The Dominican Charism in American Higher Education:

A Vision in Service of Truth

Inspired by the

12th Biennial Colloquium of Dominican Colleges and Universities

This document was commissioned by the presidents of the Dominican colleges and universities in the U.S. in conjunction with the 2012 Dominican Higher Education Colloquium entitled *The Contemplative Vision: Love, Truth and Reality.* It is intended to be "a conversation starter" within and among the institutions of Dominican higher education in the United States to stimulate research and writing that will further explore and articulate the richness of the Dominican tradition. All are invited to bring their scholarship, convictions and experiences to the conversation.

Thanks to the initiative of President Donna M. Carroll, Dominican University has assumed responsibility for the publication of the document and will serve as the distribution center for copies requested by Dominican institutions.

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The writers were both honored and challenged by the task entrusted to them. They submit their work to the scholarly communities of the Dominican colleges and universities with the hope that a communal conversation will become a dialogue that generates future publications on the Dominican contribution to higher education in the United States.

Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines. *1 Cor 12: 7-11*

Introduction

The future of American Dominican institutions of higher education is, in large part, in the hands of dedicated lay women and men. These partners in mission bring their gifts of leadership, wisdom, knowledge and faith to colleges initially founded and primarily staffed by sisters and friars. Today the founding communities have entrusted what is most valuable and cherished of the Dominican tradition and its educational vision to the lay partners who serve in these institutions. As bearers of the Dominican tradition and keepers of the charism, these partners in mission are called to know the history, preserve the legacy, nurture the culture, and engage the intellectual and spiritual heritage for generations of students to come.

Collaboration of vowed Dominicans with lay women and men is not without precedent in the history of the order. In 1206, Dominic gathered together a community of religious women and men, as well as devoted lay persons who valued preaching and teaching the truth of the Gospel for the church of their age. Today in our colleges and universities the collaboration of lay women and men with Dominican sisters and friars in commitment to Dominican mission embodies the fullness of Dominican family that Dominic had envisioned at the beginning of the order.

This document is written ***to*** the contemporary world of Dominican higher education in the United States — ***out of*** the collaboration of women and men, religious and lay — ***for*** the sake of sustaining a continuous conversation regarding the unique heritage, vision and mission of American Dominican higher education in the 21st century. By initiating the conversation we hope to engage the scholarly richness and diverse experience of our colleagues in Dominican institutions in reflection upon our shared mission and, most importantly, to occasion further research and writing that will articulate the wisdom of the Dominican charism in higher education.

Our Dominican Heritage and Charism

Christians believe that the Holy Spirit continues to grace the church in every age through gifts entrusted to individuals and groups. Through this grace, religious congregations have been birthed over the centuries in response to particular needs of the church and the world. One of these ecclesial groups is the Order of Preachers, also known as the Dominicans. The unique gift — or charism — of the Dominican family is a passion for truth, a passion pursued through communal study and contemplation and expressed in works of preaching and teaching.

Founded by Dominic de Guzman in the 13th century, the Order of Preachers was a bold experiment that integrated contemplation and rigorous study with an itinerant life of teaching and preaching. The order was born in the rapidly developing cities of the Middle Ages and was nourished by the intellectual life of the newly founded universities in Paris, Oxford and Bologna. Dominic wanted the order to serve from the heart of the church and to offer a response to the needs of the world out of an active dialogue with the best learning of the time.

Dominic himself was born and lived his entire life *in medio ecclesiae — in the midst of the church*. He devoted his remarkable gifts of zeal, compassion and administrative genius to helping ministers and members of the church remain faithful to the truth of the gospel. From all that we know about Dominic's prayer and ministry, his pursuit of truth was unique and relentless. One of the most endearing stories about Dominic describes a nightlong conversation he had with an innkeeper, who had been misled by the local heresy of the Cathars. By dawn, after conversing patiently all-night, Dominic had helped his companion to accept the truth of the Gospel and turn away from heresy. Those hours spent in dialogue and debate reflect Dominic's pragmatic approach to truth, which later found expression in the earliest constitution: "Our order is known to have been founded from the outset precisely for the sake of preaching and the salvation of souls, and our zeal should be primarily and passionately directed to the goal of being useful to the souls of our neighbors."[1]

This dedication to the pursuit of truth for the sake of others has inspired and formed saints and scholars whose works have built up the faith of the church and contributed to the intellectual and spiritual traditions of the order:

> "In our daily and often difficult search for truth, we have not only the inspiration of one another to keep us going, but also the great 'cloud of witnesses' in the Dominican tradition in which we stand and to which we are called to contribute in new ways."
>
> *Mary Catherine Hilkert, OP*

Dominic: Our founder from whom we inherit our zeal for the Word and find inspiration in his special gifts of governance and administration.

