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‘Resonance’ showcases student talent
Ready for RecPlex?

The RecPlex is on schedule to open Wednesday, Jan. 4. Hours are 6 a.m. to 1 a.m. Monday through Thursday; 6 a.m. to 11 p.m. Friday; 9 a.m. to 11 p.m. Saturday; and 9 a.m. to 1 a.m. Sunday.

A dedication and blessing will be held at 2 p.m. on Friday, Jan. 6, in the main lobby, with light refreshments following. Pedometers will be given to the first 500 in attendance.

Annual RecPlex rates for full-time faculty, staff, retirees and graduate assistants are $150 for individuals, $400 for a second person and $250 for a family. Monthly rates for full-time folks are $25 for individuals, $60 for a second person and $35 for a family. Annual early bird fitness memberships are also available to use selected RecPlex facilities from 6:30 a.m. to 9 a.m. Monday through Friday. For full-time employees and retirees, the cost is $125 for individuals and $200 for a second person.

Visual arts department earns national accreditation

The National Association of Schools of Art and Design has awarded accreditation to the University of Dayton visual arts department.

This is the first time the department has sought accreditation by the association, the national accrediting agency for art and design and related disciplines, to which approximately 250 schools of art and design belong. Its accreditation process involves an institutional self-study, an on-site review by a team of evaluators and a review and judgment by a commission. Accreditation reviews focus on educational quality, institutional integrity and educational improvements, and the association’s member institutions develop accreditation standards.

The UD visual arts department offers programs in art education, art history, fine arts studio, photography and visual communication design.

Students, staff help Katrina victims over Thanksgiving

A group of 15 students and staff from the University of Dayton spent the Thanksgiving holiday in Biloxi, Miss., helping with continued Hurricane Katrina cleanup efforts.

The group left for Biloxi Nov. 23 following a prayer service in Immaculate Conception Chapel and stayed at the DeDeaux Retreat Center, operated by the Diocese of Biloxi. They spent the days moving debris, gutting homes and helping with general cleanup.

The Thanksgiving trip was the third that folks from UD have made to the Gulf Coast to assist those affected by the hurricanes. During fall break in mid-October, 55 UD students, faculty and staff traveled to Biloxi to help with hurricane cleanup, while 34 students from the UD chapter of Campus Crusade for Christ aided hurricane relief efforts in Pass Christian, Miss. Seven Dayton Early College Academy students helped with relief efforts in Pascagoula, Miss., in early October.

“I was so moved and saw so much hope in the students during the fall trip that I wanted to be part of it again,” said Melissa Lees, a graduate student assistant with UD’s Center for Social Concern who organized the fall and Thanksgiving trips to Biloxi.

‘Love, Lights and Laughter’ launch Christmas on Campus

“Love, Lights and Laughter,” the University of Dayton’s 42nd Christmas on Campus, kicks off at 6 p.m. on Thursday, Dec. 8, in Kennedy Union Plaza with a live Nativity scene, Christmas tree lighting and the arrival of Santa Claus.

UD students will escort nearly 1,200 Dayton school children to events throughout campus that include cartoon characters, dancing, singing, crafts and face-painting.

This year, the tradition of the candlelight walk from Kennedy Union to the Frericks Center returns. The Frericks Center is the site for the musical celebration of Christmas and Mass for the Feast of the Immaculate Conception beginning at 9:15 p.m. A 300-person choir and crowd of 5,000 are expected.

Christmas on Campus, started in 1964, has evolved into what is believed to be one of the nation’s largest single-day, on-campus community service events. Twenty-four students, under the supervision of Lou Talbott, director of student involvement and leadership, plan the event.

Alumni have taken the tradition with them after graduation. Christmas off Campus, held in November and December by 29 of UD’s alumni chapters, benefits charities and less-fortunate children and families in the chapters’ respective cities. Charities such as the Ronald McDonald House, Covenant House, Make-A-Wish Foundation and the Boys and Girls Clubs are beneficiaries.

Next Campus Report to be distributed Jan. 6

This is the last issue of Campus Report for the first term. The next issue will be distributed on Friday, Jan. 6. The deadline is Thursday, Dec. 22.

Cover photo

“Self Portrait,” an acrylic on canvas by junior Mallory Dover, is one of the works included in “Resonance,” an exhibition of student artwork on display in Roesch Library through Dec. 15.
Proposed 2006-07 budget strategy focuses on increasing academic excellence

When the president of the academic senate can open a faculty meeting on the budget — with information to be presented by three top administrators — with a joke about the scarcity of administrators’ brains, the lack of tension is a sign not only of a Marianist community but also of a relatively healthy budget.

Dave Biers’ jovial comments — and ensuing banter with Daniel J. Curran, president; Fred P. Pestello, provost and senior vice president for education affairs; and Thomas E. Burkhardt, vice president for finance and administrative services — also helped offset the quantity of the information presented in 48 slides plus a handout. Financially, fiscal 2005 was a good year for the University. Endowment grew from $304 million to $324 million. Operations produced a positive return. Health care expenses were less than expected. Several bequests were received.

