Values Remain Steady

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As the economy has improved, the incentive to acquire these credentials has been lessened and part-time enrollment in Catholic higher education has decreased, even as full-time enrollment has held steady. It's a pattern we see across all regions:

Some Things Never Change

Amid these variables and waves of uncertainty, a number of constants remain. Students will continue to come to our sector because we offer something different—we always have. It might be our intellectual rigor based in faith, our ability to serve the common good, or our commitment to affordable access. Whatever the case, Catholic colleges and universities remain distinctive in the ever-more competitive world of higher education. We engage with the world in deep and substantive ways. We open minds to eternal truths while boldly taking on the needs of the 21st century. We create a learning environment in which all people of good will of any political, economic, or religious persuasion can engage in reasoned discourse in the pursuit of truth while respecting others.

—Michael Galligan-Stierle, Ph.D.

Region	Full-time Enrollment			Part-time Enrollment		
	Fall 2013	Fall 2008	Full-time Change	Fall 2013	Fall 2008	Part-time Change
Northeast	233,009	223,662	9,347	83,943	88,613	-4,670
Midwest	192,607	185,317	7,290	73,588	78,253	-4,665
South	63,794	53,477	10,317	23,936	28,322	-4,386
West	67,787	60,052	7,735	19,451	22,184	-2,733
Total	557,197	522,508	34,689	200,918	217,372	-16,454

ABOUT UPDATE

Update is the free quarterly newsletter of the Association of Catholic Colleges and Universities, with an international distribution to more than 5,000 electronic subscribers. Issues are published in the winter, spring, summer, and fall. Individuals may receive an automatic electronic notification of each new issue by e-mailing Paula Moore at pmoore@accunet.org.

If you would like to unsubscribe from *Update*, please contact ACCU at accu@accunet.org with the subject line "Newsletter Unsubscribe."

Submissions

If you have a news item pertaining to Catholic higher education mission that you would like included in an issue of *Update*, please submit them to pmoore@accunet.org. Please observe the following deadlines for article submission:

- Fall Issue: August 21, 2015
- Winter Issue: November 20, 2015
- Spring Issue: February 19, 2016

For further guidelines on article submission, please visit [ACCU's website](#).

▶ ACCU ANNOUNCEMENTS

Association Welcomes New Member

The Association of Catholic Colleges and Universities is pleased to welcome its newest institutional member, the Catholic University of Cameroon-Bamenda (CATUC).



The university was founded by the Bishops of the Ecclesiastical Province of Bamenda (Cameroon) in 2010. Its first class of undergraduates graduated on December 6, 2013. Of note, CATUC became the first university in English-speaking Cameroon to graduate students with Masters in Business Administration.

ACCU Offers Research Grants to Campuses

A new academic year means new opportunities for ACCU member campuses to connect with the national office.

As it has done in the past, the association is offering small research grants in 2015–16 for projects related to Catholic higher education in the United States. Five grants of between \$1,500 and \$2,500 are being offered, in conjunction with the Catholic Higher Education Research Cooperative. Projects that provide new information or develop data-gathering tools or methodologies regarding the assessment of Catholic mission and identity are especially welcome. See more under [Funding Opportunities](#) on the ACCU website.

Student Internships Available

ACCU has several paid and volunteer internship positions available in its Washington, DC office. Graduate students in communications and institutional research are encouraged to apply for work during the fall, winter, and spring semesters. There is also an opening to assist with an ACCU project on the Catholic Intellectual Teaching. Opportunities can be tailored to a student's academic interests and schedule. Internship descriptions and additional information is available on the ACCU website under [Jobs: Work at ACCU](#).

Catholic Higher Education Engages the World

The newest edition of the *Journal of Catholic Higher Education* demonstrates the multiple ways that Catholic colleges and universities engage with the world, addressing social problems from an effective, faith-based perspective.

The upcoming issue, due to be released at the end of September, includes articles on:

- Teaching theology in a way that avoids the extremes of “Catholic tight” and “Catholic lite” to reach across cultural and generational boundaries.
- Modeling Pope Francis’s willingness to foster dialogues that include opposing viewpoints on controversial issues.
- Using bystander intervention education programs that tap the richness of Catholic Social Teaching to effectively address sexual violence on campus.

The summer 2015 issue also features an article that raises up Catholic colleges and universities’ unique opportunity to address millennials’ preoccupation with all things digital. “By combining the Catholic liberal arts insistence on an examined life with other resources from the Catholic faith,” writes the author, “these institutions can present a more complete vision of the good life, thereby empowering their students to critically evaluate the problematic presuppositions of a digital age.” *Read an excerpt of this feature on page 13.*

The journal concludes with a compelling article describing the development of the University of Central America in El Salvador, the institution where six Jesuits, their housekeeper, and her daughter were martyred in 1989. Originally a haven for students of wealthy families, UCA became focused on addressing the inequalities and injustices faced by the vast majority of people in El Salvador and, in the process, became an agent of transformation and social change.

The library at each ACCU member campus receives free copies of the *Journal of Catholic Higher Education*. More information is [available online](#).



Hidden in Plain Sight

A Vatican coaching seminar affirms the sacred nature of college athletics.

By Lee M. DelleMonache, Ph.D. candidate and director of the Neumann University Institute for Sport, Spirituality and Character Development.

A small, nondescript shrine sat in the corner, buried deep within rock and mortar. If not for the tour guide, I would never have known what I stood before. Standing in the necropolis beneath the Vatican, I was overwhelmed with emotion that something so plain and nondescript held such profound, sacred meaning. That nondescript shrine, peeking out from the red mortar, contained the bones of St. Peter, the literal and figurative rock on which our Church is built.

While my tour guide was well-versed in the historical facts of the treasures beneath the Vatican, I look back and realize how much more profound that experience in front of St. Peter's tomb could have been. The tour guide shared important historical details but did not prompt visitors to reflect on what stood before them.

"Hidden in plain sight" is a term we like to use at Neumann University when discussing awakening one's perspective to God's presence. That is exactly what I experienced on the tour during my first trip to the Vatican, which happened to take place on the eve of this past spring's "Coaches: Educating People" seminar. Would I have otherwise walked past this sacred treasure, not realizing the profound artifact that stood a few feet in front of me?

Sport as a Path for Formation

As I reflect on my experiences in the necropolis and during the seminar, I can't help but recall that time in front of St. Peter's tomb and the similarities it holds with coaching. Who are the tour guides on an athlete's journey through sports? Who can help those athletes awaken to God's presence, so beautifully entrenched in the day-to-day grind of training and competition? Should it be the coach? And, if it is the coach, then who possesses the responsibility of equipping coaches to lead this spiritual tour so that our athletes are awakened to God's presence?

Participating in the fourth international study seminar sponsored by the Church and Sport Section of the Pontifical

Council for the Laity was an immense privilege because it reawakened in me just how sacred a task it is to work in college athletics. "Coaches: Educating People" brought together scholars, practitioners, and athletes from around the world to discuss the challenges and opportunities that coaches face in the formation of athletes. We cannot simply hang a whistle around our coaches' necks, hand them a clipboard and keys to the gym, and expect them to guide our student athletes in a manner consistent with an institution's Catholic values. Coaches, particularly coaches of teams sponsored by Catholic organizations, would benefit from being equipped with tools that can help them identify teachable moments and build upon them.

Pope Francis, in his welcome message to seminar participants, reminded us that during adolescence and early adulthood, humans are searching for their identity. The Holy Father explained, "In this delicate phase of life, the responsibility of a coach is great.... The influence of an educator, especially for young people, depends more on what he is as a person and the way he lives than what he says.

Neumann University softball coach Len Schuler offers encouraging words to a player during a recent conference playoff game. In addition to guidance on the field, Neumann University coaches strive to holistically develop student-athletes' faith, leadership, and character off the field.



Therefore, how important it is that a coach be an example of integrity, of coherence, of good judgment, of impartiality, but also of joy of living, of patience, of capacity to esteem and of benevolence to all, especially the most disadvantaged! And how important it is that he be an example of faith!”

The entire seminar reinforced Pope Francis’s premise that coaches have an integral role in the formation of their athletes. Presenters challenged participants to discover and value sport as a path for formation and frequently discussed who should be accountable for ensuring that coaches are equipped to create a formative path. Pope Francis called on us to “form the formators” and “invest the necessary resources for the professional, human, and spiritual formation of coaches.” The pope encouraged us to recognize how valuable it would be for young people to find in their coaches “authentic witnesses of life and of lived faith!”

