

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

VERITAS



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

THE MISSION

The Bishop John S. Cummins Institute for Catholic Thought, Culture and Action seeks to deepen appreciation among all constituents of the campus community for the beauty, wisdom, vitality, and diversity of the Catholic Tradition. We do this by:

Fostering a conversation between the Catholic tradition and contemporary intellectual life.

The Institute understands the tradition of Catholic higher education as one of providing a context in which *fides quaerens intellectum*, “faith seeking understanding,” can take place. The Institute is a resource for integrating the search for faith and reason throughout the curriculum and the academy.

Promoting a sacramental understanding of reality and the vision that this world is “charged with the grandeur of God.”

The Institute understands that Catholic faith is not about the intellect alone, but that it manifests itself also in rich and varied cultural expressions: in liturgy and ritual, in literature and art, in music and dance, as well as in our daily lives as a campus community.

Supporting all members of the community in leading lives that are respectful of human dignity and responsive to social justice concerns.

The Institute promotes the principles of Catholic Social Teaching and endorses initiatives developed by its representative groups and other members of the community that aim to inculcate habits of the heart and faith and zeal for transforming lives.

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The pictures in this issue of *Veritas* are of summer 2011, *Vandu Paaruvu*.

“Come and See” is an international immersion program for Christian Brothers and Lasallian Partners in the San Francisco District to engage with Brothers and students in the Delegation of India and Colombo.

Staff and faculty from Saint Mary’s College served in Sri Lanka and India this summer by teaching English, computer science and assisting with labor projects. They lived with the Brothers and joined them for meals and daily prayer.

This experience gave participants an increased awareness and renewal of commitment to the Lasallian worldwide mission. They developed emotional and intellectual connections with these educational communities that serve the poor.

2011 SMC Participants:

Elizabeth Smith, *College Communications*, is sponsoring an English tutor for students in the Lasallian Children’s School, Sri Lanka

Carmel Crane, *CaTS*, developed a blog that provides information about Sri Lanka.

Cynthia Ganote, *Sociology*, plans to build her experience in Sri Lanka into her curriculum and future sabbatical studies.

Cynthia Cutshall, *Counseling and Psychological Services*, hopes to volunteer to teach in India in the future.

LETTER FROM THE CHAIR

Dear Readers,

So many things conspire these days to make our Church a true global community. The frequency and volume of digital news reports, the international meeting ground of World Youth Days, and the worldwide efforts to ameliorate the plight of large groups of people suffering from manmade and natural want, to name but a few.

Our feature essay in this issue addresses the challenges and opportunities for the Church in the new global era. We bring to you, with permission of the author, a lecture given by the former secretary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Archbishop Agostino Marchetto, delivered to the members of the Rome Conference of the Association of Catholic Colleges and Universities in the summer of 2010. Archbishop Marchetto addressed the question of how we in American Catholic higher education welcome international students. In so doing, he gave a wide scope to what is currently happening in global higher education. He reminded us that today's students are the 'First Globals', young women and men "shaped by the borderless world of the internet, social-networking, and email," and urged us to consider the importance of the role of Catholic colleges in helping to shape the positive experiences of these same young people from other parts of the world when they first encounter their peers and others on our campuses. His essay is couched throughout with pastoral insight.

Readers will also find a review of a book by Donna Orsuto, a professor at the Institute of Spirituality in the Gregorian University of Rome. Professor Orsuto is also the founder and director of the Lay Centre, a community residence for international lay students studying at one of the Roman universities. Her book is entitled, *Holiness*, and gives a contemporary and prophetic account of its subject. The author begins with the daring proposition that sanctity is a universal call.

I am happy to announce that this year's Montini Fellow will be Dr. Richard Yanikoski, the former president of Saint Xavier University (1994-2003) and the Association of Catholic Colleges and Universities (2005-2010). Dr. Yanikoski is now enjoying retirement pursuits but has generously accepted the Institute's invitation to be our Montini Fellow and to spend a few days with us sharing his understanding of Catholic higher education. His major address to the campus will be on Wednesday, 26 October, at 12:40 p.m. in Hagerty Lounge.

The Institute looks forward to a dynamic year of dialogue with the campus community and among its members and is ready as ever to be of service to our community, the Church and society in whatever way we are called upon and able.

Sincerely yours,

Brother Charles Hilken, FSC
Chair

UPCOMING CAMPUS EVENTS:

College Liturgical Arts Committee Conference,
1 October, featuring Bob Hurd

Montini Fellow's Visit,
24-27 October, featuring Dr. Richard Yanikoski

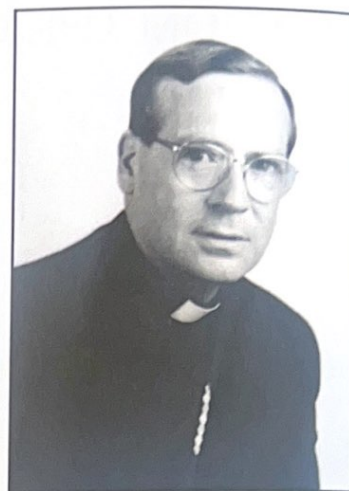
Newman Conference,
27 October

HIGHER EDUCATION IN A GLOBAL CONTEXT: A PAPER FOR THE ASSOCIATION OF CATHOLIC COLLEGES AND UNIVERSITIES

ROME SEMINAR

24 JUNE 2010

BY ARCHBISHOP AGOSTINO MARCHETTO



(1) Introduction.