The University’s bond rating is good, not as high as Harvard’s or Notre Dame’s, but besting Georgetown’s and Loyola of Chicago’s. A high bond rating is significant; Burkhardt noted that a shift in interest rates of .25 percent translates to $700,000 annually for UD as it pays off the cost of new facilities. Factors favorably affecting UD’s bond ratings include its operations margin and its ratio of expendable resources to operations. Less positive factors are its relatively high percentage of accepted students and its relatively low net tuition as well as high levels of debt to expendable resources.

The University’s budget strategy focuses on increasing its academic excellence. UD’s faculty salaries lag behind those of peer institutions with the median salary of faculty members at 25 peer institutions being nearly 7 percent higher than that of UD faculty members. The current year’s budget began to address this issue with an additional $340,000 plus benefits put into the faculty salary pool. A proposed 2006-07 budget includes $400,000 for faculty salaries (and $100,000 for staff salaries) on top of a pool increase of approximately 2.75 percent to 3 percent as well as the University adding a 7.5 percent increase in health care costs.

Pestello restated the commitment to reduce the number of first-year students taught by part-time faculty. This budget continues a process of adding 10 full-time faculty positions; each position comes with a guarantee of three more first-year classes being taught by full-time faculty.

Starting with the 2006-07 budget there will be a separate pool of money for faculty raises associated with promotions. Previously each unit had to fund such raises out of its overall pool. Now, on top of any other raise, there will be a Universitywide standard adjustment of $2,500 for a promotion from assistant professor to associate professor and $4,000, from associate to full professor.

Affecting costs in the current budget year is an increase of $1.2 million in utilities costs. Administrators believe some of this will be a permanent increase and some will be temporary. To combat these costs, the University has pre-purchased fuel for the heating season to lock in rates and has instituted a conservation program.

The proposed tuition pricing strategy includes a tuition increase of 6 percent plus $500. All returning students would receive financial aid to offset the $500, a tactic that began last year in order to bring UD’s rates in line with its peers.

— Thomas M. Columbus
Campus Report   Dec. 2, 2005

National presence

UD’s chemical engineers

co-host national conference, car competition

Special passes to get into the Science Center, sleepless nights spent with friends in the lab and “nerd fun” are just a few of the reasons that Chad Brajercik is a member of UD’s American Institute of Chemical Engineering student chapter.

UD’s chapter consists of 50 active members, all chemical engineering majors. Brajercik, a senior from Pittsburgh, Pa., is this year’s president.

In October, the UD chapter, along with the University of Cincinnati and University of Kentucky at Paducah chapters, co-hosted the institute’s annual student conference in Cincinnati.

The chapters divided the responsibilities, and it fell to UD and Brajercik to organize this year’s national Chem-E Car competition.

“We felt we were the best ones for the job because in 2003 we were national champions and we have finished in the top 10 for the past three years,” he said.

The car competition challenges students to design and create a car, fueled solely by chemical reaction, that can travel between 50 and 100 feet carrying up to 500 milliliters of water. Without using brakes, whichever car gets closest to the finish line wins. This year’s distance was set at 79 feet, and the winning car came within an inch.

Students first compete at the regional level in the spring, and then winners advance to the national competition at the institute’s annual fall student meeting. Thirty-six universities entered this year’s competition, including a team from UD.

Brajercik helped design UD’s current car when he was sophomore using the little he knew about chemical engineering at the time.

“I took an acid and a base and mixed it together. Basically it’s like the volcano — it’s simple as can be, but it does very well,” he said.

UD’s team didn’t fare as well as usual because the experienced competitors had their hands full running the event.

“We had an all-freshmen team that was thrown into it two weeks ahead of time,” he said, explaining that it was unclear until then if UD was eligible to compete in the event.

“They did the best they could. The car moved and it went pretty far. Five or six didn’t move at all,” he said.

And fortunately, UD’s car didn’t burst into flames like another team’s car.

Brajercik was relieved that they had thought ahead and had a fire extinguisher handy.

Now that the UD chapter is done hosting this year’s national competition, they are setting their sights on winning next year’s.

Their adviser, Bob Wilkens, assistant professor of chemical and materials engineering, has challenged them to create “the ultimate design” to take to the regional competition this spring.

Brajercik thinks they can do it.

“There are thousands of ideas, but only one or two that will work,” he said. “Finding those ideas — it’s tons of work, but it’s a blast.”

—Jessica Gibson-James
UDRI testing clear ceramic for military, paving way for commercial capabilities

The same material that one day may protect soldiers in combat also will help protect consumers from being charged the wrong price at the grocery store.

Investigators at the University of Dayton Research Institute have been testing a new, clear ceramic by shooting bullets at the surface until it shatters. It turns out the aluminum oxynitride, or ALON, material can take more than twice as many hits as glass at a much lighter, thinner weight. That’s important to the military, which hopes to use it as a transparent armor in ground and air vehicles.

The material is also being considered for use in such practical applications as the covering for bar code scanners at the supermarket. The type of testing being done at UDRI may not be necessary to scan a gallon of milk, but it’s helping get the material to market in the civilian world at a faster pace.

“What we’re doing here may not be directly related to more practical uses,” said Ron Hoffman, the lead investigator testing the material at UDRI. “However, the lessons learned regarding size, polishing and material purity demonstrate how else the clear ceramic can be used.”