A Sacred Responsibility

As my tour group ascended from beneath the Vatican, we ended in front of the tombs of past popes. We were immediately immersed in throngs of Vatican tourists, laden with selfie sticks and paninis, rushing through and not being present to what lay in front of (and beneath) them. Just as there were many distractions on this hallowed ground, there can be many distractions to one’s spiritual journey through sport. Loud fans, harsh opponents, and a distorted view of competition and winning can take our eyes off the ultimate prize, but coaches and their sponsoring organizations possess the opportunity to serve as reminders to what the true prize is. As Catholic colleges and universities strive to fully and authentically integrate their institutions’ Catholic identity in all that they do, many would agree that varied and formative exposure to the mission is crucial.

Participating in the “Coaches: Educating People” seminar reaffirmed for me the critical responsibility Catholic colleges and universities have in equipping all members of their communities to be stewards of their Catholic

Coaches may be reluctant to play the role of faith mentor, however that does not mean they are incapable.

identity. Coaches may be reluctant to play the role of faith mentor, however that does not mean they are incapable. Every member of the higher education community has an obligation to integrate their institution’s mission into their work. Therefore, it is reasonable to expect colleges and universities to equip their coaches so they are able to assume the responsibility of integrating the institution’s faith mission into their coaching. It is also reasonable for members of Catholic colleges and universities to accept that responsibility as a sacred one. ✧

Please visit <http://www.laici.va/content/laici/en/eventi/seminari-e-congressi/allenatori--educatori-di-persone.html> for a more detailed exploration of proceedings from the “Coaches: Educating People” seminar. For more information about the Neumann University Institute for Sport, Spirituality and Character Development, please visit isscd.org or follow on Twitter @ISSCD.

► A Minute's MEDITATION

Cultivating Mind and Spirit Through Education

Following is an excerpt from a speech given by Pope Francis to educators at the Pontifical Catholic University of Ecuador in July.

The Lord is always flexible in his way of teaching. He does it in a way that everyone can understand. Jesus does not seek to “play the professor.” Instead, he seeks to reach people’s hearts, their understanding and their lives, so that they may bear fruit.



Photo © European Union 2014 - European Parliament.

The parable of the sower speaks to us of “cultivating.” It speaks of various kinds of soil, ways of sowing and bearing fruit, and how they are all related. Ever since the time of Genesis, God has quietly urged us to “cultivate and care for the earth.”

God does not only give us life: He gives us the earth, he gives us all of creation. He does not only give man a partner and endless possibilities: He also gives human beings a task, he gives them a mission. He invites them to be a part of his creative work and he says: “Cultivate it! I am giving you seeds, soil, water, and sun. I am giving you your hands and those of your brothers and sisters. There it is, it is yours.” It is a gift, a present, an offering. It is not something that can be

bought or acquired. It precedes us and it will be there long after us...

Our academic institutions are [also] seedbeds, places full of possibility, fertile soil to be cared for, cultivated, and protected, fertile soil thirsting for life.

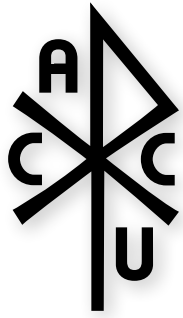
My question to you, as educators, is this: Do you watch over your students, helping them to develop a critical sense, an open mind capable of caring for today’s world? A spirit capable of seeking new answers to the varied challenges that society sets before humanity today? Are you able to encourage them not to disregard the world around them, what is happening all over? Can you encourage them to do that?

To make that possible, you need to take them outside the university lecture hall; their minds need to leave the classroom, their hearts must go out of the classroom. Does our life, with its uncertainties, its mysteries, and its questions, find a place in the university curriculum or different academic activities? Do we enable and support a constructive debate which fosters dialogue in the pursuit of a more humane world? *Dialogue...* that word which builds bridges.

One avenue of reflection involves all of us: families, schools, and teachers. How do we help our young people not to see a university degree as synonymous with higher status, with more money or social prestige? It is not synonymous with that. How can we help make their education a mark of greater responsibility in the face of today’s problems, the needs of the poor, concern for the environment?...

Educational communities play a fundamental role, an essential role in the enrichment of civic and cultural life. Be careful! It is not enough to analyze and describe reality: There is a need to shape environments of creative thinking, discussions which develop alternatives to current problems, especially today. We need to move to the concrete....

As a university, as educational institutions, as teachers and students, life itself challenges us to answer these two questions: What does this world need us for? Where is your brother? ✦



SAVE THE DATE

Association of Catholic Colleges and Universities

2016 ANNUAL MEETING

Word & Witness:

CELEBRATING THE CHARISMS OF CATHOLIC HIGHER EDUCATION

January 30 – February 1, 2016

Ritz-Carlton, Washington, DC

Inspired by the Word of God, Catholic colleges and universities are united in a shared vision of Christian values and a commitment to service. And yet, each institution gives a different witness to that vision, rooted in a particular religious heritage that guides and influences the campus community.

Pre-conference sessions include:

JANUARY 28-30

Catholic Mission Institute
for New Presidents

JANUARY 29

Mission Officers Conference

JANUARY 30

Chief Academic Officers
Conference

JANUARY 29-30

New this year:
Interfaith Youth Core Workshop

How is it that these charisms—diverse in their perspectives and dynamic in their actions—animate the Catholic worldview? And how does the distinctive wisdom of each heritage advance Catholic values?

The 2016 ACCU Annual Meeting will explore these issues, celebrate founding legacies, and inspire Catholic higher education leaders to narrow the often-perceived gap between “charism” and “Catholic.”

- Better appreciate the dynamic interplay between Catholicism and charism.
- Explore how charism can help engage the “nones.”
- **New this year for presidents:** Expand your knowledge of promising practices in strategic management.

For more information visit
www.accunet.org/2016AnnualMeeting

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A Place for Dialogue

Pope Francis, through his recent encyclical on the environment and his upcoming remarks to the United Nations, offers Catholic higher education the opportunity to reflect on its mission.

By Scott Kelley, assistant vice president for Vincentian scholarship, Office of Mission and Values, and assistant professor, Department of Religious Studies, DePaul University

The papal visit to the United Nations on September 25, 2015, will be the fourth papal visit to this organization in its 70-year history. This leg of the upcoming apostolic journey reveals the commitments of a pope who seeks “to enter into dialogue with all people about our common home” so that they may seek together “a sustainable and integral development,” as Pope Francis recently wrote in *Laudato Si’*.¹

Catholic colleges and universities have a unique opportunity on this occasion to pause and reflect on their mission to be “an ever more effective instrument of cultural progress for individuals as well as for society,”² and are well-positioned to contribute to this dialogue about our common home.

How can Catholic colleges and universities enter into conversation with all people about our common home?

In the opening paragraphs of *Laudato Si’*, Pope Francis does not mince words about the profound challenges facing the human family in the 21st century. In stark contrast to the familial metaphors of St. Francis of Assisi’s “Canticle of the Sun,” in which the exclamations of “praise be” describe a deep reverence for creation, our common home today “cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of goods.” Pope Francis’s concern echoes the reflections of numerous scientists, philosophers, theologians, and civic groups that believe the next few decades may well be the most challenging of any

in history, as a burgeoning human population continues to exhaust, deplete, and destroy the very resources required to sustain human life. From environmental refugees displaced by sea level rise to wars over water, from the inequalities of growing urban environments to the acidification of the oceans, the human family must take better care of our common home.

In *The Great Work*, Thomas Berry identifies four fundamental establishments that shape human culture: governments, corporations, religions, and universities.³ The pope’s planned visit to the United Nations indicates a deep respect for the work of that body as a place for dialogue among those fundamental establishments. It also presents an opportunity for Catholic colleges and universities to engage their mission, identity, and values to address the pressing challenges of this century. How will they participate in this dialogue? Three questions can help guide the reflection: What does Pope Francis ask of Catholic colleges and universities in *Laudato Si’*? How can Catholic colleges and universities enter into conversation with all people about our common home? And what unique perspectives can Catholic colleges and universities bring to the dialogue?

UN Sustainable Development Goals: A Plan for the 21st Century

Pope Francis’s visit to the United Nations is not a global speaking platform to “pontificate” on the ills of the current century, nor to preach to the Catholic faithful. It is a profound, public, diplomatic endorsement of the United Nations as a place—perhaps the only place—where all people can discuss our common home. Nor should the timing of the papal visit be lost on Catholic colleges and universities: On this occasion, more than 150 world leaders are expected to attend the Sustainable Development Summit at the UN headquarters to formally adopt 17 Sustainable Development Goals (SDGs).⁴

Pope Francis is not only drawing attention to the need for dialogue about sustainable and integral development, but also recognizing that this discourse has been taking place for

1 Pope Francis. 2015. *Laudato Si’: On Care for Our Common Home*.

2 St. John Paul II. 1990. *Ex corde Ecclesiae*, Apostolic Constitution of the Supreme Pontiff, 32.

3 Thomas Berry. *The Great Work: Our Way into the Future* (New York: Three Rivers Press, 1999), 4.

4 Florencia Soto Nino. 2015. “Consensus Reached on New Sustainable Development Agenda to Be Adopted by World Leaders in September.” United Nations Sustainable Development.

many years and that the SDGs are a road map, a blueprint, an actionable vision for governments, corporations, religious institutions, and colleges and universities as well.

