A large, multi-story Gothic Revival style building with a grey stone facade, a dark grey mansard roof with ornate dormers, and a central arched entrance. The building is surrounded by a well-manicured lawn with circular hedges and a paved walkway. The sky is blue with scattered white clouds.

*The Catholic
Intellectual
Tradition*

SALVE REGINA UNIVERSITY

*The Catholic
Intellectual Tradition*

SALVE REGINA UNIVERSITY
FACULTY REFLECTIONS

2014



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INTRODUCTION

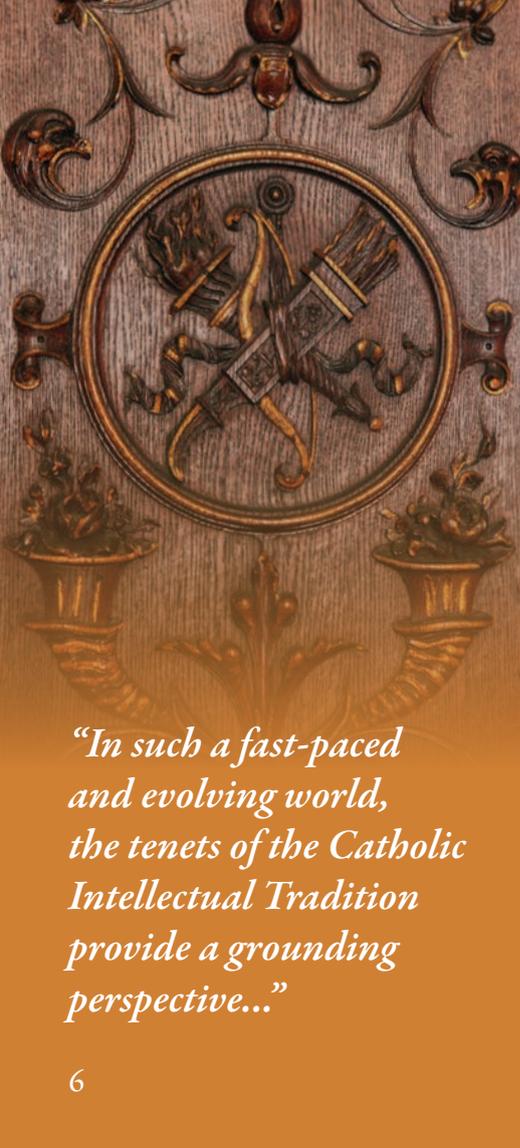
Sister Leona Misto, Vice President for Mission Integration

THROUGHOUT MILLENNIA, ASTRONOMERS, MATHEMATICIANS, poets, philosophers, artists, and myriads of scholars have searched for the meaning of life, questioned the “why” of our existence and struggled to know the truth of what constitutes a good life. Through his coming, Jesus of Nazareth, by his life, death and resurrection, taught the principles that form the foundation for a meaningful life and gave testimony of our human relationship to God. The early Christians, influenced by Greek culture, soon began what became an ongoing dialogue between faith and culture. This 2000 year continuing dialogue has been enriched by a vast treasury of established writings. These include works of art, forms of worship, and human expectations upon which the Catholic Intellectual Tradition has been built and which continues to inform and guide the human quest for knowledge and truth.

During a two-year period at Salve Regina, opportunities were created for faculty to participate in discussions on various aspects of the Catholic Intellectual Tradition. Discussion topics included the mutual correlation between faith and reason, a sacramental vision affirming the potential of an academic discipline to reveal the sacred, reverence for the dignity of each

human being as one created in the image of God, and openness to the mystery inherent in an evolving, unfinished creation. Through these lively and fruitful discussions, faculty awareness of the Catholic Intellectual Tradition was heightened. Participants became more knowledgeable about how this tradition informs our thinking and, in particular, how the tradition enriches teaching and learning in the disciplines. The discussions motivated some to write a brief reflection on how they integrate the tradition in their respective disciplines.

I am deeply grateful to the faculty who wrote reflections and through this publication am pleased to share them with the University community. I also wish to thank Dr. Anthony LoPresti for his collaboration in planning the discussions and supporting this project. While reading this publication, I believe you will find that the mission of Salve Regina University as a Catholic university in the Mercy tradition is integrated continuously into the fabric of our educational programs. The reflections demonstrate clearly that the University faculty strives to ensure that our students understand their moral responsibilities to humankind and are prepared to search for Truth throughout their lives.



Jennifer K. Bonoff
Business Studies and Economics

AS A SOCIETY, WE ARE IN THE MIDST OF A PIVOTAL TIME in which digital technology is playing a larger and more pronounced role in daily life. In terms of the global business and marketing environment, conventional approaches are becoming less viable, and while the explosive growth of digital marketing and practices cannot be denied, the future path is uncertain. With this in mind, educators within the Catholic Intellectual Tradition have a great responsibility to students to harness the full potential of the new digital environment while maintaining a focus on personal integrity and social justice.

“In such a fast-paced and evolving world, the tenets of the Catholic Intellectual Tradition provide a grounding perspective...”

A foundational piece of the Catholic Intellectual Tradition focuses on linking academia with service learning. It becomes the role of educators to not only rigorously study how consumer preferences and new technology are reshaping the communication environment and investigate how business can better adapt to the rapid changes, but also to simultaneously look at how business students can contribute at a deeper level. In such a fast-paced and evolving world, the tenets of the Catholic Intellectual Tradition provide a grounding perspective which helps students look not only at the dilemmas facing the business world, but rather on the impact of new technology on society as a whole.



Luigi Bradizza
Political Science

THE CATHOLIC INTELLECTUAL TRADITION can be understood most fundamentally and centrally as a conversation stretching back two millennia that seeks to integrate faith and reason. My teaching and research are both influenced by the tradition. In my teaching, I aim to instill in my students an appreciation and understanding of the roots of the tradition. Toward that end, I teach key thinkers in the tradition, such as Plato, Aristotle, and St. Thomas. My hope for my students is that they might come to see how, from its very origins, the tradition aims at a profound understanding of the common good that is informed by both faith and reason.

In my research, I primarily study American political thought. I have a particular interest in the principles of the American founding and Progressive Era departures from those principles. The dispute between these two approaches is at the core of the most important political debates in our day over what constitutes the common good. A key question for Catholics is, To what extent is the American political order compatible with a Catholic understanding of the common good? By seeking to clarify both the founding and progressive principles, my research makes it more likely that we can arrive at an answer to this key question.



*“...understanding of the
common good that is
informed by both faith
and reason.”*





“...we seek to bring the whole person into consciousness – body, mind, and spirit.”

Christopher Carbone
Holistic Counseling

IT IS A GREAT BLESSING TO BE PART OF SALVE REGINA UNIVERSITY, which is so well-grounded in the Catholic Intellectual Tradition and in the mission of the Sisters of Mercy to create a world that is harmonious, just and merciful. I am grateful to say that this wisdom tradition and this mission of service, function as steady guides for me on the path of teaching and leading.

Of the many guiding principles from these traditions that serve to illuminate the way, I will mention two that personally have been quite influential for me in my teaching role.