For example, the material is being looked at for everything from its safety capabilities to its decorative properties. There have been inquiries about using it in lower-level windows of office buildings, as well as the windows in vehicles transporting delegates, politicians and even movie stars. There’s talk about it replacing the glass in museum display cases, watch faces and dishware — basically any surface that needs to resist scuff, scratches and wear and tear. Scratch-resistant grocery store scanners, for example, improve the effectiveness and accuracy of infrared readers.

“People have even inquired about using it for the handles of beauty salon scissors because of its decorative properties,” Hoffman said. “That blew my mind.”

But its most important use will be with the military. UDRI is working with the Air Force Research Laboratory at Wright-Patterson Air Force Base, which is leading the development effort in collaboration with Surmet Corp., a Massachusetts company that makes the material.

According to Lt. Joseph La Monica, the Army is looking at using ALON for windows in ground vehicles, such as Humvees, and the Air Force is exploring its use for “in-flight protective transparencies, for low, slow-flying aircraft, which are any of the C-130 variations, the C-17, the A-10 and any of the helicopters.”

Because the ceramic material, as armor, is significantly lighter and thinner than traditional multilayer glass transparencies, the hope is that it will help stop higher-level threats.

“The higher the threat, the more savings you’re going to get,” La Monica said. “Because with glass, to get the protection against higher threats, you have to keep building layers upon layers of glass, but with ALON, the material only needs to be increased a few millimeters.”

Surmet Corp. is focusing on the product’s military application but believes the results of UDRI’s testing give it greater marketability.

“We hope there will be more commercial applications,” said Lee Goldman, a materials scientist at Surmet. “There will be a certain panache to it because people will want bullet-proof watch crystals and other products with protective qualities.”

In the meantime, UDRI, the Air Force and Surmet hope the material will be on the battlefield in six months to a year. Then, it’s just a matter of time before ALON makes it to a supermarket or beauty salon near you.

—Kailyn Derck

NSF grant aims to spark early interest in engineering

Although the many things under construction at UD, a Web site breaking ground May 1 is perhaps the most important to the future of engineering.

Margaret Pinnell, assistant professor of mechanical and aerospace engineering, is working to diversify the engineering and science professions by appealing to students as early as kindergarten, specifically young girls and minority students. With a $200,000 grant from the National Science Foundation, she plans to create a resource for teachers to affordably and effectively introduce experiential and service learning into curriculum.

“We want to change the perception among girls and minorities,” said Pinnell, principal investigator for the project. Citing research that has shown girls’ interest in science drops from 67 percent to 11 percent between grades three and 11, she said, “It’s not enough to focus on the middle years or pre-engineering; we need to focus on all grade levels.”

The budget for the 24-month project includes faculty research, Web site consultation and brochure printing costs. The site is expected to include, through suggested activities, an emphasis on engineering as a hands-on vocation that helps people.

Pinnell hopes the site will have benefits beyond the School of Engineering. By encouraging a more diverse pool of professionals, she says engineering design, and the profession as a whole, will ultimately strengthen.

“This will be a digital resource for people that want to use service learning as a tool to help people in engineering and science-related fields,” Pinnell said. “Perhaps people that did not consider engineering as a profession before will consider it.”

Faculty involved in service-learning projects across the University will serve as resources, including co-principal investigator Rebecca Blust, adviser for UD’s Society of Women Engineers, and Manoochehr Zoghi, adviser for UD’s Habitat for Humanity. Faculty from the department of teacher education will advise on K-12 students and classroom learning. Additional insight will come from members of the Dayton area educational community, such as Margaret Stevens, assistant superintendent of Montgomery County Educational Services. The information gained from the project will contribute to the existing pre-engineering program, now a pilot program at Villa Angela-St. Joseph High School in Cleveland.

—Kailyn Derck

Dec. 2, 2005 Campus Report 5
Katrina revealed need to fight poverty, war, racism

Father Bryan Massingale is haunted by images of Hurricane Katrina’s victims and by the question the hurricane left in its wake: “How could we allow this happen to us in the United States?”

More deeply disturbing, though, is the answer to that question. “These people were never really a part of us because we as a nation never really embraced them,” he said. “Katrina’s victims were abandoned and shut aside long before the hurricane’s arrival.”

Massingale, associate professor of theology at Marquette University, spoke at the University of Dayton on “The Beloved Community: Revisited—Katrina, King and Catholic Social Teaching” Nov. 16. His address, part of Black Catholic History Month celebrations, offered an ethical analysis of Katrina’s impact, from the perspectives of Martin Luther King Jr.’s understanding of social evil and Catholic social teaching on solidarity and the common good. Massingale, a consultant to the U.S. Catholic Conference of Bishops, is working with the bishops on a forthcoming pastoral statement on the sin of racism.

“By Katrina, I mean more than a Category 4 hurricane that brought displacement, death and destruction. What I mean is what those waters revealed to us,” he said. “Katrina revealed,” he said, quoting Sojourner’s editor Jim Wallis, “what was already there in America: an invisible and often silent poverty that most of us in the richest nation on earth have chosen not to talk about, let alone take responsibility for.”

Katrina as a hurricane was an act of nature, Massingale said. Katrina, as a cultural, economic and political phenomenon, has moral responsibility and human accountability.

“The political and social decisions and policies that contributed to such human miseries were human decisions that have ethical considerations.”