The experience of the UN over its history has been a living example of dialogue in search of sustainable and integral development, a dialogue that has evolved from a focus on the public sector exclusively to a focus on all sectors of society. This expansion of scope affirms one of the abiding principles of Catholic social thought, the principle of *subsidiarity*, which recognizes the importance of intermediate groups that operate between the state and the individual. The 17 SDGs are the outcome of a broad discussion among various sectors of society about our common home that began at the Rio+20 Conference in 2012. With a common aim, a shared platform, and common metrics such as the Human Development Index, the conversation at the UN provides the kind of actionable principles and outcomes that make sustainable and integral development possible, which may be why the Catholic Church and the UN have been mutually supportive. On June 22, Archbishop Bernardito Auza, apostolic nuncio and permanent observer of the Holy See to the United Nations, formally endorsed “the verbatim inclusion of the sustainable development goals and targets,”⁵ and the directors of the UN Global Compact enthusiastically endorsed the vision of *Laudato Si’*.

Perhaps Pope Francis’s visit to the United Nations is less about introducing papal teaching to the world, and more about introducing Catholics to the profound work of the UN as a place for dialogue about our common home.

The Cultural Patrimony of Catholic Colleges and Universities

As one of the institutions that shape culture, according to Thomas Berry, Catholic colleges and universities have a unique role to play as instruments of cultural progress for individuals as well as for society, as stated in *Ex corde*, if cultural progress is understood to mean the kind of sustainable and integral development described in *Laudato Si’*. Cultural progress can come about through participation and advocacy in various capacities at the UN, through ecological education, and by transforming the world of work.

Through organizations like the International Federation of Catholic Universities, Catholic colleges and universities have an opportunity to participate and advocate in various UN bodies, such as UNESCO and the Commission of



Photo: Rennett Stowe, Creative Commons.

Human Rights. Many religious orders that sponsor Catholic colleges and universities already engage the UN through its Committee of Religious NGOs. These are essential forums for participating in an exchange among all people.

Catholic colleges and universities also have an opportunity to reframe the conversation about our common home through ecological education, as *Laudato Si’* suggests. Ecological education can help forge a new lifestyle that is not prone to a “compulsive consumerism” that becomes “a seedbed for collective selfishness,” where any genuine sense of the common good disappears. Obsession with a consumerist lifestyle, especially one that few people are capable of maintaining, can only lead to violence and mutual destruction; however, human beings are capable of making a new start, despite their mental and social conditioning. A critique of the “myths” of modernity (individualism, unlimited progress, competition, consumerism, the market without rules) can be an instrument of cultural progress by bringing healthy pressure to bear on those who wield political, economic, and social power.⁶

As educational institutions, Catholic colleges and universities can prepare students for a new ecology of

⁶ *Laudato Si’*, 210.

⁵ Archbishop Bernardito Auza. 2015. “General Statement on the Zero Draft, Post-2015 Development Agenda.”

Implementing the Vision of Sustainable Development

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daily life, which is precisely where Catholic colleges and universities are best positioned to contribute their cultural patrimony. From the many different spiritual charisms—Franciscan, Benedictine, Vincentian, Jesuit, Dominican, and more—to the array of saints and notable figures, there are many resources for reading the signs of the times, asking critical questions, and seeking to integrate all facets of human life, including the environmental, economic, social, and cultural. These traditions provide invaluable resources for sustainable and integral development. They too are part of the cultural patrimony that is threatened by compulsive consumerism.

Beyond forming a new ecology of daily life, Catholic colleges and universities can also help put the Sustainable Development Goals in motion through the world of work...

Beyond forming a new ecology of daily life, Catholic colleges and universities can also help put the Sustainable Development Goals in motion through the world of work, which is the key to the entire social question, as St. John Paul II examined in *Laborem Exercens*.⁷ Here, as well, the Catholic tradition has much to offer initiatives such as the UN's Principles for Responsible Management Education (PRME), whose purpose is to “develop the capabilities of students to be future generators of sustainable value for

business and society at large and to work for an inclusive and sustainable global economy.”⁸

Unfortunately, the word *management* is often associated exclusively with management education in business schools, but could be seen in a much broader way as an opportunity to put into practice the values of global social responsibility as articulated in the UN Global Compact. These principles can guide all who contribute to the higher educational endeavor to implement the vision of an integral and sustainable development in their local communities.

As they have done since the early Middle Ages, Catholic colleges and universities can help build cities that are centers of learning, exchange, culture, and opportunity. Cities in the 21st century, however, must be shaped by the vision of integral ecology articulated in *Laudato Si'* and guided by the Sustainable Development Goals. For all these reasons, the apostolic journey to the United Nations on September 25 is an opportunity for Catholic colleges and universities to reflect on their contribution to this larger dialogue on integral and sustainable development. ✦

⁷ St. John Paul II. *Laborem Exercens*.

⁸ United Nations, nd. *Principles of Responsible Management Education*.

Depth in an Age of Digital Distraction

By Conor M. Kelly, assistant professor in the Department of Theology at Marquette University. The following is excerpted from an upcoming edition of the *Journal of Catholic Higher Education*.

Catholic colleges sit precariously perched atop two of the most pronounced fault lines in higher education today. On the one hand, Catholic colleges have, in general, remained committed to a humanistic education in the liberal arts. As a result, Catholic colleges are subject to the same charges of elitism, economic futility, and career sabotage that commonly plague liberal art institutions in a world of globalized capitalism. On the other hand, Catholic colleges maintain allegiance to the Roman Catholic Church, leaving them similarly open to criticism from those who would allege that religious affiliations are inherently opposed to the freedoms of the academy.

If Catholic colleges are to survive in this inhospitable environment, they must champion the significance of their traditional values for today's changing world. This should not be difficult, for the commitment to formation for "the good life" that has long been a hallmark of a Catholic and liberal arts education is especially important in a cultural context in which the examined life is under siege from the ubiquitous temptations of technological diversion.

Moreover, Catholic colleges have a unique opportunity to further these ends because the Catholic tradition has consistently asserted the value of three traits—solitude, sacramentality, and communion—that serve as viable antidotes to the challenges of a tech-saturated life. By relying on these resources, Catholic colleges can recommit themselves to a mission of holistic student formation that simultaneously fosters the intellectual *and* the spiritual life, ultimately promoting depth in an age of digital distraction and thereby demonstrating the enduring value of Catholic higher education in today's world.

The Flaws of a Digital Age

Often described as "digital natives," members of the millennial generation have grown up immersed in technology and remain constantly "tethered" to their digital devices. This is especially true of cell phones and smartphones: As one 2014 study reported, 83 percent of 18-24 year olds acknowledged owning a smartphone and 98 percent indicated they had a cell phone.¹ There are, of course, benefits to this increased level of connectivity, as millennials can communicate with friends and parents across greater distances with more

1 "Cell Phone and Smartphone Ownership Demographics," Pew Research Internet Project.

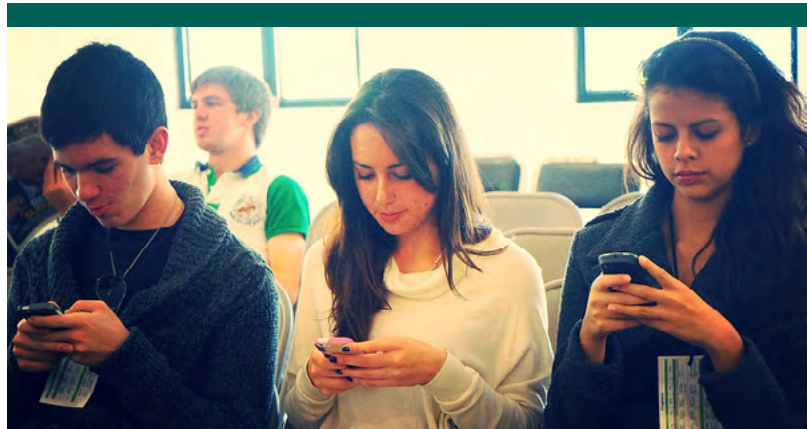


Photo by Esther Vargas.

regularity than before. Additionally, social networking sites have at least some potential for effecting social change, as the popular accounts of the Arab Spring suggest.

At the same time, however, there are significant costs associated with the rapid rise of technological connections, and, unfortunately, they are all too often ignored. If Catholic colleges are going to remain true to their calling by preparing their students for lives of meaning and depth in this hyper-connected world, these institutions must be familiar with three major flaws of a digital age: "digital maximalism," superficiality, and isolation.