Yet again, I am delighted to be with you and thank you for your invitation once more to be able to share with you some thoughts on higher education within a global context. As many of you will know part of our work at the Pontifical Council for the Pastoral Care of Migrants and Itinerant People is to study, monitor and propose ecclesial pastoral responses to the growing phenomenon of human mobility. Among the nine different sectors with which we are occupied is one that exclusively looks at the needs and concerns of foreign students. It is from their perspective that I would like to share with you some thoughts which I hope will be useful to you who are educators and pastors. I would, in particular, also like to draw some thoughts and observations from the Encyclical *Caritas in Veritate* of Pope Benedict XVI, published last year. While the encyclical offers a comprehensive treatment of “authentic human development” and what promotes and threatens it, such as the elimination of world hunger, the safeguarding of the peace and stability of the planet, the direct threats on human life and dignity and that which undermines genuine hu-

man development, there is much that is proving to be an important source for our reflections on migration and a real pastoral theology based on love and truth. Pope Benedict also offers us a complex and distinctive assessment of globalization, reaffirming that

globalization... is neither good nor bad. It will be what people make of it. We should not be its victims, but rather its protagonists, acting in the light of reason, guided by charity and truth.... It is necessary to *correct the malfunctions*, some of them serious that cause new divisions between peoples.... The transition inherent in the process of globalization presents great difficulties and dangers that can only be overcome if we are able to appropriate the... ethical spirit that drives globalization towards the humanizing goal of solidarity.¹

(2) The global revolution of mobility in higher education.

Pope John Paul II said, "To belong to a university community... is to stand at the crossroads of the cultures that have formed the world."²² Today higher education has entered an unprecedented period of globalization with what has come to be known as 'knowledge economy' forcing people to move into other worlds and cultures. Increased global migration and student mobility have consequently resulted in a greater diversity in education. Nations are plowing enormous sums of their capital into the development and expansion of tertiary learning and research at every level. Over the past decades universities have progressively found themselves at the forefront of new global thinking. Today possessing knowledge and having the ability to put it to use are seen as absolutely critical to both personal and societal development. The improvement of a skilled and globally attuned workforce is a key ingredient to competitiveness and prosperity which is both international and global. Higher

education is now seen as the main provider of such labor in addition to the need for constantly developing new ideas, technologies, methods, products and services which are essential for future economic growth.

Academic migration is not a new issue. In fact it is as ancient as the institutions themselves. Since the Middle Ages academic fluidity between both professors and students has been a major feature of learning. However, what is different today is that what was initially on a European scale has now expanded into a mass global movement which crosses a whole range of borders and institutions. However, in the words of Pope Benedict, "As society becomes ever more globalized, it makes us neighbors but does not make us brothers."²³ The Pope is keen from the outset of his Encyclical to remind us that a true global interconnectedness and society must have an "authentic human development which concerns the whole of the person in every dimension" and that "the primary capital to be safeguarded and valued is man, the human person in his or her integrity."²⁴



(3) Foreign students – an overview.

UNESCO reports that there are now 138 million students worldwide seeking degrees which is in itself an increase of 40% in the past decade. It is said that there are possibly more people today participating in higher education than collectively have been to university in all of history. New universities are springing up at a rate till now unknown and access to tertiary education is becoming for many not just a far off aspiration but an achievable reality. Over the past decades the monopoly of the ancient and elite universities has been slowly broken. This has been coupled together with the arrival of literally thousands of international students integrating within the diverse populations of host countries which are themselves often the product of several generations of migration. In 2009 there were just under three million students enrolled outside their country of origin, a 50% increase within the last ten years. Traditionally more than 90% of foreign students have enrolled in institutions in countries that belong to the Organization for Economic Cooperation and Development (OECD) with the main destinations being the United States of America, the United Kingdom, Germany, France, Australia and Canada. Today the choice of academic disciplines and institutions, both for study and research, between students and professors bring not only vast benefits but also new and evolving challenges. Nevertheless these traditional countries both of origin and destination and now being confronted by a multiplicity of factors and governments, and institutions are needing to rethink structures, courses and collaboration. Moreover, a recent study has suggested that the total demand for international student places will exceed 7.5 million by 2025. Higher education is thus entering new, yet exciting territory which no one can ignore.

New forms of collaboration and exchanges are being increasingly developed that create an interconnectedness hitherto unknown. The

spending of time abroad during an academic career or a period of study is now seen as desirable or even essential in acquiring the necessary skills and gaining experience needed for the 21st century. Dynamic and multidisciplinary approaches are part of the core values at the heart of the new educational courses.

(4) Brain drain vs. brain gain.

For many developing countries, their future not only lies in political stability but in economic growth. This largely depends not just on physical aid to meet immediate needs but also in the development of education systems and the preparation of the finest minds. Much effort has already been spent in the expansion of primary and secondary education being made available to all. However, access to tertiary education has not always been available or desirable. For well over a century, since the highpoint of colonialism, some third world students have been given access to higher education abroad along with their European and American counterparts. This has now extended along with the building of national universities in almost every country. As these new universities continue to develop it is still seen as advantageous for the most able, though not exclusively so, to avail themselves of the world's larger and better universities. Here Pope Benedict reminds us that "Greater solidarity at the international level is seen especially in the ongoing promotion—even in the midst of economic crisis—of *greater access to education*, which is at the same time an essential precondition for effective international cooperation. The term 'education' refers not only to classroom teaching and vocational training—both of which are important factors in development—but to complete formation of the person."⁵ However such access to education, particularly at a tertiary level, carries its own risks when students from poorer and developed countries seek such education outside the confines of their national borders, particularly in the 'First World'. What has now come to be known as

'brain exchange' and 'brain drain' need to be equally weighed up against each other and written into any financial equations by any government or institution sponsoring student study outside of national borders. Nowadays this has become part of the cost in upgrading the human capital of youth. Furthermore, some governments and sponsorship countries have attempted to overcome such hemorrhage with written contracts that bind students to return and work in their country of origin. While this ensures a growing home work force it can often conflict with freedoms for research and other forms of employment. Moreover it should also be noted that migrants serve as important sources of income for stability and development through the sending of remittances. These reached 328 billion US dollars in 2008, with India, China and Mexico retaining their position as the top recipients of remittances among developing countries. What percentage come from former foreign students who have settled as a professionals into academic life, research or work related to their studies is not known. But international student flows can create mutual gains. Once again Pope Benedict recognizes these tensions attesting that