Thomas Aquinas: Our brother philosopher, theologian and poet, who offers us an immeasurable legacy of wisdom.

Albert the Great: A scientist and lover of the universe, who inspires our care of the earth.

Meister Eckhart: A German master of prayer and contemplation, who gifts us with audacity to be open to all sources of truth.

Catherine of Siena: Our sister-doctor who inspires all to speak truth to power.

Fra Angelico: A gifted friar, who preached not with words but with paint and color, and who challenges us to see God through the beauty of the arts.

Francisco de Vitorio: A brilliant lawyer-friar, who, along with his friar-brothers at the University of Salamanca, developed international law that would reform the Spanish colonies of the Americas.

Marie-Joseph LaGrange: A faithful and fearless lover of the Word who founded L'Ecole Biblique in Jerusalem.

Yves Congar: A French theologian whose scholarly work shaped the documents of the Second Vatican Council.

The Beginnings of Dominican Higher Education in the United States

The history of Dominican higher education in the United States begins in the early years of the 19th century when Dominican friars came to the Kentucky and Ohio frontier and established houses of study *(studia)* to educate their members as well as other young men of the area. By the late 19th century the sisters of the order began to establish liberal arts colleges for young women of Catholic families in the American church. From the Hudson River to the Mississippi, from Michigan and Wisconsin to Kentucky and Louisiana, from New Haven and New Jersey to Ohio and California, congregations of Dominican sisters founded colleges that provided opportunities for graduate and undergraduate education for young women. In a similar fashion, in the early 20th century, the friars founded Providence College for the education of men and added *studia* in California, Illinois, Iowa and Missouri as provinces were established.

"As scholars and teachers, we delight in the world of scholarship that allows us to ponder, propose, discover, articulate, verify, confirm and publish, so as to enter the classroom and give it all away. In fact, we participate in a unique economic system wherein we give knowledge away but never lose it."

Laurie Brink, OP

The remarkable commitment of American Dominicans to the higher education of women and men that began in the 19th century and expanded with a transition to co-educational campuses in the late 20th century created a national network of colleges and universities grounded in the liberal arts tradition. Today, these institutions of Dominican higher education remain inspired by the Catholic faith and the Dominican traditions of their religious founders. They offer curricula that integrate the liberal arts and professional education in ways that prepare students for making a living as well as making a life.

A Dominican Vision for Higher Education

The Dominican intellectual tradition that has shaped Dominican colleges and universities in the United States is grounded in values integral to the mission of the order: the pursuit of truth, integration of study and contemplation, seeing God in all things, compassion and justice, and engaged scholarship.

The Pursuit of Truth

"Veritas" — Truth is the operative virtue of the Order of Preachers. The pursuit of truth motivates and propels Dominican mission. In an early formulation of Thomas Aquinas, truth is defined as *"adaequatio rei et intellectus,"* or conformity of the intellect with the thing itself. For Dominican scholars, commitment to truth is both a virtue and a passion. Yves Congar confessed his passion for truth when he wrote: "I have loved the truth as one loves a person"[2] ; Richard Woods describes Dominicans as "followers of the star called *Veritas*;"[3] and Ann Garrido speaks of the Dominican quest for truth as "the quest to come to know what is real," a quest that implies engagement of the world — coming to know through one's senses what actually exists.[4]

"Truth is the holiness of the mind as goodness is the holiness of the heart."

Paul Murray, OP

The Dominican passion for truth presumes a confidence in the intellect's capacity for discerning truth and for reaching a level of clarity that enables both teacher and student to distinguish truth from error, and distortions and half-truths from truth. The writings of Thomas Aquinas demonstrate the scholastic practice of *disputatio,* a method that seeks to resolve difficult questions and controverted issues by finding the truth in each. This practice required of medieval masters and students, as it does today of teachers and learners, a rigorous exploration of multiple ways of resolving a question, ways leading to the one resolution that can be best supported by reason and evidence. The practice of *disputatio* and

the heritage associated with it challenges Dominican men and women of all ages to direct their talents not only to the resolution of matters of speculative interest, but also to urgent questions of justice and peace.

Study and Contemplation

Study and contemplation engage all of reality in the pursuit of the true and the good for the sake of others. Sharing the fruits of these pursuits has shaped the educational mission and message of Dominicans in every age. From its beginnings, the order was formed and shaped by both the intellectual pursuit of the friars in the universities and the prayer life of the sisters in the early monasteries. Thus, Dominicans have engaged the reality of their world and sought a deeper truth through assiduous study and contemplation. Dominican pedagogy, then, is the union of study and contemplation in the service of truth, wherever it leads.