The first flaw, digital maximalism, refers to a problem that William Powers identifies in his inventively titled *Hamlet's Blackberry*. Starting with the assumption that connection is good, digital maximalism argues that more connection must therefore be better than less connection. While not necessarily problematic in itself, this outlook leads to the uncritical pursuit of a "hyper-connected life," which in turn trains individuals to fear disconnection. As a result, the technologically connected seek validation from external sources, rather than relying on their own assessments.

As the cell phone or smartphone transforms into a "talismán" that must be on hand at all times, people become forever susceptible to constant interruption.² Moreover, because the norms of communication have changed

Continued on page 14

2 Sherry Turkle, *Alone Together: Why We Expect More from Technology and Less from Each Other* (New York: Basic Books, 2011). Powers also has a nice analogy illustrating this point. See William Powers, *Hamlet's Blackberry: A Practical Philosophy for Building a Good Life in the Digital Age* (New York: Harper Collins, 2010), xi-xv, 1-2.

Providing an Antidote to Tech-Saturation

Continued from page 13

alongside this increased accessibility, millennials have few justifications for ignoring these interruptions when they inevitably arise. There is no space for solitude, no time to think for or about oneself because “technology, put in the service of always-on communication and telegraphic speed and brevity, has changed the rules of engagement.”³

The second major flaw of a digital age is superficiality. A life of constant connection promotes digital distraction not just at the expense of self-reflection, but also to the detriment of engagement beyond the self. This is most apparent in the phenomenon of multitasking, which is a common reality for millennials. The proliferation of smartphones has certainly

By combining the Catholic liberal arts insistence on an examined life with other resources from the Catholic faith, these institutions can present a more complete vision of the good life...

contributed to this practice: 86 percent of smartphone owners report using their phones’ Internet capabilities to multitask.⁴

Like the increase in interruptions, the rise in multitasking has adverse consequences for the life of the mind. A study by a team of researchers at Stanford University found that, when compared to a non-multitasking control group, multitaskers are more prone to distraction by irrelevant information, which makes it more difficult for them not only to focus on one task at a time but also to move effectively between tasks.⁵

3 Turkle, *Alone Together*, 172.

4 “Media Multitasking by American Smartphone Users in 2012,” *Statistica*.

5 Eyal Ophir, Clifford Nass, and Anthony D. Wagner,

The propensity for multitasking is also harmful to relationships, making isolation the third major flaw of a digital age. This may seem paradoxical, given that the most obvious consequence of the technological advancements of the last 50 years is an increase in connectivity. While this is undoubtedly true, it is not clear that quality has kept up with quantity in these matters. In fact, there is sufficient reason to believe that when it comes to relationships in the digital age, quantity and quality are actually moving in opposite directions.

First, there is an isolating effect in the kinds of relationships that digital technologies enable. Instead of connecting people in groups and fostering a sense of community, digitally mediated links are all established at the individual level, creating a culture of “networked individualism” in which all relationships are mediated through the individual on an isolated basis. As a result, interconnected webs of social support never arise.⁶

Second, the possibility of interruption that accompanies increased connectivity easily leads to isolation from one’s immediate relationships because distant connections tend to receive priority over more proximate ones. This is especially evident in the case of cell phones. Indeed, ignoring whoever is present in order to answer one’s cell phone has become the *de facto* norm, so even when interruptions do not actually happen, their omnipresent possibility harms face-to-face relationships because, in the words of MIT professor Sherry Turkle, “mobile technology has made each of us ‘pauseable.’”⁷

Finally, isolation also increases as people use their mobile devices not only to interrupt personal interactions, but also to avoid them altogether. With the Internet or a cell phone game always at one’s fingertips, the ability to leave a situation is available whenever one wants.⁸ This happens both on a physical level, whenever people scatter to seek personalized entertainment on their individual screens,⁹ and

“Cognitive Control in Media Multitaskers,” *Proceedings of the National Academy of Sciences of the United States*, 106, no. 37 (September 15, 2009): 15583-15587, esp. 15585.

6 Barry Wellman and Bernie Hogan, “Connected Lives: The Project,” with Kristen Berg et al., in *Networked Neighbourhoods: The Connected Community in Context*, ed. Patrick Purcell (London: Springer-Verlag, 2006), 164-165.

7 Turkle, *Alone Together*, 161.

8 Todd Gitlin, “Nomadicity,” in *The Digital Divide: Arguments For and Against Facebook, Google, Texting, and the Age of Social Networking*, ed. Mark Bauerlein (New York: Penguin, 2011), 210.

9 See Powers, *Hamlet’s Blackberry*, 52.

also on a mental level, when people begin to ignore those around them in a spirit of “absent presence.”¹⁰

Collectively, these three major flaws constitute the problems that Catholic colleges must confront if they are to remain true to their mission of holistic student formation in a digital age. Certainly, the liberal arts roots of Catholic institutions provide ready critiques in response to the unquestioned acceptance of digital maximalism, superficiality, and isolation, but as Powers points out, identifying the pitfalls of a tech-saturated world is the easy part; finding viable solutions is the real challenge.¹¹

This is precisely where Catholic colleges have a unique contribution to make. By combining the Catholic liberal arts insistence on an examined life with other resources from the

Catholic faith, these institutions can present a more complete vision of the good life, thereby empowering their students to critically evaluate the problematic presuppositions of a digital age. To this end, Catholic colleges can rely on a rich theological heritage that insists upon the transcendental value of solitude, sacramentality, and communion.

Applying these three principles may provide a service for students at Catholic colleges, equipping them to recognize and avoid the pitfalls of a digital age, but that is not all that these Catholic values bring to the table. These three themes also have important consequences for Catholic colleges at the institutional level. Solitude, sacramentality, and communion offer Catholic colleges a viable way to adapt their traditional mission of student formation to a rapidly changing world. Because these values are so intrinsically Catholic, using them to confront the flaws of digital maximalism, superficiality, and isolation allows Catholic colleges to demonstrate the value-added proposition of the Catholic faith for the transformative aims of a liberal arts institution. ✧

10 Kenneth J. Gergen, “The Challenge of Absent Presence,” in *Perpetual Contact: Mobile Communications, Private Talk, Public Performance*, ed. James E. Katz and Mark Aakhus (Cambridge, UK: Cambridge University Press, 2002), 227.
 11 Powers, *Hamlet’s Blackberry*, 17-18.

You are cordially invited to Rome...

World Congress: “Educating Today and Tomorrow. A renewing passion”

November 18-21, 2015
Rome



**Educating
Today and Tomorrow**
A renewing passion

This year, the Congregation for Catholic Education is celebrating the 50th anniversary of the Second Vatican Council’s Declaration *Gravissimum Educationis* and the 25th anniversary of the Apostolic Constitution *Ex Corde Ecclesiae*. As part of these celebrations, the Congregation aims to re-energize the Church’s commitment to education, by means of a World Congress.

The Congress will have experts from all over the world, to allow for a global view of the contribution that the Christian community can make to education in various contexts.

Participation by Catholic higher education in the United States is key! Visit the [Congregation website](#) for more information.



What Should Executive Compensation Look Like at Catholic Colleges and Universities?

By Frank A. Casagrande, president of *Casagrande Consulting*.

The subject of executive compensation at colleges and universities is a fixture among the press. Recent articles include: “Platinum Pay in Ivory Towers” in the *New York Times*, “Ivy League Presidents Are Starting to Get Paid Like Corporate Executives” in *Bloomberg News*, and “Yale Gives Former Leader \$8.5 Million Payout” in the *Wall Street Journal*. As the competition for the limited supply of high-performing mission-driven leaders of higher education institutions increases, we can expect to see the press return to the topic of high executive compensation.

How does increasing executive compensation impact an organization’s ability to pay a just and livable wage to others?

The role of the Catholic faith in these conversations has not escaped some media outlets, which have focused specifically on the Church’s perspective on executive compensation: “The Paradox of the Christian CEO” in *Time* magazine, “Too Much? CEO Compensation and Catholic Social Teaching,” in *America* magazine, and “CEO Pay: Identifying the Moral Problems,” in *Catholic Moral Theology*. They all raised the following basic questions: Should there be some ceiling on executive compensation? How does increasing executive compensation impact an organization’s ability to pay a just and livable wage to others? What would Jesus do? These articles are not specific to colleges and universities, but the questions feel relevant to presidents of faith-based institutions of higher education.