Foreign workers, despite any difficulties concerning integration, make a significant contribution to the economic development of the host country through their labor, besides that which they make to their country or origin through the money they send home. Obviously, these laborers cannot be considered as a commodity or a mere workforce. They must not, therefore, be treated like any other factor of production.⁶

If we were to take the U.S. as an example, foreign national students have focused on the sciences, engineering, technology and mathematics, and in these they are disproportionately

represented. According to statistics, 60% of all engineering doctorates, 50% of those in mathematics, computer sciences, physics, and economics and 40% in agricultural sciences are obtained in the USA. In the last decade of last century those who were Asian born and had obtained college degrees in the USA rose from 141,000 to 460,000.⁷ Two thirds of foreign citizens who received science and engineering doctorates in 2003 were still living in your country in 2005. Five year stay rates for Chinese was put at 92% and Indians at 85%. However while much has been said about the brain drain (and we are now also speaking of 'care drain'), however it would seem as if there is at present some reversal in the tide. A survey completed last year within the US suggested that Chinese students strongly felt that their best job prospects were not in the host country of their study but rather back home in China itself.

(5) From economic commodity to instruments of global development.

For a considerable period much emphasis has been put on the recruitment of foreign students as part of a collective approach to create finances for individual universities, largely through the charging of higher fees and also to generate national income. Some universities have clearly allotted places over and above home students, primarily as a means of finance with governments recognizing only too clearly the contribution made by these students to their national economy. For instance, last year foreign students in the United States contributed \$15.5 billion US dollars to the economy. In Great Britain the contribution was also substantial, standing at £12.5 billion UK Sterling and in Australia, \$15.5 billion Australian dollars. None of this includes future economic potential should a student choose to stay on, more permanently, within the host country of study. There is real danger that many foreign students (as would be migrant workers) can be considered by their host country as primarily economic

commodities. *Caritas in Veritate* is very clear in affirming that “Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance.”⁸

However, governments and universities are increasingly recognizing and emphasizing that other important factors are currently interwoven with the recruitment and presence of foreign students. It is now well identified that there is a link between national economic success and strong universities. It remains however the question for this and successive generations whether this can also be translated into a means of global development and peace, for, in the words of Richard Levin, President of Yale University:

Few instruments of foreign policy are effective in promoting a stable and peaceful world as welcoming international students to one’s universities.⁹

He continued by adding:

As never before in their long history, universities have become both instruments of national competition and instruments of peace. They are the locus of the scientific discoveries that move the economy forward, and the primary means of educating the talent required to obtain and maintain competitive advantage.¹⁰

Quite simply, today’s students are tomorrow’s future, and today’s foreign students are part of tomorrow’s global peace and justice. Thus the university is increasingly being understood as a major public good and a contributor to social and global stability.

Global problems threaten our collective future, peace and stability – nuclear proliferation, terrorism, financial instability, poverty and hunger, disease and health, climate change, population movements and dispersals are demanding ever more specialized study, analysis and policy making. Interconnected global factors are now part of the solutions and the universities will be in the forefront of addressing global issues in a more deliberate coordinated effort than ever before.

We might then ask of ourselves the extent to which academic mobility and the presence of foreign students in the milieu of higher education enhance such a view. If the presence of students from different backgrounds and cultures are a major force for world good, what are our universities doing to create an environment that nurtures the best individuals and allows future ‘knowledge workers’ to learn from one another, take responsibility and to compete globally.

For this we need to return to the vision of Pope Benedict in *Caritas in Veritate* who has this to say:

Peace-building requires the constant interplay of diplomatic contacts, economic, technological and cultural exchanges, agreements on common projects, as well as joint strategies to curb the threat of military conflict and to root out the underlying causes of terrorism. Nevertheless, if such efforts are to have lasting effects, they must be based on values rooted in the truth of human life.¹¹

Once again he calls for the centrality of the human person as the means by which a genuine society can be built up by charity in truth.

(6) Universities as promoters of a new humanism.

For Pope Benedict, at the heart of living charity is truth, and for this to occur, there is an inescapable need to be open to the “Transcendent”, to the source of all that is the “wellspring of the Father’s’ love for the Son, in the Holy Spirit.” For “love comes down to us from the Son. It is creative love, through which we have our being; it is redemptive love, through which we are recreated. Love is revealed and made present by Christ (cf. Jn. 13:1) and “poured into our hearts through the Holy Spirit” (Rom 5:5).”¹²

From this we are properly able to identify as members of the Christian family. However it is simply not enough to state this, for we must create societies, indeed a world in solidarity that puts God at the center and recognizes that inherent dignity of each person created in the divine likeness. It is in this understanding that he calls for “a true humanism to the full,¹³ a “transcendent humanism”¹⁴ and a “humanism open to the absolute.”¹⁵ This call resonates and is in clear continuity with the teaching also of Pope John Paul II when addressing university professors in the Jubilee year of 2000 when he reaffirmed the need for a university culture that was truly ‘humanistic’ with a culture corresponding to the human person. He continued by asking that universities should become ‘cultural laboratories’ for a humanism which was

A vision of society centered on the human persons and his inalienable rights, on values of justice and peace, on a correct relationship between individuals, society and state, on the logic of solidarity and subsidiarity. It is a humanism capable of giving soul to economic progress itself, so that it may be directed to ‘the promotion of each individual and of the whole person’.¹⁶

He joined this understanding to a call to students and professors saying:

Your vocation is of living and bearing witness in an effective way to this relationship between the individual branches of knowledge and that supreme ‘knowledge’ which concerns God, and which in a sense coincides with him, with his Word made flesh and with the spirit given by him”¹⁷

This is none other than what *Ex Corde Ecclesiae* calls “the joy of learning and rejoicing in the truth”¹⁸ and to think rigorously... to act rightly and to serve humanity better.”¹⁹ Above all this is at the heart of what any Catholic educational institution attempts to impart for “Catholic education aims not only to communicate facts but also to transmit a coherent, comprehensive vision of life, in the conviction that the truths contained in that vision liberate students in the most profound meaning of human freedom.”²⁰



(7) Globalization, curriculum and mobility.