Massingale considered several of those decisions through King’s understanding of racism, poverty and war as deeply interwoven threats. For example, although a hurricane hitting New Orleans had been predicted often, and it was acknowledged that tens of thousands of poor people would be unable to leave, “no official plan was ever put in place for the poorest citizens, the result of not so benign neglect.”

Although the Federal Emergency Management Agency in 2001 reported that a hurricane hitting New Orleans was “one of the three likeliest most catastrophic disasters facing this country,” Massingale said, “funding the Iraq War and tax cuts constrained funds for flood control projects.”

Estimating the cost of the war in Iraq at $300 billion and dividing that cost among the 50 states, he asked, “How might Katrina’s impact been different if Mississippi, Louisiana and Alabama each had $6 billion more for flood control projects.”

For example, although a hurricane hitting New Orleans was “one of the three likeliest most catastrophic disasters facing this country,” Massingale said, “funding the Iraq War and tax cuts constrained funds for flood control projects.”

In King’s vision of “the beloved community” and later “the great house,” he described an inclusive, interracial community, where people relate across differences with love and justice and where difference is not a source of fear but a cause for celebration, Massingale said.

“In the final three years of his life, Martin Luther King said repeatedly that the threats to the beloved community were racism, poverty and war. They were interwoven and so deeply linked that the struggle against one required concern about others.”

In the wake of the Watts riots, King came to realize that civil rights become meaningless in the absence of economic opportunity or presence of economic exploitation. “Eradicating poverty is not a deficit of human resources,” King said. “It is a deficit of human will.”

King. Massingale said, saw war as an enemy of the poor and denounced the war in Vietnam because it was draining the funds and energy needed to eliminate poverty.

Massingale linked King’s reflections to the writings of Pope John Paul II on the virtue of solidarity, which stems from a commitment to the common good and belief that we are all responsible for all; we are all each other’s keepers.

What Katrina revealed, he said, was the desperate situation of the nation itself, the evil of the cultural attitude of radical individualism.

“We can never be secure as a nation as long as we continue to be an island of affluence surrounded by an ocean of misery.”

Massingale challenged the audience to consider: “Do we really have to live with them? Do we really want to live with them — the poor of all colors who are disproportionately black and brown? King and Catholic social teaching call us to move beyond coexistence. They call us to passionately struggle against poverty, war and racism.

“Do we dare to create a world where there is no us and them?”

—Deborah McCarty Smith
Maureen Tilley knows what students expect when voodoo is on her course syllabus. Sitting in her office chair, she holds her arms straight out, tilts her head back and deadpans, “Zombies.”

They are not entirely wrong. When she teaches the subject — along with Santería, Candomble and Umbanda, all religions of the African diaspora in the West — she puts the stereotype-laden depictions of these religions into a more scholarly context that is long overdue. Popular impressions are largely driven by Hollywood movies of the 1930s and 1940s like White Zombie that put them at the center of stories about drugs, crime and superstition.

Tilley prefers the French spelling Vodou, “close enough to voodoo to let people know what you’re talking about, but sufficiently different” to let them know it will be something other than the stereotype.

“People hear ‘voodoo’ and they think of sticking pins in voodoo dolls, people possessed by the devil,” she says. “But voodoo and other religions of the African diaspora are genuine religious traditions practiced by millions. Santería, along with Islam, is one of the fastest-growing religions in the United States, and its practitioners are not just in Miami.”

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Tilley, widely known as a historian of late antiquity, has taught voodoo as a special topics course at UD and Florida State University. She is drawn to the subject “because it is one phenomenon that shows how people put together two worlds. At root, many religious traditions draw on multiple origins.”

Afro-Latin religions are faiths born in the great suffering of the transatlantic slave trade, she says.

“Imagine you are a young man in a village in West Africa. You are captured in a war and sold into slavery. You take with you into the hold of a ship absolutely nothing but maybe a small amulet and your memory of religious practices. You’re taken to the Caribbean. How do you pray? How do you gather with others? You try to reproduce what you know, but you’re not an expert.”

Furthermore, because these faiths developed in the context of laws banning their practice and forced conversion to Roman Catholicism, practitioners often accommodated Catholic rituals in a way that both masked and preserved core beliefs.

One example is the identification of St. Barbara with Chango, an orisha, or manifestation of God’s love and power in the natural world. Orisha, called Lwa in Haitian voodoo, represent aspects of the divine, much like patron saints evoke attributes of God for Christians.

The story of St. Barbara includes her father’s rejection of Christianity and his declaration to her that “If your God is the true God, may lightning strike me.”

And it did.

Prayers to Barbara, evidence of conversion when seen from a Catholic vantage point, were, for practitioners of Afro-Latin religions, worship of Chango — orisha of lightning.

Decriminalization and increasing acceptance of Afro-Latin religions account in part for their strong growth in the United States, said Tilley. “Because it was illegal, it was kept in the home, and people self-identified as Catholic. When it’s more acceptable to identify as practitioners of voodoo or Santería, they drop Catholicism and say that voodoo and Santería are OK.”

Tilley also cites Vatican II as a contributing factor, specifically the merger of Hispanic and Anglo parishes and the removal of statues in which practitioners identifying as Catholic could find orisha. The faiths’ egalitarian character — many rituals are performed privately in homes — makes them particularly appealing to women.

“These are religious traditions people have been practicing since being forced out of Africa and into slavery,” she says. “I want students to understand how these religious traditions satisfy the needs of their practitioners.”