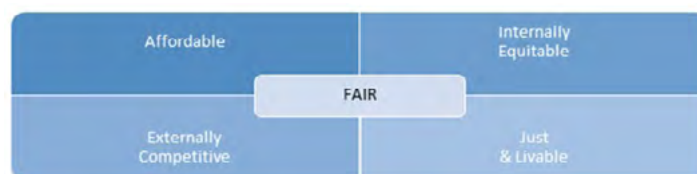
During an interview with a religious chair of a client board, I asked her what she thought the essence of their executive compensation philosophy should be. She simply said, “They (the executives) shouldn’t come here for the money, but they shouldn’t leave because of it, either.” This Goldilocks version of an executive compensation

philosophy—not too small, not too big, but just right—seems to get at the heart of the challenge in recruiting, rewarding, and retaining high-performing, mission-focused leaders in a highly competitive environment. It seems to me that the answer to the question of what is “just right” in the Catholic world doesn’t need to be different from the rest of higher education, but it does need to be discerned in a unique manner: through a detailed executive compensation philosophy that carefully balances several considerations.

Discernment of Philosophy

The most important task of an executive compensation consultant is to help boards discern a philosophy and process that can withstand the scrutiny of all stakeholders and be perceived as fair. In sitting down with the board of one Catholic college, I scratched out the following matrix of forces affecting perceptions of fairness:

Each institution and each stakeholder group will think differently as to which of these factors is most important and



what they mean, but a general description of each can help begin the conversation.

Affordability. A college or university with decreasing enrollment, increasing discount rates, decreasing return on endowment, and increasing costs will have to consider paying *all* of its employees differently than one without these resource constraints.

Just and Livable Wage. On the flip side of that consideration is paying a just and livable wage. While this may not seem directly connected to executive compensation, there is some floor as to what a Catholic institution should be paying its employees, regardless of constrained resources. One dollar of compensation spent on executive compensation is a dollar not available for just and livable compensation for other employees. We have seen a recent flurry of college presidents giving up their bonuses or salary increases to raise the minimum wages paid by their institution to the lowest-paid employees.

Internal Equity. This is an area in which a number of institutions are missing an easy win. Simply using the same

peer group and targeting the same level of competitiveness for executives, faculty, and staff can increase the perception of internal equity.

External Competitiveness. This is typically the first—and sometimes the only—perspective on executive compensation examined. Unfortunately, many not-for-profit institutions of higher education behave as though they are the College of Lake Wobegon, where all the executives are above average. The spiraling costs of executive compensation will not be stopped as long as every institution is looking to pay its executives well above most peers.

What Matters...

Every Catholic college and university board should be able to proudly state the following:

We take our fiduciary responsibility for financial stewardship seriously in all areas, especially executive compensation.

We have established an independent committee of trustees to execute our carefully discerned executive compensation philosophy.

That committee has compared our executive compensation to those of our peer institutions.

We are pleased to have in place executive compensation processes and programs that are defensible to all our stakeholders and allow us to recruit, reward, and retain high-performing, mission-focused leaders in a competitive environment.

ACCU is contemplating a survey of its member institution presidents to learn what specific executive compensation topics are of interest, including those mentioned in this article. These topics will be considered for future, more detailed articles on the subject. In the meantime, Catholic colleges and universities should thoughtfully address the question of executive compensation, considering answers that best help them achieve their mission. ✧

A world of resources for the Catholic campus —at your fingertips.

Be sure to visit the ACCU website—www.accunet.org—whenever you need information about Catholic higher education.



Among the many great features available:

- **NEW:** Search the ACCU inventory of promising practices in mission and identity
- Search scholarly centers & institutes on Catholic campuses
- Learn about the *Journal of Catholic Higher Education*
- Visit the Resource Library
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Plus, download publications and watch videos about Catholic higher education, and download *Strengthening Catholic Identity* brochures.

Bella Roma! A Reflection on the 2015 ACCU Rome Seminar

By Fr. Larry Snyder, vice president for mission at the University of St. Thomas in Minnesota, and former president, Catholic Charities USA

With the exception of a cloistered retreat spent in total silence and prayer, any trip to Rome will leave indelible memories on the traveler of evenings spent in crowded piazzas watching humanity pass by, countless visits to churches that rival one another in splendor, and an endless partaking in Italian food and wine that has enchanted the human palette for centuries.

Every year, the Association of Catholic Colleges and Universities offers a seminar in Rome that gives participants all of those experiences. But far more important, it gives participants the chance to delve into tradition while also engaging with other leaders in Catholic education about the opportunities and struggles unique to today. As someone who is new to the arena of Catholic higher education, I joined the 2015 Rome Seminar in the hope of experiencing a quick but in-depth orientation to the mission of a contemporary Catholic university. I was not disappointed. Those six days were packed with activities that touched on so many aspects of Catholic university life. The theme of our week, “Strengthening Catholic Identity for a New Generation,” adequately described the journey that the representatives of ten member colleges of ACCU embarked upon.

Context, Content, and Camaraderie

I would classify my experience in three areas. The first is context. With the ancient city of Rome and, in particular, Vatican City as the classroom, we were surrounded by reminders that the present has been profoundly shaped by the past. Emperors, popes, artists, and charismatic religious leaders are enshrined in the buildings that have for centuries survived political and social change. But they are only the backdrop for a living tradition that is rooted in a faith that manifests itself in global pilgrims and representatives who feel at home in this city. The universal Church encompasses them all and it reminded our small entourage from the United States that we form only a part of a much greater entity.

The second area is the formal program that filled most of our days. ACCU partnered with the Lay Centre in Rome to present a program that included lectures, discussions, and prayer. A unique offering of this seminar was the opportunity to make an official visit to several Vatican offices. We met



Attendees of the 2015 ACCU Rome Seminar enjoyed lunch at the home of Ken Hackett, U.S. Ambassador to the Vatican.

with the three leaders of the Congregation for Catholic Education: the president of the Congregation, Cardinal Giuseppe Versaldi; the secretary, Msgr. Angelo Vincenzo Zani; and the undersecretary, Fr. Friedrich Bechina. We listened to a brief address by Cardinal Versaldi, and then a dialogue ensued during which each of us was invited to share comments about our unique experiences in Catholic higher education in the United States. Later in the week, we again met with the undersecretary for a candid conversation about difficult issues. We also had formal visits with the Pontifical Council for Peace and Justice and with the Congregation for the Institutes of Consecrated Life.

Our discussions also included time with Joan Lewis, Rome bureau chief of EWTN; Her Excellency Irena Vaisvilaite, Lithuanian ambassador to the Holy See; and Gerard O’Connell of *America* magazine. Later, we visited the Gregorian University and heard faculty presentations on interreligious dialogue and ecumenical hospitality. Donna Orsuto of the Lay Centre also presented on Blessed John Henry Cardinal Newman and Catholic higher education.

There were two memorable outings that highlighted the religious sponsorship of many Catholic universities. We traveled an hour's distance from Rome to Subiaco and visited the monastery founded by St. Benedict. Fr. Jonathan DeFelice, president emeritus of Saint Anselm College, guided the tour, giving insights into the Benedictine charism. Following that, Donna Carroll, president of Dominican University, spoke on the Dominican charism. We also visited the rooms of Saint Ignatius where we were privileged to celebrate Mass.

While we had regular opportunity for prayer, the most special in my estimation was the morning that we rose early and proceeded to St. Peter's Basilica where we celebrated Mass at the tomb of St. Peter, a privilege that not many pilgrims have.

Another highlight of the formal program was the chance to visit with the U.S. Ambassador to the Vatican, Ken Hackett, at his residence and have lunch in the garden area.

The third component of the seminar was the informal conversations and camaraderie that happened among the participants of the program. It was outstanding. Even though our days were full, there was always opportunity to talk among ourselves about the unique challenges and successes of our various schools. The days frequently ended with a chance to debrief and unwind before getting some needed rest. Those of us who had visited Rome previously were also able to initiate the newest visitors to "Bella Roma" to the tradition of grappa or limoncello—which, of course, were only indulged in to help with digestion.

For me, as for a few other participants, the trip was enhanced because I was able to share it with someone else

ACCU President Michael Galligan-Stierle offers remarks during the opening session.



Author Fr. Larry Snyder at Subiaco.

from my institution. Terry Langan, the dean of the School of Arts and Sciences at the University of St. Thomas, also participated in this seminar. To be able to reflect on the presentations in the context of our own university and take back what we learned together truly enriched the experience for us both.

While I have given you only the highlights of the week, the whole was far greater than the sum of its parts. I would highly recommend this seminar as a way to enhance and enrich one's understanding and appreciation of Catholic higher education. Our tradition is one in which our understanding is ever evolving and demands our commitment and passion. This seminar grounded us in tradition and pointed us to the future. It gave us the tools to build what we, as leaders of Catholic colleges and universities, owe to the next generation. ✧

My thanks to Donna Orsuto and Robert White of the Lay Centre for their very capable and creative leadership in designing and executing the seminar, as well as Michael Galligan-Stierle and Sandra Kerr-Porcari of ACCU for their vision, commitment, and leadership in maintaining this seminar. Thank you for an incredible experience and a job well done!