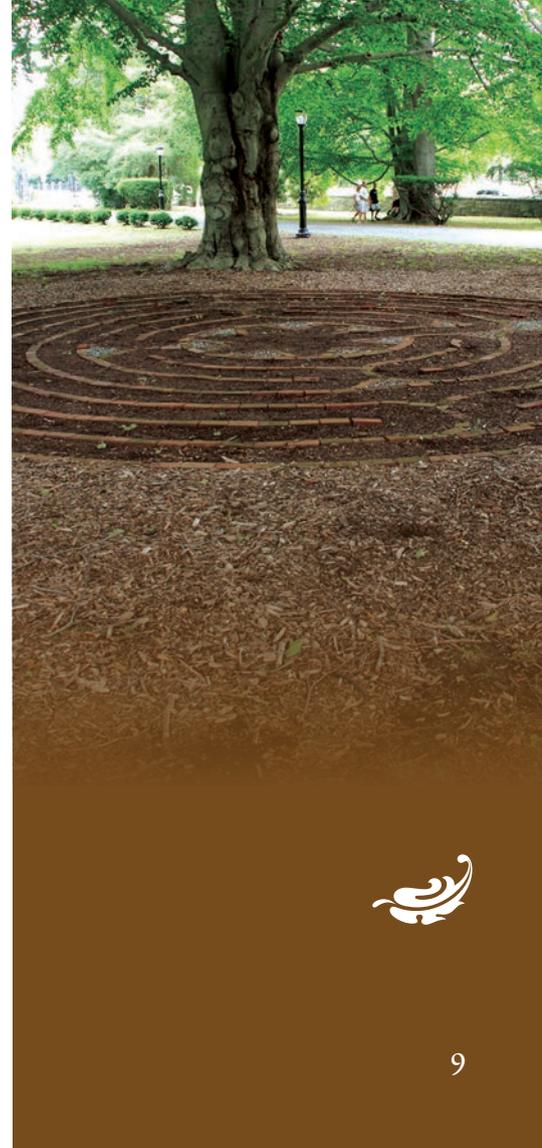
First, I'll appreciate the interplay of the “Intellectual and Spiritual” in study and in life. As part of the Holistic Gradu-

ate programs, we seek to bring the whole person into consciousness – body, mind, and spirit. Thus approached, the teaching and learning experience becomes something inherently greater than a cognitive task; indeed, it is an evolution of all aspects of self. So, we aim to encourage students to embrace the learning as an opportunity to develop personally, emotionally, spiritually as well as intellectually. We are aiming to develop well-rounded human beings, to serve as counselors and facilitators in our communities and in our world, who can help to actively make a positive difference to each person they encounter.

This brings me to a second, related principle: to honor the “dignity of all

human beings”. In standing steady in this premise, that each person merits dignity and care, we can encourage our students and practitioners-in-training to reach out into the world with a bold commitment to creative service in a world that sometimes can be limited by rigidity, judgment and fear. I choose to see the bright spark of dignity in each of our students, and I know that the spark gets carried into their own practice, to their own creative sharing in their own communities. In this way, the future is looking bright, to know that the pathways to a more peaceful and harmonious world are already being cleared, by the practices of our promising students of all ages, of all walks of life.

I aim to give thanks for this, each time I step into the classroom, that I have the opportunity to make a positive impact through the act of teaching and training others. I am at my best when I am able to remember this practice of carrying gratitude in my heart – for all of creation, for the blessings and challenges of this profession, for the Sisters of Mercy and others who have so nobly embodied the spirit of heart-filled service; and I know that living with these principles and walking with gratitude can serve as a light on the path, in my personal and professional life.





“...to think critically, ask questions, seek answers, be thoughtful...”

Jamie Carlone
Business Studies and Economics

IT WAS A PLEASURE AND ENLIGHTENING to participate in the discussions our group had about the Catholic intellectual tradition. I really enjoyed being part of those conversations. I also found the reading by Monika K. Hellwig to be especially helpful in learning about the Catholic intellectual tradition and the importance of it being present in every aspect of the university... and yes, even in an accounting class!

That is what makes teaching at a Catholic university like Salve Regina so rewarding for me and fulfilling for the students. The objectives of my courses go beyond just covering the technical material. Students are challenged to think critically, ask questions, seek answers, be thoughtful about their decisions, and understand the

impact of their decisions not only on the organization they work for but society as a whole. Encouraging them to examine their faith, values, the vital role they play in society and the contributions they could make is a significant component of this. I feel that it is important that students not only understand what the Catholic intellectual tradition is but also understand the relevance of it by applying those values to their decision process. Presenting students with various scenarios, cases to analyze, and problems to solve are effective ways that I have found to encourage them to expand their thought process beyond the quantitative factors and to motivate them to consider how their faith and values can be integrated into their decision process.

This integration, I believe, develops our students into becoming better professionals, helping them to see the whole picture and not just a narrow technical view. I also hope it encourages them to examine their faith and these values throughout their journey in life.

Additionally, I would like to share a story with you regarding one of my students. She applied for a job with one the most prestigious accounting firms in the country. As part of her interview process she needed to work with a group of other candidates also interviewing for positions in the New York City office. These candidates were from top universities and colleges. They were given a business simulation to work on and problems to solve.

She noticed that the other candidates in the group were just focused on the bottom line. However, her approach was to consider all aspects of the decision and its impact on others. She received a job offer from the firm and when she returned from this interview she told me about it and said it was then that she realized how special her education was at Salve and how she felt she learned so much more than just business. She was very grateful for that.



“...consider all aspects of the decision and its impact on others.”



“Learning about others teaches about differences but equally as important, it encourages self-reflection...”

Emily Colbert Cairns
Modern and Classical Languages

THE CATHOLIC INTELLECTUAL TRADITION in my works means inquiry. Pursuing knowledge and looking to grow personally and intellectually is central to my goals as a scholar and teacher. In my research I study conversos and crypto-Jews in the Early Modern period. These figures lived hybrid lives as public Catholics and private Jews. I study how these figures negotiated dual identities, a topic that is very relevant in today’s multi-cultural and diverse world.

The works that I study teach compassion and understanding, a crucial lesson that I bring into the classroom. I strive to help students see beyond their own experience and engage with others from different backgrounds and especially those in the Spanish-speaking world. Learning about others teaches about differences but equally as important, it encourages self-reflection, and in that way growth.



Myra Edelstein
Business Studies and Economics

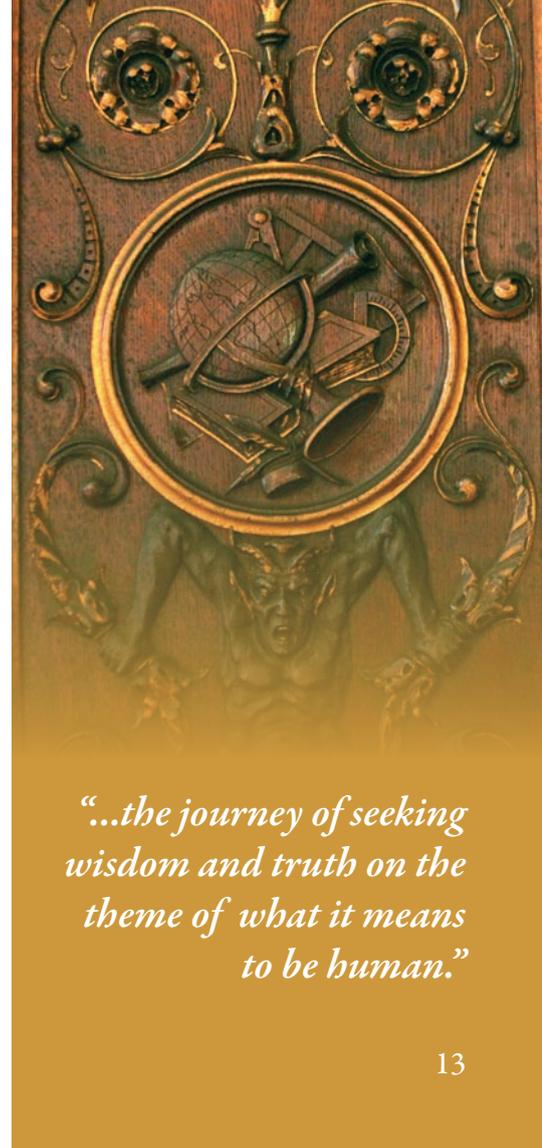
I APPRECIATED THE DISCUSSION SERIES very much because it helped me better understand what the Catholic Intellectual Tradition is and how I can better support our mission in my teaching.