—Matthew Dewald

**Number of religious studies majors on the rise**

As parishes in this country increasingly rely on lay ecclesiastical ministry, there is some good news at the University of Dayton: strong growth in the number of students choosing to major in religious studies.

The department has more than doubled the number of religious studies majors in recent years. More than 80 UD students are majoring in religious studies this year, compared with only a few dozen in 2003, said Maureen Tilley, associate professor in the department.

“We are very happy to have more religious studies majors,” said Tilley. “It’s very good for everybody if more people are knowledgeable about religion and really good for the future of the church.”

According to a new study conducted by the National Pastoral Life Center, there are now more lay ministers than priests in parishes in the United States. The study found that nearly 31,000 paid lay ministers serve parishes in the United States. Additionally, more than 2,000 volunteers work in parish ministry at least 20 hours a week.

Enrollment at UD mirrors the national growth in the importance of lay ministry.

Students preparing for ordained ministry, both Catholic and non-Catholic, account for 15 to 20 percent of majors, said Tilley. Others are enrolling for a variety of reasons.

“About half (of all majors) will say, ‘I had a good experience in my youth group. I want to make sure that is available to the next generation,’” Tilley said. “Others want to teach in Catholic schools and universities. Some just find it fascinating. They could be in sociology or anthropology but are attracted to our department because we also offer world religions.”

The increase “really bodes well for the future of Roman Catholicism in our country,” she said.

“Because most people are on a lay ministry track, it will not do much for the priest shortage, but it will greatly affect how leadership functions at the local level.”

—Matthew Dewald
Kathy Wehkamp, a customer service representative in the bursar’s office, should have been having lunch with her son when she happened to meet Nancy Seyfried last summer. Wehkamp’s son had to cancel, so instead she sat outside, enjoying the weather and reading a book she received at the Women of Faith conference she attended in Columbus, Ohio. Seyfried, a graduate assistant working on her Ph.D. in educational leadership, went outside to take a break and noticed Wehkamp’s book. It caught her eye because Seyfried had also attended the conference.

“It was a chance meeting, but it was meant to be,” Seyfried said.

Because of her own powerful experience at the conference, Seyfried knew she wanted to organize a group of women from the UD campus to attend the Women of Faith conference in Cleveland July 14-15, 2006. Seyfried took a leap of faith last April and purchased 25 tickets more than a year in advance for a UD group.

She asked Wehkamp to be part of organizing that group. The two women soon became three, enlisting Jacinta Mergler, coordinator of teacher activities for the Lalanne program, who has never attended the conference.

“I’ve always wanted to go,” Mergler said. “I always get energy from hearing faith stories from women. We think this is a tremendous opportunity for the women on UD’s campus.”

Since the Women of Faith organization formed in the mid-1990s, more than 2 million women have attended the conferences held across the United States.

The 2006 conference, titled “Contagious Joy,” is a two-day, interdenominational Christian event.

“It’s not about religion; it’s about faith,” Wehkamp said.

When Wehkamp attended last year’s conference, she wasn’t sure what she was getting into.

“I walked in and heard singing and saw women standing and swaying and I wasn’t comfortable,” she said. “But after five minutes I knew this is what I wanted. I strengthened my belief that day.”

The featured speakers at the conference will be motivational Christian authors Marilyn Meberg, Patsy Clairmont and Luci Swindoll, and recording artist Nicole Johnson.

“The women who speak speak from the heart about their lives — wayward children, infertility, being left by their husbands — and how God brought them through it,” Seyfried said.

Christian recording artists will perform, and there will be praise and worship and prayer times.

Seyfried’s not worried about selling all 25 tickets.

“God’s got them picked out already,” she said. “We just have to let them know we are here.”

For more information, go to http://www.womenoffaith.com or contact Nancy Seyfried at seyfrin@notes.udayton.edu.

—Jessica Gibson-James

Believing Scholars, new collection of Marianist Award lectures, covers ‘broad range of thinking’

Believing Scholars: Ten Catholic Intellectuals, a new book edited by Father James Heft, S.M., and published by Fordham University Press, gathers the Marianist Award lectures of the past decade and explores the connections between faith and the intellectual life.

Each year, the University of Dayton presents the Marianist Award, one of its highest honors, to a Roman Catholic whose work has contributed to the intellectual life. Theologians, philosophers, historians, anthropologists, scholars and critics are among those who have received the Marianist Award and discussed the relationship of their faith to their professional work.

“What I think is most significant about this volume is the broad range of thinking, both in areas of scholarship and diversity of viewpoints, of the Catholic intellectuals who make up the volume,” said Heft, University Professor of Faith and Culture and chancellor of the University of Dayton and president and founding director of the Institute for Advanced Catholic Studies.