A true Christian humanism is one that while being firmly rooted in the Creator is also able to open students and professors alike to cultures, views and even religions different from their own experience, thus imparting to them respect and tolerance, without relativism. It needs the production of a new knowledge and research tailored to the 21st century and beyond while at the same time holding on to that – to use a phrase of Pope Benedict – a “hermeneutic continuity” with reference to knowledge that has positively sustained humanity down through the centuries. In this the university, with its diversity of disciplines and students coming from different cultures and backgrounds is uniquely placed to think about the problems facing society of a global international scale. Thus universities need to be places that develop cultural hearts through a clear understanding of exchange and solidarity. With knowledge having become so diversified there needs to be a greater internationalizing or networking of courses of study. Hitherto there have been opportunities for study either in formal exchanges or periods of a study abroad or in external campuses that have sprung up throughout the globe. These need developing into an environment and international experiences that benefit both students from host countries and those of origin. For exchanges to be fruitful, curricula also need to reflect a whole range of learning understanding, not solely disciplines that have a utilitarian outlook but also the Liberal Arts, humanities and, where possible, theology and philosophy as important programs complimenting sciences, engineering and medicine as indispensable for fostering healthy culture and society. This is very much the vision that John Henry Newman advocates in his ‘idea of a University’ and the “atmosphere” of which G. K. Chesterton claimed should be fifty percent of Education.²¹ Incidentally this is something that the emerging higher education market in China also shares

for “...even under the leadership of engineers...institutions have come to understand that an education without the humanities is incomplete”.²² These intellectual and cultural exchanges both internally and externally are clearly in the thought of Pope Benedict for - he said -

“I want to stress the importance of the education of young intellectuals and of scientific and cultural exchanges between universities in order to propose and enliven integral human development, in Africa and on other continents. In this context I have entrusted to you in spirit, dear young people, the Encyclical *Caritas in Veritate* in which we recall the urgent need to shape a new humanistic vision.”²³

Already, formally such physical exchanges exist and are at the center of much student mobility. These need to be positively promoted. It is important to recognize, for instance, the Fulbright and Marshall scholarships, the Rhodes Trust and Harkness Trust coming from the USA where “Study abroad” as a feature of the higher education environment and transatlantic cooperation (especially with UK) and the Anglophone world for many years. For example, the number of US students pursuing an undergraduate degree in the UK increased 133% between 1996 - 2005 with postgraduates increasing by 28%. In Europe the Bologna Agreement is furthering continental and intercontinental cooperation as well as increasing exchanges through the Erasmus and Socrates programs. These are only part of the increasing trend that has increased the number of nations involved in international exchange since the 1990’s. It is important also to note that Europe and the USA no longer hold a complete monopoly over the study abroad market as China, India, Argentina and Brazil are emerging together with a number of African nations.

(8) Foreign students as catalysts of dialogue and cultural exchange.

Pope Benedict is also at pains to remind us that such a humanism that promotes charity can come about as “fruitful dialogue between faith and reason cannot but render the work of charity more effective within society, and it constitutes the most appropriate framework for promoting fraternal collaboration between believers and non-believers in their shared commitment to working for justice and the peace of the human family”.²⁴ Such dialogue can also lead to learning to value the importance of the principle that “the governance of globalization must be marked by subsidiarity”.²⁵ Benedict XVI continues also to speak of such cooperation for development as one that is not solely concerned with a dimension which is economic but also “offers a wonderful opportunity for an encounter between cultures and peoples”. This is very important as the Pope warns that “if the parties to cooperation on the side of economically developed countries — as occasionally happens — fail to take account of their own or others’ cultural identity, or the human values that shape it, they cannot enter into meaningful dialogue with the citizens of poor countries”.²⁶ Pope Benedict also reminds us that “technologically advanced societies must not confuse their own technological development with presumed cultural superiority, but rather must discover within themselves the oft-forgotten virtues which have made it possible for them to flourish throughout their history”.²⁷ In this there is a unique and special witness for the Church for our dialogue and welcome of foreigners in our midst, in any case, it

“requires that the catholic communities welcoming them should be all the more aware of their own identity, verify their faith in Christ, know well what their faith teaches, rediscover their missionary calling and therefore commit themselves to bear witness to

Jesus the Lord and His gospel. This is... the prerequisite for conducting a sincere dialogue that is open, respects all, but is neither ingenuous nor ill equipped”.²⁸

We also need to be reminded that the university is above all “a cultural laboratory where things happen before they spread to society at large. Whatever takes place here is like work done in a laboratory, intended to be carried outside”.²⁹

(9) Higher education as a means of development.