Seeing God in All Things

The search for truth requires not just looking, but seeing — seeing God in all things, and all things in God. A clear vision of reality is the basis of all knowledge and of the sacramental life itself — a vision where the created order is seen and experienced as an occasion of grace. Good in itself, nature mediates God's grace and participates in it. In the Dominican world-view, creation is sacred; grace builds on nature; and faith and reason are in harmony.

Thomas Aquinas expressed this holistic vision of looking at and being in the world in his understanding of "natural law." It is available to all rational persons, and is based on the conviction that God's plan is refracted to us through revelation, tradition and reasoned reflection on human life and experience. This deep conviction is rooted within our belief that human nature and our intellectual powers are wounded but not disabled by original sin. They remain dependable guides to the will of God.

Compassion and Justice

Out of a deep belief in the grace of creation and in fidelity to the spirit of the founder, the Order of Preachers emerged in response to the suffering and ignorance that Dominic encountered in the world of the 13th century. Dominican institutions of higher education continue to address the thirst for truth and cries for justice of their age; they are called to be communities of compassion and justice in the service of truth. From their earliest beginnings, Dominicans have been called to see what is needed and to do what is useful.

Engaged Scholarship

Urgent questions fuel Dominican scholarship. The liberal arts tradition of the institutions founded by Dominican sisters is a story of engaged scholarship. Dominican sisters who earned doctorates in political science, economics, chemistry and biology were not only active in their professional guilds but were also engaged with social and scientific questions of their time. For example, the engaged scholarship of Dominican sisters exposed the false biological assumptions underlying racial prejudice and helped to build the intellectual foundations for the civil rights agenda. Dominican women contributed to the advancement of cancer research, explored the relationship between religion and science, and worked to integrate elements of faith and psychology. In the depths of the Depression, in response to the needs of surrounding communities, Dominican sister-scholars offered free evening courses for adults in both liberal and professional studies.

> "Instead of saying one was right and the other wrong, the task was to reconcile the truth that was in each of them. , , , the holistic, reconciling way of doing theology came to characterize the best of the Dominican theological tradition."
>
> *Liam Walsh, OP*

Dominican Practices Faithful to Our Heritage

The distinctive vision of Dominican education is manifest in characteristic practices and pedagogy. Many of the practices we treasure and celebrate in Dominican institutions come from eight centuries of life and ministry in the university milieu. In the 21st century a shared vision of Dominican higher education finds expression in practices such as the following:

Nurturing a contemplative spirit

True to the Dominican motto, *"contemplare et comtemplata aliis tradere,"* Dominican schools provide time and space for students to reflect on all reality — the self, God, nature, the cosmos, the world and its people near and far. Dominican educational practices encourage students to sharpen their vision, to look beyond the surface, to probe the depths of all creation and of all that they encounter, both inside and outside the classroom. Patricia Walters suggests that Dominican colleges and universities might best be labeled "schools of ophthalmology," where students and teachers alike learn to perceive and to see more clearly. In a world filled with noise, fixated on multitasking, and obsessed with "doing," the Dominican dedication to contemplation as a way of seeing anew, as an avenue to pursuing truth, is, indeed, countercultural.[5]

"Any real dialogue with another person is bound to be a struggle. True dialogue is a struggle to come to illumination. You are both drawn to a truth which is larger than either started with."

Timothy Radcliffe, OP

For Dominicans, contemplative study has two purposes. It brings a deeper and more holistic understanding of a particular science or discipline and, even more importantly, it is ultimately revelatory of God. If our study is oriented to truth, it is oriented to God. Whether the object of study is mathematics or art or music or literature — each reveals something about God. This conviction breaks open the boundary between "secular" and "sacred" knowledge. For a student in the Dominican tradition, any discipline can entertain the question: "What does this tell us of God?"

Promoting the Arts

Since the time of Fra Angelico, Dominicans have exercised their charism of preaching through participation in and practice of the arts. From the earliest founding of the American Dominican colleges, the arts have been central to the curriculum. Dominican faculties have been and are comprised of remarkable artists, musicians and sculptors, whose work reveals God as beauty as well as truth, and whose teaching awakens the creative gifts of students. Dominican campuses feature the works of these sculptors and artists, musicians, and poets, who express the Dominican charism through their artistic works. They were and are scholarly teachers as well as artists, and in their studios and from their works, students find expression of the mystery of the divine presence at the heart of reality. Today, lay and religious faculties continue to collaborate in their commitment to expressing the truth of beauty through the arts.

"What the world needs is openness to light, if I may put it like that. For me, that light is love, and points to the immortality of the soul. As an artist, my job is to make the inner light visible."