I learned that the Catholic Intellectual Tradition, based in more than 2000 years of dialogue, is, in part, about the journey of seeking wisdom and truth on the theme of what it means to be human. It is about understanding human dignity in a diverse world. It is about the cross-roads of discovering spirituality and intellect. I learned that the Catholic Intellectual Tradition provides space for the discovery of spirituality, truth, wisdom, intellect and the academy.

As a business professor this allows me to teach students that there is more to running an organization, for profit or not-for-profit, than just the bottom line. Catholic Intellectual Tradition gives me the basis for helping my students see that the business and management decisions they make **MUST** have a basis in human dignity. My learning about Catholic Intellectual Tradition helps me emphasize our Mercy and Catholic values in my teaching.



“...the journey of seeking wisdom and truth on the theme of what it means to be human.”





“It is with mathematics that the natural world is described...”

Carol Gibbons
Mathematical Sciences

I RECEIVED MY UNDERGRADUATE EDUCATION at a Catholic college run by Augustinians. We studied the works of Aquinas, St. Augustine, Papal encyclicals, and other similar works to get a foundation in the Catholic Intellectual Tradition. That experience provided a solid basis on which to continue to deepen my understanding of the beliefs of the Church and its role in today’s world. In considering the Catholic Intellectual Tradition, I believe that the word “Tradition” means to continue to read and discuss the ideas of the church fathers (and mothers... St. Catherine and Catherine McAuley, e.g.) and to view them in light of more recent writers’ works, so that the tradition of the church can be seen as a living, evolving entity, responsive to the needs of society.

In the Mathematical Sciences, we rarely have time to think about how mathematics and the sciences relate to the traditions of the church. If a liberal education is about seeking wisdom and discerning truth, then mathematics is right there in the center of that search. It is with mathematics that the natural world is described, from the periodic table to the orbits of planets. The concept of the Infinite is one with which mathematicians have wrestled for centuries, and a struggle shared with theologians and philosophers, who likewise seek to know the unknowable.

Perhaps a course could be offered called “The Catholic Intellectual Tradition” to which each department contributes from its unique perspective. I am envisioning a series of talks by faculty from the various disciplines.



Eileen Gray
Nursing

THE MOST STRIKING PIECE OF THE Catholic Intellectual Tradition for me is the affirmation of human dignity. The goodness of each person is centered on the fact that we are all created in the image of God. Every person is on a spiritual journey that completes them in one way or another. We may journey on different paths in our quest for knowledge and peace. At the end of our journey of self-examination, we will all reach the summit of truth in God's presence.

The Faculty Collegium (2010) addressed human dignity and how we act on it in the classroom, departments, and meetings. Discussions related to "Ex Corde Ecclesiae, From the Heart of the Church. Catholic university objectives are discussed as the source of its unity springs

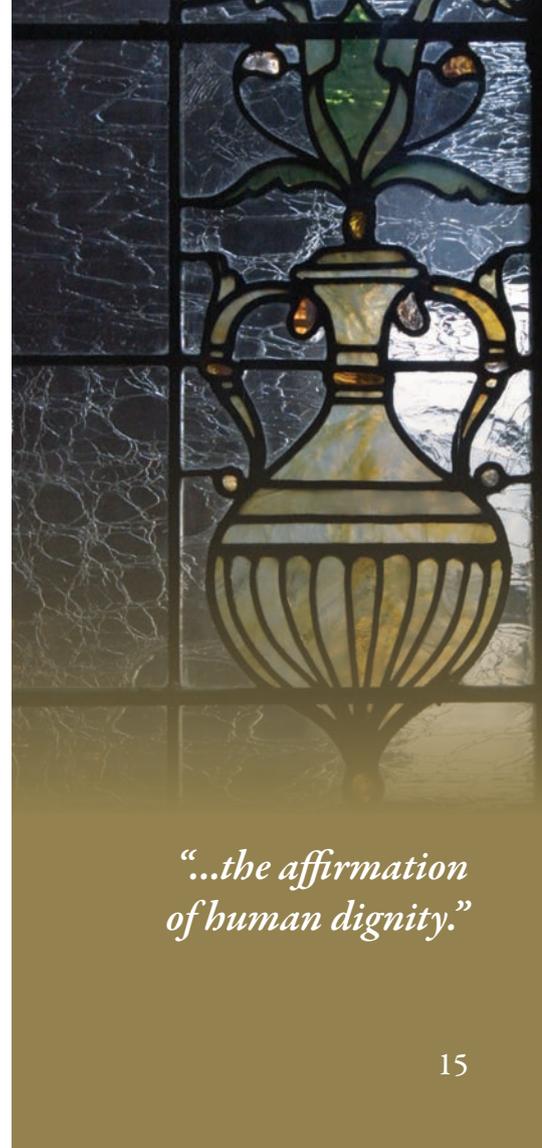
from a common dedication to the truth, a common vision of the dignity of the human person..."

The mission of the Department of Nursing at Salve Regina University states in part, "the department of nursing endeavors to develop professional nurses..... who are committed to human service and social justice." The ANA Code of Ethics for Nurses states that "a fundamental principle that underlies all nursing practice is respect for the inherent worth, dignity, and human rights of every individual."

Nursing is respect of human dignity.



*"...the affirmation
of human dignity."*





“...much like God asks us to trust in his love and follow in his teachings.”

Debra Grosskurth
Nursing

THEMES OF THE CATHOLIC INTELLECTUAL TRADITION can be seen woven into theories of nursing and nursing education. Nursing as a profession is supported by a strong foundation based on truth, respect of human dignity, and lifelong learning. Florence Nightingale, the founder of nursing, was the first to point out the need for increased and continued education for nurses; especially noting nursing as a professional occupation (Stanhope and Lancaster, 2012).

Lifelong learning is a tradition that remains current and continues to be stressed in nursing education today. Here at Salve Regina University we use simulation mannequins to enhance instruction to increase the competency of student performance of procedures prior to practice in the clinical setting. Simulation training enhances edu-

cation and delivery of evidence based practice. Patients rely on nurses and put their trust in the clinical skills that nurses have to facilitate their health care; much like God asks us to trust in his love and follow in his teachings. To be trusted by patients, nurses are required to be truthful, competent, and must continually learn and advance their education and practice. Only through the delivery of safe and competent care can nurses maintain the health, dignity, and over all wellness of their patient populations.

Reference:

Stanhope, M. & Lancaster, J (2012). *Public Health Nursing: Population-Centered Health Care in the Community* (8th ed.). Mosby, Elsevier Sabre Foundation.