Caritas in Veritate is clear in its humanistic principles when it says that “The development of peoples is intimately linked to the development of individuals”³⁰ and that “Development is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good.”³¹ The development of our universities as athenaeums for developing and preparing young men and women to be the leaders, thinkers and role models of the future is essential. For the foreign student, this is indispensable to prepare him and her for their return home to country of origin. Moreover, Pope Benedict goes further in calling for the active participation of the poor themselves and effective involvement of civil society, Catholic groups and mediating institutions in the design and carrying out of development strategies. Poor persons, communities, and nations have the right and duty to actively participate in the planning and implementation of development programs designed to promote human development and reduce poverty. Once again in this the universities have a part to play because

“Universities and colleges have a profound responsibility to ensure that they supply young citizens from around the world with the deep understanding, and the intellectual



tools, which they need to become wise leaders of commerce, industry and politics in a world that is at once conceptually borderless and in some ways more fraught than ever by national conflicts. Without that capacity, there is a danger that this sense of being a citizen of the planet could engender a sense lacking personal roots or values, or to an elitist blindness to the lived realities of much of the world.”³²

(10) Foreign students as migrants.

It is worth also reflecting, albeit briefly, on the contribution that foreign students play within the context of migratory flows. No. 62 of *Caritas in Veritate* reminds us that it is “a striking phenomenon because of the sheer numbers of people involved, the social, economic, political, cultural and religious problems it raises, and the dramatic challenges it poses to nations and the international community”.³³ Foreign students can be considered as part of these migratory movements, if only on a temporary basis. However, they too have their own impact in a multiplicity of ways.

It is well known that an increased standard of living and the employment rate in a destination country tends to stimulate migration, while a higher standard of living and growth in the source country are push factors for emigration. There is also evidence on the importance of existing migrants which can ease the arrival of newcomers helping them with settling in, jobs, housing and introducing them to an existing social network. Migration studies in general have focused on permanent migrants, however there is little understanding of what happens when flows are temporary, or begin as such, as would be the case also with foreign students. An important research in this context is a working paper produced by the Swiss Institute for Business Cycle Research in 2006 giving an

empirical analysis of student flows with special reference to the United States of America.³⁴ While this is now four years old, I think some of their findings still hold good. Their study found that a 10% increase in student flows leads to an increase in immigration of between 0.3 – 0.9%. However they were not clear whether it was students actually staying in their host country or the impact of other student-related factors that were driving those results. As one example, students may tell others of their experiences and have other networks akin to the use of other migrants. Therefore they conclude that studying abroad can lead to a migration that would not happen otherwise. This may indeed be the route taken by those who cannot find any other means, legal or otherwise, to emigrate. The consequences of these findings suggest that for countries who wish to increase their pool of skilled labor and brain economy, foreign students can be an efficient way of attracting such future migration, with the addition of the revenues received from tuition fees which would help the financing of the universities.

(11) Foreign students and the challenge to linguistic norms.

One of the features of youth mobility has been the influence and subsequent changes in the means of communication. Of particular note should be the rapid use of the English language as a medium of instruction, not just in the traditional Anglophone universities, but within Europe and beyond. In the 1950 the Netherlands became the first non-English speaking country to teach in that language. Today it can boast 1,300 programs. Germany, likewise, now offers 500 degrees in English, and in Denmark all courses are offered in English. Even France has found that by opening up courses in the English language it has increased its flow of foreign students. But perhaps the greatest revolution can be found within China, for not only are Chinese students learning English as a second language, with the primary aim of using it to gain entry to study abroad, but over three

hundred institutions in China itself are offering courses taught in English. It is further suggested that the emergence of the country as a superpower in the twenty-first century, not least in the field of Education, will have a profound effect and change on the way that the English language is used both in China itself as well as internationally.³⁵ In fact, recent research indicates that there are now more Chinese learning English than Americans. For example, last year 98,510 Chinese graduate and undergraduate students poured into US colleges and universities. In fact, the national 11% growth in undergraduate enrollments was driven largely by a 60% increase by China itself.

(12) Students of the future.

Today's students have been called the 'First Globals' shaped by the borderless world of the internet, social networking and e-mail. Video-conferencing, "telepresence" and easy travel are constantly giving new forms to research and university co-operation with virtual communities and virtual learning becoming part of the curriculum. Increasingly, for many, to be a 'foreign student' will be considered part of the norm of a period of study. In the foreseeable future, the one way traffic of students from the third world to the first will develop into a more 'two-way' one with students taking advantage of the new and emerging universities in what have been hitherto unknown and inaccessible institutions. However, for the foreseeable future the US will continue to be the highest player in attracting students from beyond its borders followed closely by the UK and Australia. However, the next decade will see the continuing emergence of new countries, especially those who choose to use the English language, among them Malaysia, Singapore and China who are transforming mobility patterns. Students choosing places in which to study will be looking to targeted advantages and innovate patterns that involve not just new curricula but also more practical aspects such as visa schemes, easier immigration procedures and work opportunities. Alongside this global competitiveness, the strategies of the Bologna

Agreement in Europe will also challenge the global market-place, not just inside Europe but beyond as the European structure of higher education seeks to draw a greater share of the student population.

Despite challenging and vibrant initiatives, still today many students from developing countries—and others—still face enormous challenges to study abroad. There remain many difficulties in access to mobility, such as financial problems, administrative obstacles and lack of clear information. Moreover, access to mobility continues in many countries to be more a question of economic, social and educational background rather than an individual predisposition to study abroad. Student mobility has hitherto been often a tool of individual development – personal, social and financial as well as that of educational. Today no institution is an island, nor is a student. Foreign students themselves are central to any university's attempt to globalize its campus and community, and are the primary reason why many universities are embracing internationalization and the consequences that ensue from such directions. These students are also an important "visible sign and an effective reminder of that universality which is a constituent element of the Catholic Church".³⁶ As such they require a distinctive yet integrated pastoral care within our universities because

"The pastoral care commitment in human mobility dilates the frontiers of the mind and of the heart, it demolishes prejudices which create limitations and shows us how the presence of the other can be a precious opportunity to help us understand our own narrowness and to make us discover the beauty of fraternity, an opportunity to create respectful relationships, cordially welcoming the other. In any case, it is a pastoral care".³⁷

(13) Conclusion.