Kim En Joong, OP

Making Connections

Dominican institutions exist within a dynamic and challenging information society. Students and faculty are awash in print, digital, audio and visual information that not only teaches but also affects personal lives and relationships. It is tempting to deal with this surfeit of information by cutting it down, separating it, dichotomizing it, and dividing our intellectual pursuits into disciplines and departments. If we do so, we often lose sight of the essential connections among them. Information is important; knowledge is essential, and inspired wisdom leads us to shared truth and social justice.

Historically, theology and philosophy have been integrating principles throughout Catholic institutions of higher education. Dominican faculties in all academic disciplines carry on this tradition when they ask what their disciplines have to do with one another, and how their field of knowledge can relate to questions within philosophy and theology. Every area of study — law, economics, history, biology, chemistry, business, art, music, etc. — entertains questions of meaning. Interdisciplinary seminars designed to be

integrative in nature help students to articulate connections between their coursework and their lives beyond the classroom, and between their own lives and the lives of others — past, present and future.

Within Dominican institutions of higher education inherent connections are made between the pursuit of truth and the work of justice. Dominican educators seek to integrate the principles of Catholic social teaching into their disciplines. Doing so enables them to develop arguments from philosophy and Scripture against the death penalty and to bring medical science into dialogue with Catholic moral teaching and the Christian spiritual tradition on death and dying. In American higher education the contemporary focus on civic engagement and global citizenship finds a strong rationale and vision in the Catholic social tradition and in the history of engaged Dominican scholarship.

"The thirst for justice is not separable from the thirst for truth, witness not separable from proclamation, solidarity with the poor not separable from solidarity with Christ; action on behalf of justice is not separable from the evolution of a contemplative consciousness."

Don Goergen, OP

Questions framed in the light of the Gospel and from the richness of Catholic social teaching encourage students to work for justice in our world, particularly in courses that include a service-learning component. These courses enable students to put into practice the principles of Catholic social teaching. Public sector internships allow students to develop an understanding of their civic responsibilities. Through both their internships and their service learning projects, students are called to articulate the connection between the principles of justice and the demands for just action.

Preaching Justice

Dominic was above all a preacher. He sent his friars out two by two to bring the light of the Gospel to the far corners of a dark world. Dominic founded "houses of study," priories and convents that formed and nourished the "holy preaching." These communities were an institutional embodiment of Dominican mission. Today Dominican institutions of higher education have inherited this vocation to preach. They do this through assiduous study of the Word, theological reflection, campus ministry, retreats and especially through student participation in the annual Dominican Preaching Conference.

Because faith is not simply a private matter, our institutions engage in "public preaching" oriented more to justice and the common good than to personal spirituality. Dominican schools have a serious obligation to preach by addressing economic, political and social issues that affect society and our life together. Dominican institutions preach publicly when they raise questions, frame hypotheses, challenge prevailing assumptions, or critique policy decisions in light of the basic principles of Catholic social teaching. This mode of preaching creates space in public discourse for the explicitly ethical and moral dimensions of public policy.

Building Community

In the Dominican tradition, the search for truth is not solely an individual pursuit; professors, scholars, researchers and learners seek understanding together as a community. Whether in the classroom, the laboratory, the garden, the theatre or the art studio, students and teachers learn from one another in an atmosphere of openness and mutuality. Dominican colleges and universities provide a hospitable space where all are invited to share their personal points of view, their opinions, and their insights as all seek to know the many faces of truth within the community. Dominican teaching and learning is a sustained conversation about things that matter; it is a conversation that forms a community of truth.

Cultivating Diversity

The fundamental Catholic principle of the inherent dignity, value and equality of each human person lies at the heart of Dominican education and fosters a spirit of inclusion, mutual respect, empathy, hospitality and caring to create diverse learning communities. The Dominican call to community is a call to embrace a diversity that originated with the Founder. Since the time of Dominic, the

"The hallmark of the community of truth is in its claim that reality is a web of communal relationship, and we can know reality only by being in community with it."

Parker Palmer

Order of Preachers has been inclusive — of men and women, religious and lay, ordained and non-ordained. In the contemporary American experience of Dominican higher education, institutions founded to serve a single sex student body are now coed; schools of theology founded to prepare men for priestly ministry now educate both women and men, lay and religious. The 21st century Dominican learning community has a multiplicity of perspectives and differences that include race, ethnicity, language, religion, gender, sexual orientation, socio-economic status, physical and intellectual abilities, and ways of knowing — a microcosm of the human family. Exposure to the wide range of human experience within higher education expands an understanding of the multiple threads that create the fabric of a collaborative society marked by solidarity and acceptance of differences. Timothy Radcliffe reminds Dominican institutions of higher education of their true call when he says, "But we are called to be a place of counter-culture, of a different way of relating, through which one believes that one may learn something from those with whom one disagrees. This requires of us compassion and vulnerability."