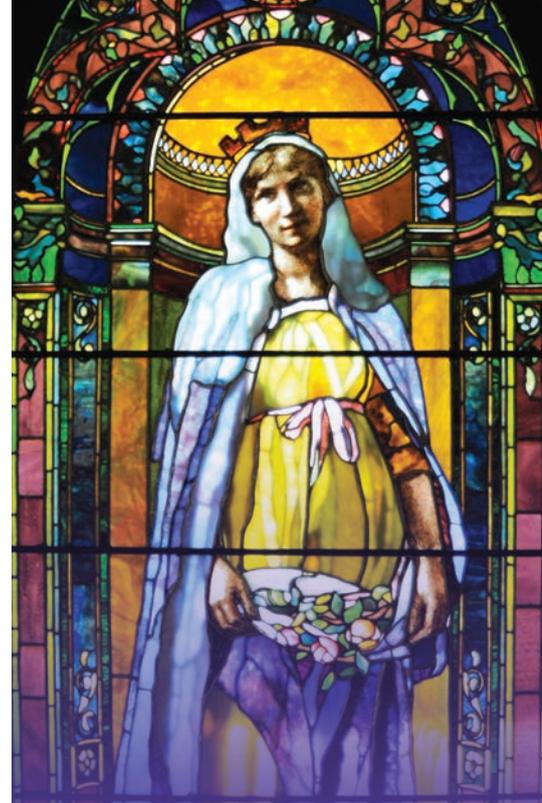


Lindsay Guarino
Theatre Arts

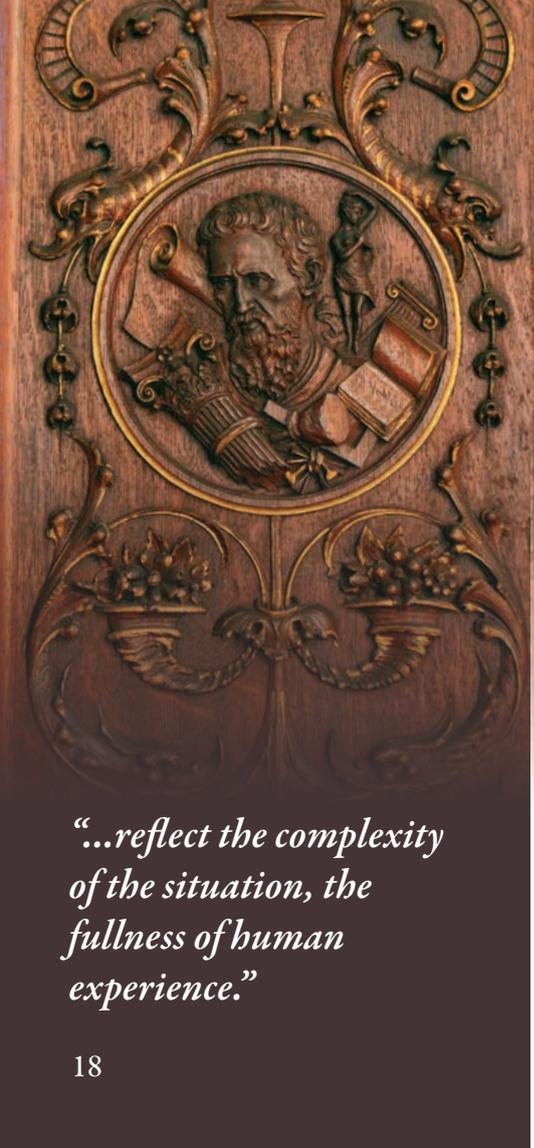
TEACHING DANCE WITHIN THE CATHOLIC Intellectual Tradition leads me to reflect on the words of modern dance pioneer Martha Graham, who lived by the statement “Movement never lies.” At Salve Regina University, I practice a holistic, somatic-based approach in the studio and classroom to offer students a self-guided path in the pursuit of truth and wisdom. Encouraging dancers to dig deep within themselves and uncover what is deeply embedded in the subconscious reveals a multitude of societal, cultural, and personal truths. Dancing is a conversation with oneself, a conversation between body and soul. At the nexus of physicality and spirituality is a powerful place that has the power to transcend. When dancers discover that place they find who they are, aside from ego and form, and recognize their place within humanity.

At Salve Regina University, this manifests itself as students and dancers who are both servants and leaders. Dancers serve their bodies, their community when working together in a group, and also the community when performing on

a stage. They spend long hours in the studio engaged in a craft that is unique in its inability to serve others without treating the self with reverence. But these students are also leaders. They are reaching out and making a difference in the world, through dance. Some are working with underprivileged youth in the Newport community, offering free dance training to those who cannot afford it. One student is volunteering her time to a group of adults with Parkinson’s Disease, using dance as a form of therapy. Still others host an organization on campus called “Let Loose” where they invite children with special needs to train and perform alongside SRU Dance each spring. This attitude of sharing the gift of dance embraces both the Catholic Intellectual Tradition and the mission of Salve Regina University. These students are using dance as a lens for finding truth within themselves, and then turning outward to help create “a world that is harmonious, just, and merciful.”



“...the nexus of physicality and spirituality is a powerful place...”



“...reflect the complexity of the situation, the fullness of human experience.”

Donna Harrington-Lueker
English

WHEN KIM KARDASHIAN AND KANYE WEST command headlines and social media outlets like Gawker or BuzzFeed threaten established news organizations, making a connection between journalism and the Catholic intellectual tradition might seem unlikely at best. News values have changed dramatically and—like it or not—today’s breaking news most likely comes in 140-character Tweets without background or substance or complexity.

But I didn’t become a journalist to write about Kim and Kanye (or Brittany or JLo or Taylor Swift). I became a journalist to try to make a difference—and when I teach jour-

nalism, I have the same objective in mind, and that objective is clearly in synch with the fundamentals of the Catholic intellectual tradition. To be good reporters, my students have to move beyond narrow interests to see the larger picture, the greater context; their job is to seek truth. In their dealings with their sources, they have to respect the dignity of those they interview, and the stories they tell need to reflect the complexity of the situation, the fullness of human experience. The best journalism has always done this. Just witness the work of Pulitzer Prize winners like Sonia Nazario of the Los Angeles Time, who

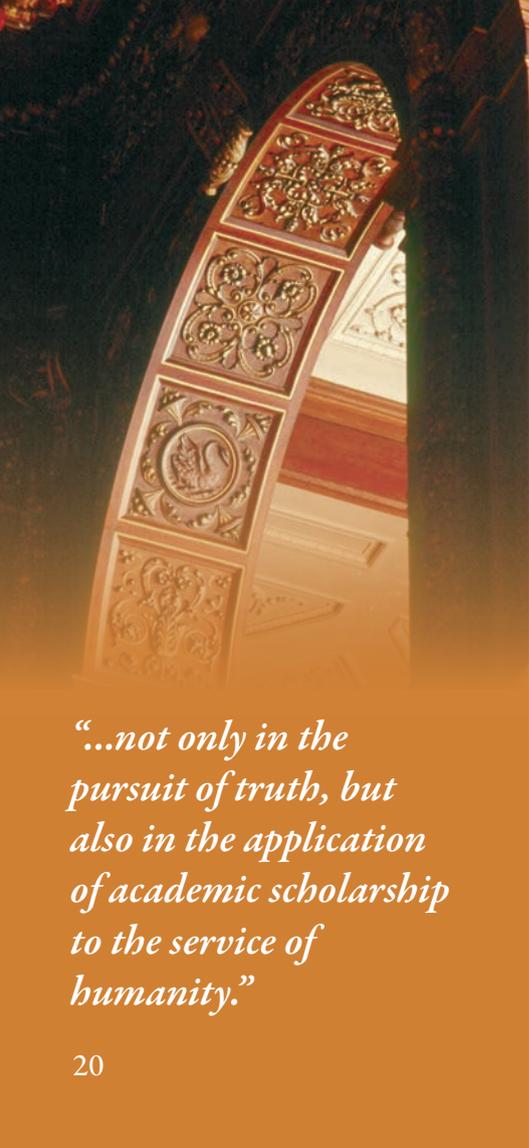
chronicled a Honduran boy's thousand-mile trek to find his family in the United States, or Jim Sheeler of the now defunct Rocky Mountain News, whose poignant and powerful "Final Salute" told the story of a Marine major responsible for notifying families that their sons and daughters, husbands and wives had been killed in combat. In a world becoming increasingly pluralistic and diverse, journalism constantly finds itself in a position of having a dialogue with other cultures (or at least it should).