There has, unfortunately, not been time to do justice to this vast subject in the brief time allotted to me today. Our universities are on the move, in transition and change and part of this development is due to people on the move themselves. Foreign students are increasingly becoming a valuable resource throughout higher education. No longer are they seen simply as 'extras', financial commodities supporting and sustaining existing home students, rather they have become a positive opportunity to internationalize institutions as they expand into a globalized world. These students are valuable assets of cultural diversity and exchange, bringing with them opportunities for broadening and enriching the university environment on a multiplicity of levels. They can be vital elements in living out the 'new humanism' which is essential if our future world is to live charity in truth and we are to experience a solidarity and justice for all persons. They also carry a future for their own lands, especially to those that are in the process of multi-faceted development, offering them new intellectual, cultural and spiritual insights.

Above all "It is essential to recall that these young men and women bring a richness to be welcomed, enabling the community to appreciate that diversity and unity are complimentary, not contradictory".³⁸

However, I would like a last word to go to our Instruction *Erga migrantes caritas Christi*, which I warmly commend as a framework to any of you who are involved in welcoming students into your colleges and institutions. "The 'foreigner' is God's messenger who surprises us and interrupts the regularity and logic of daily life, bringing near those who are far away. In 'foreigners' the Church sees Christ who 'pitches His tent among us' (cf. Jn 1:14) and who 'knocks at our door' (cf. Ap 3:20). This meeting – characterized by attention, welcome, sharing and solidarity, by the protection of the rights of migrants and of commitment to evangelize – reveals the constant solicitude of the Church, which discovers authentic values in migrants and considers them a great human resource."³⁹

Thank you!

(ENDNOTES)

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- 3 Pope Benedict XVI, *Caritas in Veritate*, no. 19.
- 4 *Ibid.*, no. 25.
- 5 *Ibid.*, no. 61.
- 6 *Ibid.*, no. 62
- 7 Cf. National Science Foundation, Division of science resource statistics, 2007. *Asia's Rising Science and Technology Strength: Comparative Indicators for Asia, the European Union, and the United States*. NSF 07-319, Arlington, VA.
- 8 Pope Benedict XVI, *Caritas in Veritate*, no. 62.
- 9 Richard C. Levin, "Globalization and the University," speech given at the Poder Conference, Washington, D.C., 8 November 2006, <http://opac.yale.edu/president/message.aspx?id=9>
- 10 *Ibid.*
- 11 Pope Benedict XVI, *Caritas in Veritate*, no. 72.
- 12 *Ibid.*, no. 5.
- 13 *Ibid.*, no. 19.
- 14 *Ibid.*, no. 78.
- 15 *Ibid.*, no. 18; (cf. Agostino Marchetto, "L'Enciclica 'Caritas in Veritate' e la pastorale per I Migranti," speech given at a meeting of the Foundation 'Migrantes'. 5 October 2009, awaiting publication).
- 16 Blessed Pope John Paul II, "Address to University Professors," Saturday 9 September 2000, http://www.vatican.va/holy_father/john_paul_ii/speeches/2000/jul-sep/documents/hf_jp-ii_spe_20000909_jubilteachers_en.html
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- 19 *Ibid.*, no. 2
- 20 Blessed Pope John Paul II, "Ad limina address to the Bishops of the Ecclesiastical Regions of Chicago, Indianapolis, and Milwaukee," 30 May 1998, no. 3; cf. Pope Benedict XVI, "Lectio Divina on the occasion of his visit to the Pontifical Roman Seminary, 12 February 2010, http://www.vatican.va/holy_father/benedict_xvi/speeches/2010/february/documents/hf_ben-xvi_spe_20100212_seminario-romano-mag_en.html
- See also Pope Benedict XVI, *Lectio Divina* with the priests of the Diocese of Rome, 18 February 2010, http://www.vatican.va/holy_father/benedict_xvi/speeches/2010/february/documents/hf_ben-xvi_spe_20100218_parruci-roma_en.html
- 21 Cf. Aidan Nichols, G. K. Chesterton, *Theologian* (Manchester, NH: 2010).
- 22 William C. Kirby, "On Chinese, European and American Universities," *Daedalus: Journal of the American Academy of Arts and Sciences* 137, no. 3 (summer 2008).
- 23 Pope Benedict XVI, "Address on the occasion of the Marian Prayer Vigil 'With Africa and for Africa'," Saturday 10 October 2009, http://www.vatican.va/holy_father/benedict_xvi/speeches/2009/october/documents/hf_ben-xvi_spe_20091010_rosario-africa_en.html
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- 25 *Ibid.* (cf. Agostino Marchetto, "L'Enciclica 'Caritas in Veritate' e la pastorale per I Migranti").
- 26 *Ibid.*, no. 59.
- 27 *Ibid.*