Inspiring Compassion

"Your heart must be tender to feel another's suffering. If you can do that, you are truly human."
Vincent Shigeto Oshida, OP

In a tradition that began with Dominic, who sold his books to alleviate the sufferings of the poor, Dominican educational practices foster compassion for all those in need. Study is undertaken not for itself alone, but for its usefulness to the world at large. Those educated in the Dominican tradition study in order to respond to the needs of their time, whether that means alleviating suffering, enhancing the dignity of each person, serving those in need, or working for peace and justice.[6]

All who serve in a Dominican institution — administration, staff and faculty — model compassion and empathy by creating a hospitable atmosphere where diversity is respected and where students are encouraged to speak their truth. From the moment students enter a Dominican university or college, they are welcomed by the staff committed to student services — in admissions, the registrar's office, student accounts, financial aid, to name but a few. Residential staffs create an atmosphere in which students are encouraged to develop academically and socially, and in which diversity is respected. During their years of study, library staff and the IT department provide resources to students that enhance their learning and engagement. Those serving in health and wellness centers compassionately tend to students' physical and emotional well being, just as university ministers encourage and enhance students' spiritual development. Thus, staff members play a crucial role in the spiritual, physical, emotional and intellectual growth of our students.

Professors see suffering around them and realize that their scholarship and teaching must serve the needs of the world, especially with regard to justice and peace. This is a traditional understanding of compassion — responding to the emotional and physical needs of others. But professors have the opportunity to exercise *intellectual compassion* as well. This kind of compassion causes us to be moved not only by others' physical suffering, but by their intellectual confusion or uncertainty. Intellectual compassion seeks to bring comfort to others by dispelling uncertainty and helping them to understand. St. Thomas said it is better to illuminate rather than merely to shine, and this is exactly what intellectual compassion compels professors to do. Careful scholarship and teaching seek to clarify, simplify and enlighten.

This atmosphere of compassion and caring exists because the administrators of Dominican institutions encourage faculty and staff in their dedication to the total well being of every student. Without their inspiration and support, faculty and staff would lack the resources to serve students in a spirit of *caritas*. Administrators themselves model and inspire compassion in their conversations and interactions with colleagues and students.

Promoting the Common Good

The common good is a political and social reality that may defined as "the sum total of social conditions that allow people, either as groups or individuals, to reach their fulfillment more fully and more easily."[7] The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. From this, we see that the common good is the goal of political life.

But the common good is not just a political and social reality. It also has a theological dimension. Thomas Aquinas understood the common good as intrinsic to God. ". . . Now the good of the whole universe is that which is apprehended by God, who is the maker and governor of all things: hence whatever he wills, he wills under the aspect of the common good. This is his own goodness, which is the good of the whole universe."[8]

Formed by Aquinas' understanding, Dominicans see the common good as a foreshadowing of the reign of God. The common good is an organic experience of living together in justice and love, not simply the sum total of individual needs and desires. By the study of all fields of knowledge, Dominican higher education endeavors to help shape a society where the pursuit of goodness is possible and in which every person enjoys dignity and respect.

The Dominican practices described here are not intended to exhaust the many dimensions of the Dominican tradition of higher education but rather to stimulate further reflection on the charism as it is embodied in contemporary American Dominican institutions of higher education.

Epilogue:

American Dominican institutions of higher education have been inspired and shaped by an 800 year history and the rich traditions of the Dominican Order, and they claim the charism joyfully. With the members of the family of Dominic, they exist — as Dominic did — in the midst of the church and the world; and they speak out for truth and justice, *"ex corde ecclesiae,"* from the heart of the church. These 16 colleges and universities and the three studia have inherited this legacy and seek to make it manifest so that it may flourish and be shared with future generations. The charism and its manifestation in Dominican institutions of higher education are a cherished gift needed in our troubled world and as light and hope for the church of the 21st century.

Endnotes

1. Order of Preachers. *1220 Constitutions.*

2. Yves Congar. The expression "I have loved the truth as one loves a person" is a profession Congar took from Madame Swetchine. 82. *Puyo, Une vie pour la vérité,* 47.

3. Richard Woods. "What's Love Got to Do With It." Presented at: *The Contemplative Vision: Love, Truth and Reality.* 12th Biennial Colloquium of Dominican Colleges and Universities, River Forest, IL. June 2012.

4. Ann Garrido. "On Being A Dominican School." Aquinas Institute of Theology Convocation Address, St. Louis, MO. August 2011. Accessed at: http://www.dominicanstudies.org/on-being-a-dominican-school.