Finally, I know, too, that no matter what field my students choose to work in—journalism, social media, public relations—the

ethical issues they'll face in this ever-changing media landscape will be legion. In the competition to be first, what happens to privacy and fairness? In an increasingly fragmented media landscape, what happens to justice and a common good? The issues the Catholic intellectual tradition raises are the issues they need to discuss now—among themselves and in the classroom.



*“..journalism
constantly finds itself
in a position of having
a dialogue with other
cultures...”*



“...not only in the pursuit of truth, but also in the application of academic scholarship to the service of humanity.”

William Leeman
History, American Studies

THE BROAD PERSPECTIVE AND SCHOLARLY inquiry that characterize the study of history are crucial to the Catholic intellectual tradition's pursuit of truth. George Bancroft, America's foremost historian during the nineteenth century, wrote that his responsibility as a historian was “to collect truth from trustworthy documents and testimony.” Many students leave high school believing that history is just a list of names and dates to memorize. Students should instead view history as an intellectual challenge that not only broadens their perspective but also develops their ability to think critically, examine relevant evidence, form conclusions, and clearly express those conclusions in written and spoken form.

While many Catholic universities can make a claim to modeling the Catholic intellectual tradition in an academic sense, Salve Regina University is in the unique position of being able to combine the Catholic intellectual tradition's pursuit of truth with the Mercy mission of providing service to others. It is through this merging of the Catholic intellectual tradition and the Mercy tradition of service that Salve Regina's liberal arts programs and professional studies programs can be brought into collaboration and greater dialogue not only in the pursuit of truth, but also in the application of academic scholarship to the service of humanity. One of my goals as a teacher of history is to help my students become engaged cit-

izens who take their civic responsibilities seriously and approach public issues informed by moral principles and concern for the well-being of others. Since the earliest days of the American republic, the founders emphasized the importance of education in a democratic society, which requires the participation of citizens who make informed decisions when selecting their representatives and who make meaningful contributions to public life. Within the global community of the twenty-first century, the perspective on the present provided by contemplation of the past is even more important. An understanding of history helps students become productive members of society by providing them

with the knowledge, perspective, and skills they need to find solutions to complex political, economic, and social problems. Because students can learn important lessons by examining the ideas, values, successes, and failures of individuals and societies of the past, history is an essential part of the Catholic intellectual tradition.





“...the perspectives of people with a variety of backgrounds have to be included...”

Anthony LoPresti
Religious and Theological Studies

WITH A SPECIALIZATION IN ETHICS, I feel very much at home within the Catholic Intellectual Tradition (CIT) for two important reasons. The first reason is methodological. When it comes to important social issues today, any kind of credible ethical reflection is necessarily multi-disciplinary. Whether the subject is immigration reform, modern warfare, environmental stewardship, reproductive technologies, social networking, or virtually any contested issue, the perspectives of people with a variety of backgrounds have to be included if the ethical reflection is to be credible to a wide audience. I cannot do my job unless I am able to read, appreciate, and respond to those who come to these issues from a variety of disciplinary and experiential perspectives. The CIT encourages this kind of dialogical approach because its method, too, is multi-disciplinary.

The CIT is in pursuit of the truth and it welcomes insight wherever it can be found. Because the tradition holds that faith and reason are complementary and not opposed, the reasoned conclusions of anyone, regardless of background and specialization, are integrated into the discussion. Faith does not “trump” reason, and is perhaps modified based on what reason can establish. The CIT teaches me, as an ethicist, to be open to all perspectives, even those which challenge my own values and conclusions. While the church has sometimes dragged its feet and resisted change fiercely, this history nevertheless urges us towards dialogue and away from a defensiveness that often springs from a desire to protect vested interests.

The second reason I feel at home within the CIT is because of the actual content it brings to the discussion of ethical matters.

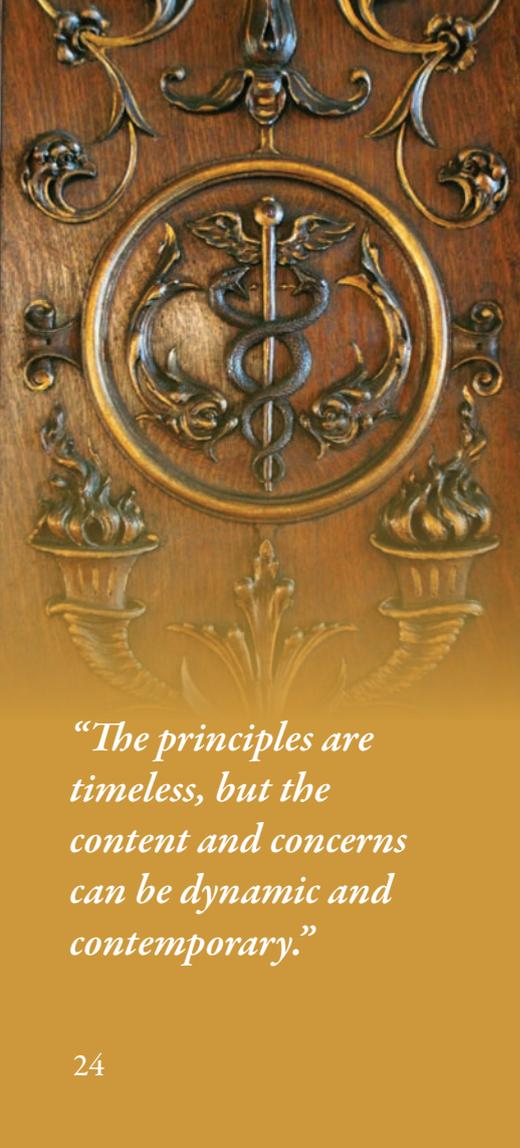
American culture is one in which moral individualism has become quite prominent. By that I mean that it is common for persons to come to ethical conclusions not so much through an objective line of reasoning that springs from widely-held principles or values, but rather by relying on one's personal sense of right and wrong, usually shaped by an individual's particular life experiences and the cultural forces that surround us. Being a person who tries to think critically about commonly accepted cultural wisdom, I appreciate the CIT's enduring emphasis on the obligation to work for the common good, on the rights and dignity inherent in every person (regardless of the foul deeds one may have committed), on a preferential option for the poor, on the priority of environmental stewardship over unfettered economic growth, and on the imperative

of justice even when it means accepting limitations so that others have a chance to flourish. These ideas, of which I have named only a few, permeate the CIT and call forth our better selves. They are a reminder that good ethics do not necessarily flow from unrestrained market forces or maximized individual freedom. The CIT points to a multi-layered good that does not stop at material prosperity, but takes in the quality of relationships and the transcendent aspirations of the human spirit.

By engaging in a wide-ranging, multi-disciplinary conversation that makes room for the values and themes found in the CIT, I am a better informed and more thoughtful ethicist and teacher.