In the collection, Cardinal Avery Dulles, S.J., the first American theologian who is not a bishop to be named to the College of Cardinals, discusses the tensions between faith and theology in his career. Jill Ker Conway, author and former president of Smith College, explores the spiritual dimensions of memory and personal narrative. Mary Ann Glendon, professor of law at Harvard University, maps the roots of human rights in Catholic social teaching, while anthropologist Mary Douglas reflects on the fruitful dialogue between religion and anthropology in her own life. Peter Steinfels, a regular contributor to The New York Times, defines what it means to be a “liberal Catholic.” Co-director of the Fordham Center on religion and culture Margaret O’Brien Steinfels outlines the complicated history of women in today’s church. Charles Taylor, professor of law and philosophy at Northwestern University, and David Tracy, professor of Catholic studies at the University of Chicago, discuss the fractured relationship between Catholicism and modernity. Gustavo Gutièrrez, a Peruvian theologian and priest considered to be the father of liberation theology, brings attention to the enduring call of the poor, and Marcia Colish, professor emerita of history at Oberlin College, traces the historic links between the church and intellectual freedom.

“These essays address a number of different issues, all of them critically important, not just for the intellectual leadership of the Church, but also for ordinary Catholics interested in figuring out how to live their lives with integrity and love,” Heft said.
Pledge of Allegiance violates First Commandment

by M. Therese Lysaught

Michael Newdow thinks the Pledge of Allegiance violates the First Amendment. Christians ought to object to the Pledge because it violates the First Commandment.

Newdow, an atheist, only takes issue with the words “under God.” He argues that these words entail an unconstitutional government endorsement of religion. The justices of the Supreme Court, when they considered Newdow’s original lawsuit in the summer of 2004, had a hard time seeing any real religious content in the pledge and labeled it “far from compulsory prayer.” Yet many Christians have rallied behind the Pledge because they see it as the last bastion of prayer in school.

For Christians, that ought to be precisely the problem. The Pledge is the last bastion of prayer in school. But when children say the Pledge of Allegiance, to whom — or rather, to what — are they praying?

The First Commandment has been central to the identity of Jews and Christians for millennia: “I am the Lord your God ... You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath ... you shall not bow down to them or serve them; for I the LORD your God am a jealous God” (Exodus 20:2-5). Christians and Jews, in other words, are specifically prohibited from praying to “graven images,” from bowing down before or serving any god except God.

But that is exactly what children are taught to do when they say the Pledge. Five mornings a week, an adult instructs them to stand up together, to put their hands over their hearts, and to recite to the flag, aloud and in unison, that they will serve it. The only other place most children do a similar sort of thing is on Sunday, in church. Here, one morning a week, children learn to stand together with others, to fold their hands in front of their hearts, to sing and recite together prayers, while facing forward, looking upon the Bible or a cross.

How are children to distinguish between these two actions? From the outside, both activities are the same. And they work in the same way to shape their minds and hearts. Both are public acts of prayer. It is no accident that the Pledge was originally penned by a minister.

It has been said that one cannot serve two gods. One will inevitably trump the other. My children attend preschool at a Methodist church pre-K program. This year, the school introduced the Pledge every morning. By the end of the first week of classes, my children had changed the focus of their mealtime and bedtime prayers. No longer did they pray for the victims of the tsunami or the victims of the hurricane or the poor. Instead, they began praying for the “people of the United States of America.” Seemingly small practices can have powerful effects.

In response to my concerns about the Pledge, my preschool compromised: now the children only say it once a week. This misses the fundamental point, however. What would we think if our schools proposed to teach our children to steal once a week? Or to covet? Or to dishonor their parents? Parents of all religious and non-religious persuasions would be outraged.

But when it comes to dishonoring God, even religiously based schools cannot seem to resist the power of this other god. Consider the case of Stephen Kobasa. A 25-year veteran of teaching high school English, Kobasa was fired last month from Kolbe Cathedral High School in Bridgeport, Conn., because he objected to the school’s requirement that he display the flag in his classroom. Kobasa is less concerned about his First Amendment rights than his ability to be faithful to the Gospel, to center his teaching in “no other God” than the God of the Judeo-Christian tradition.

This is not about patriotism. Children do not need the Pledge to learn proper patriotism. Children love the place where they are born and live. In school, they should indeed be taught about their country — its history, its government structure, its literature and all good things. But they ought not be taught to pray to it.

Removing the Pledge from school will certainly not harm the common good. Those like Kobasa care deeply about the common good — deeply enough to pay a serious price. They only ask to be free to follow their conscience in promoting an even broader vision of the common good. Indeed, the Pledge of Allegiance violates the First Amendment, but in more ways than Newdow can begin to imagine. It entails an unconstitutional governmental endorsement of the worship of a country. Therefore for Christians, the more serious issue is that it also violates the First Commandment.

The Pledge is the last bastion of prayer in school. But when children say the Pledge of Allegiance, to whom — or rather, to what — are they praying?

M. Therese Lysaught is an associate professor of religious studies and chair of the Ekklesia Project, whose mission is to bring people into conversation to share ideas and foster practices for the renewal of the Body of Christ. See http://www.ekklesiaproject.org/.
Dayton Peace Accords anniversary brings UD students to the table

University of Dayton political science professor Margaret Karns took five students in her Diplomacy and Peacemaking course on a nearly 5,000-mile field trip to war-torn Bosnia and Herzegovina in May. They made the journey to understand better the roots of the conflict that claimed more than 200,000 lives and left 2 million homeless.

On the eve of the 10th anniversary of the Dayton Peace Accords, some of those same students found themselves in the same room with diplomats and ambassadors who negotiated the treaty that ended the worst conflict in Europe since World War II.