► Conferences & EVENTS

September

Inaugural Presidential Conference on the Integrity of Creation: Climate Change

September 30–October 2

Duquesne University, PA

The conference will be exploring the implications of climate change from a variety of scholarly perspectives to consider ways to improve our planet's future.

<http://www.duq.edu/research/integrity-of-creation-conference---climate-change>

October

New Faces, New Voices, New Ways of Being Church

October 24

Dominican University, IL

Explore what's on the horizon for the American Catholic Church.

<http://ncronline.org/conference>

The Holocaust and *Nostra Aetate*: Toward a Greater Understanding

October 25–27

Seton Hill University, PA

<http://www.setonhill.edu/ncche/event.php?id=8624>

Transcending Orthodoxies: Academic Freedom in Religiously Affiliated Universities

October 29–November 1

University of Notre Dame, IN

A reexamination of the secular principles of academic freedom, and a discussion of how a theological understanding might build on and further develop it.

<http://isla.nd.edu/TOC>

November

Still Guests in Our Own House? Women and the Church since Vatican II

November 6–7

Loyola University Chicago, IL

Loyola University Chicago will mark the 50th anniversary of the conclusion of Vatican II with a public symposium that explores how women's lives across the globe have changed since the Council, and how these changes have affected the Church.

<http://www.luc.edu/gannon/farrellprofessorship/womenandthechurchsincevaticanii/#d.en.316486>

World Congress: "Educating Today and Tomorrow. A Renewing Passion"

November 18–21

Rome, Italy

The Congregation for Catholic Education is preparing to celebrate the 50th anniversary of the Declaration *Gravissimum Educationis* and the 25th anniversary of the Apostolic Constitution *Ex corde Ecclesiae*. Within this context, the Dicastery is organizing "Educating Today and Tomorrow. A Renewing Passion," which will take place in the Paul VI Audience Hall at the Vatican and at Castel Gandolfo. This Congress aims to give voice to the different stakeholders actively engaged in Catholic education in the various social and geographical contexts.

Contact: congresseducat2015@gmail.com

<http://www.educatio.va/content/cec/it/eventi/congresso-educare-oggi-e-domani/educating-congress.html>

National Catholic Collegiate Conference

November 19–21

Indianapolis, IN

Sponsored by the National Federation for Catholic Youth Ministry and the National Catholic Young Adult Ministry Association (NCYAMA), this conference will draw young adults around the theme, "Here I am, Lord."

<http://www.ntlccc.org>

January 2016

2016 ACCU Annual Meeting

January 30–February 1

Ritz-Carlton Hotel, Washington, DC

Join us to explore "Word & Witness: Celebrating the Charisms of Catholic Higher Education"

<http://www.accunet.org/2016AnnualMeeting>

► Campus NOTES

St. Joe's to Dedicate Interfaith Sculpture

St. Joseph's University (SJU), with members of the Philadelphia Jewish community, will dedicate "Synagoga and Ecclesia in Our Time," an original bronze sculpture portraying feminine allegorical figures signifying both religions on September 25. Rabbi Abraham Skorka, who co-authored with Pope Francis a book of their interfaith dialogue (*On Heaven and Earth*), will speak at the dedication on the campus of SJU.

The statue was commissioned to commemorate the 50th anniversary of the Second Vatican Council's declaration *Nostra Aetate* (*In Our Time*), the 1965 document that changed the relationship between the Jewish and Catholic faiths.

"It is profoundly fitting that Philadelphia Jews and Catholics should come together to mark the golden jubilee of this groundbreaking Vatican declaration," says Philip A. Cunningham, professor of theology and director of Saint Joseph's Institute for Jewish-Catholic Relations. "As our original sculpture will portray, today we are able to converse and study together as never before."

Read more on the [sculpture dedication](#).

for low-income students pursuing degrees in computer science, physics, mathematics, or statistics.

The goal of the new C-PaMS Scholars program is for half of the scholars to be either women or from underrepresented racial or ethnic groups, with at least 25 percent from underrepresented groups regardless of gender. "It's incredibly important to have diversity in any discipline because it brings creative ideas and different perspectives that are invaluable to the field. This is what STEM is based on—you need to be thinking outside the box," said Mili Shah, associate professor of mathematics at Loyola and the grant's principal investigator.

The C-PaMS Scholars Program will begin with small cohorts in the classes of 2020 and 2021. They will have personalized access to coursework, colloquia, research, and internships, as well as access to a variety of academic professional mentors and advisers.

Read more about the [C-PaMS Scholars Program](#).

ACCU Members Participate in New Digital Resources Consortium

The Council of Independent Colleges recently announced the selection of 42 colleges that will comprise the new Consortium on Digital Resources for Teaching and Research, with seven ACCU members selected to participate.

Through the use of a cloud-based digital platform, Consortium members will be able to improve teaching and enhance research (on their own campuses or globally) by making lesser-known collections of material accessible and searchable. Several of the projects focus on aspects of the universities' Catholic identity.

ACCU members participating:

Bellarmino University will digitize its paleontology and geological teaching and research collection currently housed in the School for Environmental Studies.

Caldwell University will digitize images, audio, video, written observations, and data to create an archive of student participation in mission-related service activities.

Gannon University will focus on the collection and preservation of oral histories of refugees living in the Erie, PA area. Videos of interviews with Bosnian War refugees make up most of the collection, which will be expanded to include refugees from other conflicts.

Continued on page 22



"Synagoga and Ecclesia in Our Time"

Grant to Fund New Scholars Program at Loyola Maryland

An interdisciplinary team of sciences faculty at Loyola University Maryland was awarded a \$565,000 National Science Foundation grant to develop a scholarship program

Misericordia University will complete and digitize a current collection in the Center for Nursing History of Northeastern Pennsylvania that highlights the history of the university, which was originally founded as a college for coal miners' daughters, and the many women who chose to pursue medical training to work in regional hospitals.

St. Mary's College (IN) project will add metadata to create a higher level of searchability of the college's Status of Girls in Indiana Report.

St. Thomas University (FL) will create a digital home for its collection of Archdiocese of Miami newspapers, *The Voice* and *La Voz Catolica*.

The University of St. Mary will digitize two historic collections: the Bernard H. Hall Abraham Lincoln Collection and the Sir John and Mary Craig Scripture Collection.

The work of the Consortium is funded by the Andrew W. Mellon Foundation, and will begin this summer. Read more about the [Consortium on Digital Resources for Teaching and Research](#).

University of San Francisco Advances New Assault Reporting System

The University of San Francisco will be the first university in the country to implement a new online sexual assault reporting system.

While students may still file reports in person, the online *Callisto* offers students an option. Because the system is online, university officials hope *Callisto* will help break down barriers that assault victims might encounter, and allay the fears of those who might not want to come forward to discuss an assault.

With *Callisto*, victims can create time-stamped records that can be submitted immediately, or saved and shared at a later time. It also can send a report if someone else cites the same assailant. Data collected through the system can also help institutions identify optimal timing for assault prevention programs and campaigns.

Learn more about [Callisto](#) at USF.

University of Dayton Rededicates Chapel

The University of Dayton (UD) opened the academic year by rededicating its Chapel of the Immaculate Conception after a 14-month, \$12 million renovation. The privately funded renovation addressed space, design aesthetics, and seating, and included restoration of the iconic dome.

"Nearly every week during the past two years, the chapel renovation committee met to consider every detail behind the building's first

complete renovation since it was constructed in 1869," University of Dayton President Daniel J. Curran said. "They were guided by faith, vision, and unwavering principles.

"Every great Catholic university needs a sacred space in the heart of its campus. The Chapel of the Immaculate Conception is more than a treasured landmark on campus. Its long-overdue renovation goes beyond bricks and mortar to the heart of our identity. We are—and will always be—a community of faith."

UD is applying for LEED certification for the project, indicating the building was designed and built using strategies aimed at achieving high performance in sustainable site development, water savings, energy efficiency, materials selection, and indoor environmental quality. Learn more at UD's chapel [renovation website](#).



The renovated University of Dayton chapel dome

► Peace & Justice INITIATIVES

Holy Names Makes Gains on Sustainability

Holy Names University saved over 7 million gallons of water in university-wide water usage compared to last year—a drop in usage of about 19,000 gallons per day. Identifying and repairing leaks and installing low-flow toilets on campus were critical to the successful water conservation effort.

Water conservation is just a part of HNU's long-term sustainability plans. Last fall, solar panels were installed on the performing arts center, producing enough kilowatt-hours to ensure that the building is energy self-sufficient. Since 2007, HNU has implemented a number of changes to increase the efficiency of its on-campus systems, including installing new boilers and low-flow showerheads, switching to drought-tolerant landscaping, and using LED lighting for streets and parking lots.