- 28 Pontifical Council for the Pastoral Care of Migrants and Itinerant People, "Erga migrantes caritas Christi," no. 60, *People on the Move*, no. 95, august 2004, p. 143.
- 29 Cf. Andrés Arteaga Manieu, "Christian Presence in the University World," in *Youth and University: Witnessing to Christ in the University World*, ed., Pontifical Council for the Laity, Vatican City, 2005, 195 (quoted by Michael Miller, "The Pastoral Care of Foreign Students: Evangelization, Dialogue and Proclamation," *People on the Move*, April 2007, suppl. 103, p. 53.
- 30 Pope Benedict XVI, *Caritas in Veritate*, no. 68.
- 31 *Ibid.*, no. 71.
- 32 UK/US Study Group (Rick Trainor, John Sexton, et al.), *Higher Education and Collaboration in a Global Context—Building a Global Civil Society: A Private Report to Prime Minister Gordon Brown*, July 2009, p. 18, http://www.international.ac.uk/our_research_and_publications/index.cfm
- 33 Pope Benedict XVI, *Caritas in Veritate*, no. 62.
- 34 Cf. Axel Dreher and Panu Poutvaara, *Student Flows and Migration: An Empirical Analysis*, Swiss Institute for Business Cycle Research, July 2006, <http://ideas.repec.org/p/kof/wpskof/06-142.html>
- 35 Cf. Joseph Lo Bianco, Jane Orton, and Gao Yihong, *China and English, Globalization and the Dilemmas of Identity* (Bristol, UK: 2009), quoted in <http://universitypost.dk/brief/new-form-english-emerges-china>
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- 37 Agostino Marchetto, "The Migrant Family: Challenges today and the Way Forward for the Church," *People on the Move* 2007 (no. 105) 97-116, http://www.vatican.va/roman_curia/pontifical_councils/migrants/pom2007-105/rc_pc_migrants_pom105_migr-family-marchetto.html
- 38 Michael Miller, "The Pastoral Care of Foreign Students: Evangelization, Dialogue and Proclamation," p. 54.
- 39 Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Erga migrantes caritas Christi*, no. 101.

BOOK REVIEW

Donna Orsuto, *Holiness*, London: Continuum, 2006

In recent years the The Lay Centre at Foyer Unitas has hosted the annual Rome summer workshop of the national Association of Catholic Colleges and Universities. The major work of this Centre is its sponsorship of a residential community for lay students enrolled in one of Rome's many universities. The founding director of the Lay Centre is Donna Orsuto, a member of the faculty of the Institute of Spirituality at the Pontifical Gregorian University. Professor Orsuto's book, *Holiness*, published in 2006 by Continuum Books, captured in an exceptional manner the universal and primarily lay ministry of Church, to which the Lay Centre has dedicated itself already for a generation in Rome. Though the book is currently out of print, it is still possible to find copies for sale through online book distributors. For anyone convinced of the importance and timeliness of the lay ministry, her book is well worth the effort to find and read. The following review is offered as an encouragement to that effort.

Holiness is divided into five chapters which, in abbreviated form, are "Insights from the Bible," "Holiness through the Centuries," "Ordinary Maintenance," "Towards a Contemporary Understanding," and "Holiness in the Twenty-First Century." Orsuto's biblical analysis, in chapter one, gives a strong message of the universal call to holiness. Members of the Church are already holy and this is God's doing. Theirs is to realize what they have been called to be. By the chapter's end, the reader moves from surprise to conviction when confronted with a quote from Raïssa Maritain given at the outset, "the only tragedy in life is not to be saint." Holiness is a baptismal birthright. Orsuto's tone is joyful but not triumphant. The life's work of Christians is to become what they are and their path is marked out by Christ, who poured out his life as succor for the poor, community-builder, and peacemaker, as the One, in the language of theologian John Dwyer, who showed us who God chooses to be and who we are created to be.

An historical overview of holiness in the Church reveals the rich diversity of Christ's "many mansions". Four major categories of saint—martyr, desert ascetic, cenobite, and mendicant—are presented through exemplars, Perpetua and Edith Stein as martyrs, Anthony as desert father, Benedict as monastic founder, and Francis as mendicant. Orsuto gives a fresh portrait of each of these saints showing their growth in love in the midst of heroic calls to discipleship. The middle passage of the chapter is a consideration of married models of holiness. The author deftly sets aside married saints who made mutual vows to refrain from sexual relations. She presents instead holy men and women who lived the sacrament of marriage in all of its ordinariness, among them Frederic Ozanam, Gianna Beretta Molla, Luigi Quattrocchi, and Maria Corsini. Holiness in the ordinary give-and-take of life is the focus of the final three witnesses she offers from modern times. Saint Thérèse of Lisieux and Dorothy Day were kindred spirits who found faith in the midst of the dark night of the soul and the chaos and poverty of the industrial world. Dorothy Day's adoption of Saint Thérèse's "little way" of faith allowed her to enter into harsh surrounding realities in order to become an agent of change. Both women gave the world an attractive message of the transformative mix of poverty, community, and love. Orsuto takes up again the theme of the universal call to holiness in the example of Simone Weil, a young Jewish woman who died devoted to Christ, enamored of the Church, yet having chosen not to receive the sacraments of initiation. Weil felt herself in solidarity with those outside. The chapter closes with Mary, the icon of faith and holiness. Orsuto reminds us through a beautiful poem by Denise Levertov that God waited, His will came to a stop, attendant on Mary's freedom. Mary's response made all the difference in the world. So does ours.

Orsuto uses the metaphor of construction to tie her chapters together. After 'laying the foundations' in the Bible and showing the 'many

mansions' of holiness, she gives us 'ordinary maintenance for an extraordinary dwelling'. There is playfulness in her contrast of 'ordinary' and 'extraordinary'. The ordinary maintenance turns out to be in the first place the sacraments, or the extraordinary means of grace mediated by the Church. Our very ordinary lives, immersed as they are everywhere in the world, are the extraordinary dwellings. God is always leading us, to maturity and to holiness. Grace builds on nature. In order to answer the call to be saints we want to make use of the tools God gives us. The sacraments call us together to be what we are collectively, the People of God, and they send us back to our workaday lives as the restored face of Christ for the world and holy agents for doing good. The sacraments keep us mindful of the community dimension of holiness. Other tools follow. Prayer demands living in the presence of God and serving others. It helps us carry out the maxim of Meister Eckhart, "wisdom consists in doing the next thing" (p. 131). Good works (almsgiving equated with justice), sacramentals, popular piety, and the virtues (which Orsuto calls the hammers and brooms of holiness) are all part of the maintenance regimen. There is an echo of Aristotle's understanding of virtue as the end result of habit in the notion of saints as incremental people. A final section on physical and psychological stewardship reminds us that holiness needs self-awareness and the acceptance of our vulnerability.