Bobbi Dillon, a junior political science major, chauffeured Beriz Belkic, former president of Bosnia and Herzegovina, shared dinner with him and chatted through an interpreter. “He was very humble. All the parliamentarians were excited that people, particularly young people, are interested in their peace agreement.”

Besides Belkic, Dayton Peace Accords architect Richard C. Holbrooke, retired Gen. Wesley A. Clark, who headed the U.S. military team during treaty negotiations, and Lord Paddy Ashdown, the international community’s high representative in Bosnia and Herzegovina, all traveled to Dayton Nov. 17-18 to participate in an international policy forum and formal dinners.

“I don’t know of any comparable example where a community has taken such an interest in a major peace agreement,” said Karns, who co-chaired the policy forum. “The students got a taste of what it takes to pull off major events like this one, and they got to rub shoulders with diplomats and listen to Bosnian parliamentarians.”

Leslie Cebula, who has never visited Bosnia and Herzegovina, even got a job offer. When Michael Johnson, registrar of the

Bebe Moore Campbell
Author advocates for the mentally ill

“I was rolling, rolling, then I lost my way. I want to talk about living my dream and waking up in a nightmare. I want to talk about a comeback of the soul.”

With those words, award-winning novelist and journalist Bebe Moore Campbell kept a standing-room-only crowd captivated in Sears Recital Hall on Nov. 15 as she spoke about how her journey as a writer was waylaid when mental illness struck her family.

“I was living my dream when I found it harder and harder and harder to write. In 1996 a close family member began speaking and acting in a very bizarre manner,” she said quietly. “My loved one spoke rapidly and made no sense. He could drive 100 miles an hour and go days without sleep. He became violent and psychotic, and I had to call the police. Writing became unbearable, and the reviewers were unkind. I refused to give myself permission to write about what was shaping my life.”

Campbell, who’s been described by The Washington Post as “one of the most important African-American novelists of this century,” has written seven books, including three New York Times’ best sellers. She’s a commentator on National Public Radio’s Morning Edition. Her latest novel, 72-Hour Hold, deals with a mother trying to save her teenage daughter from a bipolar disorder. The book has triggered speaking engagements across the country and “hundreds and hundreds” of e-mails from readers whose lives, too, have been touched by mental illness.

Campbell’s relative found himself in and out of hospitals for five years before being diagnosed with bipolar disease. Initially, “I let the stigma of mental illness keep me in denial. Even after the diagnosis, I didn’t want to talk about this. I certainly wasn’t writing about my personal Katrina, my personal tsunami, my 8.8 on the Richter scale.”

African-Americans, more than any other group, “really don’t want to talk about mental illness,” she observed. “In a race-conscious society, we don’t want to be perceived as having yet another deficit. We don’t trust the medical establishment. We remember the Tuskegee experiment. ‘You want me to take a drug for my mind? I don’t think so.’”

Finally, she confided in a friend, who urged her to call another friend who had a mentally ill loved one. They formed a support group that eventually evolved into the Inglewood, Calif., chapter of The National Alliance for the Mentally Ill, an advocacy organization.

“As I untied my tongue, I got free enough to do what I do, which is write,” said Campbell, who published the children’s book Sometimes My Mommy Gets Angry, 2003 winner of the National Alliance for the Mentally Ill Outstanding Literature Award. The book teaches resiliency to children with unstable parents.

Today, Campbell describes herself as “a woman who’s redesigned her life to allow for the imperfections, a woman who’s found a new voice and a story to tell.”

Campbell’s support group was not her first. Early in her career, she worked as a teacher and sent out short stories to magazines. For five years, she received rejection slips, but sought out a circle of sympatico writers “who kept my hope alive.”

Her advice to aspiring writers in the room? “If you want to write, zero in now on the texture. Not the smooth stuff, (but) the bumpy stuff, the texture.

“Whatever you aspire to be in life,” she added, “find the support group that drowns out the ‘nos’ until all you hear are the ‘yeses.’”

The University of Dayton’s Diversity Lecture Series sponsored Campbell’s appearance.

—Teri Rizvi
War Crimes Registry in Bosnia and Herzegovina, viewed a half-hour documentary Cebula and two other students produced about the genesis of the Dayton Peace Accords, he turned to her at lunch at the Hope Hotel and asked if she would travel to the country during Christmas break and produce a documentary about the work of the registry.

“I was really floored,” said Cebula, a senior communication major who interned at CNN in Atlanta last summer. “I’m trying to see if I can make it work because it’s an awesome opportunity that I feel I can’t pass up.”

Sophomore political science major Josh Rauch had never traveled outside the United States before visiting Sarajevo in the spring. “We had talked in class about how Sarajevo is laid out and how the Serbs laid siege to the city. When you visit Sarajevo, you see how vulnerable the city is. It’s literally sandwiched between two mountains. You could see how easy it was for ethnic groups to decimate each other.”

Rauch called the return of Bosnian officials and treaty negotiator Holbrooke to Dayton 10 years after the civil war ended “a sign of hope” and renewed interest in the country’s stability.

“It was inspiring to hear Richard Holbrooke say how the United States government has picked up the Dayton Peace Accords again and are shepherding it along,” he said. “We abandoned it for a while, but now we’re back at it.”

While in Bosnia, the students visited Srebrenica, believed to be the site of the worst case of genocide in Europe since World War II. When Farida Musanovic, recipient of the inaugural Dayton Peacemaker Prize, said she plans to donate her $10,000 prize money to Women for Women International to help establish a women’s center in Srebrenica, images of the devastated city flooded Dillon’s head.