"HNU operates in accordance with the values of the Sisters of the Holy Names of Jesus and Mary, and one of the corporate stands of the Sisters is that water is a human right," said Stuart Koop, vice president for finance and administration.

Learn more about HNU's [sustainability plans](#).

Gonzaga Helps Bring First Library to Zambezi

With help from Gonzaga University, the District of Zambezi, in northwestern Zambia, received its first community library, a two-room building with 20,000 books and a technology center. The facility is located on the grounds of the Chilena Basic School.

The Gonzaga-in-Zambezi program contributed over \$30,000 to the project through the sale of Zambian honey. Zambia Gold is a successful student-run partnership that markets local, organically harvested Zambian honey in the United States. All proceeds from Zambia Gold were dedicated to the library project, which represents a step toward fulfilling the Zambian national initiative of 1 million readers in 2015.

The program is led by Josh Armstrong, Gonzaga's Comprehensive Leadership Program director, who has taken students on intercultural servant-leadership course trips to Zambia for the past nine summers. At the library dedication, he noted, "This library represents the physical product of a long friendship between GU, Chilena Basic School, and the

whole Zambezi community. We heard your cries for literacy and knowledge and we are proud to walk hand-in-hand with you on this journey."

Learn more about the [Gonzaga-in-Zambezi program](#).



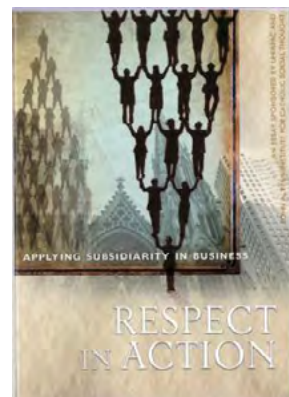
Student Conner House ('15) gathers with Zambian children in front of the library at Chilena Basic School in Zambezi.

Book Connects Business Decisions to Catholic Social Thought

The John A. Ryan Institute for Catholic Social Thought at the University of St. Thomas announced publication of *Respect in Action: Applying Subsidiarity in Business*, which further explores the themes of *The Vocation of a Business Leader*, issued by the Pontifical Council for Justice and Peace.

Subsidiarity encourages organizations to take the development of the human person as seriously as economic prosperity. With this as its focus, *Respect in Action* is directed to business managers whose decisions affect not only the economy, but also the lives of the people who work for them. The book can also be useful to business faculty and students.

A free downloadable copy of *Respect in Action* is available [here](#).



Ursuline College Brings Healthcare to the Homeless

The Breen School of Nursing at Ursuline College offered its undergraduate students a very different kind of course this year, the Health Policy Intensive (HPI), a course designed to help nursing students better understand homelessness and healthcare.

Unlike traditional classes, the HPI began after Ursuline’s final exams ended, and included trips around the Cleveland area and to Washington, DC. The HPI students began by working with youth and men’s homeless shelters in Cleveland to better understand the daily concerns and difficulties of homelessness. A four-day trip to the nation’s capital served as an immersion in public policy and homelessness: They participated in policy discussions on Capitol Hill, met with lobbyists from Catholic Charities, toured the National Institutes of Health and spoke with representatives from the nursing department, met with a community organizer engaged with the homeless, and spent time at a facility that cares for homeless men suffering from chronic illnesses.

Ursuline faculty member Mary Lind Crowe underscored the importance for students considering healthcare to learn about homelessness: “The concept of homelessness is very relevant for nursing. We could encounter these people every day in our job and not realize it unless we pay attention to details, like if the address they give is a homeless shelter.”

Learn more about the [Health Policy Intensive](#).



The HPI group at Christ House in Washington, DC.

Servant Leadership Program Looking for Volunteers

Consider encouraging recent grads and seniors to continue their service and commitment to the Catholic faith by being a yearlong volunteer in Washington, DC with Franciscan Mission Service.

The Franciscan Mission Service’s Nonprofit Servant Leadership Program is a yearlong program that includes service, leadership training, professional development, faith formation, and more. Volunteers work directly with marginalized populations at local nonprofits that address social justice issues. Find [more information online](#).

St. Edward’s Continues Support for Migrant Students

The U.S. Department of Education has once again shown its support for the successful College Assistance Migrant Program (CAMP) at St. Edward’s University with a \$2.1 million grant.

The grant will distribute \$425,000 every year through June 2020.

A student qualifies for CAMP if they are a U.S. citizen or legal resident, and shows that migrant or seasonal farm work is their family’s primary source of income. Since its creation in 1972, the program has helped approximately 2,800 migrant students at St. Edward’s. About 35 incoming freshmen migrant students enroll each year.

President George E. Martin said community and government support ensures CAMP’s progress.

“We’re delighted to have renewed funding of our CAMP program from the Department of Education,” Martin said. “Support from our community, donors, and CAMP alumni when we did not have funding last year ensured the program would not lose its footing. Their ongoing advocacy emphasizes the university’s continued commitment to CAMP’s long-term success at St. Edward’s.”

Esther Yacono, CAMP director, said financial support from donors remains critical because grants and gifts help pay for more than tuition. Funds also go toward health insurance, university fees, and support services such as peer mentoring and academic counseling.

“Support for them doesn’t end their first year,” Yacono said. “We’re committed to them the entire time they are at St. Edward’s.”

Read more about the [grant to St. Edward’s](#).

Global Solidarity Grants Advance Social Justice Programs

By Kathryn Roarty, ACCU Peace & Justice intern, spring 2015. She is a graduate of Mount Saint Mary's University in Maryland.

As organizations committed to the mission of the Catholic Church, Catholic Relief Services (CRS) and the Association of Catholic Colleges and Universities (ACCU) have a shared goal of strengthening Catholic identity on campuses and educating students to build a more just and peaceful world.

In fall 2014, CRS and ACCU jointly offered four small grants of up to \$2,500 to ACCU member institutions to facilitate creative projects that advance Catholic mission through global solidarity. After reviewing each of the proposals received from 21 institutions, a committee representing CRS and ACCU awarded four grants to projects at Cabrini College, Carroll College, Mount Mercy University, and Saint Vincent College. The selected projects, carried out in spring 2015, were innovative and highly effective, combining prayer, spiritual development, and the examination of values with educational objectives.

Cabrini College's #RefugeesSeekingSafety project educated participants on the issues facing undocumented immigrants arriving in the United States. Project organizers created a 25-minute simulation of the experience of unaccompanied minors fleeing from violence in Central America to the United States. The simulation was originally designed by a freshman social justice course, "Our Interdependent World." The grant from ACCU and CRS helped students from the class, Cabrini Catholic Relief Services Ambassadors, and members of the Cabrini Mission Corps edit and expand the draft simulation and create a website to promote and share the experience.

The students debuted the final simulation in spring 2015, when more than 75 participants got a glimpse of the situation and options that minors face at the U.S.-Mexico border. The group reflected on the root causes of migration; participated in advocacy-focused activities, ranging from social media tags to petitions to Congress; and gathered for a solidarity prayer-walk. Participants gained a better understanding of the issues that refugees seeking safety face and learned how they can support change and take action on immigration reform.

In continuing advocacy for migrants, Cabrini College also designed a website to share the simulation experience with other students, campuses, and the public

to inform them on the perilous journey refugees face. The #RefugeesSeekingSafety website is also intended to give others the opportunity to recreate the experience, learn how to advocate, and take action on immigration reform.

Carroll College received funding for its project, "Raising Awareness about and Promoting Fair Trade in Helena, MT." The college introduced fair trade into its core curriculum, assessed local knowledge about fair trade practices through student research, and offered fair trade-focused events.

In the core curriculum course, "Theological Foundations," an introduction to the study of theology in the Roman Catholic tradition, fair trade was used as a case study in the Catholic Social Teaching units of each section. Then,

The funded projects combined prayer, spiritual development, and the examination of values with educational objectives.

students from Carroll's "Market Research" course completed a literature review, developed a fair trade awareness survey, and conducted research both on campus and in the local community. After compiling their research, members of the Enactus student club, which focuses on developing business skills, and Carroll's Catholic Relief Services Campus Ambassador worked on designing a pocket-sized brochure on Catholic Social Teaching, fair trade, and businesses in Helena selling fair trade products, which will be distributed across the Carroll and Helena communities.

Additionally, the student life office partnered with the Hunthausen Center for Peace and Justice on campus to sponsor a public fair trade market. After the market's success, three additional "Fair Trade Fridays" events were held in the campus center for students, faculty, and staff.

Continued on page 26

Grants Help Campuses Build a More Just World

Continued from page 25

To carry on the lasting effects from the project, Carroll College is distributing the brochures and making plans for continuing fair trade education around campus and throughout Helena.