“...emphasis on the obligation to work for the common good, on the rights and dignity inherent in every person...”



“The principles are timeless, but the content and concerns can be dynamic and contemporary.”

Mary Lou Lyons
Nursing

MY CONCEPT OF THE CATHOLIC INTELLECTUAL TRADITION was limited prior to my participation in the discussion group led by Sr. Leona Misto and Dr. LoPresti. I suppose I pictured students and a professor sitting around an old oak table; in a tapestry draped, stonewalled classroom, discussing Aristotle, Dante or Thomas More; perhaps in Latin. I found this image appealing, but not connected to the courses I taught. How could pharmacology, genetics or maternity nursing be related to this concept of the Catholic Intellectual Tradition?

Through the readings and discussions I learned that this tradition was quite dif-

ferent. The principles are timeless, but the content and concerns can be dynamic and contemporary. I now think the Catholic Intellectual Tradition calls us to value knowledge, respect other cultures and religions, to be responsible for the well-being of others, and to bring knowledge to the world around us.

This past semester I gave the students a new assignment in the maternity portion of the pediatric/maternity course. The students were to do a group presentation on one of the following topics; maternal mortality, neonatal mortality or preterm birth. The students were to focus on international concerns for the presentations on ma-

ternal mortality and newborn mortality, while the United States was the focus of the presentations on preterm birth. With the help of Ingrid Levine the students gathered information on different countries, health care systems, environmental and societal issues. In their presentations the students included environmental issues such as lack of access to clean water to cleanse instruments and lack of solar powered lamps to provide light for births. Cultural issues were included when students described how trained midwives can make a significant impact in Afghanistan, but women need permission from the male head of the family to train as a midwife. In

Africa there are concerns with child brides and female circumcision. The students found a variety of health care systems and examined the effects of simple interventions. The presentations were wonderful and gave the students a broad understanding of how society and healthcare interact, and how the lives of women and children can be saved.

A photograph of a stone archway and a large stone sphere on a pedestal, set against a background of green foliage and a brick building. The image is partially obscured by a large, semi-transparent golden-brown rectangle that serves as a background for the quote.

*“..broad
understanding of how
society and healthcare
interact..”*



“...celebrates the uniqueness of each cultural group and its contribution to the community.”

Jon Bernard Marcoux
Cultural and Historic Preservation

I SEE THE CATHOLIC INTELLECTUAL TRADITION as a constantly unfolding conversation between faith and reason that reflects the desire to seek truth in its ultimate source. As an anthropological archaeologist, I engage with this tradition in my attempts to understand our shared human past and to teach an appreciation of the global and temporal diversity of human culture.

The Catholic intellectual tradition informs my research addressing Native Americans and enslaved Africans in 17th century Colonial America - groups whose voices are keenly absent in our written histories of the period. The goal of my current field project is to document how these groups adapted to the violence and oppression of plantation life through practices of solidarity. In the cast-away scraps of daily life, small fragments of handmade pottery vessels and food remains, one can see the persistence of centuries-old

cultural traditions brought by Native Americans and Africans to colonial plantations. This persistence in the face of unimaginably inhumane treatment speaks to the uniqueness and dignity of human life.

I also try to carry the tenants of dignity and social justice into the present and future by incorporating them into my cultural and historic preservation classes. I stress to our students that the cultural heritage of any city or town is multivocal, revealing that place’s diverse social, economic, cultural, and religious roots. I teach that the main responsibility of preservationists is to protect and convey the importance of a complex yet shared past – one that celebrates the uniqueness of each cultural group and its contribution to the community.



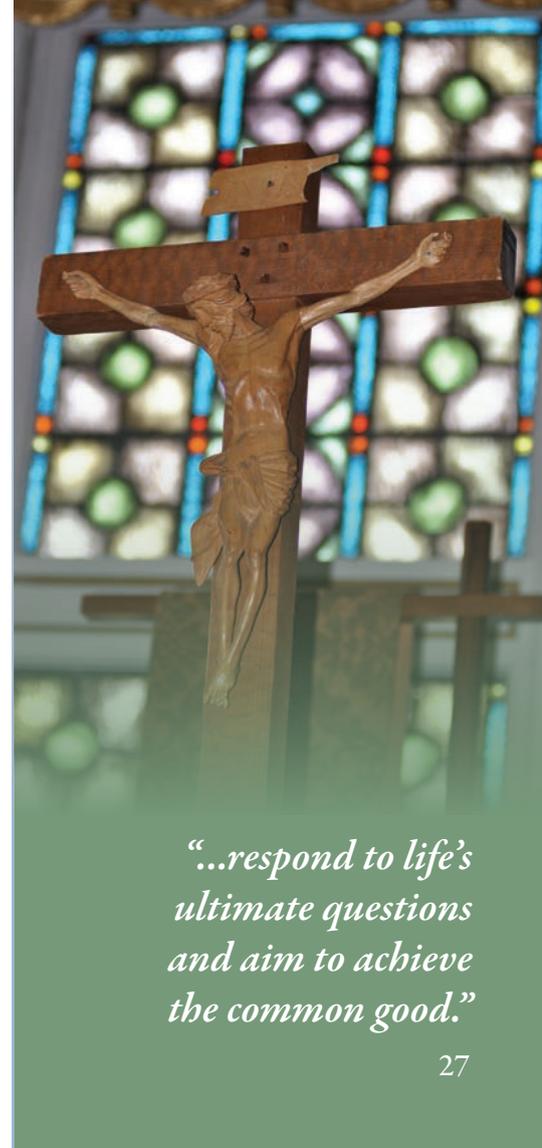
Sister Marta McDonnell
Religious and Theological Studies

AS A LIBERAL ARTS INSTITUTION OF HIGHER education Salve Regina University seeks to search for truth, for meaning in life, and justice for all through the resources found in the Catholic Intellectual Tradition.

In a spirit of openness and mutual dialogue, all disciplines can contribute to the search for truth contained in the Catholic Intellectual Tradition regardless of religious belief. Catholics, non-Catholics, and all who seek the truth, participate through their experience, insights, and knowledge in fostering the Catholic Intellectual Tradition. In this process wisdom and tradition from the past are critiqued, analyzed, and their relevance re-ordered, if appropriate, in order to respond to the signs of the times given the emergence of pressing societal and cultural issues. Through rigorous intellectual inquiry, scholarship, and critical thinking all members of the university community are encouraged to probe the riches of the Catholic Intellectual tradition as these respond to life's ultimate questions and aim to achieve the common good.

In the Catholic Intellectual Tradition faith and reason interface and complement each other, that is, faith seeks understanding. This tradition promotes the dignity of the human person created in the image of God and revealed in the person of Jesus Christ.

As a refinement of the Catholic Intellectual Tradition, a Catholic university in the Mercy tradition, "implies that the Mercy lens is the primary lens through which experiment and research, scholarship and artistic expression, teaching and learning, reflection and service are approached and viewed." (Conference for Mercy Higher Education) The guiding principles of the Catholic Intellectual Tradition make the critical concerns of the Sisters of Mercy a priority: eliminating racism and violence, addressing women seeking fullness of life in the Church and community, maintaining a sustainable environment, and being in solidarity with immigrants.



"...respond to life's ultimate questions and aim to achieve the common good."



“We all continue to learn from studies, life and each other.”

Arlene J. Nicholas
Business Studies and Economics

THE CATHOLIC INTELLECTUAL TRADITION supports my own personal beliefs of respect for all people, fairness toward others, and education of relevant academics and ethics. The liberal arts prepares students with a well-rounded knowledge of skills and philosophies. I am also privileged to be a Salve graduate!