The penultimate chapter, which is about holiness today, is called "Beyond Basic Floor Plans." Here the subject of holiness shifts from the individual to the Church. By Church Orsuto means the People of God. She introduces the shift by reminding the reader that the Church, especially when it gathers for liturgy, is a school for holiness. Sharing our lives, stories, and prayer is indispensable for Christian holiness. The vision of the Church after Pentecost in Acts 2:24-27 serves as a paradigm. There are several lessons to be derived from remembering the communal context of holiness. One is that the Church, though more than the sum of its parts, is always

human and therefore ever in need of purification, even sometimes in the way it formulates its teaching. Another takes us back to the Hebrew origins of our faith and the primary emphasis in Genesis on the need for the community to honor God in the balance of work and Sabbath rest. Orsuto argues all through her book that we need to discover

extraordinary grace active in our ordinary workaday world. Human work, she says, is where we experience God's creative power. But leisure—in rest and celebration—leaves space for God's work of holiness. The balance of festival and work is essential for holy living. This is an individual imperative of our faith as well as a communal witness to the world.

Finally Orsuto points to the future by identifying the essential points of dialogue today between the Church and the world. The meeting points of the dialogue are globalization, contact with people of other religions, and our social commitment to the vulnerable and to the environment. The vision of what is important today is not imposed from without. Rather it comes to us by way of contemplation, that constant, open channel to God given to us as grace. No one, Orsuto reminds us, grows holy out of the riches of self. She borrows from Chiara Lubich, who added an exterior castle to Teresa of Avila's interior one, signifying that holiness must face the world, in communion with it. This realization is bolstered by Trinitarian theology which speaks of divine outpouring within the Holy Trinity and into the world. Global awareness and an orientation to the world expand the "we" in our sense of family and community and in this way continue the story of the spread of God's reign. Orsuto ends her book with Fr. Pedro Arrupe's poem on falling in love with God. Her book comes to us from the heart of the Church. Here we have a laywoman's voice speaking to us from the experience of joyful living. The book is an inspiration for our individual and collective journeys.

MONTINI FELLOW IN CATHOLIC HIGHER EDUCATION

The Mission of The Bishop John S. Cummins Institute for Catholic Thought, Culture and Action at Saint Mary's College of California addresses our Catholic heritage by calling us to affirm and foster the Christian understanding of the human person which animates the educational mission of the Catholic Church. This mission promotes the dialogue of faith and reason, builds community among its members through the celebration of the Church's sacramental life, defends the goods, dignity, and freedom of each person, and fosters sensitivity to social and ethical concerns. Dialogue, then is a particularly necessary element of the Bishop Cummins Institute.

Pope Paul VI provides a blueprint for dialogue. His great documents – such as *Populorum Progression*, *Octogesima Adveniens*, *Evangelii Nuntiandi*, and in particular *Ecclesiam Suam* – describe the nature of the Church, its duty to evangelize, and its effort to engage others in dialogue as a means to seek the Truth. His leadership at the Second Vatican Council opened up the agenda surfacing in the Church concerning Scripture, the sacramental life, social needs, peace, ethical concerns, and evangelization. The role of Catholic higher education in the dialogue of faith and reason, of faith seeking intellectual understanding, is crucial to the Church as it addresses this contemporary agenda. It is in Catholic colleges and universities where the Church is able to engage multiple perspectives in order to better inform the teaching authority of the Church as it works to guide people of faith and good will. It is in Catholic higher education where Catholic intellectuals are formed.

DOCTOR RICHARD YANIKOSKI, Ph.D. MONTINI FELLOW IN CATHOLIC HIGHER EDUCATION

October 24-27, 2011

We are fortunate to be able to bring Doctor Richard Yanikoski to Saint Mary's College for a week in October so that our College community may benefit from his thirty-five years of professional experience and engage him in dialogue over the future of Catholic higher education in America.

Doctor Yanikoski holds a Ph.D. in Higher Education from the University of Chicago. His career in various administrative and faculty appointments spanned sixteen years at DePaul University in Chicago and nine years as president of Saint Xavier University also in Chicago. He completed his professional service to American Catholic academia as president and CEO of the Association of Catholic Colleges and Universities, from 2005-2010. He is the author of twenty-two scholarly publications and, since 1977, has been a regular presenter of public lectures too numerous to list. He has been a member or consultant of professional Catholic



boards in higher education, hospital care, and the United States Catholic Conference of Bishops, to name but a few.

It is our honor to bring him to our community and to bestow upon him the title of Montini Fellow in recognition of his significant contributions to Catholic higher education.

UPCOMING EVENT

JOHN HENRY NEWMAN

SYMPOSIUM

**Presentation and Discussions
on the Life and Thought of
Blessed John Henry Newman**

Patron of Catholic Higher Education

Thursday, 27 October 2011

1:00 – 5:00 p.m.

Soda Center, Saint Mary's College



Featured speakers will include

Sister Mary Peter Traviss, OP and Brother Donald Mansir, FSC

Sponsored by the Mission San Jose Dominican Sisters, the Saint Mary's College Brothers' Community,
and the Bishop John S. Cummins Institute for Catholic Thought, Culture and Action.

A sampling of the Saint Mary's College vast Newman collection
will be available to browse during the Symposium.

Please contact Sally Jamison at sjamison@stmarys-ca.edu for questions and registration.

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The Events and Programs Committee is responsible for the major activities and events of the Governing Board, at least one in the Fall Semester and one in the Spring Semester. The purpose of these events and programs is to promote the Catholic intellectual tradition at Saint Mary's College. Proposed activities are presented at a Governing Board meeting for approval. Events are in line with the total amount for Governing Board activities approved by the Governing Board year. No member of the Board is precluded from suggesting sponsorship for any event or activity at any meeting.

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