Mount Mercy University's concern for social justice led to the creation of "Standing in Solidarity with Migrants." Students, faculty, and the community engaged in educational opportunities to learn about, reflect upon, and take action on immigration issues. First, Sr. Kathleen Erickson, RSM, spoke about her personal experiences with immigration, both as an assistant at a center for immigrant women and as an immersion coordinator. The lecture helped students understand the causes and effects of migration.

The following day, the community came together to pray for migrants in an interfaith service and participated in

Lastly, staff, faculty, and students were given the opportunity to experience the lives of migrants through a four-day immersion trip to the U.S.-Mexico Border in El Paso, TX. While staying in a migrant shelter, participants discussed immigration with U.S. Border Patrol representatives, listened to stories of migrants and refugees, met with human rights activists, and visited historical and cultural sites. The trip to El Paso brought together faith, reflection, and action, connecting the complex discussion of immigration to the participants' spiritual beliefs. The Mount Mercy Social Justice Club, a student group, plans to continue advocating for solidarity and educating fellow students on the topic of immigration next academic year.

Saint Vincent College raised awareness about human trafficking through its "Connecting the Local Community to the Global Issue of Human Trafficking." During Saint Vincent's annual spring break service trip to Brazil, students discussed the devastating effects of human trafficking with three members of the Congregation of the Missionary Sisters of Christ, who presented slides and shared stories of their firsthand experiences in sheltering victims and educating the vulnerable population in Brazil.

Back on campus, the School of Humanities and Fine Arts and campus ministry jointly sponsored a Day of Awareness to educate students about human trafficking. The event gave participants the opportunity to visit information tables, pick up statistics on human trafficking, and take action by signing a letter to legislators. The Day of Awareness also featured an afternoon prayer service and concluded with an evening presentation by Dr. Mary C. Burke, the executive director of the Project to End Human Trafficking. To provide information and bring a global perspective to the local community on the problem of human trafficking, a student-produced video featuring slides from the Brazilian Sisters' presentation, and the full recorded video of Dr. Burke's lecture and her PowerPoint outline are available to other student groups, community organizations, and regional parishes. In addition, the student-run Human Trafficking Awareness Committee has already begun planning the next human trafficking awareness, advocacy, and action events for the upcoming academic year. ✦



Campuses such as Saint Vincent College have teamed with the Project to End Human Trafficking to raise awareness of the subject.

a workshop to reflect on their experiences. The group wrote letters to their representatives advocating for comprehensive immigration reform centered on the fair and just treatment of humans.

More information about upcoming ACCU/CRS grants to campuses will be available soon on the ACCU website under "Funding Opportunities."

► Points OF INTEREST

Assessing Challenges to Catholic Higher Ed

“Like a tidal wave crashing to the shore,” *Gravissimus Educationis* “washed away a great deal of debris and left some new challenges in its wake.”

So noted Rev. Michael J. Garanzini, SJ, chancellor of Loyola University Chicago, at the 25th General Assembly of the International Federation of Catholic Universities (IFCU), held in July in Melbourne, Australia. Garanzini delivered the event’s keynote address, in which he reflected on the current state of Catholic higher education and on the challenges to fulfill the vision expressed in *Gravissimum Educationis* and *Ex corde Ecclesiae*.

Among these challenges, he noted, is the need to be more explicit about the unique contribution of the Catholic university to scholarship. “Secular institutions of higher learning insist on academic freedom, the pursuit of academic excellence, and the necessity of neutrality in moral discourse,” Garanzini said. “We share this insistence on academic freedom and the pursuit of excellence, but we do not share the belief that moral neutrality is sufficient, and may even be problematic—even blinding or misleading—when it comes to building a more just and humane world.”

Read the full text of Garanzini’s remarks, as well as other news from the General Assembly, on the [IFCU site](#).

Looking for a Speaker on Jewish-Christian Relations?

The [Association for Jewish Studies Distinguished Lectureship Program](#) can put your faculty in touch with more than 80 distinguished speakers.

The program connects organizations and institutions with dynamic speakers in the field of Jewish Studies. Contact the program to arrange a talk by a leading scholar, enriching your next program with one of over 350 lecture topics. Talks cover the breadth of Jewish history, religion, politics, and culture, with topics such as *The Common Mistakes Jews and Christians Make about Each Other*, and *Challenges and Parameters of Interreligious Prayer*.

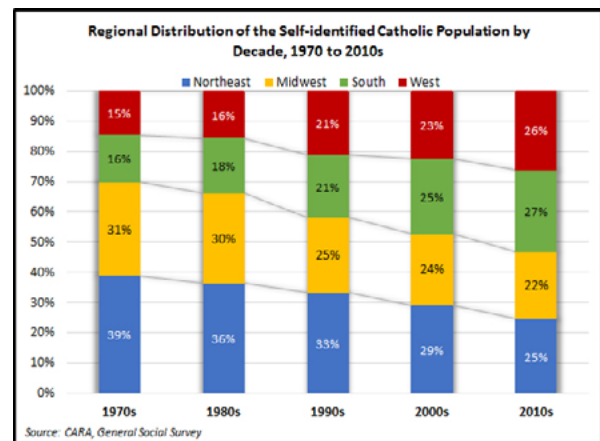
Contact Shira Moskovitz, Program Manager, at smoskovitz@ajs.cjh.org or (917) 606-8249 for further information.

U.S. Catholics: Then and Now

How different is the Catholic Church in the United States that Pope Francis will visit in September from the Church his predecessors visited?

In preparing for the upcoming papal visit, the Center for Applied Research in the Apostolate (CARA) has analyzed a number of key demographics related to the U.S. Catholic Church, including the number of clergy and vowed religious, the number of parishes, and the size and distribution of the Catholic population, including a look at changes in the regional distribution of Catholics (see figure, below) parishes.

“As these population shifts have occurred, the Catholic Church’s U.S. parishes, many built to serve urban immigrants of the distant past, are increasingly misaligned with the 21st century Catholic population,” notes the CARA blog, which can be read in full at [Nineteen Sixty-four](#).



Conference Addresses Vocational Exploration

The Network for Vocation in Undergraduate Education (NetVUE) held its third annual meeting last spring, exploring the theme “Sustaining the Theological Exploration of Vocation.” Participating colleges represented a broad spectrum of religious affiliations.

Maria J. de la Camara, provost and vice president for academic affairs at Benedictine University (IL), was among the speakers. She presented on the university’s experiences in effectively weaving the hallmarks of a Benedictine education (prayer, humility, and hospitality) into two required seminars designed for a religiously diverse student body. One course focuses on the Catholic Intellectual Tradition; the other on human dignity and the common good. Download a podcast of her session, and others, on the [conference site](#).

NetVUE is an initiative administered by the Council of Independent Colleges with support from the Lilly Endowment.



The Association of Catholic Colleges and Universities

The Voice of Catholic Higher Education

Mission

The ASSOCIATION OF CATHOLIC COLLEGES AND UNIVERSITIES, founded in 1899, serves as the collective voice of U.S. Catholic higher education. Through programs and services, the association strengthens and promotes the Catholic identity and mission of its member institutions so that all associated with Catholic higher education can contribute to the greater good of the world and the Church.

ACCU serves its member campuses in a number of timely and critical ways, helping foster vibrant Catholic identity at member institutions, supporting cooperation among members, and responding to emerging member needs. We invite you to explore our website—www.accunet.org—and discover what ACCU can do for you.

The Voice of Catholic Higher Education

- Representation of member colleges and universities with the White House, the U.S. Department of Education, and the Washington Higher Education Secretariat
- Ongoing conversations with Church officials
- Regular interaction with local and national media, both secular and religious
- Frequent communications on critical developments related to Catholic higher education (*members only*)

Support for Catholic Mission and Identity

- Full-day conference devoted to helping mission officers strengthen Catholic mission and identity on campus (*members only*)
- Catholic mission and identity leadership formation program for first- and second-year presidents (*members only*)
- Opportunity to attend the Rome Seminar and engage with key representatives within the Holy See (*members only*)
- Materials on strengthening Catholic identity
- Consultations with national office staff on best practices (*members only*)

A Platform for Networking and Exposure Among Peers

- Opportunities to connect and collaborate with leaders of Catholic higher education institutions through the ACCU Annual Meeting and other events
- Inclusion in online databases (*members only*)
- Access to mailing labels of member campuses (*members only*)
- Publicity for job openings (*members only*)

Publications, Research, & Other Resources

- The peer-reviewed, semi-annual *Journal of Catholic Higher Education*
- The quarterly electronic newsletter, *Update*
- A searchable database of promising practices to foster an institution's Catholic mission and identity in the campus community
- The 12-part *Strengthening Catholic Identity* series, as well as other standalone publications
- Analyses of original and secondary research focused on Catholic higher education

If your campus is not a member of ACCU, visit www.accunet.org or call (202) 457-0650 to learn how to apply for membership.



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