Lifelong learning is encouraged through dialogues with and among students. My research is facilitated with development funds that allow me to present and attend national and international conferences where I can share and learn from other colleagues in the fields of management, technology and education.

Students are the most important piece of Salve Regina’s commitment to truth and growth. This is emphasized to students through courses, clubs, community and international service projects, fundraisers and campus interactions. Students, faculty and staff are challenged to be their best selves. It is a pleasure to teach, guide and collaborate with students to become responsible citizens of the world. We all continue to learn from studies, life and each other.



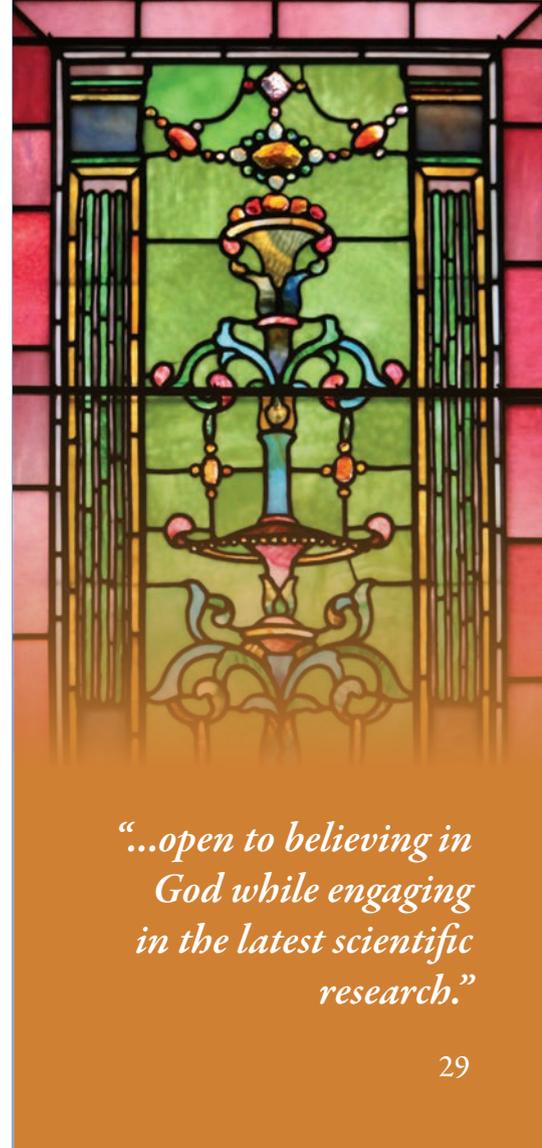
John Quinn
History

I SEE THE CATHOLIC INTELLECTUAL TRADITION (CIT) providing the framework for our curriculum. Rooted in Theology and Philosophy, the CIT examines how faith and reason complement one another. By taking matters of faith seriously, the CIT avoids the secularist mindset that is now predominant in so many universities. At the same time, by taking reason and critical inquiry seriously, the CIT avoids a fundamentalist mentality that can become dominant in religious institutions. By striking this balance, the CIT enables students (and the rest of the university community) to be open to believing in God while engaging in the latest scientific research. It should also help students get a better understanding of themselves and the part they should play in responding to the serious challenges facing their society.

While Theology and Philosophy are central to the CIT, many other disciplines are associated with it as well. History seeks to use reason to find the truth about our past. Historians always acknowledge that they cannot fully reconstruct any prior period, even the recent past. Thus, while historians avidly pursue truth, they recognize that their efforts to chronicle the past are always incomplete and will need to be revised by others. Even so, historians can help students get a better grasp of the world around them and help them learn both from the mistakes and the wisdom of past generations.



*“...open to believing in
God while engaging
in the latest scientific
research.”*





“...construct a decent working ethic and to be mindful especially of the strengths and weaknesses...”

Sister Marialyn Riley
Theatre Arts/English

ONE OF THE DEEP-SEATED VALUES OF the Catholic intellectual tradition is the acceptance of, or, at least, attempt to understand individuals different from ourselves.

When I think of how I try to implement our own Catholic intellectual tradition in the classroom, I reflect especially on my Introduction to Theatre. The course is a core complement in the Visual and Performing Arts offered each semester. The classes are made up mostly of freshman, but also have some sophomores and a few juniors and seniors. This particular assignment is placed early in the semester basically to set a tone in a discipline with an already competitive and often misunderstood reputation. Routinely, students

watch each other closely to see who has the talent. I really try to dispel this attitude along with the fear of opening oneself up to another.

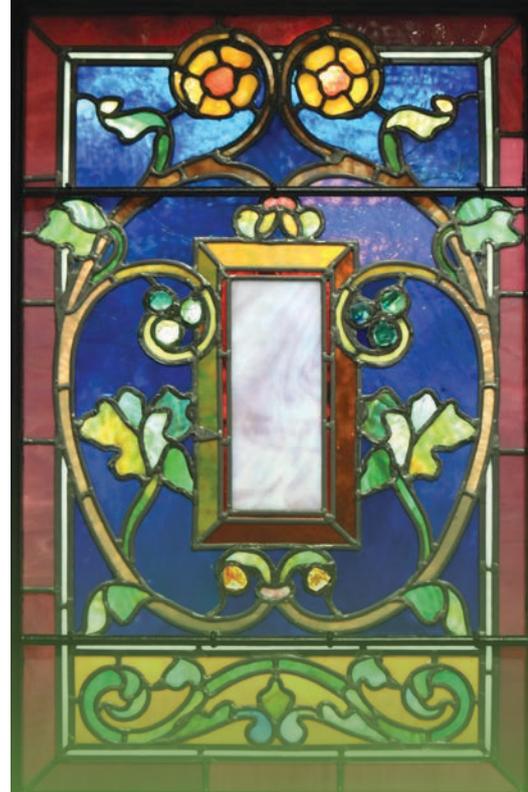
The class is given an acting assignment with 2, 3, or 4 students to each group. It is offered on our first class session. The students have 3 weeks in which to choose a scene from a play (not a film) and plan the rehearsal times – all outside of class time. The groups memorize the lines and do their own motivated stage blocking as best they can. An important instruction in this exercise is that they treat one another fairly and kindly no matter what the subject matter or what the character’s behavior in the scene. In addition, each group needs to construct a decent working ethic and to

be mindful especially of the strengths and weaknesses of each student in the group.

What is also difficult for students is to play well a role that that goes against some of what they represent to themselves. This exercise helps them to take a closer look at their own values and behavior and to revisit some of their own ingrained ideas. Some of this can lead to a class discussion such as prejudicial thoughts that we harbor often without even realizing it.

I try other exercises in other classes; however, this one seems to be most immediate and more reliably sets the tone early in the semester. Also, it is the one that masks itself under the students' absorption with getting the scene itself right. With this assignment, I find over and over

that the students try to be patient with and accepting of a student who displays a difficult personality for various reasons. I have learned a great deal from the students just from this one assignment. It tends to remind all of us of important yet often forgotten concepts inherent to good working relationships and an underlying teaching of the Catholic tradition regardless of one's belief persuasion.