5. Patricia Walters. "Higher Education in the Dominican Tradition." Presented at: *The Contemplative Vision: Love, Truth and Reality.* 12th Biennial Colloquium of Dominican Colleges and Universities, River Forest, IL. June 2012.

6. Examples such as the martyrdom of Bishop Pierre Claverie of Algeria and the Maryknoll sisters and co-workers in Guatemala.

7. Pope John XVIII. *Pacem in Terris,* 51.

8. Thomas Aquinas. *Summa Theologiae* 1-2, q. 19, a. 10. For a commentary on this passage, see Appendix 4 in the Gilby *Summa*, translated and edited by Thomas Gilby (New York: McGraw Hill, 1963), vol. 28, p. 172, "Common and Public Good."

Questions for Communal Reflection

This document offers a brief overview of the Dominican educational charism and a vision for Dominican higher education in the United States that flows from this heritage. This vision is foundational to our institutions and has shaped our practices and pedagogy. College and university leaders are invited to bring board members, faculty, staff and students into conversation about how the Dominican educational charism shapes their own institutions and how it can be deepened and developed into the future. The following questions are offered to begin the conversation.

1. From your experience at a Dominican institution of higher education, how would you describe the Dominican tradition? How does your experience correlate with the heritage and vision as described in this document?

2. What do you think are the essential aspects of the Dominican tradition? How are those aspects of the tradition expressed and embodied in your institution at the present moment?

3. What practices outlined in this document can you identify at your own institution? What additional practices would you include as essentially Dominican?

4. Included in the story of the Dominican heritage are saints and scholars who have helped to form and shape the Dominican intellectual tradition. Who is missing? In the past 150 years American sisters and friars have continued to express and shape that tradition. Who are "the greats" in your institutional history? Who will tell the story of their contributions?

5. Where in your curriculum are the "big questions" addressed? Where are connections made between the pursuit of truth and the work of justice? Can you name ways in which your discipline intersects with theology or philosophy?

6. What is the integrative core of your curriculum? Where are the opportunities for interdisciplinary dialogue?

7. Culture has been described as "distinctive and inheritable." In what ways is the Dominican culture of your institution distinctive? How will you pass it on to the next generation?

8. The lay leadership of boards, administration, faculties and staff of Dominican higher education has been entrusted with the Dominican heritage, legacy and intellectual tradition. How will they experience this tradition, allow themselves to be formed by it, and pass it on to the next generation? What kinds of programs are in place for their orientation, formation and appropriation of Dominican tradition and culture so that the future is rooted in that same tradition? What are the outcomes we hope for, and how do we measure those outcomes?

Mission Statements of Dominican Colleges and Universities in the United States

Albertus Magnus College

The mission of Albertus Magnus College is to provide men and women with an education that promotes the search for truth in all its dimensions and is practical in its application. Founded by the Dominican Sisters of Peace, Albertus Magnus College, faithful to its Catholic heritage and the Judaeo-Christian tradition, remains dedicated to providing an opportunity for learning which responds to the academic needs and ethical challenges of its students and society.

Aquinas College—Michigan

Aquinas College, an inclusive educational community rooted in the Catholic and Dominican traditions, provides a liberal arts education with a global perspective, emphasizes career preparation focused on leadership and service to others, and fosters a commitment to lifelong learning dedicated to the pursuit of truth and the common good.

Aquinas College—Tennessee

The Mission of Aquinas College is unchanging because Truth itself is unchanging. Taking inspiration from St. Dominic and St. Thomas Aquinas, the College exists to serve the Church by transforming lives for the Gospel of Christ.

Aquinas College is a Catholic community of learning in the Dominican Tradition with Christ at its center. The College directs all its efforts to the intellectual, moral, spiritual, and professional formation of the human person in wisdom. Students are formed individually and in Christian community so that the harmonious integration between faith and reason can permeate every dimension of their lives. Immersed in exploring the relationship between human civilization and the message of salvation, the College community embraces the Dominican imperative to preach the Gospel, serve others, and engage culture in truth and charity.

Aquinas Institute of Theology

Impelled by the Catholic faith and the Dominican mission, Aquinas Institute of Theology educates men and women to preach, to teach, to minister and to lead.

Barry University

Barry University is a Catholic institution of higher education founded in 1940 by the Adrian Dominican Sisters. Grounded in the liberal arts tradition, Barry University is a scholarly community committed to the highest academic standards in undergraduate, graduate and professional education.

In the Catholic intellectual tradition, integration of study, reflection and action inform the intellectual life. Faithful to this tradition, a Barry education and university experience foster individual and communal transformation where learning leads to knowledge and truth, reflection leads to informed action, and a commitment to social justice leads to collaborative service.