“When we visited the city, we saw women and children and not very many men because of the massacre,” she said. “It was like a ghost town. With a women’s center, maybe it will start to thrive.”

Dillon called the trip and follow-up anniversary events in Dayton “one of the greatest learning experiences of my life.” She likened what she learned in Bosnia to another war-stricken country — Iraq.

“We experienced a country after a war, viewed the rebuilding process and saw how long it takes,” she observed. “It’s an interesting case study to look at Bosnia and compare it to Iraq. In Bosnia, 10 years later, the government still hasn’t completely taken over. We can take a lot of lessons from Bosnia and apply them to areas around the world.”

— Teri Rizvi

take a break with…

Eileen Carr
Connecting the arts

Art — whether it be painting an image on canvas, analyzing an image in a museum or teaching children about famous images — has always been part of Eileen Carr’s life. Now, the arts at UD are part of her life, as she began a part-time position as UD Arts Series coordinator on Oct. 11.

“Eileen comes to us with a strong background in the visual arts,” said Darrell Anderson, associate professor, director of UD’s theater program and chair of the Arts Series committee. “She has good connections to the arts in Dayton.”

She also has connections to the arts at UD:

She was an adjunct visual arts instructor from 1998 until 2003. Indeed, Carr has strong connections to teaching students about art. She’s taught at Sinclair Community College and Wright State University. For seven years, she was curator of education at the Dayton Art Institute, where she led the department responsible for all school and public programs at the museum.

In addition, Carr has served as president of the Dayton Visual Arts Center and regional director of the Western Ohio Art Education Association. She has been a curator, art critic, grant writer and speaker. Most recently, she coordinated a series of programs, “New Art in Contemporary Times,” at Rosewood Art Centre in Kettering.

Yet a position at UD particularly appealed to Carr.

“I have had experience working with UD from the outside as well as the inside. I really admire the working atmosphere and community UD builds on campus and in the greater community,” said Carr, a Dayton resident since 1984.

Carr grew up in the Hudson Valley in New York, where she took art classes throughout her childhood, focusing on painting during high school. She contemplated becoming a studio artist but instead opted to major in art history so she could work in museums and be surrounded by art.

“Although I haven’t painted since those early years, I haven’t lost my passion for the arts,” Carr said. “My goal has always been to get others as excited about the subject as I am. With the opportunities in Dayton, that’s kept me pretty busy.”

Carr’s new job at UD also is sure to keep her busy.

“The Arts Series is a very interesting program,” she said. “The fact that it has always had an eclectic profile is one of its strengths. It hasn’t been pigeonholed; it hasn’t been a staid series, which suggests it’s alive and there’s room to grow and change.”

However, Carr doesn’t plan to make sweeping changes to the Arts Series. Rather, she hopes the series can respond to the needs and suggestions of the campus community. For example, she wants to learn what types of shows the Arts Series could bring to campus that would enhance what professors are doing in their classrooms, creating interesting ties for students between academics and the arts.

“I think the point (of the Arts Series) is to connect with the student body and share that as well with the community,” Carr said. “We want to open a few doors, light a few bulbs for these kids in ways they wouldn’t ordinarily experience.”

— Kristen Wicker
Friday, Dec. 2
Piano studio recital
7 p.m., Sears Recital Hall
Free and open to the public. Call (937) 229-3936 for more information.

Lecture: “The Art in War”
7 p.m., McGinnis Center lobby
Photographer and U.S. Marine reservist Benjamin Busch will discuss photos taken while he served tours of duty in Iraq currently on display in the McGinnis Center. Call (937) 229-5103 for more information.

Saturday, Dec. 3
Ebony Heritage Singers Concert
7 p.m., Kennedy Union ballroom

Wednesday, Dec. 7
Last day of classes

Thursday, Dec. 8
Feast of the Immaculate Conception and Christmas on Campus
University offices closed.

Sunday, Dec. 11
Dayton Christian Jewish Dialogue
7:30 p.m., Alumni Hall 101
“Religion in the Public Sphere in America; "Lost in the Beauty of Her God,” an exhibition of pictures and sculptures by Maryknoll Sister Marie Pierre Semler, is on display in the Marian Library through Jan. 20. During her 68 years as a Maryknoll sister, she created 1,997 pieces of art work. In wood, stone or canvas, she saw stories, messages of inspiration and the achievements and short-comings of humankind. She died in 1993 at the age of 92. For more images from the exhibit, see http://www.udayton.edu/mary/gallery/current-exhibit.htm. Marian Library Gallery hours are 8:30 a.m. to 4:30 p.m. Monday through Friday. For more information, call (937) 229-4214.

Monday, Dec. 12 - Friday, Dec. 16
Examinations
First term ends after final examinations.

Saturday, Dec. 17
Graduation ceremony
10 a.m., UD Arena

Friday, Dec. 23
Christmas Eve observed
University offices closed.

Monday, Dec. 26
Christmas Day observed
University offices closed.

Friday, Dec. 30
New Year’s Eve observed
University offices closed.

Monday, Jan. 2
New Year’s Day observed
University offices closed.

Wednesday, Jan. 4
Classes begin at 8 a.m.