*“...a mutual exchange
and enrichment
flowing in both
directions...”*

Joël Z. Schmidt
Religious and Theological Studies

IN ONE OF ITS ASPECTS, THE CIT SEEKS to establish intellectual coherence within the Catholic tradition itself, e.g., in relation to the diverse and even conflicting voices heard within the tradition beginning with the biblical materials and continuing through every historical period. Are there apparent contradictions that can be resolved with an innovative organizing schema, or higher (or lower) levels of abstraction? In conflicts between opposing viewpoints, what constitutes legitimate and even energizing disagreement, and on what matters is a decision required as to what constitutes “the Catholic tradition”? Put another way, what are the key boundary identity markers that create the

space within which legitimate diversity can flourish? How do perspectives change and develop over time, and what theological rationales can be provided both to justify such changes and also to ensure a kind of analogous similarity within the entire movement over time?

In another of its aspects, the CIT engages the world around it from the perspective of its core symbols, beliefs, insights, and practices, etc., responding to intellectual, cultural, political, economic, etc., world developments. A significant aspect of this activity is hermeneutical: viewing the world situation through the lens of the core symbols, beliefs, etc. of the CIT, what aspects become salient, what issues

become prioritized, what lines of research are suggested? This activity may also helpfully assume “dialogue” as a foundational/guiding symbol, since the interaction of the CIT and the world situation does not in any way follow a uni-directional “question-response” pattern. There is, rather, a mutual exchange and enrichment flowing in both directions between the CIT and the cultural, intellectual, etc., developments of other traditions and disciplines at ever-increasing levels of complexity, in the service of increasing our understanding of self, world, human other, and Divine other.

In addition, it is important to recognize the dialogical interaction between

the two broadly-sketched impulses listed above: changes in self-understanding arising from new advances in internal intellectual coherence will affect the engagement of the CIT with other traditions and movements, and likewise the external exchanges in which the CIT engages can feed back upon and alter its own Catholic self-understanding. So, the CIT is a dynamic, multi-polar, interactive system, rooted in a particular tradition while remaining open to others in the mode of dialogue, with the attendant opportunities/challenges/risks of enrichment/transformation resulting for all of the parties involved.





“...hold strong to the belief that doing the right thing is simply, important, and at a higher level, sacred!”

Michael Thombs
Business Studies and Economics

BUSINESS STUDENTS WHO WISH TO EMBRACE Mercy and practice the tenants of Catholic Intellectual Tradition (CIT) must be willing to face continuous life-long decisions in their own business practices. Challenges mount on several fronts, the most serious is the struggle to hold a competitive edge in the markets while holding true to primary concerns about employee benefits, protection of the environment, unethical immigration hiring practices, electronic privacy and surveillance, customer service and honesty in advertising. When the competitors run off to foreign soil where they

can pollute, use the equivalent of slave labor, bribe politicians, monitor and treat employees as robots, and blatantly lie through false advertising, it becomes nearly impossible to win contracts based on economic bottom-line alone. Ethical business practitioners can only hope that in the end, people of good will, will hold strong to the belief that doing the right thing is simply, important, and at a higher level, sacred! Someone once said, “there is nothing wrong that cannot be fixed by that which is right.”

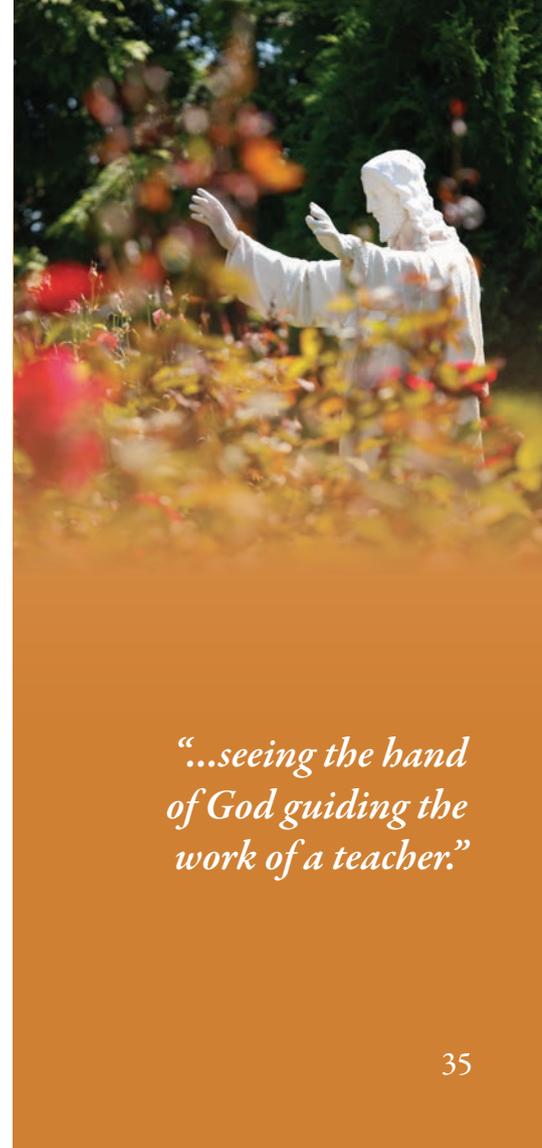


Kathleen Vespia
Education

THE CATHOLIC INTELLECTUAL TRADITION guides every aspect of my teaching and research in teacher preparation at Salve Regina. Teacher preparation has one goal: to prepare our graduates to create an educational environment that fosters student learning. In the classroom and through their clinical work in the field, our preservice teachers learn that the power of a Professional Learning Community, of building relationships with students, of having in-depth knowledge and passion for their content area, and of recognizing the inherent talents and strengths of all their students. All of these essential “learnings” reflect basic elements of the Catholic intellectual tradition, including, recognizing human dignity that lies in all by unlocking the mysteries that surround each child by identifying and responding to his or her needs, celebrating learning, engaging in interdisciplinary learning, and creating a community that fosters

love and respect. In essence, seeing the hand of God guiding the work of a teacher.

My collaborative research with Salve’s pre-service teachers in the area of dropout prevention provides a rich learning opportunity for students in social justice. They learn, first-hand the dire social, economic, and health related consequences for students that drop out of school. They have an opportunity to help create a delivery system that is built on research-based knowledge and is just and merciful. With a dropout rate in Newport of almost 30%, there is much work to be done to support local students many with diverse cultural identities and learning needs. Salve Regina, through its partnership with Newport Public Schools, can play a valuable role examining and improving the delivery of educational services to students and their families.

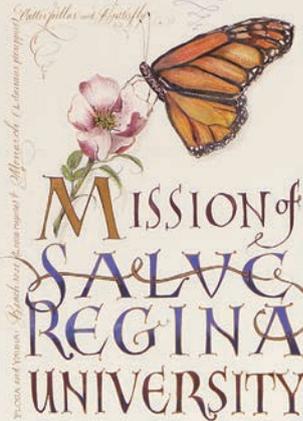


*“...seeing the hand
of God guiding the
work of a teacher.”*

AS A COMMUNITY THAT
WELCOMES PEOPLE OF ALL BELIEFS,
SALVE REGINA UNIVERSITY,
a Catholic institution founded by the
SISTERS OF MERCY, seeks wisdom and
promotes universal justice.

THE UNIVERSITY THROUGH TEACHING AND RESEARCH
prepares men and women for responsible lives by
imparting and expanding knowledge, developing
skills, and cultivating enduring values. Through
liberal arts and professional programs, students
develop their abilities for thinking clearly and
creatively, enhance their capacity for sound
judgment, and prepare for the challenge of
learning throughout their lives.

In keeping with the
traditions of the Sisters
of Mercy, and recognizing
that all people are stewards
of God's creation, the
University encourages
students to work for a
world that is harmonious,
just, and merciful.



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REGINA
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2000 and beyond. Book by [unreadable] Illustration by [unreadable]



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