Barry University provides opportunities for affirming our Catholic identity, Dominican heritage and collegiate traditions. Catholic beliefs and values are enriched by ecumenical and interfaith dialog.

Through worship and ritual, we celebrate our religious identity while remaining a university community where all are welcome.

Caldwell University

Founded in 1939 by the Sisters of Saint Dominic, Caldwell University promotes intellectual, spiritual, and aesthetic growth to a diverse population and welcomes all cultures and faith traditions. Inspired by St. Dominic de Guzman and our Catholic heritage, we transform students' lives by preparing them through the liberal arts and professional studies to think critically, pursue truth, and contribute to a just society.

Dominican College

The aim of Dominican College is to promote educational excellence, leadership, and service in an environment characterized by respect for the

individual and concern for the community and its needs. Founded by the Dominican Sisters of Blauvelt, the College is an independent institution of higher learning, Catholic in origin and heritage. In the Dominican tradition, it fosters the active, shared pursuit of truth and embodies an ideal of education rooted in the values of reflective understanding and compassionate involvement.

Committed to building its programs upon a strong foundation in the liberal arts and sciences, the College maintains a student-centered climate and serves a diverse community of students in undergraduate and graduate programs. The College empowers this community of learners to excel, lead and serve with integrity and to engage responsibly in the pursuit of a more just, ethical and sustainable world.

Dominican College is dedicated to the principle that its educational programs and services must be both challenging and supportive, distinguished both by high standards and by attention to the needs and potential of the individual student. Affirmed and engaged by these standards and values, graduates are prepared for purposeful lives and for the careers and professions they choose to pursue.

Dominican House of Studies

The Dominican House of Studies traces its mission to the preaching charism and Catholic intellectual heritage bequeathed to the Order of Preachers by its founder, St. Dominic de Guzman. Dominic constructed a religious order international in scope yet decentralized in structure to address the needs of the church by preparing preachers both intellectually informed and pastorally competent. This evangelizing mission is asserted in the basic claim of the Fundamental Constitution of the Order of Preachers that the order was instituted "especially for preaching and the salvation of souls."

In service to the evangelizing mission of the Dominican Order, the primary purpose of the Dominican House of Studies is to provide a Catholic theological education that prepares students for the ordained ministry in the Province of St. Joseph. Recognizing the wide appeal of a theological education in the Dominican tradition, the Dominican House of Studies accepts all interested and qualified students without regard to race, gender, religion or ethnic background. The Dominican House of Studies is committed to imparting to all of its students a capacity for serious scholarship and a basic competence in philosophy and theology through the study of St. Thomas Aquinas in dialogue with the best of contemporary thought. For ministry preparation it offers a comprehensive program of studies integrated with spiritual and pastoral components in order to form students imbued with a desire for holiness, capable of effective preaching, and competent pastoral ministry. With an academic environment shaped by a Thomistic focus, a small student enrollment, and a high faculty — student ratio, the Dominican House of Studies fosters among students and faculty an intimacy conducive to personal formation in the spiritual, intellectual, and ministerial spheres of preaching, teaching, and other ministries.

Dominican University

As a Sinsinawa Dominican-sponsored institution, Dominican University prepares students to pursue truth, to give compassionate service and to participate in the creation of a more just and humane world.

Dominican University of California

Dominican University of California educates and prepares students to be ethical leaders and socially responsible global citizens who incorporate the Dominican values of study, reflection, community and service into their lives. Guided by its Catholic heritage, the university is committed to diversity, sustainability, and the integration of the liberal arts, the sciences, and professional programs.

Dominican School of Philosophy and Theology

The Dominican School of Philosophy and Theology, a member of the Graduate Theological Union, is a community of scholars committed to the pursuit of truth as revealed in the Gospel and discovered by human reason. Inspired by the Dominican practice of disciplined inquiry and learned preaching, the school draws its students into the rich tradition

of classical philosophy and Catholic theology, especially as exemplified by St. Thomas Aquinas, and from this tradition engages contemporary scholarship and culture in mutual enrichment.

As a Center of Studies of the Order of Preachers and an apostolate of the Western Dominican Province, the school is committed to preparing women and men for academic and apostolic vocations.

Edgewood College

Edgewood College, rooted in the Dominican tradition, engages students within a community of learners committed to building a just and compassionate world. The college educates students for meaningful personal and professional lives of ethical leadership, service and a lifelong search for truth.

Molloy College

Molloy College, an independent, Catholic college, rooted in the Dominican tradition of study, spirituality, service and community, is committed to academic excellence with respect for each person.

Through transformative education, Molloy promotes a lifelong search for truth and the development of ethical leadership.

Mount Saint Mary College

As reflected in its motto *"Doce Me Veritatem"* (Teach Me the Truth), Mount Saint Mary College is an independent, coeducational institution committed to providing students with a liberal arts education to prepare them for lives of leadership and service. Through a variety of majors and professional programs, students are also prepared for career entry or graduate and professional studies.

Consistent with Judaeo-Christian values and the Dominican tradition of education that values the inherent worth of the individual, the mission of Mount Saint Mary College is to create an environment which fosters close student-faculty interaction that enables students to reach their full potential as lifelong learners.

Mount Saint Mary College strives to provide a stimulating environment that promotes the intellectual and personal growth of undergraduate, graduate and continuing education students.

Ohio Dominican University

As a Catholic liberal arts university in the Dominican tradition, Ohio Dominican University is guided in its educational mission by the Dominican motto: to contemplate truth and to share with others the fruits of this contemplation. Ohio Dominican educates all individuals committed to intellectual, spiritual and professional growth to become lifelong learners committed to serving others in a global society, as ethical and effective leaders grounded in the pursuit of truth, justice and peace.

Providence College

Providence College is a Catholic, Dominican, liberal arts institution of higher education and a community committed to academic excellence in pursuit of the truth, growth in virtue, and service of God and neighbor.

HISTORY Providence College was founded in 1917 by the Dominican Friars at the invitation of Bishop Harkins to provide a Catholic education in the arts and sciences.

FAITH AND REASON Providence College is confident in the appeal of reason, believes that human beings are disposed to know the truth, and trusts in the power of grace to enlighten minds, open hearts, and transform lives. Providence College maintains that the pursuit of truth has intrinsic value, that faith and reason are compatible and complementary means to its discovery, and that the search for truth is the basis for dialogue with others and critical engagement with the world.

ACADEMIC EXCELLENCE Providence College is committed to academic excellence, and holds itself to the highest standards in teaching, learning, and scholarship. Its core curriculum addresses key questions of human existence, including life's meaning and purpose, and stresses the importance of moral and ethical reasoning, aesthetic appreciation, and understanding the natural world, other cultures, and diverse traditions. Providence College honors

academic freedom, promotes critical thinking and engaged learning, and encourages a pedagogy of disputed questions.

COMMUNITY AND DIVERSITY Providence College seeks to reflect the rich diversity of the human family. Following the example of St. Dominic, who extended a loving embrace to all, it welcomes qualified men and women of every background and affirms the God-given dignity, freedom, and equality of each person. Providence College promotes the common good, the human flourishing of each member of the campus community, and service of neighbors near and far.

VERITAS AND PROVIDENCE Providence College brings the eight-hundred-year-old Dominican ideal of *veritas* to the issues and challenges of today. It seeks to share the fruits of contemplation in an increasingly global and diverse society, and to praise and bless all that is good and vital in human endeavors. Providence College supports the Dominican mission of preaching the gospel of Jesus Christ to a new generation of students and helping them discover God's providence in their lives.

St. Thomas Aquinas College

St. Thomas Aquinas College is an independent liberal arts college, which provides education at the undergraduate and graduate levels for students from all traditions. In continuing its Catholic heritage and the spirit of its founders, the Dominican Sisters of Sparkill, the college is committed to the principle of enlightening the mind through truth, as exemplified by Thomas Aquinas, and to the classical and Judaeo-Christian ideals which have contributed to the development of humanity. Accordingly, the college is dedicated to the development of each student consistent with the individual's resolve to work and ability to achieve.

Consistent with its commitments, the college requires each undergraduate to attain a broad foundation in the liberal arts and sciences. The college provides a range of undergraduate majors and graduate programs to assist students to prepare for careers or for further education through a deeper focus in a major field of study.

The college creates a welcoming, caring and challenging environment for learning. Intensely student-centered academic activities and vigorous student-life programs are purposefully combined to enhance the educational process and to foster intellectual, moral, social and spiritual growth.

Within this environment, St. Thomas Aquinas College assists each student in the effort to develop as an articulate and independent member of society who uses a reasoned approach to all issues, who strives to become a responsible citizen and leader in shaping the diverse world community, who lives in a manner exemplifying the principles of service, mutual respect, and individual responsibility, and who appreciates the value of learning as a life-long endeavor.

Siena Heights University

The mission of Siena Heights, a Catholic university founded and sponsored by the Adrian Dominican Sisters, is to assist people to become more competent, purposeful and ethical through a teaching and learning environment which respects the dignity of all.

Our Mission

As a Sinsinawa Dominican-sponsored institution, Dominican University prepares students to pursue truth, to give compassionate service and to participate in the creation of a more just and humane world.

DOMINICAN UNIVERSITY

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